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I I



सत्यमेव जयते



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ADDITIONS AND CORRECTIONS

—:):o(—

- Page 2, line 17.—*Read* executor
- „ 5, line 21.—*Read* 606 A.C.
- „ 11, text, line 10.—*Read* °ddhūlana
- „ 14, foot-note 4, line 11.—*Read* comparison
- „ 15, foot-note 2, line 3.—*Read* a surname
- „ 16, text, lines 14-15.—*For* Maṅgalūra *read* Mallalūra
- „ 17, line 3.—*Read* Satyāśraya
- „ 17, line 4.—*Read* Pōrmukharāma
- „ 17, line 14.—*Read* interesting
- „ 17, line 21.—*Read* tanuja
- „ 18, line 19.—*Read* is Sanskrit
- „ 18, line 20.—*Read* inscription
- „ 18, line 36.—*For* 1939 *read* 1239
- „ 20, foot-note 6, line 1.—*Read* examined
- „ 21, foot-note 7, line 1.—*Read* Anaṅgabhīma
- „ 23, text, line 4.—*Read* śrīmad°
- „ 23, text, line 6.—*Read* utsav-ōpa°
- „ 24, line 32.—*Read* tṛitīyō-ñśa
- „ 25, line 27.—*Read* (3) the
- „ 26, line 5.—*For* hold *read* held
- „ 30, foot-note 1, line 7.—*Read* Chyō (Chō) ḍagaṅga
- „ 33, foot-note 3, line 10.—*For* lkie *read* like
- „ 39, para. 4.—*Add note*—‘Lōkārṇavadēva, mentioned in the last stanza of the record, seems to have been a feudatory or viceroy of the Gaṅga king and the real donor of the grant. He probably belonged to the Tumburu dynasty apparently claiming descent from the Gandharva of that name.’
- „ 40, line 30.—*Read* 488).”⁵

- Page 40, line 31.—*Read* Pūrṇimānta
- „ 41, foot-note 6.—*Omit.*
- „ 41, foot-note 7.—*Read* puñja
- „ 42, foot-note 5, line 6 et passim.—*Read* Dṛmāna
- „ 44, foot-note 2.—*Read* Vol. II
- „ 46, line 30.—*Read* Muñja, 974-96
- „ 46, foot-note 2, line 9.—*Read* 438)
- „ 51, line 8.—*Read* the Abhona plates³ of Śaṅkaragaṇa
- „ 59, line 1 et passim.—*For* Abbottabad *read* Abottabad
- „ 60, para. 2.—*Add note.*—‘Huvishka’s coins actually represent two divinities on some and three on the others. It seems therefore that Skanda-kumāra was regarded as a single god.’
- „ 60, foot-note 2, line 11.—*Read* Kharōshthī
- „ 66, foot-note 1, line 1.—*Read* Aśvamēdha to Sainyabhīta Mādhavavarman II Śrīnivāsa ;
- „ 83, line 1.—*For* fouud *read* found
- „ 84, line 10.—*Add note.*—‘For the antiquities on the Kuluhā or Kaulēśvarī hill, see *Ind. Ant.*, Vol. XXX, pp. 90 ff.’
- „ 92, foot-note 3.—*Read* *pramātaḥ* |
- „ 93, line 1.—*For* Godabari *read* Godavari
- „ 93, line 19.—*For* Ghōḍagaṅga *read* Chōḍagaṅga
- „ 93, line 21.—*For* inscriptions *read* inscription
- „ 93, line 31.—*For* vishya *read* vishaya
- „ 93, line 34.—*For* maṅḍla *read* maṅḍala
- „ 94, line 2.—*Read* Narayanapuram
- „ 113, foot note 2, line 4.—*For* One *read* One set
- „ 117, foot-note 6, line 2.—*For* vikramānām=idam *read* vikramāṇām=anyatama-yōgād=avāpya mahīm=anuśāsātām=pravṛttakam=idam
- „ 121, para. 2.—*Add note.*—‘On the basis of a report from the Superintendent of the Rajputana Museum, Ajmer, the Chhoti Sadri inscription was noticed in the *Annual Report of the Archaeological Survey of India*, 1929-30, p. 187.’
- „ 123, line 35.—*For* apperr *read* appear
- „ 124, foot-note 10.—*Read* mya ; cf.
- „ 126, line 3.—*For* vatsarāṇām *read* vatsarāṇām(nām)
- „ 130, line 16.—*For* fame *read* merit

Page 131, last para.—*Add note*—‘Varāhamihira, who is supposed to have died in 583 A. D., mentions an *Āvantika-nrīpa* (king of the Avanti country, i.e. West Malwa) named *Mahārājādhirāja* Dravyavardhana (*Brihatsamhitā*, 86, 2; cf. V. V. Mirashi in *Nava Bhārata* [Marathi], August 1957, pp. 1 ff.). The *vardhana*-ending names of Dravyavardhana, Ādityavardhana (king of Daśapura according to the Mandasor inscription of about the close of the fifth century) and Vishṇuvardhana (i.e. Yaśōdharman of Daśapura, 532 A.D.) appear to suggest that they belonged to a later branch of the Aulikara family of Daśapura (Mandasor). It seems therefore that Aulikara rule was not extirpated from Daśapura by the Hūṇas, but that the Aulikaras transferred their allegiance for the time being from the Guptas to the Hūṇas. In such a case, Gauri of the Mānavāyani clan, ruling over the Chhoti Sadri area, would appear to have been a feudatory of Aulikara Ādityavardhana.

„ 152, text, line 6.—*Read* ||¹ [4*]

„ 152. foot-note 1, lines 2-3.—*Read* mah-āmbu-vāham

„ 170, lines 6 ff.—*Add note*—‘Some of the *āchāras* are mentioned in the Anjaneri plates of Bhōgasakti and Tējōvarman. Cf. lines 32 ff.—*Samagiri-vāstavyānām va ijām chandr-ārkkā-kālikām śulkaṃ=ādī(dē)yaṃ samasta-rūjyē n=āsti* [!*] *aparam cha aputradhanam nnā(n=ā)sti* [!*] *umbura-bhēda[h]* *rāja-purushāṇām=āvāsakō jēmakās=cha ētannāsti(n=ā)sti* [!*] *kumārī-sūhasē rūpakāṇām=ashṭ-ōttara-śataṃ(tam) | samgrahanē dvātrīṃśati(śad)-rūpakāḥ kurṇa-trōḍanikāyām shōḍaśa rūpakāḥ śira-sphōṭanē chatvāri rūpakāḥ bhārikāyām vaṇik-putrasy=āshṭ-ōttara-śataṃ rūpakāṇām naṅgē grihītasya yach=ch=āshṭau shōḍaśa vā nagara-mahallakā vichārya vadamē tadētaḍēva-(tād=ēva) pramāṇam(ṇam |)* (above, Vol. XXV, p. 237). A record of Śaka 973 (1050 A. D.) from Sūḍi, Dharwar District, registers the *śāsana-maryyāde* granted to the eight Setṭis (merchants) and eighty households of the village. According to it, the shops and households were granted immunity from all imposts, including fixed land-rent for two *śrūhes* (years); thereafter they were to be charged with usual dues (*sarv-āya*). The rules regarding the eight Setṭis were not to apply to the country, nor those of the country to the eight Setṭis. The guilt of a father should not affect the son, nor the guilt of a son his father. If a shop-keeper would strike a thief, robber, burglar, enemy or an evil-minded person in the verandah near the screen of the shop, there should be neither guilt nor fine; but, if he would strike them elsewhere, he would be fined 6 gold *gadyāṇas* (ibid., Vol. XV, pp. 77 ff.)’

„ 170. foot-note 2.—*Add note*—‘Prof. D. D. Kosambi suggests to me, “ If the document is believed to define the merchants’ privileges and taxes, it is obvious that the *āchāras* fall into consecutive groups; e.g., Nos. 53-59 which refer to the customs duty on trade goods. In that case, *vahitra* in No. 53 need not be a boat, but any large carrier. Nos. 54-56 do not refer to boat loads of buffaloes, etc., but loads carried by these animals. In this connection, *Dhārmika* can only be a supertax charged by the king in the name of religion. It would follow that the *varsha-paryushitā vaṇijaḥ* exempted from the *prāvēśya* (immigration tax) would be those who had taken up residence in the area in question for the rainy season only and not for a whole year. The implication is that trade was stopped during the rains. In Nos. 6, 7, 9 and 31, *chhala* seems to mean, as in Marathi, harassment or persecution or, in the present context, also prosecution.’

Page 176, last line.—*Add note*—‘The word *vahūtra* occurs in a similar passage in the Anjaneri plates of Bhōgasakti. Cf. lines 35-36.—*sārtha-vahitrēshu pravēśē nirgamē cha pratyēkaṁ rūpakāḥ dēvasya yātr-ōtsavē dātavyam(vyāḥ)* (above, Vol. XXV, p. 232).’

- „ 185, line 23.—*For* languag *read* language
 „ 187, foot-note 14.—*For* pādu *read* pāda
 „ 190, line 5.—*For* Khajī *read* Khaljī
 „ 203, text, line 6.—*Read* gh [ṛi] ta
 „ 207, foot-note 5.—*For* dui *read* dvi
 „ 236, text, line 11.—*Read* Śiunābha
 „ 236, foot-note 18.—*Read* Śivanābha
 „ 249, foot-note 4.—*Add note*—‘See above, pp. 95 ff.’
 „ 299, text, line 18.—*Read* vāśī | ¹
 „ 300, text, line 50.—*Read* siṅhā (siṁhā) sanam
 „ 302, text, line 72.—*Read* svairi (r=a) yam
 „ 302, text, line 80.—*Read* ārādhyā [m*]
 „ 302, text, line 82.—*Read* s=ābhud=bharttur=mmahī
 „ 303, text, line 92.—*Read* chāritēn=ā°
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No. 1—DHULEV PLATE OF MAHARAJA BHETTI ; YEAR 73

(1 Plate)

V. V. MIRASHI, NAGPUR

This plate was in the possession of Mr. Kalulal Ardavi, a Brāhmaṇa of Dhulēv (also called Rishabhadēva) about 40 miles south of Udaipur in Rajputana. According to his account, it was found at Kalyāṅpur, about 4 miles south-east of Dhulēv. It has been briefly noticed by the late M. M. Gaurishankar Hirachand Ojha in the *Annual Report of the Rajputana Museum for 1932-33*. Pandit A. K. Vyas, Superintendent, Archæology and Museum, Udaipur, invited my attention to its date at the Jaipur Session of the Indian History Congress held in December 1951, and kindly supplied me with an excellent photograph of it for decipherment and study. I found the record of considerable importance in view of the recent controversy regarding the Harsha era. I therefore edit it here with the kind permission of Pandit Vyas.

This is a **single copper-plate**, measuring 12½" broad and 3½" high, and is inscribed on one side only. It weighs 26½ *tolas*. There was apparently no seal discovered with it; at least there is no indication of one having been soldered to it. The inscription consists of seven lines, inscribed breadthwise, of which the last appears to have been added subsequently. The record is in a good state of preservation. The average size of the letters is .2". The **characters** are of the North-Indian Alphabet and resemble in a general way those of the Udaipur inscription of Aparājita dated V. 718.¹ Worthy of note are the curves of some letters and signs which are ornamentally treated. As regards individual letters we may note the initial *ū* in *Ubbaraka*, l. 3; *k* which appears looped in some cases (cf. *Dutakō*, l. 5) and unlooped in others (cf. *-kuṭumbi-*, l. 1); the lingual *ḍ* which occurs in *Bhaṭṭivādasya*, l. 6; *n* which is generally looped as in *Bhaṭṭināga*, l. 2, but, in some cases, unlooped as in *anumatih*, l. 3. *Y* is generally as in the Udaipur inscription, but the curve of its left member is turned inside, not outside as in that inscription; see *bōdhayaty=astu*, ll. 1-2. Superscript *r* generally appears above the line (cf. *varsha-*, l. 4), but in *-nimittiyartha*, l. 2, it is formed on the line.

The **language** is Sanskrit, and except for one imprecatory and benedictive verse, the whole record is in prose. The wrong form *karshāpayataḥ* in place of *karshayataḥ* in l. 3 and the use of the instrumental case in stating the date deserve notice. The **orthography** shows the use of the medial *ri* for *ri* in *tri-saptatibhik*, l. 5, the reduplication of the consonant preceding and following *r* (see *Chandrātrēya*, l. 2 and *sarvān*, l. 1) and of that following an *anusvāra* in *paripamthanā*, l. 3 and *saṁvatsarē*, l. 5.

The inscription refers itself to the reign of *Mahārāja Bhētti* of *Kishkindhā*. It purports to record the consent of *Mahārāja Bhētti* to the gift of the *agrahāra* village *Ubbaraka* to the Brāhmaṇa *Bhaṭṭināga* of the *Chandrātrēya gōtra* and *Vājasaneyā (śākhā)*² for the religious

¹ Above, Vol. IV, pp. 29 ff. For similar characters, see also the Vasantgadh inscription of Varmalāta; *ibid.*, Vol. IX, pp. 187 ff.

² The inscription mentions *Vāda(ja)sanēya* as a *gōtra*, but *gōtra* there is evidently a mistake for *śākhā*.

merit f *Mahārāja Bappadatti*, who may have been the king's father.¹ The order is communicated to the king's *Ayuktakas*, *Viniyuktakas*, *Chāṭas*, *Bhaṭas*, *Kuṭumbins*, *Mahattaras* and *Drāṅgikas*. The record is dated in the *Āsvayuja saṁvatsara* and in the 73rd year (expressed in words) since the foundation of the kingdom (*rājya-pratipatti*). The *Dūtaka* was *Yajñadēva* and the scribe, *Sāmbabhaṭa*. After the mention of these, the record contains the sign-manuals of *Mahārāja Bhētti* and *Bhaṭṭivaḍa*, without specification of the latter's rank. Ordinarily a record closes with the sign-manual of the reigning king, but here we have the additional statement that at the camp of *Tumbatāli*, the *Dūtaka Karkabhāṭa* was appointed by the *Sāmanta Bhartṛivaḍa*. Again, the last line which seems to have been added at a later date records the consent of the *Sāmanta Bhartṛipadra* and mentions another *Dūtaka*, viz., *Sāmanta Bhavvihita*.

The inscription thus records the consent of two princes *Mahārāja Bhētti* and *Sāmanta Bhartṛipadra* and mentions three *Dūtakas*, *Yajñadēva*, *Karkabhāṭa* and *Bhavvihita*. The first of these was appointed by *Mahārāja Bhētti*, the second by *Sāmanta Bhartṛivaḍa*, and the third by *Sāmanta Bhartṛipadra*. The need for appointing three *Dūtakas* is not clear. Perhaps *Bhaṭṭivaḍa*, *Bhartṛivaḍa* and *Bhartṛipadra* are identical, the first two being Prakritised forms of the third name which is in Sanskrit. If this conjecture is correct, it would seem that *Mahārāja Bhētti* first appointed his *Dūtaka Yajñadatta* as the Executor of the grant. As the donated village lay in the territory of his *Sāmanta*, the latter's sign-manual also was added at the end. The *Sāmanta* appointed his own *Dūtaka* while camping at *Tumbatāli*. The grant seems to have remained unexecuted for some time. Therefore, the consent of the *Sāmanta* was again recorded and the name of another *Dūtaka* was mentioned at the end. This seems to be the only plausible explanation of the intriguing mention of two *Sāmantas* and three *Dūtakas* in the present inscription.

Let us next turn to the date of the record. M. M. Ojha referred the date 73 of the present inscription to the Harsha era and took it as equivalent to 679 A. C.² Very few dates of the Harsha era contain such particulars as the month, fortnight, *tithi* and week-day or *nakshatra*. The present inscription also does not contain such details as would have enabled us to calculate its date. There is, however, one important datum which affords some basis for verification. The seventy-third year when the grant was made is named *Āsvayuja-saṁvatsara*. This is evidently a year of the twelve-year cycle of Jupiter. If the year 73 was of the Harsha era, it would correspond to 679-80 A. C. But the year of Jupiter's twelve-year cycle corresponding to 679-80 A. C. was *Jyēshṭha*, not *Āsvayuja* as required. So the date does not appear to be of the Harsha era.

There is one other statement in the present grant which also indicates that the year was not of the Harsha era. The 73rd year when the grant was made is said to have been reckoned from 'the acquisition of the kingdom (*rājya-pratipatti*)'. This is not likely to be a regnal year of *Mahārāja Bhētti* himself; for a reign of such length is improbable, though not altogether impossible. The date is evidently of some era which marked the foundation of the kingdom by an ancestor of *Bhētti* whose name unfortunately has not been recorded. His descendants seem to have continued the reckoning started by him and dated their records according to it.

Judging by the palaeography of the present record, the era to which the year 73 refers must have originated some time in the seventh century A. C. The question, therefore, arises, 'Have we any evidence of such an era having been current in Rajputana in that age?' In this connection we may notice the following two inscriptions of the *Bhāṭika* era, to which Dr. R. C. Majumdar has recently drawn our attention :—

1 Jaisalmer Vishnu temple inscription³—Vikrama Saṁvat 1494 = *Bhāṭika Saṁvat* 812, *Māgha śu. di. 6, Śukravāra, Āsvini nakshatra*.

¹ [See p. 7 below.—Ed.]

² *Annual Report of the Rajputana Museum for 1932-33*, p. 2.

³ *Bhandarkar's List of Northern Inscriptions*, No. 775.

This date regularly corresponds to Friday, the 31st January 1438 A. C., when the *tithi* Māgha śu. di. 6 ended 15 h. 50 m. and the *nakshatra* Āśvinī, 7 h. 30 m. after mean sunrise. This date shows that the epoch of the Bhāṭika era is 624-25 A. C.

2 Jaisalmer Śiva temple inscription¹—Vikrama Saṁvat 1673 =Śaka Saṁvat 1538 =Bhāṭika Saṁvat 993, with the Uttarāyaṇa occurring in Mārgaśirsha.

This date also is perfectly regular ; for in 1616 A.C., corresponding to V.S. 1673, the Uttarāyaṇa occurred on the *amāvāsya* of the *amānta* Mārgaśirsha, the corresponding Christian date being the 28th December 1616 A.C. This date shows that the epoch of the Bhāṭika era is 623-24 A.C.

There is thus the difference of one year between the two epochs. The discrepancy can be reconciled by supposing that the latter date is recorded in a current year, and the former, in an expired year.

These two dates show that the Bhāṭika era was started in 624-25 A.C., and that it continued in use in Rajputana till the 17th century A.C.

Let us next see whether the year 73 of the Dhulēv plate refers to this Bhāṭika era. If the year was of this era, the Āśvayuja saṁvatsara must have been current in the neighbourhood of (623+73=) 696 A.C. And it is noteworthy that the year Āśvayuja was actually current in 695 A.C. according to the mean-sign system. There is still a difference of one year to be accounted for ; but it may be due to some confusion regarding current and expired years such as is noticed occasionally in the dates of other eras also.²

It seems probable, therefore, that the Dhulēv copper-plate grant is dated in the **Bhāṭika era**. Its name *Bhāṭika* can also be easily accounted for. If it was started by an ancestor of Bhētti, as seems probable, he may have borne a similar name³ which, in the course of seven or eight centuries, may have been changed to *Bhāṭika*. It is not surprising that the name was not mentioned in connection with its early dates, for the same is noticed in the case of several other eras also.⁴

The dates of some other inscriptions found in Rajputana and the adjoining country such as the Kot (former Bharatpur State) inscription (year 48), the Tasa-i (former Alwar State) inscription (year 182) and the Udaipur Museum inscription (year 207), which are usually referred to the Harsha era,⁵ may also be of the Bhāṭika era. These inscriptions have been only briefly noticed, and their facsimiles have not been published. It is not, therefore, known whether any of them contain any data useful for verification. Besides, there is no definite evidence that the Harsha era spread to Rajputana.⁶ An era generally spreads with the extension of political power, but we have no literary, epigraphic or other evidence indicating that Harsha's suzerainty or political influence extended to Rajputana and the neighbouring countries.⁷ On the other hand, we have the definite statements in the two inscriptions at Jaisalmer as well as some verifiable data in the present inscription which clearly show that the Bhāṭika era was started in Mēwāḍ in the first quarter of the seventh century A.C. If the aforementioned records from the former Bharatpur

¹ Ibid., No. 962.

² See, e.g., similar dates of the Kalachuri and Saka eras. *ABORI.*, Vol. XXVII, p. 35 and *Ind. Ant.*, Vol. XXV, p. 265.

³ If he was the grandfather of Bhētti he may have borne the same name as the latter. In India grandsons are often named after their grandfather.

⁴ The name of the Kalachuri era is, for instance, noticed for the first time in a record of the 12th century A.C. The current names of the Vikrama and Śālivāhana eras are first noticed in the records of the 10th and the 13th century respectively.

⁵ G. H. Ojha, *History of Rajputana* (Hindi), Vol. I, p. 161.

⁶ The Hund inscription also seems to be dated in the Bhāṭika era. For the correct readings and verification of the two dates mentioned in it, see my article entitled 'The Harsha and Bhāṭika Eras' in *Ind. Hist. Quart.*, Vol. XXIX, pp. 191 ff.

⁷ See R. S. Tripathi's *History of Kanauj*, pp. 118 ff.

and Alwar States are also dated in the Bhāṭika era as they seem to be, it would not be wrong to infer that there was a great empire flourishing in Rajputana and the neighbouring territory in the seventh century A.C.

As for the localities mentioned in the present inscription, no place-name like **Kishkindhā** is noticeable in the vicinity of Dhulēv. About four miles south-east of Dhulēv there are extensive ruins of an ancient town near the modern village of Kalyānpur where the present plate is said to have been found. These ruins may mark the site of ancient Kishkindhā. **Ūbbaraka**, the *agra-hāra* village, may be modern Umbarī, about a mile to the north-west of Kalyānpur.¹ **Tumbatāli** cannot be traced in the neighbourhood.

TEXT²

- 1 ओं³ नमः ॥ स्वस्ति किष्किन्दां⁴ । महाराजभेत्तिः [कुशली] सर्वानेव [स्वानायुक्तक]विनियुक्तकच(चा)टभटकुटुम्बिमहत्तरद्राङ्गिकां(कान्) बोधयत्य-⁵
- 2 [स्तु] वो विदितं यथा मया महाराजबप्पदत्तिः तस्यैव पुण्याप्यायननिमित्त्यर्थ⁶ भट्टिनागब्राह्मणाय चन्द्रात्त्रेयसगोत्रायः⁶ वादसनेय-
- 3 सगोत्राय⁷ [ऊ]ब्बरकग्रामाग्राहारे अनुमतिः दत्ता [1*] अस्य कृषतः कर्षापयतो⁸ वा परिपन्थना⁹ न करणीया ग्रामे वासिभिश्च समुचि-
- 4 [त]भागहिरण्यदेयोपनयः कायः(र्यः) [1*] भवति चात्र श्लोकः [1*] षष्टि¹⁰ वर्षसहस्राणि स्वर्गो मोदति भूमिदः [1*] अ(आ)च्छेत्ता चानुमन्ता च
- 5 तान्येव नरके वसेत्* ॥ राज्यप्रतिमत्तावषेः तृसप्ततिभिः¹¹ अश्वयुजसंबवत्सरेः¹² [1*] दु(द्र)तको यज्ञदेवः ॥ लिखितं च (च) साम्बभटेनः¹³ [1*]
- 6 महाराजभेत्तिस्वहस्तोः[14] । भट्टिवडस्य स्वहस्तः ॥ ¹⁵तुम्बतालीनिवेशे सामन्तभट्ट(तुं)-वडुसकाशात्* दु(द्र)तकः कर्कभटः ॥
- 7 श्रीसामन्तभट्टपदस्यानुमतिः [1*] दूतकोत्त्र सामन्तभविहितः [1*]

¹ For the identification of the places I am obliged to Pandit A. K. Vyas, Superintendent, Udaipur Museum.

² From a photograph of the plate, supplied by Pandit A. K. Vyas.

³ Expressed by a symbol.

⁴ Read किष्किन्दायाः. The following *daṇḍa* is superfluous.

⁵ Read महाराजबप्पदत्तेः पुण्याप्यायननिमित्तम्. [See p. 7 below.—Ed.]

⁶ This *visarga* is superfluous.

⁷ Read वाजसनेयसब्राह्मणाय.

⁸ Read कर्षयतो.

⁹ Read परिपन्थना.

¹⁰ Read षष्टिं.

¹¹ Read राज्यप्रतिपत्तिवर्षे त्रिसप्ततितमे.

¹² Read आश्वयुजसंबवत्सरे. The ore and that after साम्बभटेन may have been intended as a sign of punctuation.

¹³ See n. 12, above.

¹⁴ Read स्वहस्तः.

¹⁵ This may be read as तुम्बताली also, but the medial vowel of the first *akshara* may have been intended to be *u* as in *Jātaka* further in this line. [The *aksharas* in question are *tra* and *dra*.—D.O.S.]

No. 2—NOTE ON THE DHULEV PLATE OF MAHARAJA BHETTI

D. C. SIRCAR, OOTACAMUND

Professor V. V. Mirashi has edited the above inscription in the foregoing pages. We find it difficult to agree with many of the Professor's suggestions based on the evidence of the record as interpreted by him. In the present note we are inclined to examine primarily a group of five suggestions offered by Prof. Mirashi in this connection.

The first of these suggestions is that the era to which the date of the Dhulēv plate, viz., year 73, has to be referred "marked the foundation of the kingdom by an ancestor of Bhētti" who issued the charter. According to the second suggestion, which is based on the first, the said ancestor of the issuer of the plate was the latter's grandfather who also bore the name *Bhētti*. The third suggestion, based on the second, is that *Bhāṭika*, the name of an era, the epoch of which falls in 623-24 or 624-25 A. C. and to which the Professor is inclined to refer the year 73 of the inscription under review, is a later modification of the name of Bhētti who was the grandfather of the issuer of the Dhulēv plate and founded the era in question. According to the fourth suggestion, which seeks to justify the foundation of an era as laid down in the third, the dynasty, to which the founder of the Bhāṭika era and his grandson who issued the Dhulēv plate belonged, ruled over "a great empire flourishing in Rajputana and the neighbouring territory in the seventh century A. C." The fifth suggestion, apparently meant to defend the fourth, is that Rājasthān was outside the sphere of influence of the great Harshavardhana (606-47 A.C.), and therefore the era used in the Dhulēv plate cannot be the Harsha era of 606 A.D.

In our opinion, the first of the above group of five suggestions, which is really the basis of the remaining four, rests on a misunderstanding of the evidence of the Dhulēv plate. Consequently the other suggestions, based as they are on a shaky foundation, are even more unjustified. The date portion of the Dhulēv plate in line 5 of the inscription reads: *rājya-pratimattā-vashaiḥ trisaptatibhiḥ Aśvayuja-samvatsarēḥ* which has been amended by Prof. Mirashi as *rājya-pratipattivarshē trisaptatitamē Aśvayuja-samvatsarē*. According to the Professor, "the 73rd year when the grant was made is said to have been reckoned from 'the acquisition of the kingdom' (*rājya-pratipatti*)". He thinks, as noted above, that the era, to which the year has to be referred, "marked the foundation of the kingdom by an ancestor of Bhētti". Thus the "acquisition of the kingdom" is referred to the founder of the royal family to which *Mahārāja* Bhētti, issuer of the charter, belonged. In our opinion, the passage speaks of *Mahārāja* Bhētti's accession to the throne and has nothing to do with any of his ancestors.

As to the foundation of an era in ancient India, we have elsewhere¹ shown how an early era appears to have been nothing more than the regnal reckoning of an independent king (who was not bound to use the regnal date of a suzerain) continued by his successors and how the years of an era were often referred to exactly as regnal years. The Gupta era was founded by an ancestor of Chandragupta II (376-414 A.C.). This is clear from the Mathura inscription² of that monarch, the date portion of which reads: *Śrī-Chandraguptasya vijaya-rājya-samvatsarē pañchamē 5 kālānuvarttamāna-samvatsarē śkashashṭhē* (*°shashṭitamē*) 61, "in the year five—5— of the victorious reign of the illustrious Chandragupta, in the year sixtyone—61— according to the era". Here both the regnal year of the king and the year of the Gupta era are used side by side. But generally the year of the regnal reckoning was omitted while the year of the era was used as if it were a regnal year. Thus the Gadhwa inscription³ of the time of the same Gupta emperor has the date: *śrī-*

¹ *Vikrama Volume*, edited by R. K. Mookerjee, Gwalior, 1948, pp. 564-65.

² Cf. *Select Inscriptions*, p. 270; *IHQ*, Vol. XVIII, pp. 271-55.

³ Bhandarkar's List, No. 1261. See also *Śrī-Kumārāguptasya-ābhivarāddhamāna-vijaya-rājya-samvatsarē śaśvatē (vatitamē)* (ibid., No. 1263), *Śrī-Kumārāgupta-rājya-samvatsarē 98* (ibid., No. 1264), etc., etc. Note further *Śrī-Śāntikarādēva-rājya-samvat 93* (ibid., No. 2042), etc.

Chandragupta-rājya-samvatsarē 88, "in the year 88 of the reign of the illustrious Chandragupta". By this we have not to understand that the inscription in question was incised in the eighty-eighth regnal year of Chandragupta II but that it was engraved in the eighty-eighth year of the Gupta era which fell in the reign of the said Gupta monarch. Just as in this case the year 88 of the Gupta era is represented as the *rājya-samvatsara* (i.e., a year of the reign) of Chandragupta II, in the Dhulēv plate the year 73 of an era is stated to have been the *rājya-pratipatti-varsha* (i.e., the year of the acquisition of kingdom, the year of accession to the throne, the first regnal year) of *Mahārāja Bhētti*, issuer of the charter. Of course the Dhulēv plate does not clearly state: *śrī-Bhētti-rājya-pratipatti-varshē trisaptatitamē*; but we have numerous instances of dates without specific reference to the king. Thus the Udayagiri inscription¹ of the time of Chandragupta II simply gives the date in the words: *Samvatsarē 82*, while the Sānchi inscription² of the same reign merely has: *Sam 93*. As indicated by the Gadhwā inscription referred to above, the contracted dates of these two records were expected to stand respectively for *śrī-Chandragupta-rājya-samvatsarē 82* and *śrī-Chandragupta-rājya-samvatsarē 93*.

We believe that the Dhulēv plate is dated in the year 73 of some era, the year corresponding to the first regnal year of *Mahārāja Bhētti* who issued the charter. This fact, however, does not prove that the era in question was founded by one of Bhētti's ancestors. The records of certain kings of Kauśāmbī (modern Kosam near Allahabad) "are characterised by the use of an era which seems to be no other than Kanishka's reckoning, i.e., the Śaka era of A.D. 78, introduced in the locality during the rule of Kanishka I".³ But the language, in which the dates are quoted in the inscriptions, reminds us of the dates of the Gupta records referred to above, e.g., *śrī-Bhadrāmāghasya samvatsarē 86*,⁴ *śrī-Bhīmavarmmanah samvat 139*,⁵ etc. The era of 248-49 A.C. is believed by scholars, including Prof. Mirashi, to have started from the accession of the Ābhira king *Iśvārasēna*.⁶ But the year 245 of this era is quoted in an inscription of the Traikūṭakas as: *Traikūṭānām pravarddhamāna-vijaya-rājya-samvatsara-sala-dvayē pañchachatvāriṃśaduttarē*,⁷ although even Prof. Mirashi has not taken this passage to indicate that the era in question was founded by the Traikūṭakas. The years of the era of the Gaṅgas of Kaliṅga were originally introduced by the expression *pravarddhamāna-vijaya-rājya-samvatsara*,⁸ but later often by the expression *Gāṅgēya-vamśa-pravarddhamāna-vijaya-rājya-samvatsara*.⁹ In a record of the Kadamba feudatories of the Gaṅgas, however, the era is introduced by the passage *Gaṅga-Kadamba-vamśa-pravarddhamāna-vijaya-rājya-samvatsara*.¹⁰ This does not mean that the Kadambas had anything to do with the foundation of the Gaṅga era.

As we have shown, the Dhulēv plate was issued by *Mahārāja Bhētti* in the year of his accession, i.e., his first regnal year, corresponding to the year 73 of an era, and there is nothing to suggest that this era was founded by one of his ancestors. That the charter was issued soon after Bhētti's accession is also indicated by another passage of the Dhulēv plate, although it has been misunderstood by Prof. Mirashi. In line 2 of the record we have the passage: *mahārāja-bappa-dattih tasya-iva puṇy-āpyāyana-nimittartham* which has been amended by the Professor as *Mahārāja-Bappodattih puṇy-āpyāyana-nimittam*. He thinks that the grant was made by Bhētti "for the

¹ *Ibid.*, No. 1930.

² *Ibid.*, No. 1262.

³ *The Age of Imperial Unity (The History and Culture of the Indian People, Vol. II)*, p. 176; cf. *Select Inscriptions*, p. 365.

⁴ *Select Inscriptions*, loc. cit.

⁵ Bhandarkar's List, No. 1277.

⁶ Cf. *ABORI*, Vol. XXVII, pp. 1 ff.; *The Age of Imperial Unity*, p. 222.

⁷ Bhandarkar's List, No. 1202. See *JRAS*, 1905, pp. 586 ff.

⁸ *Ibid.*, Nos. 1471 ff., 2045 ff.

⁹ *Ibid.*, Nos. 1480, 1482, etc.

¹⁰ *Ibid.*, No. 2053.

religious merit of *Mahārāja* Bappadatti, who may have been the king's father". But in this interpretation the expression *tasy=aiva* is totally ignored. There can be little doubt that the intended reading of the passage is *mahārāja-bappa-dattau tasy=aiva puny-āpyāyana-nimītam* which has to be read with *Ubbarakagrām-āgrahārē* in the following line. Here *bappa* means 'father' and *datti*, 'a gift'. The expression *tasy=aiva* stands for *bappasy=aiva*. The village in question was apparently granted by *Mahārāja* Bhētti's father who was also a *Mahārāja*, although his personal name is not mentioned in the record. Bhētti had to ratify the grant made by his father for the religious merit of the latter obviously because the original donor had died before the execution of the deed. A similar case is offered by the Hirahaḍagalli plates of Pallava Śivaskandavarman, which record the ratification of a grant previously made by the king's *mahārāja-bappa-svāmin*.¹ Epigraphic passages like *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-bappa-pād-ānu-dhyāta*, *paramadaivata-bappabhaṭṭāraka-śrī-pād-ānudhyāta*, etc.,² show that the word *bappa* in these cases has to be taken in the sense of 'father' and not in that of a personal name³.

The above comments will show that Prof. Mirashi's first suggestion regarding the foundation of the era by an ancestor of *Mahārāja* Bhētti is, to say the least, inconclusive. The other suggestions, based on this one, do not therefore require elaborate refutation. The second suggestion that the founder of the era in question was another Bhētti who was the grandfather of the issuer of the Dhulēv plate may be passed over without comments. The third suggestion that *Bhāṭika* is a later modification of *Bhētti* can hardly be seriously considered as it is a philological speculation of little value. The contention that the year 73 of the Dhulēv plate is to be referred to the *Bhāṭika* era, known only from two Jaisalmer inscriptions of 1438 and 1616 A.C., is unsatisfactory not only because Dhulēv is far away from Jaisalmer but also because there is no evidence regarding the prevalence of the *Bhāṭika* era before the fifteenth century A.C. The *Bhāṭika* era may have been a solar modification of the Hijrī like the *Faslī*, *Bengalī* and other *Sāls* of a later date.⁴

The fourth suggestion of Prof. Mirashi that the dynasty represented by the issuer of the Dhulēv plate ruled over "a great empire" goes clearly against the known facts of Indian history and epigraphy. The very nature of the document under review as well as its issuer's humble title shows beyond doubt that *Mahārāja* Bhētti was not an imperial ruler. Hiuen-tsang's account and epigraphic records discovered in *Rājasthān* do not indicate the possibility of the existence in that area, about the seventh century A.C., of a great empire with which Bhētti can be reasonably associated. Whether *Harshavardhana* succeeded in extending his political influence over the whole of *Rājasthān* need not be discussed in this connection. Suffice it to say that his paternal kingdom comprised the Eastern Panjab together with the contiguous areas of *Rājasthān*, that he succeeded in making himself master of the erstwhile *Maukhari* dominions in the U. P. and *Bihār* and that he led an expedition against the *Maitraka* king of *Valabhī* ruling over *Kathiawar* and the adjoining regions, who was subdued and became one of *Harsha's* subordinate allies. Dhulēv lying about 45 miles to the south of *Udaipur* was apparently not far away from the dominions of the *Maitraka* king.⁵ It is therefore more probable that the Dhulēv area was not outside the sphere of *Harshavardhana's* influence at least during the years when he was leading an expedition against *Kathiawar*. Prof. Mirashi's calculations do not appear to preclude the possibility of the *Harsha* era being used in the Dhulēv plate.⁶

¹ Cf. *Select Inscriptions*, p. 438.

² *Corp. Ins. Ind.*, Vol. III, p. 186, note.

³ See *Successors of the Śātavāhanas*, pp. 183 ff.

⁴ For the general belief about the origin of the *Bhāṭika* era, see G. H. Ojha, *Prācīna-lipi-mālā*, p. 178. For the negligible difference between the commencement of the *Bhāṭika* era (623-24 A. C.) and that of the *Hijra* (622-23 A. C.) see the explanation of Prof. Mirashi himself; above, p. 3 and note 2. Cf. *JASL*, 1951, pp. 79 ff.

⁵ Śilāditya of the *Samoli* (old *Udaipur* State, *Rājasthān*) inscription (*Bhandarkar's List*, No. 12) may actually be *Harshavardhana*.

⁶ Cf. *IHQ*, Vol. XXVIII, pp. 342 ff.

No. 3—PALDI INSCRIPTION OF GUHILA ARISIMHA ; V. S. 1173

(1 Plate)

AKSHAYA KEERTY VYAS, UDAIPUR

The inscription was noticed by the late Pt. G. H. Ojhā in the *Annual Report, Rājputānā Museum, Ajmer*, for the year 1916. He attributes it to the reign of Guhila Vijayasimha, a copper-plate grant of whose reign he discovered in the possession of a resident of the village of Kadmāl,¹ a few miles north-west of Udaipur. But he does not appear to have attempted to see whether the fragments of the inscribed lintels discovered by him would make a complete record. This is responsible for the grave error in its attribution, which has been accepted by almost all subsequent writers on the subject. It will be seen, as we proceed further, that the epigraph really pertains to the reign of Arisimha (son of Vijayasimha) who was the ruling prince in V. S. 1173 (1116 A.C.).

It is an every day experience of archaeologists to find ignorant folk indulging in treating important relics of the past without the slightest concern, whether they be epigraphs, sculptures or architectural remains, and our record presents a glaring illustration of this type of treatment. It was originally engraved on the inner faces of the three lintels spanning the open porch of a small shrine dedicated to Kārttikasvāmin (according to Ojhā), situated a bit obliquely in front of the Vāmēśvara Śiva temple near the village of Paldī, about five miles north of Udaipur. The two side lintels are still *in situ*; but the central one, evidently longer in size, was not found in its original place when I visited the site a few years ago. As a matter of fact, it had already been broken into two pieces long ago, and the fragments had been put to different uses by the ignorant people. The smaller or the right side piece was shaped like a crude bracket chiselling away a portion of the inscription, to support a beam of the Nandi pavilion opposite the main Śiva temple; and the bigger or the left side fragment was used for carving out *satī* figures in relief on its lower face, scratching away the lower part of the last line of the inscription. It was this latter piece containing the name of Vijayasimha, which was found out by Ojhā, while the former one which contained the name of his son Arisimha, he could not trace, though it also lay half-hidden in the structure of the pavilion near at hand. This is how the mistake crept in, which led to another mistake of assigning the Kadmāl plates to the reign of Vijayasimha by shifting its genuine date to about two and a half decades later, in the light of the date of the present epigraph supposed to belong to his reign. Ojhā also thought that all these inscribed pieces of stone were possibly brought from Āhār and reset where they have been found; but, in view of their dimensions, they appear to have formed part of the original structure in which they were found, in spite of the fact that they record the construction of the bigger temple dedicated to Śiva.

It is a brief record which does not admit of any special remark as regards its **palaeography** and **orthography**. It is written in Nāgarī characters. *Śirō-mātrās* and *prishṭha-mātrās* are both used to denote medial *ai*, *ī* and *au*. *Y* and *p*, though generally different in shape, have at places become almost identical; cf. *maulōpachaya* (line 2), *yō vijaya-* (line 3). Nasal sounds are represented both by *anusvāra* and class consonants; e.g., [*Bha*]gavāñ=*jagad-ēka-va(ba)ndhur-* (line 8). *V* is used in lieu of *b* in a few cases. Consonants following *r* are generally reduplicated.

The **language** of the inscription is Sanskrit and the whole composition is in verse excepting the adoration to Śiva in a small sentence at the very outset, and the portion relating to the date, author, scribe, engraver and others, towards the end, which are in prose. There are in all twenty-four verses in different metres, none of which is numbered.

The inscription opens with a symbol followed by salutation to Śiva. The lustre of Śambhu, i.e., Śiva, is praised in verse 1. Verse 2 describes in a poetic way the well-known royal family of **Guhila**. The manner in which Guhila is mentioned here proves him to be the real progenitor of

¹ Ojhā, *Rājputānē kā Itihāsa*, Fasc. II, pp. 445-46.

the family as against Bāpā of later inscriptions, and this is supported by other older records like the Āṭapura inscription¹ of Śāktikumāra of V. S. 1034 (977 A. C.) and Kadmāl plates of Guhila Vijayasimha, which are being published in this journal. From verse 3 begins the **genealogical account** proper, which, though brief covering only three generations, is important inasmuch as it gives a correct succession of the three princes Vairisimha, Vijayasimha and Arisimha, amidst whom there now remains no room for any interpolation. We know from verse 147² of the third slab of the Kumbhalgarh inscription of V. S. 1517 (1460 A. C.) that Vijayasimha's son and successor was Vairasimha (i.e., Vairisimha), and it was after him that Arasimha (i.e., Arisimha) appeared. But the epigraph on hand, dealing as it does with only three generations, appears to represent the correct genealogy of the dynasty during that period. Moreover, the author of the Kumbhalgarh inscription, who did not even know the name of Vijayasimha whom he mentions only in vague terms as *narēndra*, is presumably liable to make a mistake regarding his successor. This is how the name Vairasimha, falling between Vijayasimha (the *narēndra*) and Arasimha in that record, now appears to be an unauthentic interpolation.

No information of any historical value is to be found in the description of the three successive rulers mentioned in this epigraph. **Vairisimha**, the first on the list here, is described in verses 3-4. Then comes **Vijayasimha**, his son, whose account also covers two stanzas (verses 5-6). Unfortunately, portions of the slab containing these two verses are damaged, so that satisfactory comprehension of their original import has now become impossible. Verse 6, however, aims at describing him at war with a multitude of other powerful princes, wherein he proved himself irresistible; but the manner of the description is more poetic than historical, and it is difficult to ascertain as to which historical event the author here intends to refer to. Similarly verses 7-8 make mention of **Arisimha**, son of Vijayasimha, whose martial and other qualities have likewise been described in a general way. Verse 9 proclaims him as the ruling prince of Mēdapāṭa, i.e., Mewār, at the time of the record.

Then, in verses 10-11, follows the description of **Śiva** incarnating himself on the earth at **Kāyāvarōhana** in Bhṛigukachchha (Broach District of Gujarāt). This incarnation evidently refers to **Lakulīśa**, who was the founder of the Pāśupata doctrine of Śaivism, and temples dedicated to whom have been discovered in various places. His monastic order was upheld after him by his worthy disciples, **Kuśika** and others, who were initiated into the Pāśupata philosophy by Lakulīśa himself (verse 12). Thereafter the monastic succession passed to many a similar sage, who led a pious and austere life (verses 13-15). Verses 16-22 give a list of teachers succeeding one after the other. It contains six such names with **Khaṇḍēśvara** at the top, who is said to have been the head preceptor (*guru*).³ He was succeeded by **Janakarāśi**, **Trilōchanarāśi**, **Vasantarāśi**, **Valkala** and **Śivabhakti**. Śivabhakti was the senior disciple of Valkala. All these were saints of extra-ordinary philosophical and spiritual attainments. Verse 23 records the **object** of the inscription, which is the construction of a temple of Śiva jointly by Valkala and his seniormost pupil Śivabhakti. This structure seems to be the bigger Śiva temple on the site, now popularly known as the shrine of Vāmēśvara, situated opposite the smaller shrine dedicated to Kārttikasvāmin, to which the slabs containing the inscription now belong. In verse 24, long life for the Śiva temple has been prayed for.

The installation of the god Śiva and the consecration of the temple took place **on Sunday, the ninth day of the dark half of the month of Jyēshṭha in the Vikrama year 1173**. This date corresponds to Sunday, the 7th May, 1116 A. C., taking the Indian month to be *pūrṇimānta*. *Navamī* commenced on that day at 12.

¹ *Indian Antiquary*, Vol. XXXIX, p. 191.

² Above, Vol. XXIV, pp. 311 and 325.

³ [The verse seems to say that the Śaiva teachers belonged to a sect called Guṇakhapḍēśvara.—D. C. S.]

Pamāḍita Śūdraga was the author of the inscription which was written on the stone slabs by *Pamāḍita Hariśchandra*, the scribe. The engraving was done by the mason *Kēsarīn*. The installation and the sanctifying ceremony were conducted by the learned astrologer *Yaśōdēva*. *Rājaputra Salakhanarā*, son of *Ūpalarā* of the *Sōlanki* race, was the officer in charge of all arrangements concerned.

TEXT¹

[Metres : verses 1, 5, 9, 11, 13-16, 18 and 21-24 *Anuṣṭubh* ; verse 2 *Srajdhārā* ; verses 3, 6, and 8 *Sārdūlavikriḍita* ; verse 4, a variety of *Mātrāsamaka* ; verses 7 and 17 *Āryā* ; verse 10 *Vasantīlakā* ; verses 12 and 20 *Gīti* ; and verse 19 *Upēndravajrā*.]

First Lintel

- 1 ॐ² ॥ ॐ नमः शिवाय ॥ वंदे तच्छांभवं ज्योतिर्जगज्या(ज्या)योद्भूत-
प्रभ्रम(म्) । नमतां दुःखजातावि(नि) यास्मिन्निन्धनतां ययुः ॥ [१*]
वंशोस्त्यस्मिञ्जगति विदितो
- 2 हारिविस्तारिशाखः प्राज्यैः पत्रैर्गुंहिलनृपतेराश्रितोत्तापहारी । गाढो मौलोपच-
यततिभिश्छद्रहीनस्सुवृत्तो रन्य(म्य)च्छायो द्विरसनकुलैर्मुक्तदूर-
- 3 प्रसङ्गः ॥ [२*] एकस्मादजनि क्षितीशतिलको मूलं यशःशाखिनः स्थानं यो
विजयश्रियां गुणनिधिः सद्विक्रमस्याकरः । कंदः कीर्तिलतातेर्ष्णं(नं)यपदं
- 4 [तप्तो(प्त)³]प्रतापैकभूः पात्रं पुण्यकदम्बकस्य मतिमाञ्छीवैरिसिंहो नृपः ॥ [३*]
पशुपतिरिव कृतरिपुपुरदाहो दनुकुलरिपुरिव कृतसुरपक्षः । सुरप-
- 5 तिरिव कृतसदवनलोभो रतिपतिरिव च सुश्चिरशरीरः ॥ [४*]

Second Lintel⁴

- 6 तस्माद्विजयसिंहाख्यो भूपतिर्भूपतेः शुचिः । स्वकारणमु[णा] × × × × × ×
(न्वि⁵)[तो]जनि ॥ [५*] — — — ∪ ∪ — ∪ — ∪ ∪
[घ]टाटोपं वह्निन्नुं(वैः*) — — — ∪ [वि]राजिसंन्यनिव[हैः] — — ∪
संवाघभिः । मत्तेभैरिव केसरीसरभसैरेकोप्यने[कंस्त]था सोढो⁶ — [ङ्कु]त्-
भूरिव ∪ ∪ ∪ —⁷ सिंहद्वितीयोरिभिः ॥ [६*] श्रीमानरिसि-

¹ From ink estampages.

² Indicated by a symbol.

³ *Vicarga* mistakenly engraved after this [°pā(pā)], has later on been cancelled. [The reading sacra to be *tasmin*.—D. C. S.]

⁴ Some letters between the left and right portions of this lintel are completely lost in all the lines.

⁵ Here as well as in some other cases in the following lines, round brackets and star indicate that the letters are damaged beyond recognition and have been restored conjecturally.

⁶ [Possibly *sōdhō=tyadbhuta*.—D. C. S.]

⁷ [The missing syllables may be conjecturally restored as *krama-guna*. —Ed.]

First Lintel

2
 4

Second Lintel: Left Portion

6
 8
 10

Second Lintel: Right Portion

6
 8
 10

Third Lintel

12
 14
 16

- 7 हो[स्मा]न्पतेज्जितो घनुर्द्धरो वीरः । क्षुरिकाबंधपटीयान्नगरचनापण्डितोचनी-
पालः ॥ [७*] — — — — [दृप्त]वैरितिमिराण्यस्य[त्य](धो निः*)-
[स्व]ने पृथ्वीं च(चा)त्र तनो(त पाल*)यति च क्षोषीभृतो भानुवत् ।
राज्याखण्डितमण्डलः प्रतिदिनं प्रकलान्तदोषाकरः सद्वश्यो(शो)दयशैलशेखर-
मणि[श्च]ण्ड-
- 8 प्रतापश्रिया ॥ [८*] तस्मिन्नवति भूपाले मेदपाटमहीमिमां(माम्) । यं प्रा[प्य]
प्राप या वृद्धिं¹ प्रजा सोराज्यनंदिनी ॥ [९*] संप्राप्ततीव्रकलिकालकुठा[र]-
सार्षेर्द्धम्मंद्मं सम[भ](क्तपरित*)²प्यमानं(नम्) । तद्रक्षणाय [भ]गवाञ्जगदेक-
चं(बं)घुर्द्धो दिबोवतरति [स्म] शिवः स्वमूर्त्या ॥ [१०*] अतस्तदा[दि]देवस्य
प्र[धि]तं धाम
- 9 भूतले । काया[व]रोहणं नाम्ना भृ[गु]कच्छविभूषणम् ॥ [११*] जग्मुस्तीर्थकरत्वं
कुशिकाद्याः केपि तत्र सू(भू)देवाः । सर्व्वज्ञत्वाद्युपतं योगं लध्वा(ब्ध्वा)
भवच्छिदं सा[क्षा]त् ॥ [१२*] ज्ञानां(ना)ग्नी हु(तकल्माषा ब्र*)ह्मभूतुल्यतेजसाः ।
संसारसा[ग]रोत्तीर्णा मुनयो ये महोदयाः ॥ [१३*] व(ब)भूवूर्वू(ब्ब)हवस्ते[भ्यो]
वंद्याः स[द्गोच]रा अमी । भस्मो-
- 10 दलनघोताङ्गा(स्तरु*)[म]लनि[वा]सिनः ॥ [१४*] उद्धृतोयं तपोभिर्ये[र्]म्मज्जन्व³र्णो
भा[वा]णंवे । वाराह(हे)न यथा [पृथ्वी] विषने(षाणे)न युगक्षये ॥ [१५*]
तेषु प्रशमगोत्रा ये [गुरु]ख⁴ण्डेश्वराभिधाः । × × × × × × × ×
ते तपस्तेजोभिरावृताः ॥ [१६*] भवति स्म ज[नक]राशिस्तन्मुनिवरल[ब्ध]योगदीक्षो
यः । भवकर्मकरटिसिंहो व्रतनख[र]ः

Third Line

- 11 [भ⁰]क्तिदं[ष्ट्रो] यः ॥ [१७*] [श्रीत्रि]लो[चन]राशियो योगी योग[वि]चक्षणः ।
शिवागमकृताभ्यासस्तस्मान्मुनिवरोभवत् ॥ [१८*] व(ब)भूव तस्माद्भवभव्यभक्ति-
वंसंतराशिः शुभपुण्यराशिः ॥(1) र(ञ)वाप्य दीक्षां [वि]रतेंद्रियार्थो

¹ Both the syllables constituting this word *vriddhim* appear to be inaccurately engraved. [The reading seems to be *hrishitim*.—D. C. S.]

² [Better *samavāśikya tu ta*.—D. C. S.]

³ The lower parts of some of the letters between *majjan* and *vishānēna* have been chiselled away for carving out *sati* figures in relief.

⁴ The following two *daṇḍas* constituting a superfluous mark of punctuation seem to have been cancelled later on. [The reading appears to be *Guna*.—D. C. S.]

⁵ There appears to be a superfluous sign for *jihvāmūliya* engraved above *kha*

⁶ This letter is preceded by two symbols.

- 12 दक्षां महानंद[पद]प्रदो(दा)ने ॥ [१९*] विदितो लोके तस्मादभव[द्यम]नियमनैष्ठिक-
श्रेष्ठः । यो वल्कल इति नाम्ना कृतवल्कलकौपीनवननिवासात् ॥ [२०*]
शिवभक्तिः शुभाचारो जपध्यात(न)परः शमी । संसारपाश-
- 13 परशुलकुलीशेशतत्व(त्व)वित् ॥ [२१*] यस्याभूज्येष्ठजः शिष्यो वरिष्ठो
गुरुभक्तितु(तः)¹ । नैष्ठिकाचारतत्व(त्व)ज्ञो योगविद्योगिनां प्रियः ॥ [२२*]
विद्युल्लेखाचलं लोके जीवितं धनयौवनं(नम्) । अकारि मंदिरं ताभ्यां
संविद्येदमुमापतेः ॥ [२३*]
- 14 [अस्तु] देवो नवं गंभुः* पुज्यधा(ध्या)तोत्र मंदिरे । यावत्सुरनदीं शर्वो
विभक्ति शिरसा विभुः ॥ [२४*] संवत् ११७३ ज्येष्ठ वदि ९ रविदिने
देवोयं प्रतिष्ठितः ॥ कृता प्रशस्तिरियं शू[द्र]गपंडितेन लिखिता पंडित-
हरिश्चं-
- 15 द्रेण । आचार्यपदस्थज्योतिर्विद(द्)यशोदेवेन ज्ञातशास्त्रेणात्र प्रतिष्ठाविधिर्विहिता ।
[उ]त्कीर्णा च केसरिसूत्रधारेणेति ॥ शिवमस्तु ॥ अत्र देवे गो[ष्ठ]क[*]
सौलंकिकवंशीयवा(रा)जपुत्रश्रीऊपलरासुतश्रीसल-
- 16 खणरा ॥

No. 4--TIPPALURU INSCRIPTION OF VIKRAMADITYA II ; YEAR 1

(1 Plate)

H. K. NARASIMHASWAMI, OOTACAMUND

The subjoined inscription¹ was copied by me in the year 1937-38 at **Tippalūru** in the Kamalapuram *taluk* of the Chiklapah District. It is engraved on a red granite stone that was lying in a field on the road side about a mile to the west of the village. The stone has since been removed for safe custody to the village *chāvādi*. The inscription is edited below with the kind permission of the Government Epigraphist for India.

Tippalūru contains some early vestiges of archaeological interest besides the record under review. A pile of dressed granite stones along with some mutilated sculptures among them is all that is left of a temple of Śiva with the image of Nandi still lying in front of it under a banyan tree in the centre of the village. Among these broken sculptures is one of Sūrya, still intact with his seven steeds depicted at the base. Of greater interest than the image is a massive red stone pillar measuring almost ten feet in length, two feet square at the bottom tapering to about a foot square at the top and bearing an inscription, noteworthy for its palaeographic

¹ [The reading seems to be *bhaktishu*.—D. C. S.]

² This *ti* has been engraved below the letter *yyō*.

³ *Annual Report on S.I.E.* for the year 1937-38, No. 254.

and linguistic features, on one of its faces.¹ Another inscription equally interesting, although belonging to a much later period, describes this village as an *agrahāra* granted to the eight renowned poets (*aṣṭa-diggaja-kaviśvarulu*) by king Kṛishṇadēvarāya² of Vijayanagara.

The language of the inscription is Telugu written in the Telugu-Kannada script which is regular for the period to which it belongs, i.e., 8th century A.C. However, some noteworthy features in its palaeography serve as important clues to arrive at a more precise date for the record which does not otherwise furnish any details in this regard barring the regnal year of the king. A careful comparison of the forms of individual letters of this record with those of the Turimeḷḷa and the Dimmaguḍi epigraphs, both of Vikramāditya I³, reveals the following facts : (1) the Dravidian *ṛ* in our record has taken its later form already observed in the Dimmaguḍi inscription whereas it still retains its earlier four-chambered form in the Turimeḷḷa record, (2) *m* shows a more developed stage in its formation in this record than in that of Dimmaguḍi, (3) *j* (lines 4, 5, 7, 10 and 23) occurs consistently throughout the record in its later form, a feature that is absent in the other two records. The engraver seems to have inadvertently fallen into the old style in carving this letter in line 5, but probably corrected his mistake by adding the loop at the top of the old *j* thereby leaving a permanent evidence marking the transitional period when the later form of this letter came to be used ; but the older form had not yet been given up or forgotten and (4) the subscript *ṛ* has no longer the vertical stroke or dent within it in its lower half but only a horizontal bar. On these counts therefore this record may reasonably be assigned to a date later than either the Turimeḷḷa or the Dimmaguḍi inscription which I have ascribed to Vikramāditya I. In other words, the Tippalūru record is to be assigned to Vikramāditya II and it belongs to the first year of his reign.

The inscription shows some peculiar orthographical and linguistic features. The use of the sonant *dh* in place of the surd *th* in *pridhivī* (line 7) and of the wrong class nasal *ñ* in place of *n̄* in *sañva*⁴ (line 8) may be noted. Attention may also be drawn to the words *ēlu* (line 11), *pāla* (line 10) and *galā nr̄ēni* (line 26) with the cerebral *l*. In *vachchuvāṅṅru* (line 26) and *yuktunṅṅru* (line 31), the use of *ṅ* in the ligatures *ṅra* and *ṅru* is of particular interest. It is a common feature in early Telugu records that this ligature occurs invariably with the dental *n* as in *Rēṅṅra*, *Koḷchukonṅra*,⁵ *Tāṅṅikonṅra*,⁶ *Kanṅṅra*,⁷ *ḷachchinavāṅṅru*,⁸ *samyuktunṅṅru*,⁹ *vachchuvāṅṅru*,¹⁰ *jampinavāṅṅru*,¹⁰ *Satyāḷityunṅṅru*,¹⁰ *Puṅyakumārūnṅṅru*,¹¹ etc. In the first four words denoting place names, the components *°konṅra*, *Tāṅṅri* and *°kanṅru* show the persistence of the earlier forms common to the Dravidian group of languages which are prevalent in Tamil even to day. The change of the superscript from *n* to *ṅ* found in the ligature under discussion perhaps marks a stage in its development from its early form *nṛ* to its later form *nḍ*. The suffixes *°vāṅṅru* and *°yuktunṅṅru* are obviously in singular in contrast with the plural suffix *°vāru* in *jūchinavāru* in lines 24-25 which has for its subject several individuals whose names are enumerated in lines 22-24. The term *gulichina* in *gulichinavāru* (line 19) in the operative part of the record seems to stand for *kolichina* meaning 'measured', and *kulopiṅchina* (i.e., *koli-piṅchina*) is the causal form of *koli:hina*.

¹ Ibid., No. 283 page 79 ; above, Vol. XXVIII, plate opp. p. 229, inscription F and p. 233.

² Annual Report on S.F.E. for 1937-38, No. 282.

³ See above, Vol. XXIX, p. 161 and plate.

⁴ Above, Vol. IV, p. 196, text, line 21.

⁵ Ibid., Vol. IX, p. 100, text, line 22.

⁶ Ibid., Vol. XVII, p. 328.

⁷ Ibid., Vol. XIX, p. 260, text, line 13.

⁸ Ibid., Vol. XXVII, p. 230, text, lines 6 and 7.

⁹ Ibid., p. 236, I. text lines 17-18 and 20.

¹⁰ Ibid., Vol. XI, p. 345, text, line 7.

¹¹ Ibid., p. 231, E. text, line 1.

The object of the record is to register a gift of (land as) *pānasa* at Maṅṅalūru by Anpārāpuli-Vāmbuḷu to Īśvara, a Brāhmaṇa (*pāra*) of Vēṅgi (and a resident) of Tāraṇunṅi, during the first regnal year of Vikramāditya-Satyāśraya-Prithivīvallabha when Pōrmukharāma was governing the territory as far as the limits of the Penna on behalf of the Bāpa king.

The record is important on several counts. It is the earliest known among the lithic records of Vikramāditya II and perhaps the only one so far known of this king in the Telugu country.¹ The fact that it gives the regnal year of the king marks it out from his other lithic records which omit this detail. These apart, the mention of Pōrmukharāma raises some interesting issues. Who could this Pōrmukharāma be? The Rāmēśvaram pillar inscription² and the copper-plate grants³ (the Mālēpāḍu plates and the Domnara-Nandyāla plates) of the Telugu-Chōḷa chief Puṇyakumāra attribute this epithet to him. The latter, viz., the copper-plate grants, in delineating the genealogy of this chief, mention his father Mahēndravarman as the one who acquired the title Chōḷa-Mahārāja and describe him as the lord of the Pāṇḍya, Chōḷa and Kēraḷa (countries). Besides, he bore the epithets *Muditasilākshara* and *Navarāma*, the first in imitation of the Pallava *birudas* and the other similar to *Pōrmukharāma* which was one of the epithets borne by his son Puṇyakumāra. From the account given of them in the copper-plate grants and stone inscriptions, Puṇyakumāra's predecessors appear to have been powerful chiefs who wielded great authority. Perhaps as vassals of the Pallavas, they adopted names and epithets such as *Sirṅhavishṅu*, *Mahēndravarman*, *Guṇamudita*, *Madamudita*, etc., similar to those of their overlords. Among them Erikal-Muturāju Puṇyakumāra, an early member of this family who was ruling over Rēnāḍu and who appears to have been a contemporary of Chāḷukya Vikramāditya I, in addition to adopting certain epithets in imitation of the Pallava titles, took fancy also to have his inscription engraved in the style of those of the Pallava sovereigns.⁴ His later namesake Pōrmukharāma Puṇyakumāra bore the epithets *Mārdava-chitta* and *Madanavilāsa*, again in imitation of the Pallava titles. Thus from the time of

¹ The Annavaram-Agrahāram inscription in the Darsi Division of the Nellore District may also be ascribed to this king on account of its more developed script, but the inscription is not dated; see *An. Rep. on South Indian Epigraphy*, 1933-34, part II, plate opp. page 29.

² Above, Vol. XXVII, p. 234.

³ *Ibid.*, Vol. XI, p. 342; Vol. XXVII, p. 267.

⁴ Above, Vol. XXVII, p. 233. Inscription F in plate opp. p. 229. According to Mr. M. Venkataramayya, however, this Puṇyakumāra and his namesake of the copper-plate charters and lithic records are one and the same (*ibid.* pp. 220 f.). If palaeography permits the dating of a record to a period fairly within narrow limits of say, a quarter of a century, and historical considerations do not militate against such a dating, then it is difficult to assign to the Rāmēśvaram pillar inscription and the allied records (the copper-plate charters) the same date as that assigned to the Tippalūru pillar inscription. The palaeography of the latter is certainly far more archaic than that of the other records. Among the records of these chiefs published in this journal, the Kalamāḷa, Erragudipāḍu, Veldurti and the Tippalūru epigraphs (*op. cit.*, Inscriptions A, B, E and F) have been assigned to different periods ranging from the last quarter of the 6th century to the first half of the 7th century A. C. mainly on palaeographical considerations. Allowing a fair margin for the slight variations in the style of the script due to the various factors involved in the process of engraving on stone, it may be observed by a careful comparison of their palaeography, especially of the test letters *j*, *d*, *h* and *r* that all these records may be assigned more or less to the same period within a range of about 25 years, the difference in palaeography between the earliest and the latest of them being just as much as that between the Turimeḷḷa and the Dimmaguḍi inscriptions of Vikramāditya I (see, above, Vol. XXIX, p. 163, plate). It appears to me that the Kalamāḷa inscription of Erikal-Muturāju Dhanañjaya may not be far removed in point of time from that of the Tippalūru pillar inscription of Erikal-Muturāju Puṇyakumāra. The provenance, the period and the title Erikal-Muturāju assumed by Dhanañjaya and Puṇyakumāra in these two records being identical, can it be that the two chiefs too were one and the same? Dhanañjaya was, according to the copper-plate grants, succeeded by his son Mahēndravarman who acquired the title of Chōḷa-Mahārāja. The Urutūru and the Indukūru records (*op. cit.*, pp. 228 ff., inscriptions C and D) may well have belonged to this chief. That neither the copper-plate charters nor any of the lithic records of this family attribute the surname Puṇyakumāra to Dhanañjaya is indeed inexplicable.

Erikal-Muturāju Puṇyakumāra of the Tippalūru pillar inscription down to that of Pōrmukharāma Puṇyakumāra of the Rāmēśvaram pillar inscription and the copper-plate grants, the Telugu-Chōlas seem to have been powerful chiefs under the influence of the Pallavas. In the Rāmēśvaram pillar inscription Puṇyakumāra assumes, in addition to the characteristic title 'Chōla-Mahārāja' of his family, the epithet *Prithivīvallabha*, probably in imitation of the Western Chālukya kings who bore this as a distinct appellation. To revert to the point under discussion, it would be difficult, under the circumstances, to suggest the identity of Pōrmukharāma of our record with Pōrmukharāma Puṇyakumāra of the Telugu-Chōla family notwithstanding the similarities in the palaeographical features of these records and in the epithets *Pōrmukharāma* and *Navarāma* of the members of this family with the name Pōrmukharāma of the chief of our record. The identity is rendered all the more difficult as Pōrmukharāma of our record figures as ruling a territory on behalf of a Bāṇa king (*Bāṇarājula-pāla*).¹ For, the Bāṇas who were a comparatively less powerful family than the Telugu-Chōlas, were themselves subordinate to the Chālukyas not only at the period of the record under discussion but also during the reign of Vijayāditya, the predecessor of Viṅkramāditya II.² The Turamara-vishaya where they flourished bordered on Rēnāḍu over which the Telugu-Chōlas ruled. However, in the absence of further substantial evidence Pōrmukharāma of our record cannot be identified with the Telugu-Chōla Pōrmukharāma Puṇyakumāra.

As for the places mentioned in the inscription, Dārumuṅgi or Tārumuṅgi seems to be referred to, judging from the context, as the native village of Īśvara, the Brāhmaṇa of Vēṅgi. The mention of this very village in the Rāmēśvaram pillar inscription seems to point to its location in Rēnāḍu rather than in Vēṅgi. I am, however, unable to identify it. The name Maṅṅalūru, the village where the gift (lands) lay and the present Moṅṅāyapalle, an *ināna* village in the Proddatur taluk of the Cuddapah District, sound alike but their identity is doubtful as the latter lies far to the north of the Pennā, beyond the limits of the donor's territory. The name Muḍibiyam mentioned in the imprecatory portion of the inscription obviously stands for Muḍivēmu-Agrahāra which is referred to in copper-plate grants of the Eastern-Chālukyas as the birth-place of Vishṇuvardhana, the son of Vijayāditya of Ayōdhya, a legendary ancestor of the Chālukyas.³ The mention of it along with Vāraṇāsi shows that it was held as sacred as the other. It has been identified with the modern village Pedda-Muḍiyam in the Jammalamadugu taluk of the Cuddapah District.

TEXT

First Side

1 Svasti [[[*] Śrīma[t*]

2 **Vikramāditya-Satyā-**

¹ In the term *Bāṇarājula-pāla*, the word *pāla* has been understood in the sense of 'on behalf of'. In an inscription of the Chālukya king Kirttivarman II (No. 418 of 1940-41) which I am editing in this journal, the suffix *pāla* occurs in this very sense in the sentence which runs: 'Paramēśvara-Bhataraja|vāri *pāla* Bāṇarāju. . . lgi pattu-gān=ēla vāri *pāla*', etc.

² *SII*, Vol. X, No. 23; above, Vol. XXVII, p. 243. The subjugation of the Bāṇas by the Chālukyas even at an earlier period is hinted at on the supposition that the epithet *Ereyitiāḍiga* occurring in a Chālukya record at Peddavaḍugūru in the Gooty taluk of the Anantapur District (*SII*, Vol. IX, pt I, p. 26 No. 46) stood for *Ereya*, asur name of Pulakēśin II, and by the mention in the record of an unnamed Bāṇa king. In this connection attention may be drawn to an inscription of a Perbāṇa chief in the Telugu-Chōla territory at Chilamakūru, Kamalapuram taluk, Cuddapah District (No. 403 of 1904 of the Mad. Ep. Coll. : *SII*, Vol. X, App. II, pp. lvii-lviii, No. 617). It may, however, be noted that a distinction seems to have been indicated between Perbāṇa and Bāṇa in an inscription of Chālukya Kirttivarman (II) at Korrapāḍu, Cuddapah District (No. 418 of the *Annual Report on S.I.E.* for 1940-41). In this record Perbāṇādhirāja figures as the subordinate of Bāṇarāja.

³ Above, Vol. XI, page 340, f.n. 5; *Journal of Oriental Research*, Vol. X, . 41

- 3 śraya-śrī-Prithivīva-
- 4 llabha-Mahārājā-
- 5 dhirāja¹-Paramē-
- 6 śvara-Bhaṭāraḷaku pri-
- 7 dhi(thi)virājya[m]bu pra[tha]-
- 8 ma saṅva(mva)tsara[m]bu prava-
- 9 rttilla śrī-Pō²[r*]mukharāmuḷ-Vā-
- 10 ṇarājula pāḷu Penna-mari-
- 11 yāda eḷuchu Aṇṇā[rā]-
- 12 puli-Vāmbuḷu Dārumunṇi

Second Side

- 13 Vēṅgi-pāṇa I-
- 14 śvaru²nāku Maṇṇa-
- 15 lūra bannāsa pra-
- 16 sādā(da)n-chāsi ichchiri [I*]
- 17 Amḷutalāḷu Che[m]gā⁴-
- 18 lu Ko[rū]kālu Pa[rkku]ḷugu Chō[ra]kālu⁵
- 19 gulichiuavāru [I*] Sapu-
- 20 rushuru[nṇē]
- 21 kulopiṅchinavāru [I*]
- 22 Tiṅgaveḷḷi-pāṇu Paḷu-
- 23 gu-bāṇu Vārāṇṭa-pā-
- 24 ṇu Jāya-pāṇu jūchi-
- 25 navāru [I*] Dēniki vakra[m]bu-
- 26 vachchuvāṇru gaḷāṅṅē-
- 27 ni Muḍibi[yaṁ]bu

Third Side

- 28 Vāraṇāsiyu la-
- 29 [chi]navāṇṇ-agu pa-
- 30 ṅcha-mahapa(pā)taka-
- 31 saṁyu[ṅu⁶]ktuṇṇ-agu [I*]

¹ Jā was first written and then corrected into ja.

² Although this letter looks like hē, apparently it stands for pō.

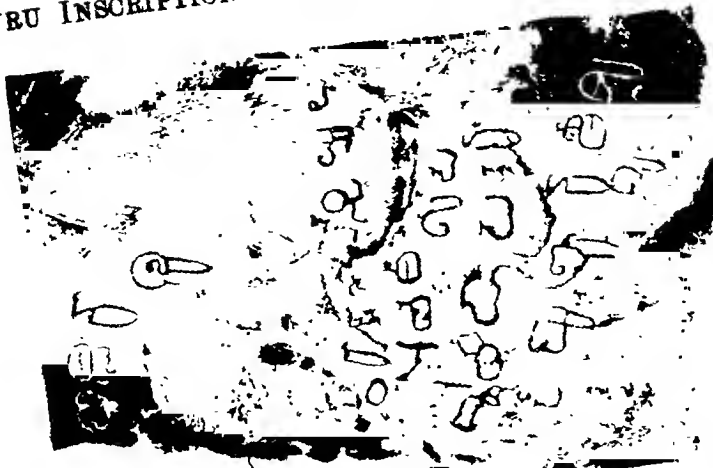
³ In addition to the medial u sign, the letter r has a sign of length attached to its top, probably by mistake. The letter occurs with the same signs in line 25.

⁴ A small fissure in stone which runs across these two letters somewhat obliterates them and makes the reading doubtful.

⁵ The letters Chōrlakālu are engraved in continuation of the line on the third face of the stone.

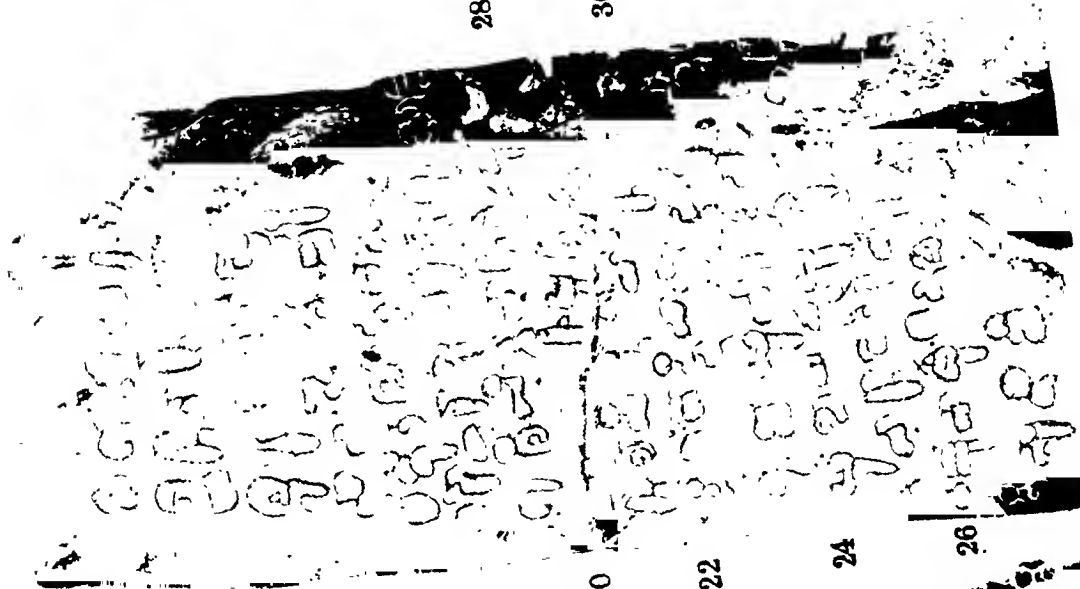
⁶ The letter ṅu is redundant.

TIPPALUBU INSCRIPTION OF VIKRAMADITYA II, YEAR 1



28

30



14

16

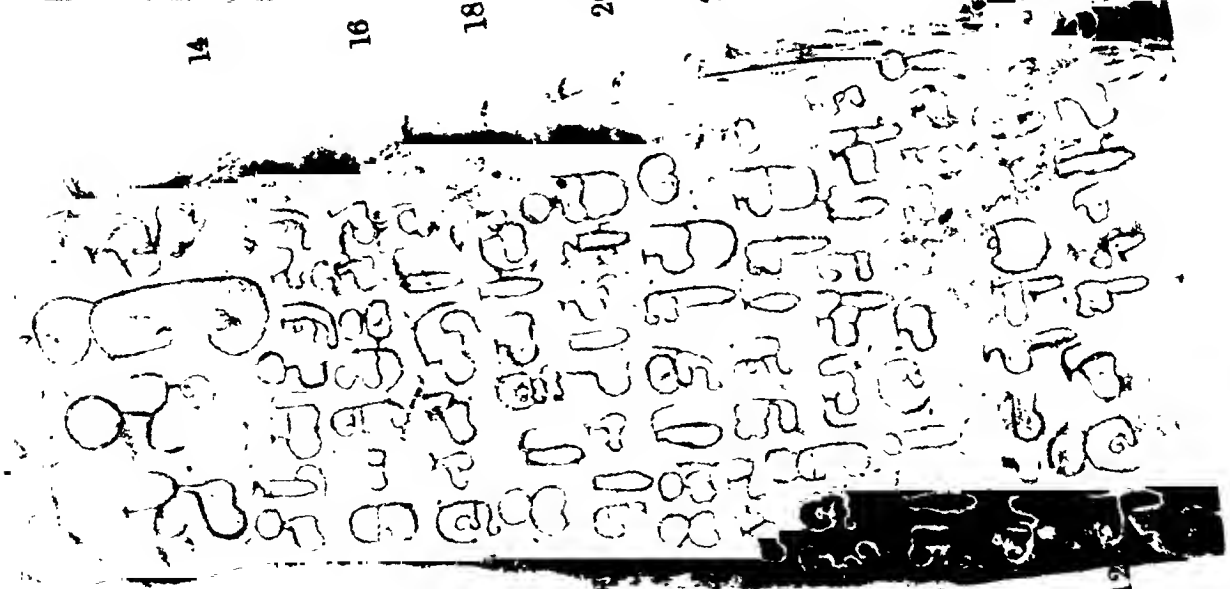
18

20

22

24

26



2

4

6

8

10

12

SCALE: ONE-FIFTH

TRANSLATION

(Lines 1-16) Hail! During the first year of the reign of the illustrious **Vikramāditya-Satyā-śraya-Śri-Prithivivallabha-Mahārājādhirāja-Paramēśvara-Bhaṭāra**, when **Pōrmu-kharāma** was ruling over the territory upto the limits of the Pennā on behalf of the **Bānarāja**, **Aṇṇārāpuli-Vāmbuju** granted a *pannasa* at **Maṅḡalūru** to **Īśvara**, the **Vēṅgi Brāhmaṇa** of **Tārumunḡi**.

(Lines 17-25) **Amḷatalāju**, **Cherṅālu**, **Koṅḡukālu** and **Pārkkalugu-Chōṛlakālu** were the persons who measured (*the gift land*). **Sapurushuru[nḡu](?)** caused the measurement (*of the gift land*). **Timḡaveḷḷi-pāru**, **Paḷugu-bāru**, **Vārāṅṭa-pāru** and **Jāya-pāru** were the witnesses.¹

(Lines 25-31) Imprecatory.

No. 5—BHUBANESWAR INSCRIPTION OF ANANGABHIMA III ; ANKA YEAR 34

(I Plate)

D. C. SIRCAR, OOTACAMUND

In an interesting article entitled "Chronology of the Eastern Gaṅga Kings of Orissa",² published half a century ago, the late Mr. M. M. Chakravarti noticed some inscriptions on the walls of the **Liṅgarāja** temple at **Bhubaneswar** (**Puri District, Orissa**), which were ascribed by him to the Gaṅga monarchs **Anaṅgabhīma II** (c. 1190-98 A.C.) or **Anaṅgabhīma III** (c. 1211-38 A.C.). About fifteen years ago, I had an opportunity to examine the impressions of three of these records which were edited by me elsewhere.³ One of these three inscriptions is incised "on the south jamb of the porch" of the temple. Chakravarti assigned it to **Anaṅgabhīma III** as he read the following passage in lines 1-4: *Rājarāja-tunuja-Anaṅga-Bhīma-vira...rājasya sāmrajy-ābhishēka-chaturthasamvatsarē*. It was, however, shown by me that the record actually belongs either to the Gaṅga ruler **Narasimha I** or more probably to the **Sōmavāṅśi** king **Viravarakēśarin** and that the passage in question really reads: *Rājarāja-tanuj-ātmajasya...Viravara-Kēśari-dharādhipasya...sāmrajy-ābhishēka-chaturthasamvatsarē*. The second inscription, engraved on the same jamb, was ascribed by Chakravarti to the fourth regnal year of **Anaṅgabhīma II** and the following passage

¹ The rendering of these lines into English is tentative, the uncommon names and the archaic nature of the language making it difficult to construe the precise meaning of this passage. The suffixes *kālu* in **Cherṅālu**, **Koṅḡukālu** and **Chōṛlakālu**, suggested to be the Telugu rendering of the Sanskrit *pāda* (above, Vol. XXVII, p. 224) indicate these words as proper names of persons.

² *JASB*, Vol. LXXII, 1903, 97-147.

³ *Ind. Cult.*, Vol. III, pp. 122-25; Vol. VI, pp. 71-73, 73-76. See Chakravarti, *op. cit.*, p. 118, No. 1; p. 115, No. 2; p. 118, No. 3. The first of the three inscriptions was edited by me jointly with the late Mr. J. C. Ghosh.

⁴ This is the clear reading suggested by the facsimile of the inscription published in *Ind. Cult.*, Vol. III. Another impression of the record has recently appeared in *Or. Hist. Res. Journ.*, Vol. I, No. 4, Plate 53, and the name of the king has been read on its basis as **Viranarakēśarin**, taken to be identical with **Gaṅga Narasimha I** (*op. cit.*, pp. 301 ff.). In this facsimile the lower end of the left curve of the disputed letter does not touch the bottom of the right vertical and suggests the reading of the letter to be *na*. A few impressions of the epigraph, preserved in the office of the Government Epigraphist for India, appear to support this new reading. It appears therefore that the impression of the inscription published by me in *Ind. Cult.* was defective. On a re-examination of the record with the help of these impressions I now find that neither of the two published transcripts of the inscription is fully free from errors. It may be pointed out in this connection that the name of the *vishaya* mentioned here is neither **Chakralamvota** nor **Chakralamvora**. It is **Kalamvora** as known now from several other inscriptions.

was read by him in lines 1-4 : *śrīmad-Aniṅka-Bhīmadēvasya pravardhamāna Purushōttama sōm-bhāṅkē(?) chatustimattamē aṅkē*. But I pointed out that the record actually reads *chatustim(striṅ)-ma(śa)ttamē aṅkē* undoubtedly referring to the 34th Aṅka year or 28th regnal year of Anaṅgabhīma III and *Purushōttama-sāmbhrā(mrā)jyē* pointing to the fact that the said Gaṅga monarch considered himself a servant of the god Purushōttama-Jagannātha of Puri, who was regarded by him as the real lord of the Gaṅga dominions. According to the usually accepted beginning of the reign of Anaṅgabhīma III, suggested by Chakravarti himself, the date of the epigraph falls in 1238-39 A.C. The third inscription is a damaged record engraved "on the north jamb of the porch" Chakravarti assigned the epigraph to Anaṅgabhīma III and read in lines 2-5 : *jāyati sakala-varṇa-jan-ālamkṛita-rāja-śrī-Bhīmadēv-ābda... trītiyāyē Guru-vārē Magha-nakshatrē*. But I suggested the reading of the passage in question as *sa(su)kama(rma)-baddha-jan-ālamkṛita-rāja(jya)-śrī-Bhīmadēvābdē [trayō]... [prati]padī Guru-vārē Magha-nakshatrē*.¹ Thus the date seems to be either the Aṅka year *trayōdaśa*, i.e., 13, or *trayōviṅśa*, i.e., 23.

Recently I had the opportunity of examining the impressions of another Liṅgarāja temple inscription noticed by Chakravarti.² I edit the record in the following pages with the help of these impressions which are preserved in the office of the Government Epigraphist for India. This inscription is incised "on the south jamb of the porch". It covers a space of about 17 inches in length and 16½ inches in height. There are altogether 13 lines of writing. The characters employed are Gauḍīya and the language of the record in Sanskrit. Some influence of the local language is traceable in the language and orthography of the inscription.

Chakravarti read the following passage in lines 2-4 : *śrīmad-Aniṅka-Bhīmadēvasya pravardhamāna-sāmrajyē chatustimattamē aṅkē Makara-svēkādaśī(śī)-Sukra-vārē*. As in the case of *chatustimattamē* (sic. *chatustimattamē* for *chatustrimśattamē*) occurring in another record of the same place, the expression *chatustimattamē* has been interpreted by Chakravarti as the fourth Aṅka year and the record has been assigned to Anaṅgabhīma II. He calculated the date to correspond to the 15th January 1193 A.C. But I find that there are several inaccuracies in Chakravarti's reading of the passage quoted above. The inscription actually reads : *chatusinsattamē* the reading intended being undoubtedly *chatusrimśattamē*. Thus the thirty-fourth Aṅka year, i.e., the 28th actual regnal year, of a Gaṅga king named Anaṅgabhīma is referred to. The length of the reign makes it certain that the king is no other than **Anaṅgabhīma III**. As indicated above, the date of this record, like another at the same place reviewed by me above, would fall in 1238-39 A.C. according to Chakravarti's suggestion regarding the beginning of this king's reign. Another important point is that what has been read by Chakravarti as *Makara-svēkādaśī(śī)-Sukravārē* is clearly *Makara-suk[ū]a-pañchamī(mī)-Guruvārē*. The date of the inscription in question is thus Thursday, the fifth *tilthi* of the bright half of the month of Makara in 1238-39 A.C. The date intended may be **Thursday, the 13th January, 1239 A.C.**, although *śukla-pañchamī* actually ended on the previous day.

The epigraph records the grant of five *vāṭikās* of land situated in the villages of **Tarallakshmi** and **Sāgarapaṭimā** by Gōvinda-sēnāpati,³ son of Garēā-sēnādhyaksha. Gōvinda-sēnāpati, apparently an officer (*sēnāpati* or general) of the Gaṅga king Anaṅgabhīma III, is stated to have conducted *jīrṇōddhāra* (repairs) of the *maṇḍapa* of the god Bhagavat Kīrtivāsas (Kṛittivāsa or Śiva), i.e., the deity worshipped in the Liṅgarāja temple at Bhubaneswar. The deity is described as *jagadīśvara*, "the lord of the world". Gōvinda-sēnāpati thus appears to have been a devotee

¹ *Ind. Cult.*, Vol. VI, p. 76. This inscription is being re-edited in the pages of this journal from better impressions preserved in the office of the Government Epigraphist for India.

² *Op. cit.*, p. 115, No. 1.

³ A Brāhmaṇa of the Vatsa *gōtra*, named Gōvinda, was an officer of Anaṅgabhīma II according to verse 8 of the Chātēśvara temple inscription (above, Vol. XXIX, p. 126). He seems to be a different person.

of the god Śiva. The land was granted for making provision for sweeping the *maṇḍapa* thrice a day, white-washing its walls once a year and repairing the roof once in every twelve years. Of the five *vāṭikās* of land, two were allotted to the *kumbhakāra* (potter) for repairing the roof, two to the *chūrṇakāra* (lime-washer) for white-washing and one to the sweeper. The names of the recipients of the grants are not mentioned. It is stated that the *maṇḍapa* was used for performing *parv-ōtsava* (festivals on auspicious days), *mah-ōtsava* (the great festival, probably meaning the Śivarātri) and ceremonies such as marriage.

The most interesting feature of the inscription is that it describes the Gaṅga monarch Anaṅgabhīma III as *Bhagavat* (line 2). The king was a staunch devotee of the god Purushōttama-Jagannātha (Viṣṇu) of Purī. Thus the epithet *Bhagavat* applied to him by one of his Śaiva officers appears to be significant. This shows that the Gaṅga king Anaṅgabhīma III was regarded by his subjects as a saint. As we have pointed out elsewhere,¹ this king, according to a tradition recorded in the *Mādalā Pāñjī*,² became a ruler of the *Rāuta* (feudatory, from Sanskrit *Rājaputra*) class after dedicating all his possessions (including the kingdom) in the god's favour (*e nagara-Kaṭake thāi śrī-Purushottama-śrī-Jagannātha-devaṅku samastu samarpi Rāuta-paṇe thāānti*). The same work also says how from that time the Gaṅga kings did not enjoy formal coronation at the time of accession as the god was considered the ruler of the country (*rājā 2 ṅka abhisheka na hele ; Oḍishā-rājya-rajā śrī-Jagannātha-mahāprabhu emanta kahi abhisheka nohile*). It has also been shown by me³ that Anaṅgabhīma III and his successors called themselves *Rāuta*, that Anaṅgabhīma's kingdom is referred to in one of his Bhubaneswar inscriptions as *Purushōttama-sāmrajya* (i.e., the empire belonging to Purushōttama-Jagannātha) and that in some records of Bhānu II (c. 1305-27 A.C.), great-great-grandson of Anaṅgabhīma III, the god Purushōttama-Jagannātha is mentioned as his overlord. The fact that the present Mahārājās of Purī, who are modern representatives of the medieval imperial rulers of Orissa, consider themselves servants of the god Purushōttama-Jagannātha of Purī no doubt shows the continuity of the custom first introduced by Anaṅgabhīma III by dedicating his kingdom to the god.

It is necessary in this connection to consider certain suggestions first offered by Dr. N. Venkataramanayya⁴ and recently reiterated by Dr. T. V. Mahalingam.⁵ Our attention is drawn to the Śrīraṅgam inscription⁶ of the ninth regnal year of Māṅavarman Sundara-Pāṇḍya (who ascended the throne in 1216 A.C.), according to which the temple managers colluded with the *Oḷḷar* to the detriment of the income of the temple, as well as to the two inscriptions⁷ incised, one in continuation of the other, on the west wall of the rock near the Aruḷāja-Perumāḷ temple at Kāñchīpuram. The first of these two inscriptions is dated in the year 19⁸ of the reign of Anantavarman-Rāhutadēva, Wednesday, Mīna-sudi Pañchamī, Rēvatī, and records the grant of the village of Uḍaiyakāmam in Antarudra-vishaya by Sōmaladēvi-mehādēvi for daily worship and offerings to the god. It also describes king Anantavarman-Rāhuttarāya (probably the Mahādēvi's husband) as belonging

¹ *Orissa Historical Research Journal*, Vol. I, No. 1, pp. 48-49.

² Ed. A. B. Mahanti, Cuttack, 1940, pp. 26-27.

³ *JKHRS*, Vol. I, pp. 251-53.

⁴ *Bhārati*, Vol. XXII, 1945, February (pp. 161 ff.), June (pp. 541 ff.) and July (pp. 57 ff.). Mr. M. Venkataramayya kindly explained the article (in Telugu) to me.

⁵ *List of Papers and Summaries* (Indian History Congress), Gwalior, 1952, pp. 30-31.

⁶ *SII*, Vol. IV, No. 500.

⁷ *ARSIE*, 1919-20, p. 22 (Nos. 444-45 of 1919). The two records were engraved at the same time by the same person sometime after the grants (recorded in them) had been made. Cf. my paper on the Bhubaneswar inscriptions of Rāghava to be published in this journal.

⁸ The notice in *ARSIE*, *loc. cit.*, gives the impression that the regnal year is given in the record without mentioning the name of the king to whom it belongs. But an examination of the impressions of the epigraph in question shows that Sōmaladēvi made the said grant in the 19th year of the reign of the Gaṅga king Anantavarman-Rāhuttarāya (Anaṅgabhīma III).

to the Gaṅga family and gives him a number of *birudas*. The donatrix¹ is said to have been staying at Abhinava-Vārāṇavāsi or Abhinava-Vārāṇasi. The second inscription, written in continuation of the previous one, is dated in the twentieth regnal year of the Chōla king Rājarāja III (1216-46 A.C.), Monday, Āḍi 12, Saptamī, Aśvati,² and records the gift of 128 cows and 4 bulls by Kaliṅgēśvara Aniyāṅkabhīmadēva Rāhutta (i.e., Anaṅgabhīma III Rāuta) for four perpetual lamps in the temple. It is suggested that the Śrīraṅgam inscription points to the conquest of the Tamil country as far south as the Tanjore-Tiruchirappalli region by the Oṭṭas, who are taken to be the same as the Oḍḍiyas or Oriyas, about 1224 A.C. and to the consequent "dislocation in temple worship at Śrīraṅgam". The above contention is sought to be supported by the Kāñchīpuram inscriptions which are believed to prove the presence of the Gaṅga king Anaṅgabhīma III Rāhuttarāya *alias* Anantavarman³, together with his queen Sōmaladēvi, at Abhinava-Vārāṇasi taken to be the same as Kāñchīpuram.

Now the above interpretation of the Śrīraṅgam and Kāñchīpuram inscriptions is open to several objections. In the first place, if the Gaṅga king Anaṅgabhīma III Anantavarman's conquests really extended as far as Tanjore and Tiruchirappalli in the south and if he was present in that connection at Kāñchīpuram, the Kāñchīpuram inscription (No. 445 of 1919 referred to above) must have been dated in his own reckoning and certainly not in that of the Chōla king Rājarāja III. The dating of this inscription shows beyond doubt that the acknowledged king of the area including Kāñchīpuram was the Chōla monarch and not the Gaṅga emperor.⁴ Secondly, as indicated above, Gaṅga Anaṅgabhīma III was a saintly Vaishṇava, so much so that even one of his Śaiva officers mentioned him as *Bhagavat*. It is therefore impossible to believe that, when he was himself present in the Tamil country, there could have been dislocation in the worship at the Śrīraṅgam temple which is one of the greatest Vaishṇava shrines renowned throughout India. Thirdly, Mr. Venkatasubba Ayyar seems to be right in taking the word *Oṭṭar* occurring in the Śrīraṅgam inscription to mean "those who have undertaken to do a thing or given an agreement (to the temple)" and in suggesting that it does not stand for the Oḍḍas (Oriyas).⁵ There seems therefore to be no reference to a confusion caused by a foreign invasion in the Śrīraṅgam inscription.⁶ Fourthly, if it is believed that the Gaṅga king conquered the Tamil country before 1225 A.C. and was holding

¹ Careful examination of the impressions of the inscription shows that it was Sōmaladēvi who was staying at Abhinava-Vārāṇavāsi (Abhinava-Vārāṇasi) while making the grant in question (*Abhinava-Vārāṇavāsiyil irundu*).

² Āḍi 12, Saptamī, Aśvati (Aśvini) in the twentieth regnal year of Rājarāja III would correspond to the 8th July 1235 A.C. But the week-day was Sunday and not Monday as given in the record.

³ Inscriptions show that most of the successors of Anantavarman Chōḷagaṅga, if not all of them, assumed *Anantavarman* as a secondary name. See *SI*, Vol. V, Nos. 1321-22, 1325-27, 1333-34 for Kāmārṇava; Nos. 1330-31, 1336, 1340-41 for Rāghava; Nos. 1270, 1320 for Rājarāja II; Nos. 1273, 1317 for Rājarāja III; Nos. 1283, 1290 for Anaṅgabhīma III; Nos. 1272, 1291 for Narasimha I; No. 1151, and *ibid.*, Vol. VI, Nos. 928, 941, 957, 982, 1118, 1140 for Narasimha II; Vol. VI, Nos. 1000, 1002 for Bhānu II.

⁴ Both Dr. Venkataramanayya and Dr. Mahalingam appear to be conscious of this difficulty; but their attempts to explain it away are quite unconvincing. Dr. Venkataramanayya speaks in this connection only about No. 444 of 1919, in which the name of the Chōla king finds no mention, and totally ignores No. 445 of 1919 which is dated in the 20th regnal year of Chōla Rājarāja III. Dr. Mahalingam, on the other hand says, "Probably this visit of the Gaṅga king with his wife to Kāñchī had no political significance. Obviously they undertook only a pilgrimage tour to the city". It is no doubt impossible to reconcile this view with the theory regarding "a Gaṅga invasion of the Tamil country as far as Śrīraṅgam near modern Trichinopoly by Anaṅgabhīma in the early years of the reign of the Chōla king Rājarāja III".

⁵ Above, Vol. XXVII, p. 193, note 4.

⁶ Mr. N. Lakshminarayan Rao, who has carefully examined the Śrīraṅgam inscription, is also convinced that it contains no reference to the Oriyas. But even if the word *Oṭṭar* is taken in the sense of the Oriyas, their presence at Śrīraṅgam should better be explained in a different way especially in view of the fact that the date of the Śrīraṅgam inscription is considerably earlier than those of the Kāñchīpuram inscriptions. It is difficult to believe that the Oṭṭas were ousted from Śrīraṅgam by 1225 A.C. but were holding Kāñchīpuram as late as 1230 A.C.

the Kāñchīpuram region about 1230 A.C. in spite of his loss of the Śrīraṅgam area five years earlier, he must have occupied parts of that country for a considerable period of time. Under the circumstances, the silence of his court poet who composed the stanzas dealing with his achievements in regard to this spectacular success becomes inexplicable. The verses in question are quoted in Anaṅgabhīma's own Nagari plates¹ of 1230-31 A.C. as well as in the charters² of his successors. Fifthly, the evidence of the Nagari plates clearly shows that the year 1230 A.C. was passed by Anaṅgabhīma III in his capital and its vicinity.³ It is impossible to believe that he could have led an expedition against the Tamil land, about one thousand miles away, in the neighbourhood of that year.

But the most serious error in the consideration of the Kāñchīpuram inscriptions seems to be the identification of Abhinava-Vārāṇasī, where the Gaṅga king Anaṅgabhīma (actually, the donatrix Sōmaladēvī) is said to have been stationed, with Kāñchīpuram. It is well known from the Nagari plates⁴ of Anaṅgabhīma III that he had his capital at Vārāṇasī, Abhinava-Vārāṇasī or Abhinava-Vārāṇasī-kaṭaka, which is the same as modern Cuttack on the Mahānadi in Orissa. It should be pointed out that there are numerous Vārāṇasīs in different parts of India ; but Cuttack seems to be the only Vārāṇasī with the word *abhinava* prefixed to it. We know that the Gaṅgas originally had their capital at Kaliṅganagara (modern Mukhalingam near Śrīkākuḷam) ; but, sometime after the overthrow of the Sōmavamsīs of Orissa by Anantavarman Chōḍagaṅga about the beginning of the twelfth century A.C., they transferred their headquarters to Cuttack. Vārāṇasī-kaṭaka or Cuttack is mentioned as the Gaṅga capital not only in the above grant of Anaṅgabhīma III but also in the records of his successors.⁵ The Muslim historians who have described Sulṭān Firūz Shāh's expedition against the kingdom of Jājnagar (i.e., the Gaṅga kingdom of Orissa) in *circa* 1360 A.C. during the reign of Gaṅga Bhānu III (*circa* 1352-78 A.C.) mention the same city on the river Mahānadi as Banārasi (i.e., Vārāṇasī).⁶ It is not known as to who amongst Anantavarman Chōḍagaṅga's descendants transferred the capital from Kaliṅganagara to Cuttack. But the *Mādālī Pāñjī*⁷ states that Anaṅgabhīma, who dedicated his kingdom to Purushōttama-Jagannātha, lived at Chaudvāra-kaṭaka on the Māhanadi, while his younger brother and successor, also called Anaṅgabhīma, transferred his residence from Chaudvāra-kaṭaka to Vānarāsī(Vārāṇasī)-kaṭaka, a city built by him at the site of a village called Vāravāṭi (in Kōḍiṇḍā Daṇḍapāṭa) on the other (i.e., southern) bank of the Mahānadi. The evidence of the Nagari plates, coupled with that of the confused tradition of the *Mādālī Pāñjī*, however, suggests that it was Anaṅgabhīma III who was the builder of the new capital city called Abhinava-Vārāṇasī-kaṭaka. The correct interpretation of the Kāñchīpuram inscriptions seems to be that the Gaṅga queen Sōmaladēvī made a grant in favour of a Vaiṣṇava shrine at Kāñchīpuram while she was staying at Abhinava-Vārāṇasī (i.e., the present Cuttack) which was her husband's capital. Making grants *in absentia* in favour of

¹ Above, Vol. XXVIII, pp. 235 ff. (verses 72-80).

² *JASB*, Vol. LXV, Part I, pp. 248-9 (verses 72-80), etc.

³ Above, Vol. XXVIII, pp. 244-46.

⁴ *Ibid.*, p. 256, text-lines 123 ff.

⁵ See Bhandarkar's List, Nos. 1122, 1125, *SII*, Vol. VI, No. 1069, etc. The city is mentioned in numerous other records. See *SII*, *loc. cit.*, Nos. 708, 711, 722, 756, 792, 801, 808, 851, 886, 918, 958-60, 1003, 1022, 1041, 1045, 1051, 1079, 1083, 1089, 1096, 1104, 1105, 1107, 1119-20, 1135, etc.

⁶ See Ray, *DHNI*, Vol. I, p. 491. For the celebrity enjoyed by Cuttack Banaras during the Mughal period, see Jarrett and Sarkar, *Ain-i-Akbari* (translation), Vol. II, p. 316, note 2.

⁷ *Op. cit.*, p. 27 : *e-uttāre Ana gabhīmadevaḥka sāna-bhāi Bhīma-parirāeṅku Bhīmanagara-daṇḍapāṭum āṇi rajā kale. e duḷi Anaṅgabhīmadeva hoile. e-rajā nagara-Chaudvāre Kaṭake vije kari thānti. emantare eka-dīnare rajāde vije kari dāsi Mahānadi pāra hoi e-nadīru dakṣiṇa-tīre dekhile Kōḍiṇḍā-daṇḍapāṭara Vāravāṭi-grāmāre Viśveśvaradevaḥkara sanidhe sāmala-pakṣhiki vāga māri vasi achhi. Eḥā dekhi rajāde vāḍa āścharya pāi śubha-yoga-dīnare e-Vāravāṭi-grāmāre śubha dei naara tolāi Kaṭaka kari e-Kaṭaka nāma Vānarāsī-Kaṭaka volī nāma dei nagara-Chaudvāra-Kaṭaka chhāḍi āsi Kaṭaka kari rahile.*

religious establishments is not unknown in Indian epigraphy. Thus an inscription¹ in the Sīrhāchalam temple in the Visakhapatnam District records a grant made in its favour by Tallamādēvi, queen of Gaṅga Bhānu IV, when she was herself staying at Vārāṇasi-kāṭaka (*Vārāṇasi-katakānuṃṇī*) which is the same as Abhinava-Vārāṇasi of Sōmaladēvi's record. The village of Uḍaiyakāma or Udayakāma was no doubt situated in her own *jāgīr* in her husband's dominions.² The mention of the Gaṅga king's regnal reckoning in dating Sōmaladēvi's record appears to be due to the fact that it was drafted at the Gaṅga capital.³ The grant of Anaṅgabhīma III in favour of the Kāñchīpuram temple was apparently made similarly *in absentia*. But the partiality shown by the Gaṅga queen and her husband to a Vaiṣṇava shrine in the Tamil country may suggest that she was related to the Chōla royal house.⁴ It will thus be seen from the above discussion that there is hardly any proof in favour of the suggestions that the Gaṅga king Anaṅgabhīma III was for a time stationed at Kāñchī together with his queen Sōmaladēvi and that he conquered the Tamil country as far as the Tanjore-Tiruehirappalli region in the south.⁵

The inscription under discussion mentions two villages, viz., **Tarallakshmi** and **Sāgarapaṭṭimā** which were the subject of the grant made by Gōvinda, a general of the Gaṅga king Anaṅgabhīma III. The exact situation of the villages is not mentioned in the record and it is difficult to locate them.

TEXT*

1 Siddham⁷ Svasti [!]* Prōddhata-hētivāhi-dhvānta-dhansi⁶-dyutijyamāna-dainya-jaladhī(dhi)-

2 nimagna-di(di)n-ānātha-śaraṇ-aika-taraṇēr-bhagavataḥ śrīmad-Ani[ya*]ṅkabhīma-

¹ *SII*, Vol. VI, No. 1037.

² There are other instances of similar grants. Mr. P. B. Desai draws my attention to No. 154 of *SII*, Vol. XI (Part II, pp. 192ff.) which registers the gift of the village of Kanakāpura in Kundūr 500 (Dharwar District) for burning incense in the temple of Sōmanāthadēva of the Saurāshṭra *viśhaya* (Kathiawar) by *Mahāmaṇḍalīvara* Jayakēśidēva, at the time of his marriage, under the direction of his father-in-law and overlord Chālukya Vikramāditya VI (1076-1126 A.C.). As pointed out to me by Mr. P. Acharya, the Antardra *viśhaya*, in which the village granted by Sōmaladēvi was situated, is mentioned in the Chaurasi plate of the Bhauma-Kara king Śivakara II and has been identified with the modern Antardra Pargana in the Sadar Subdivision of the Puri District of Orissa (*Misra, Orissa under the Bhauma Kings*, p. 8).

³ There are many inscriptions in temples like those at Sīrhāchalam and Śrīkūrmam, which are big *prastāśis*. These were apparently not composed on the spot but were carried by the donors with the intention of engraving them in the temples after having made the donations desired.

⁴ It may be conjectured that Sōmaladēvi was a sister or daughter of the Chōla king Rājarāja III. But her name (exhibiting some Kannaḍa influence) in that case may suggest that she was born of a Kannaḍa princess.

⁵ Even if it may be believed that Anaṅgabhīma III was actually present at Kāñchīpuram on the occasion of his own grant (No. 445 of 1919), it should better be explained in a different way. He might have visited the temple as a pilgrim. Such instances are not unknown in the inscriptions of South India. Mr. M. Venkataramayya draws my attention to *SII*, Vol. IV, No. 428, and No. 29 of 1908. The first of these two records registers a gift of land made in favour of the god at Jambukēśvaram (Tiruchirappalli District) by Jākhadēvi, queen of *Rāhuta* Jājaladēva, son of Bhīmadēva of the Saubhāṇa (Chauhān) *kula*. The other inscription is a Gāhaḍavāla record of 1110-11 A.C., which was found in the temple at Gaṅgaikoṇḍachōlapuram in the same district (*ARSIE*, 1908, Part II, p. 65). In the present state of our knowledge, it is impossible to believe that the Chauhāns or the Gāhaḍavālas invaded the Tamil country. The grants in question must have been made either *in absentia* or in the course of tours of pilgrimage.

⁶ From impressions preserved in the office of the Government Epigraphist for India at Ootacamund.

⁷ Expressed by symbol.

* Read *dhvāṃsi*.

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- 3 **dēvasya** prava[r*]ddhamāna-sāmrājyē **chatusinsattamē**¹ **Aṅkē Makara-**
 4 **śuk[la]-pañchami(mī)-Guru-vārē** Śrīmad-akalaṅka-s[u]dhā-dhavalā-kalāni-
 5 dhi-kalā-kā(ka)lita-maulēr-bhabha(ga)vatō jagad-īsva(śva)rasya Kīrttivā-
 6 sasō² **dēvasya** parvvōtsarvva(va)-mahōtsava-vivāh-ādy-utsv-ōpaja(yu)-
 7 kta-pratiniyata-maṇḍapasya prati-dvādaś-āvdi(bdī)y-āchchhādan-ā(r)tham
 8 kumbhakārāya dvē vāṭikē praty-avdi(bdī)ya-chūrṇṇ-āvalēpan-ā[r*]tham
 9 ch[ū]rṇṇakārāya dvē anudinaiṅ vāra-traya-sammājam(rja)n-ā[r*]tham³ mē-
 10 **kē Tarallakshmi-Sāgarapaṭimā**-grāmītham(ya)-pañcha-vāṭyaḥ
 11 Garēā-sēnā⁴-ādhyakshas[y]a p[u]tr[ē*]ṇa jīrṇṇ-ōddhāra-ka[r]trā Gō⁵
 12 vinda-s[ē*]nāpatinā pradatā(ttā) ata āsām=apaharanaiṅ yaḥ karō-
 13 ti bha[ni]g⁶-ādḥik[ā]rī na(nū)nam sa bhavat[ā]ta⁷ dāta(tā) sukḥi bhavatu ||o|

No. 6—MUSUNIKA GRANT OF DEVENDRAVARMAN III ; GANGA YEAR 306

(I Plate)

V. V. MIRASHI, NAGPUR

The copper-plates containing this grant are said to have been found by a cultivator while ploughing a field at Shalantri,⁸ a village fifteen miles west of Chicacole in the Srikakulam (Chicacole) District of the Andhra State. They have been published with facsimiles by Mr. Manda Narasimham in the *Journal of the Andhra Historical Research Society*, Vol. XVIII (Silver Jubilee Volume), pp. 115 ff. As the published facsimile is not quite clear and Mr. Narasimham's transcript of the text also is not quite satisfactory, I re-edit the record here from excellent ink impressions, kindly supplied by the Government Epigraphist for India.

The **copper-plates** are three in number, each measuring 7·3" broad and 3·2" high. The first and the third plate are inscribed on the inner side only, and the second on both the sides. When discovered, the plates were held together by a ring which carried the usual Gaṅga **seal**, containing the emblem of a couchant bull. The plates together with the ring weigh 119 *tolas*, and the ring only, 35 *tolas*. The writing on the first plate and on the first side of the second has suffered a little from verdigris, but the damaged letters can be read without much difficulty. The remaining two inscribed sides are in a good state of preservation.

The record consists of 30 lines, the first and the third plate having 8 lines each, and the second 7 lines on either side. The **characters** are of the later Kalinga alphabet, noticed in the records

¹ Read *chatusṭrīṣattamē*.

² Better read *Kṛittivāsādēvasya*.

³ Read 'rtham=ēkā.

⁴ Read *sēn-ādhyakshasya*. The rule of *Sandhi* has been neglected here.

⁵ There appear to be traces of a superfluous *vi* after this *akshera*.

⁶ The word *bhanga* may mean here 'ruin, downfall, destruction, defeat, discomfiture, humiliation, paralysis', etc.

⁷ Read *bhavatāt* |

⁸ *JAHRS*, Vol. XVIII, p. 115. I have not, however, been able to trace this village on the Degree Map 65 N.

of the Gaṅga kings from the Gaṅga year 195 onwards.¹ The earlier grants of these kings are written in the beautiful box-headed characters of the Central Indian alphabet, well-known from the inscriptions of the Vākātakas, the Kings of Śarabhapura, the Early Śōmavarāsis, and others. The alphabet seems to have been changed towards the end of the reign of the Gaṅga king Dēvēndravarma I. The earlier records of his reign such as the Chicacole plates of the Gaṅga year 183, the Parlakimedi plates of the Gaṅga year 184 and the Tekkali plates of the Gaṅga year 192 are written in the box-headed characters. In the Siddhantam plates of the Gaṅga year 195, we find the new script for the first time. The box-heads of letters yield place to straight horizontal strokes. There is a greater mixture of northern and southern forms and the letters become more cursive. This later Kalinga alphabet has been used in the present grant.² In the present grant as in other inscriptions written in this later Kalinga script, we find the same letters expressed by varying signs. Attention may, for instance, be drawn to the following:— Initial *u* appears with a horizontal stroke at the top in *udaka-*, l. 18 and without it in *ukirṇṇa-*, l. 30; superscript *ṅ* has different forms used side by side in the words *-kalāṅko* and *Gaṅg-āmla-*, in l. 6; *ch* has a rectangle on the left in *Mahēndr-āchala-*, l. 2, while it closely resembles *v* in other places as in *cha*, l. 19; *j* appears with a curve turned to the left at the top in *Bhāradvāja-*, l. 17, and without it in *jaya-*, l. 7; the superscript *ñ* resembles *ṇ* as in *māñjari-*, l. 8; *ḥ* has a notch at the top in *-kutumvina-*, l. 14, but not in *-bhaṭṭa-*, l. 18; *t* has generally no loop, but the looped form also occurs sporadically as in *-ātmanah-*, l. 16 and *Aditya-*, l. 18; *dh* has a notch in the curve on the left in some cases (cf. *dhvasta-*, l. 9), but not in others (cf. *dhāro-*, l. 6); the two curves of *bh* generally appear separated as in *Bhāradvāja-*, l. 17, but they are joined in some places as in *punya-ābhivridhayē*, l. 16; *y* has a notch at the bottom of the left limb as in *Gāṅgēya-*, ll. 28-29, but is without it in some other cases as in *vijaya-*, ll. 1-2; in its subscript form the letter generally appears without the notch as in *pratiśṭhitasya*, l. 3, but see its shape in *punya-ābhivridhayē*, ll. 16-17; similarly *v* also has a notch in *-bhavana-*, l. 3, but is without it in *viditam-* and *vō*, both in l. 14; the superscript *ś* is cursive in *śri-*, l. 11; and the final *t* is shown with a curve at the bottom in *yāvat*, l. 20. The language is Sanskrit, and the entire record is in prose with the exception of two benedictive and imprecatory verses in ll. 26-28. The grant is somewhat carelessly written. The grammatical mistakes are corrected in the subjoined transcript and in the notes appended to it. As regards orthographical peculiarities, we may note that a consonant is sometimes reduplicated after *r* as in *Gōkarṇṇa-*, ll. 4-5; *v* is throughout used for *b*; the guttural nasal takes the place of *anusvara* before *s* in *-nistriṅśa-*, l. 6, *vāṅśa-*, l. 22 and in *trīṅśa-*, l. 26; the palatal *ś* is used for the lingual *sh* in *śaḍ-ōchhritih* and the dental *s* for the palatal *ś* in *sata-*, both in l. 29; finally, *chha* takes the place of the ligature *tṣa* in *-samvachhara* in l. 29.

The plates refer themselves to the reign of the Gaṅga king, *Mahārāja Dēvēndravarma*, the son of *Mahārājādhirāja Rājēndravarma*. They were issued from *Kalinganagara* and record his grant of the village *Musunika*³ situated near *Sidhathā*⁴ in the territorial division of *Varāhavartani*, on the occasion of a solar eclipse. The grant is dated at the end in the year 306 (expressed in words) of the *Gāṅgēya* kingdom, i.e., of the Gaṅga era. While stating the boundaries of the donated village the following neighbouring villages are mentioned, viz., *Mukurumbaka*, *Aralaka*, *Yavayaṭika* and *Yāmivāṭaka*. The donee was the *Brāhmaṇa*

¹ Bühler says that the change in the characters occurred about the Gn. year 183 (*Indian Palaeography*, English tr., p. 69), but in the Parlakimedi and Tekkali plates issued later in the Gn. years 184 and 192 the box-headed characters have been used.

² The Tekkali plates of Dēvēndravarma III are not written in the Nāgari characters as stated by Mr. Narsimham. Their characters are of the same type as those of the present grant.

³ The village-name occurs as *Musunikā* in l. 13, but as *Musunika* elsewhere.

⁴ The text is uncertain in this part. I suggest the emendation *Sidhathā-sambandhini* on the analogy of *Lōhadhangara-sambandhini* in ll. 14-15 of the Indian Museum plates, dated Gn. 306.

Ādityavishṇuśarman, the son of Nārāyaṇabhaṭṭa, who belonged to the Bhāradvāja *gōtra*, and, at the time of the grant, was residing at Nagara. A third part of the village was given to his brother Bhānuśarman. The grant was written by the *Mahāsāndhivigrahika* Sarvachandra and was engraved on the plates by the *Akshaśālin* Khaṇḍimalla.

The date of the grant does not admit of calculation in the absence of such details as the month, fortnight, week-day or *nakshatra*; but the mention of the solar eclipse in line 17 gives some basis for verification. The grant does not, of course, state in which lunar month the eclipse occurred, nor does it explicitly connect the Gaṅga year 306 with it. Supposing that it occurred in that year, we get some data which we can verify. I have shown elsewhere,¹ from an examination of all available Gaṅga dates which contain any verifiable details, that the Gaṅga era commenced on Chaitra śu. di. 1 in the Śaka year 420 (the 14th March 498 A.C.). According to this epoch, the current Gaṅga year 306 corresponds to the Śaka year 725. In this year there was a solar eclipse in the month of *amānta* Vaiśākha, on the 25th April 803 A.C. There was no eclipse in the Śaka year 726 corresponding to the expired Gaṅga year 306. This is, therefore, one of the few dates of the Gaṅga era which cite a current year.

The introductory part of the present grant contains merely conventional praise. In fact the *praśasti* of the Gaṅga rulers had become stereotyped long before and was being repeated in connection with the name of each successive Gaṅga king, sometimes with the addition or omission of a laudatory expression here and there which contained no historical information. It is not, therefore, possible to identify any early Gaṅga king on the basis of the introductory *praśasti* in his grant. The year 306 of the Gaṅga era in which the present grant was recorded shows, however, that Dēvēndravarmaṇ who made it was the third king of that name, who was the son of Rājēndravarmaṇ I.

Besides the present grant we have the following four records of the reign of Dēvēndravarmaṇ III:—(1) the undated Bangalore plates² recording the grant of the village Sidhatā in the *vishaya* (territorial division) of Varāhavartanī on the occasion of an *ayana-saṅkrānti*; (2) the undated Chicacole plates³ registering the gift of the village Viriṇṭika in the Pushkariṇī-*vishaya*; (3) The Indian Museum plates⁴ dated Gn. 308, mentioning the gift of the village Purujvana in the territorial division of Bakudravakōṅga on the occasion of a solar eclipse in Māgha; and (4) the Tekkali plates⁵ dated Gn. 310, recording the grant of the village Niyinō in the territorial division of [Rū]-pavartanī. All these grants were issued from Kaliṅganagara. The introductory parts of all of them are identical except for the addition or deletion of an expression containing conventional praise.⁶

In the present grant Rājēndravarmaṇ I receives the imperial title *Mahārājādhirāja* while his son, the reigning king Dēvēndravarmaṇ III, is mentioned with the lower one of *Mahārāja*. This does not, however, indicate that the Gaṅga kingdom became smaller in the reign of the latter or that he owed allegiance to some other power. The drafters of the grants of this king do not appear to have been very careful in the use of these titles; for we find that in the Chicacole plates Rājēndravarmaṇ is called *Mahārāja*, and Dēvēndravarmaṇ, *Mahārājādhirāja*. Again, in the Tekkali

¹ Above, Vol. XXVI, pp. 326 ff.; Vol. XXVII, p. 192; Vol. XXVIII, pp. 171 ff.

² *Ep. Carn.*, Vol. IX, Bn. 140.

³ *JAHRS*, Vol. VIII, pp. 185 ff.

⁴ Above, Vol. XXIII, pp. 73 ff. For the reading of the date, see *ibid.*, Vol. XXVI, p. 329.

⁵ Above, Vol. XVIII, pp. 311 ff.

⁶ In the present grant the expression *sita-kumuda-kund-ēndv-avadāta-dig-dēśa-vinirgata-yaśāḥ* which occurs in the Tekkali plates (above, Vol. XVIII, p. 312) has been omitted. Similarly the expression *dhvast-ārāti-kul-āchalō* which occurs in the present as well as the Tekkali grant finds no place in the Indian Museum plates. Again, the epithet *parama-māhēśvara* is not mentioned in the present grant in the description of Dēvēndravarmaṇ as it is in the Indian Museum plates.

plates both of them receive the same title *Mahārāja*, while in the Indian Museum plates, Rājendravarman alone has the title of *Mahārāja*, Dēvēndravarmā's name being mentioned with the simple honorific prefix *śrī*.

The scribe Sarvachandra and the engraver Khaṇḍimalla are both known from several other grants of Dēvēndravarmā III. At the time of the present grant Sarvachandra hold the high office of *Mahāsāndhivigrahika* or the Chief Minister for peace and war. In the Chicacole plates he is called merely *Sāmanta*, while in the later Tekkali and Indian Museum plates he is called *Rahasya* or Private Secretary. *Akshuśālin* Khaṇḍimalla, who is mentioned as the engraver, is sometimes called *Sāmanta*.

As for the localities mentioned in the present grant, **Kaliṅganagara** from where the plates were issued has already been identified with Mukhaliṅgam in the Srikakulam District.¹ **Nagara** where the donee was residing is probably the same as Kaliṅganagara. As Mr. G. V. Ramamurti has shown, the Gaṅga capital Kaliṅganagara is mentioned in the Telugu inscriptions at Mukhaliṅgam as *Nagara*. There is still a place called Nagarakatakam, about two miles to the south of Mukhaliṅgam, which probably marks the site of the ancient capital. The territorial division of **Varāhavartanī** in which the donated village was situated is known from as many as five other grants, viz., the Achyutapuram plates² of Gn. 87, the Chicacole plates³ of Gn. 128, the Siddhāntam plates⁴ of Gn. 195, the Chicacole plates⁵ of Gn. [2]51 and the Bangalore plates.⁶ In three of these, viz., the two sets of Chicacole plates dated Gn. 128 and [2]51 and the Bangalore plates, it is called a *vishaya*, which shows that it was roughly of the same size as a modern district. It has not yet been definitely identified; but most of the grants mentioning this division were found either at Chicacole or not very far from it. Again, Siddhārthaka, which is mentioned in the Achyutapuram and Siddhāntam plates as situated in Varāhavartanī,⁷ is probably identical with modern Siddhāntam, which lies about three miles south of Nagarakatakam near the right bank of the Vamśadharā. The *vishaya* of Varāhavartanī seems, therefore, to have comprised the territory round modern Chicacole. Northward it extended beyond Siddhāntam and probably contained the royal capital Kaliṅganagara also. **Musunika**, the village donated by the present charter, has been identified with Musunūru.⁸ **Sidhathā**, which was in its vicinity, is probably identical with the village Sidhatā mentioned in the Bangalore plates. The close similarity in their names together with the description that both of them were situated in the same territorial division of Varāhavartanī leaves no doubt about their identification. Perhaps they are not different from Siddhārthaka, which also was situated in the same *vishaya*. In that case they may be identified with modern Siddhāntam, which, as stated above, lies only about three miles south of Nagarakatakam. I am unable to identify the other villages mentioned in the present grant.

TEXT⁹

First Plate

1 सिद्धम्¹⁰ [1*] स्वस्ति [1*] अमरपुरानुकारिणः स]र्वतुसुखरमणीयाद्वि-

¹ Above, Vol. IV, pp. 187 ff.

² Ibid., Vol. III, pp. 128 ff.

³ *Ind. Ant.*, Vol. XIII, p. 121.

⁴ Above, Vol. XIII, p. 214.

⁵ *Ind. Ant.*, Vol. XIII, p. 275.

⁶ *Ep. Carn.*, Vol. IX, Bn. 140.

⁷ Above, Vol. III, p. 128; Vol. XIII, p. 214.

⁸ Mr. Narasimham has not given details about its location and I have not been able to trace it on the Degree Map 65 N.

⁹ From ink impressions supplied by the Government Epigraphist for India.

¹⁰ Expressed by a symbol.

i.

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4
6
8

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4
6
8

ii.a.

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14

10
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ii.b.

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iii.

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SCALE: ONE-FIFTEENTH.

- 2 जयवतः श्रि(श्री) मत्कलिङ्गनगरवामकान्महेन्द्राचलामल-
- 3 शिखरप्रतिष्ठितस्य सचराचरगुरोः सकलभुवननि-
- 4 मणिकसु(सू)[त्र]धारस्य शशा[ङ्क]चूडामणेः भगवतो गो-
- 5 कर्णस्व[रि]मि[न]श्चरणकमलयुगल[प्र]णामाद्विगत-
- 6 कलिकलङ्को गङ्गामल[कु]लतिलको निजनिम्बिडग¹धारोर्पाजित-
- 7 सकलकलिङ्गाधिराज्यः अ[ने]का[ह]वसंक्षोभजनितजयशब्द(ब्दः) प्रत[रि]-
- 8 पावनतसमस्तसामन्त्रकनू² (डा) मणिप्रभामञ्जरी-

Second Plate : First Side

- 9 पुञ्जरञ्जितवर[च]रणयुगल(लो) ध्वम्नारातिकुलात्रलो न-
- 10 यविनयदयादानदाक्षिन्य(प्य) शौर्यैर्दाय्यमत्यत्यागादिगु-
- 11 णसम्पदाधार[भू]नो महाराजाधिराजश्रि(श्री) राजेन्द्रवर्म-
- 12 सु(सू)नुम[हा]राज[श्री]देवेन्द्रवर्म(र्मा) सकल³वराहव-
- 13 तंन्या(न्यां) सिधथामन्धिनि³ हिक्कृत्य⁴ मुमुनिका(क)ग्राम(मे) सर्व्वस-
- 14 मवेता कुटुम्बिन⁵ समाज्ञापयति [रि*] विदितमस्तु वो यथा-
- 15 यं ग्रामोऽमाभिः[*] सर्व्वकरभरैः[*] परिहृत्याचन्द्रार्कप्र-

Second Plate ; Second Side

- 16 तिष्ठमग्रहारं कृत्वा मानापित्रोरात्मनश्च पुन्या(ण्या)भिवृध(द्ध)-
- 17 ये सूर्यग्रहोपरागे नगरवास्तव्यभारद्वाजगोत्राय ना-
- 18 रायणभट्टमुनुग्रदित्य⁶विष्णुशर्मणे उदकपूर्वक(कं) कृत्वा

¹ Read -निस्त्रिश-

² This adjective appears superfluous. It is not prefixed to वराहवर्तनी in any other grant.

³ Read सिधथामन्धिनि

⁴ These three *aksharas* are superfluous.

⁵ Read सर्व्वसमवेतान् कुटुम्बिनः.

⁶ Read -सून्वादित्य-

- 19 सम्प्रदत्तेति¹। अत्र च सि(सी)मालिङ्गानि लिख्यन्ते [।*] पूर्व[स्यां दिशि]
 20 धन्यातटार्क(क)स्यालि(लि) यावत् । अग्नेयां² दिशि मुसुनिकस्य
 21 मुकुरुम्ब(म्ब)कस्य अरलकस्य त्रके³ गर्ता । दक्षिणस्य(स्यां) दिशि प(पा)[व्वं]-
 22 तिकौ द्वौ शिखरौ [।*] पश्चिमस्या(स्यां) दिशि वाङ्गशगर्ता⁴ यावद्वायव्यगो-

Third Plate

- 23 चर(रः।) उत्तरस्या(स्यां) दिशि पुरुदुवापीक्रमेण पर्वतशिखर(रं) मुसुनिकस्य
 24 इशान्यगोचरं⁵[।*] यवयटिकस्य यामिवाटकस्य मुसुनिकस्य
 25 त्रके⁶ न्यग्रोध आलिजलप्रवाहः इशान्यगोचरः⁷[।*] भ्राता भानुशर्मस्य⁸ तृती-
 26 योङ्गश(योशः) प्रदतः(त्तः)[।*] व(ब)हुभिर्व्वसुधा दत्ता(त्ता) राजभिः[*]
 सगरादिभिः[।*] यस्य य-
 27 स्य यदा भु(भू)मित(स्त)स्य तस्य तदा फं(फ)लं(लम्)⁹[।।१।।*]
 स्वदत्ताम्परदत्ताम्वा(त्तां वा) यो
 28 हरेति(त) वसुंधरा[म्।*] स विष्ठायां कृमिर्भु(भू)त्वा पच्यते पितृभिः
 सह [।।२।।*] गाङ्गे-
 29 यराज्यसम्बद्धर सततृणि शडोच्छ्रितः¹⁰ । लिखि(खि)तमिद(दं) शासनं माहा-
 30 सांन्धिविग्रहिकसर्व्वचन्द्रेने इति¹¹[।*] उत्कीर्णं चाखशालिखण्डिमल्लेनेति¹² ।

¹ Read सम्प्रदत्त इति ।

² Read आग्नेय्यां.

³ Read त्रिकस्य. The pit (गर्ता) seems to have marked the boundaries of the three adjoining villages.

⁴ Read वांशगर्ता.

⁵ Read ऐशानीगोचरः.

⁶ Read त्रिकस्य. See note 3 above.

⁷ Read ऐशानीगोचरः.

⁸ Read भ्रातुर्भानुशर्मणः.

⁹ Metre of this and the next verse : *Anushtubh*.

¹⁰ Read -राज्यसंवत्सरशतत्रये षडुत्तरे ।

¹¹ Read महासांन्धिविग्रहिकसर्व्वचन्द्रेणेति.

¹² Read उत्कीर्णं चाखशालिखण्डिमल्लेनेति ।

No. 7—BHUBANESWAR INSCRIPTIONS OF ANANTAVARMAN CHODAGAṄGA

(1 Plate)

D. C. SIRCAR, OOTACAMUND

The mighty Gaṅga monarch Anantavarman Chōḍagaṅga (1078-1147 A. C.) of Kaliṅganagara near modern Śīkākūḷam (Chicacole) was successively followed on the Gaṅga throne by no less than four of his sons, viz., (1) Kāmārṇava (*circa* 1147-56 A. C.), (2) Rāghava (*circa* 1156-70 A. C.), Rājarāja II (*circa* 1170-90 A. C.) and Anaṅgabhīma II (*circa* 1190-96 A. C.). Although Anantavarman Chōḍagaṅga is stated to have conquered Utkala, founded the great temple of the god Purushōttama-Jagannātha at Puri and levied tribute from the whole east coast land up to the Bhāgīrathī (Ganges),¹ no record of himself or his immediate successors was formerly known to have come from any place in Orissa. For a long time therefore three Bhubaneswar (Puri District, Orissa) inscriptions of the time of Anaṅgabhīma II were regarded as the earliest Gaṅga inscriptions in Orissa, although they would necessarily belong to an age nearly a century after the conquest of coastal Orissa by Chōḍagaṅga about the beginning of the twelfth century. One of the three records is the Ananta-Vāsudēva temple (Bhubaneswar) inscription² of Svapnōśvara, husband of a sister of Anaṅgabhīma II, while the remaining two³ were stated to be incised on the south jamb of the great Liṅgarāja temple at Bhubaneswar. But, as we have shown elsewhere⁴, the said two Liṅgarāja temple inscriptions belong not to the reign of Anaṅgabhīma II but to that of his grandson Anaṅgabhīma III whose accession is usually assigned to 1211 A. C.

As, in the Vizagapatam plates, Chōḍagaṅga is stated to have "placed the fallen lord of Utkala in his kingdom in the eastern region", R. D. Banerji observes. "It is interesting to note that no inscriptions of this king have yet been discovered in the Puri, Cuttack and Balasore Districts of Northern Orissa. This perhaps proves that some local king was still ruling over Northern Orissa, who had been reinstated by Anantavarman, as stated in his inscriptions." But he ignores the fact that, according to the Kendupatna plates, Gaṅgēsvara (Anantavarman Chōḍagaṅga) by "defeating the king of Utkala.....obtained a Lakshmi-like kingdom" and that this undoubtedly points to the subsequent annexation of Utkala by the Gaṅga king. Recently we had reports of the existence of a few inscriptions of Chōḍagaṅga's reign in the Puri-Cuttack region. One of these was traced at Alagum near Puri and has already been published in the pages of this journal.⁷

It is a matter of regret that the numerous inscriptions in the great Liṅgarāja temple at Bhubaneswar have not been properly studied so far. Recently, I had an opportunity of examining the impressions of a large number of the Liṅgarāja temple inscriptions, which are lying in the office of the Government Epigraphist for India at Ootacamund. Among them I was very glad to find several records belonging to the reign of Anantavarman Chōḍagaṅga together with a few bearing

¹ Cf. above, Vol. XXVIII, pp. 241 f.

² Above, Vol. VI, pp. 198 ff.

³ *J.A.S.B.*, 1903, p. 115.

⁴ See above, p. 18.

⁵ *History of Orissa*, Vol. I, p. 250.

⁶ Cf. Ray, *DHVI*, Vol. I, p. 469.

⁷ Above, Vol. XXIX, pp. 44 ff.

dates falling in the reigns of his sons. Unfortunately most of these epigraphs are badly damaged. Two of the inscriptions of Chōḍagaṅga's reign are edited in the following pages.¹

Of the two epigraphs under study, No. 1 is engraved on the east wall inside the third entrance of the Liṅgarāja temple and No. 2 on the south wall inside the same entrance. Inscription No. 1 is written in eight lines; but a number of letters at the end of all the lines are completely peeled off. It is difficult to determine the actual number of letters thus lost. This fragmentary epigraph covers a space measuring 27 inches by 13 inches. The space covered by Inscription No. 2, consisting of nine lines of writing, measures about 23 inches by 19 inches. This record is fortunately not fragmentary; but the state of the preservation of the letters is not quite satisfactory.

The **characters** of both the inscriptions are Gaudīya. Inscription No. 2 offers an instance, rather rare in medieval Orissan epigraphy, of the carefulness of the engraver of a document. In line 9, the engraver had at first incised *mahiyata*^o and, after having noticed the mistake, engraved *hī* below *hi* to indicate that the intended reading of the expression is *mahiyata*^o. Nothing in the **palaeography** of the inscriptions deserves special mention with the exception of a single point. This is raised by the peculiar form of the numeral 3 occurring in line 1 of Inscription No. 1. This form of 3 is not usually found in medieval Orissan records, although it may be an earlier variety of the later Bengali form of the numeral. The **language** of the two inscriptions is Sanskrit. Little calls for special mention in regard to their **orthography**. But it may be pointed out that Inscription No. 1 is couched in a poetic style of prose composition and that it actually begins with some passages in the *Śārdūlavikrīḍita* metre.

Both the records under review are **dated**. Inscription No. 1 bears the date both in the Śaka era as well as in the regnal reckoning of the Gaṅga king Anantavarman Chōḍagaṅga. The Śaka year is given in words as *ṛitu-rāma-kh-ēndu*, i.e., the seasons (6), the Rāmas (3), the sky (0) and the moon (1), which would make, according to the principle *aṅkūnām vāmatō gatiḥ*, the Śaka year 1036 (1114-15 A.C.). The regnal year of Anantavarman Chōḍagaṅga is written in the inscription in two figures of which the second is clearly 7 while the first one has a peculiar shape. As, however, the said Gaṅga king was crowned in Śaka 999,² the Śaka year 1036 corresponds to his 37th regnal year. This shows that the first of the two figures, with which the regnal year is written in the record under discussion, is 3. The astronomical details of the date, even if they were quoted in the inscription, cannot be traced in its extant portion. Inscription No. 2 bears the date: Wednesday, Vishuvasaṅkrānti, Vaiśākha-badi 1, in the 62nd regnal year of Anantavarman (Chōḍagaṅga). The said year of Chōḍagaṅga's reign seems to have corresponded to Śaka 1060; but the details of the date point to the 24th March, 1137 A.C., falling in Śaka 1059 (i.e., Śaka 1060 current).

The fragmentary nature of Inscription No. 1 stands in the way of fully understanding its import. It seems to record the grant of a perpetual lamp, containing one hundred wicks and fed by 24 *karāṅkas* of oil, in favour of the god Kīrttivāsa (Kṛittivāsa or Śiva worshipped

¹ After the preparation of this paper, I received a copy of the *Orissa Historical Research Journal*, Vol. I, No. 2 (July 1952), in which (pp. 1 ff.) the first of the two inscriptions edited here by me has been published with an inaccurate transcript. There are impressions of another interesting Bhubaneswar inscription of Anantavarman Chōḍagaṅga in the office of the Government Epigraphist for India. The record was found incised "in a room to the left of the third entrance (inside)" of the Liṅgarāja temple. It is fragmentary and contains only five lines written in a cursive form of the Gaudīya script. The first two and half lines read as follows:

1 Svasti śri Chyo(Chō)ḍagaṅgādēvasya pravarddha-

2 māna-vijaya-rājyē Samva 67 Śrāhi

3 Milvārdhigrāma.....

² Bhandarkar's List, No. 1099.

in the Liṅgarāja temple). *Karaṅka* means a small pot usually made of the cocoon-shell and is often used in measuring liquids. It appears that the said perpetual lamp was placed in a structure constructed in the Liṅgarāja temple compound by the Gaṅga monarch Chōḍagaṅga (Anantavarman Chōḍagaṅga). Line 7 contains the name of a *Dēvakarmīn* (possibly meaning 'a priest') beginning with *Śrī-Rāma*; but whether this person was the donor of the grant referred to above cannot be determined with certainty, although this may not be impossible. The name Gautama occurs in a damaged passage in line 8. Whether, however, this is the name of a person or that of the donee's *gōtra* is uncertain. An interesting epithet of the Gaṅga king Chōḍagaṅga occurring in line 4 calls him *Śiva-pūjā-vidhān-aika-hṛidaya*. We have seen elsewhere¹ how Anantavarman Chōḍagaṅga was, like his ancestors, a staunch Śaiva in the early years of his reign, how after his conquest of Utkala about the beginning of the twelfth century he called himself both a Śaiva and a Vaiṣṇava for sometime, and how in the later years of his reign he dropped the claim to have been a Śaiva and called himself only a Vaiṣṇava. The Gaṅga king is known to have been gradually inclining towards the worship of Viṣṇu (in the form of the god Puruṣhōttama-Jagannātha of Puri) before Śaka 1036 (1114-15 A.C.), the date of the record under review. One of the two sets of his Korni plates,² dated Śaka 1034 (1112 A. C.), refers to his conquest of Utkala and mentions him as both *parama-Māhēśvara* and *parama-Vaiṣṇava*.

Inscription No. 2 records the grant of a perpetual lamp in favour of the god Kīrttivāsa (Kṛittivāsa) by a person named Virāṇḍi who was the son of Māṅgāṇḍi, resident of Āllatadāgrāma in the Kaliṅga *vishaya* (district). For making provision for the said perpetual lamp, the donor, who seems to have been a resident of the Brāhmaṇa *khaṇḍa* (habitation) in a locality called Tōrannirākura within the Kalamvōra *vishaya*, granted five *mūlhas* of gold with the cognizance of the following persons: (1) Sāmu Kavirāja (probably 'a physician'), (2) Kākva, (3) Maṇḍalika, (4) Dēvadhara, (5) Kēśava, (6) Piṅvāmī, (7) Āditya and (8) Sulabhakara.

Inscription No. 1, which is fragmentary, does not contain any **geographical** name in its extant portion. But line 6 of the record begins with the letters *sa-pātakē*, although the beginning of the name of this locality is lost at the end of the previous line of the inscription. Inscription No. 2 mentions the following geographical names: (1) Kaliṅga *vishaya*, (2) Āllatadāgrāma in Kaliṅga *vishaya*, (3) Kalamvōra *vishaya*, and (4) Tōrannirākura in the Kalamvōra *vishaya*. Of this, the district called Kaliṅga *vishaya* seems to have been the region round the city of Kaliṅganagara (modern Mukhalingam near Śrīkākuḷam) which was the capital of Anantavarman Chōḍagaṅga. Kalamvōra *vishaya* is mentioned in another Bhubaneswar (Liṅgarāja temple) inscription of the time of Chōḍagaṅga's son Rāghava.³

TEXT⁴

Inscription No. 1; Śaka 1036, Regnal Year 37

1 Siddham⁵ Samvat⁶ 37 Śākāvdē(bdē) ṛitu-rāma-kh-ēndu-gaṇi[tē].....

2 śrīṅgāra-śaurya-śālinā saṁpūrṇṇa-śara-śasadhara⁷-kara-nikara-vika[sa]....

3 prava(ba)la-mahīpāla-pa[ksha]-dvaya-giyamāna-vṛi(bṛi)[ha]..

¹ Above, Vol. XXIX, pp. 139-40.

² *JAHRS*, Vol. I, p. 106.

³ See our paper entitled "Bhubaneswar Inscriptions of Rāghava; Śaka 1070" to be published in this journal.

⁴ From impressions.

⁵ Expressed by a symbol.

⁶ Read *Samvat*.

⁷ Read *śarach-chhasadhara*.

- 4 ja¹-śrī-Chōḍagaṅgakēna Śiva-pūjā-vidhān-aikahrida[yēna]. . . .
 5 gavataḥ(tē)² śrī-Kīrttivāsa³-bhaṭṭārakāya vina(ni)[r]mmita-sa[rva]. . . .
 6 sa-pāṭakē⁴ taila-chatuvvinsati-⁵karāṅk-[ākshayi]tām na paripālya. . . .
 7 bhagavatē śrī-Kīrttivāsāya⁶ sahaja-sukṛiti-va(ba)ddha-dēvaka[r*]mmi-śrī-Rāma. . . .
 8 tām śata-va[r*]tti-śam(sam)khyātām=akarōd=ā-chandr-ārka-tārāya Gauta[ma].

Inscription No. 2; Regnal Year 62.

- 1 Siddham⁷ svasti [!]* śrīmad-Anantavarmadēvasya pravarddhamāna-vijaya-rājyē
 2 dvāsa(sha)shṭi-samva(samva)tsarē Vaiśākha-kṛishṇa-pratipadi Vu(Bu)dha-vārē
 3 Viśu(shu)vati Kaliṅga-vi[sa(sha)]ya Ālataḍā-grāmē sthita-Māṅgā-
 4 ṇḍi-putra-Virāṇḍi-nāmnā śrī-Kīrttivāsasē⁸ dēvāya ā-cha-
 5 ndr-ārka-sthāpit-ākhaṇḍa-dīp-ārthē Kalamvōra-vishayē
 6 Tōrannirākurē Vrā(Brā)hmaṇa-khaṇḍē Sāmu-kavirāja ēvaṁ
 7 Kāk[v]a ēvaṁ Maṇḍalika ēvaṁ Dēvadhara-Kēśava-Piṅvāmy-Ā-
 8 ditya-Sulabhakara(rā) ētēsbām gōcharē suvarṇṇa-māḍhā(dha)-paṁchakam
 9 da[ttu]ṁ(ttam) dīpa-dātā sa[r]va-lōkē mahiyata⁹ iti [!]*

No. 8—PUSHPAGIRI INSCRIPTION OF THE TIME OF YADAVA SINGHANA

(1 Plate)

M. VENKATARAMAYYA, AGRA

The inscription¹⁰ edited below is engraved on a slab now lying near the Trikūṭēśvara shrine in the compound of the Vaidyanāthasvāmīn temple situated on the southern bank of the river Pennār at **Pushpagiri**, a hamlet of Kōṭlūru, Cuddapah taluk, Andhra State. The lower part of the inscribed stone is broken and lost. The concluding part of the inscription is, therefore, not available, only seventeen lines of writing from the beginning being preserved. Nonetheless, the extant portion of the inscription is interesting and deserves publication. I edit the record with the kind permission of the Government Epigraphist for India.

¹ This is apparently the last letter of the expression *Mahārāja*, or less probably *Mahārājādhirāja*, the beginning of which is lost at the end of the previous line.

² The letter *ha* at the beginning of this expression is lost at the end of the previous line.

³ Better read *Kṛitti*?

⁴ This is apparently the name of the locality where probably the donee lived or the gift land was situated. Or may it be *Kṛittivāsa-pātaka* referring to Bhubaneswar?

⁵ Read *chaturvīṁśati*.

⁶ Better read *Kṛitti*?

⁷ Expressed by a symbol.

⁸ Better read *Kṛitti*. Note that the name is spelt both as *Kṛittivāsa* (cf. Inscription No. 1, line 7) and as *Kṛittivāsa* (cf. this instance).

⁹ As indicated above, originally *hi* had been engraved and later *hī* was incised below it to suggest the intended reading.

¹⁰ This is registered as No. 410 of the *ARSIE* for the year 1933-9.

BHUBANESWAR INSCRIPTIONS OF ANANTAVARMAN CHODAGANGA
No. 1

2 4 6 8

2 4 6 8

No. 2

2

4

6

8



2

4

6

8

SCALE: ONE-FOURTH

The **script** of the inscription is Kannāḍa and its **language**, except the opening lines which contain a verse in Sanskrit, is also Kannāḍa. The record is not dated but from the internal evidence afforded by it, the approximate date when it could have been set up is indicated in the sequel. The following **orthographical** peculiarities in the epigraph are noteworthy. The ligature *rpa* in the word *Purpagiri* (line 9) is an ancient Kannāḍa or Hale-Kannāḍa usage, instances of which are quoted by Kittel.¹ In another inscription² at the same place belonging to the reign of Rāshtrakūṭa Kṛishṇa III(?) the place is also spelt as *Purpagiri*. The Dravidian *ḷ* is used for the Sanskrit *l* in *nīlaya* (line 13). This shows that the engraver was influenced by the local pronunciation of Sanskrit words.

The inscription commences with the well-known Sanskrit verse, *Namas=tuṅga-śiraś-chumbi*, etc., embodying obeisance to god Śaṁbhu. Thereafter, without referring itself to the reign of any ruler, it introduces Lakshmīdēva-Daṇḍanāyaka with a number of *birudas* like *Mahāprathāna*, *Samastasēnūdhīpati*, *Bāhattaranīyōgādhipati*, *Anēkadēśādhipati*, *Paśchimarāya-Bhōjādēva-diśā-paṭṭa* and *Nāyakanārāyaṇa*³ and describes him as the 'right arm' of Pratāpachakravartī Siṅgaṇadēva (*Śrīmatu-Pratāpachakravartī-Siṅgaṇadēva-dakṣiṇabhujādāṇḍa*). The generalissimo is stated to have made some provision for the worship and offerings to god Vaidyanāthadēva of Pushpagiri. The nature of the provision or the object granted is not clear as the portion indicating it is illegible. As the engraver seems to have written on an erasure the letters are very indistinct.

Pushpagiri is stated in the record as being situated at the southern entrance (*dakṣiṇa-dvāra-pradēśadalli*) of Śrīparvata, i.e., Śrīśailam, the holy abode of god Śiva on the crest of the Nallamalais in the Kurnool District. Lakshmīdēva-Daṇḍanāyaka is further stated to have raised a *maṭha* called Lakshmīnilaya after his own name and to have made provision for perpetual free-feeding (*avāri-satrava naḍasuv-ant-āgi*).

The record is important as it enables us to determine the extent and nature of the Yādava penetration into the south in the time of Siṅgaṇa whose general Lakshmīdēva-Daṇḍanāyaka figures as the donor in the record. It also throws some light on the career of this general. This military commander who is described in the epigraph as the right arm of the Yādava ruler seems to have had a long and distinguished career as the generalissimo of the Yādava forces. If he is identical with *Mahāmaṇḍalēśvara* Lakshmīdēva who figures in two inscriptions of the reign of Jaitugi II of dates A.C. 1196⁴ and 1197⁵, it would appear that he also served this Yādava ruler who was the

¹ See Kittel's Kannāḍa-English Dictionary, p. 998. It may be suggested that the *r* in *purpa* is the *upadhānīya* sign for the *visarga* before *p* since the word *pushpa* (Skt.) might have been pronounced as *puḥpa* by the Kannāḍa speaking people under the influence of the Prakrit form *puppha*.

² *SII*, Vol. IX, pt. i, No. 69.

³ In the *ARSIE* for 1933-9, Part II, para 37, p. 84, where this inscription is discussed, that portion of the *prasasti* where the epithet *Nāyakanārāyaṇa* occurs has been split up as *Śrīmatu-Pratāpachakravartī-Siṅgaṇadēva-dakṣiṇabhujādāṇḍanāyaka*, *Nārāyaṇa-Lakshmīdēva-Daṇḍanāyaka* and the general is given the double name of *Nārāyaṇa-Lakshmīdēva*. Dr. Fleet also refers to him as *Nārāyaṇa-Lakshmīdēva-daṇḍanāyaka* (*Dynasties of the Kanarese Districts, Bom. Gaz.*, Vol. I, pt. ii, p. 523) but does not indicate any particular record as the source of his information. Such a splitting of the words of the *prasasti* is not correct. The compound should be separated as *Siṅgaṇadēva-dakṣiṇabhujādāṇḍa*, *Nāyakanārāyaṇa* and *Lakshmīdēva-Daṇḍanāyaka* since the epithet *Dakṣiṇabhujādāṇḍa* and *Nāyakanārāyaṇa* occur separately in the *prasasti* of some other generals also. For example, the epithet *Nāyakanārāyaṇa* is borne by Gaṅgaya-Sāhaṇi (*SII*, Vol. X, Nos. 332 and 346), Jannigadēva (*ibid.*, No. 402) and Perumāṇḍi-Nāyaka (*ibid.*, No. 400). This title may be compared with similar ones like *Rājanārāyaṇa*, and *Javanikanārāyaṇa* (*ibid.*, No. 479). The appellation *dakṣiṇabhujādāṇḍa* was borne by Jannigadēva and forms part of the compound *Gaṅapati-dēva-dakṣiṇa-bhujādāṇḍa*, his other title *Nāyakanārāyaṇa*, occurring further on in the same *prasasti* some other epithets intervening (*SII*, Vol. X, No. 402). Aḍidammulu, another Kākatīya general is called *Rudradēva-dakṣiṇabhujādāṇḍa* in one inscription which also styles him as *Javanikanārāyaṇa* (*SII*, Vol. X, No. 479).

⁴ Bombay-Karnatak inscriptions, No. 157 of 1933-34.

⁵ Bombay-Karnatak inscriptions, No. 47 of 1937-38.

father and predecessor of Siṅghaṇa.¹ Our record, as noted already, gives him such distinguishing epithets as 'lord of many countries', and 'he who put to rout Bhōjadēva, the lord of the west' besides describing him by his official designations like *Mahāpradhāna*, *Samastasēnādhipati* and *Bāhattaraniyōgādhipati*. Fleet refers to an epigraph issued sometime in October, A.C. 1210 in which this general is called the *daṇḍanāyaka* of the *dakṣiṇamahī*, i.e., the southern part of the kingdom.² That Siṅghaṇa had overrun and reduced a number of territories on or before December 19, 1210 A.C., is attested by a record³ bearing this date found at Dēvarabeṭṭa in the Bellary District, which states that on the date specified 'he was ruling the country having subjugated the whole country and having obtained the kingdom' (*Siṅghaṇadēvan-ananta-bhūmiyaṁ sādhisī rājyamaṁ paḍedu pālisaḷu*). Some more inscriptions of his reign, dated a few years later, in April 1215 A.C., January, 1216 A.C. and 1227 A.C. have been found at Nilūru,⁴ Anantapur District, Gōraṅṭla⁵ in the Kurnool District, and Kōḍumūrti⁶ in the Tadpatri taluk, Anantapur District. These prove that the Yādava ruler was in possession of this southern region continuously from 1210 to at least 1227 A.C. The Gōraṅṭla record of 1216 A.C. actually refers to Lakshmīdēva Daṇḍanāyaka with the same string of *birudas* as is attached to his name in our Pushpagiri inscription, mentions also his victory over Bhōjadēva of the west, and in addition, specifies that he was administering the country after 'having conquered a number of territories by the might of his arm'. The victory over Bhōja of the west, credit for which is claimed by Lakshmīdēva-Daṇḍanāyaka both in the Gōraṅṭla inscription and in the Pushpagiri record, seems to have been an achievement of rather special importance, for, even the general's overlord, Siṅghaṇa is himself praised for this exploit. In an epigraph from Tiliwaḷli,⁷ Dharwar District, Siṅghaṇa is described as 'a very king of the birds (Garuḍa) in putting to flight the serpent, the mighty Bhōja whose habitation was Pannāla'. Evidently both the ruler and his commander-in-chief were jointly

¹ The Tiliwaḷli inscription of Siṅghaṇa dated Śaka 1160 (current), Hēmalambin (1237 A.C.) mentions Lakshmīdēva, a *hastisādhanika*, as serving under Siṅghaṇa on this date. (*Kannaḍa Sāhitya Parishat Patrike*, Vol. 28, p. 2, text-line 23.) No other details about him are given. A certain *Mahāpradhāna* Lakshmīdēva figures in a damaged inscription of Siṅghaṇa at Kolhapur of date 1237 A.C. (No. 353 of *ARIE* for 1945-6). It is quite likely that this official and *hastisādhanika* Lakshmīdēva may be one and the same as they are found serving Siṅghaṇa in the same year. If our Lakshmīdēva-Daṇḍanāyaka be identical with either of these it would appear that he had a long career from about 1196 to 1237 A.C. But the epithet *hastisādhanika* with which Lakshmīdēva of the Tiliwaḷli record is introduced and which is conspicuously absent among the titles of Lakshmīdēva-Daṇḍanāyaka would render the identification of these two rather doubtful. On the other hand it seems more likely that *hastisādhanika* Lakshmīdēva was a different person and perhaps identical with still another person of the same name who was the father of Jalhaṇa of the Vatsa *gōtra* who wrote the *Sūktimuktāvalī* at the court of Yādava Kṛishṇa in Śaka 1179, i.e., 1257-8 A.C., since most of the ancestors of Jalhaṇa are described as holding the office of *karivāhinīśa* or *karibrindanātha* under the Yādava kings successively from the time of Mailugi to that of Kṛishṇa. Jalhaṇa gives his pedigree as follows: in the lineage of Vatsa-muni was born Dādā who was a *karivṛindanātha*. He had four sons Mahīdhara, Jalha, Sām̄ba and Gaṅgād̄hara who, by their joint skill, uplifted the kingdom of Mailugi. Gaṅgād̄hara's son was Janārdana, a *karivāhinīśa* who instructed Siṅghaṇa in *gajāsikṣā*. Janārdana's son was Lakshmadēva who helped his overlord Kṛishṇa in firmly establishing his kingdom. Jalhaṇa was the son of Lakshmadēva. Although the title *karivāhinīśa*, is not applied to Lakshmadēva in this account given by Jalhaṇa, it is not unlikely that he also held that office. If so, it is equally likely that he is identical with *hastisādhanika* Lakshmīdēva of the Tiliwaḷli record. If this identification is substantiated by future discoveries, *hastisādhanika* Lakshmīdēva must have served Siṅghaṇa in or about 1237 A.C. according to the Tiliwaḷli record and also Kṛishṇa later on as Jalhaṇa states.

² *Rom. Gaz.*, Vol. I, part ii, p. 523.

³ *SII*, Vol. IX, pt. i, No. 364.

⁴ *Ibid.*, No. 365.

⁵ No. 315 of the *ARSIE* for the year 1937-38.

⁶ Recently copied by me in November, 1953.

⁷ *Bom. Gaz.*, Vol. I, pt. ii, p. 524 and n.1; *Kannaḍa Sāhitya Parishat Patrike*, Vol. 28, p. 1, text-line 10,

engaged in subduing Bhōja.¹ That this Paśchimarāya Bhōja was the Śilāhāra prince Bhōja II is well established.² The date when Bhōja II was defeated and the Śilāhāra kingdom subjugated was approximately fixed by Fleet as lying some time before 1217-18 A.C. on the evidence of a record of Siṅghaṇa found at Kolhapur dated in this year.³ He notices another inscription of Siṅghaṇa of date 1213 A.C. at Khedrapur in Kolhapur territory.⁴ Although it lies in the territory of the Śilāhāra chief, Fleet was apparently not prepared to presume that Bhōja was defeated before this date since the record does not mention the event. However, the date of the event can now be pushed back by at least two years from 1217-18 A.C. as the recently found Gōraṅṭla epigraph of January 25, 1216 A.C., noticed above, refers to the victory over Paśchimarāya-Bhōjadēva, i.e., Bhōja II, as the achievement of Lakshmīdēva-Daṇḍanāyaka, Siṅghaṇa's general.

Siṅghaṇa's occupation of the region south of the Tuṅgabhadrā, particularly the area now comprising the districts of Anantapur, Bellary, Kurnool and Cuddapah, to which our Pushpagiri record and other inscriptions cited above bear testimony, does not seem to have been firmly established nor did it last long. It is well known that the Hoysaḷas continued to be masters of their own dominions south of the Tuṅgabhadrā and often beat back the Yādava invaders. Besides the Hoysaḷas, there was another powerful opponent of the Yādavas, viz., the Telugu-Chōḍa prince, Tikka I of Nellore, who is known from inscriptional and literary records to have defeated the Yādavas. Of Tikka's reign a large number of inscriptions have been found. They show that he ruled approximately from 1208 to 1239 A.C. Two of them at Kāñchī, dated Śaka 1153 (1231 A.D.)⁵ and Śaka 1156 (1234 A.C.)⁶ state that he was the cataclysmic fire to the ocean, viz., Kalyāṇapuri, that he destroyed the pride of the Sēvuṇas and inflicted ignominious punishments on them. The same exploit against the Sēvuṇas seems to be alluded to in the Telugu *Daśakumāra-charitramu*, a poetical work of the same period written by a pupil of Tikkana-Sōmayājin, named

¹ It is interesting to note that there is still another who assumed the same *biruda* referring to the victory over Bhōja. He is Sārṅgapānidēva who describes himself as the son of Yādava Siṅghaṇa and assumes all the imperial titles of the Yādava kings in an inscription of his at Pānuṅgal in the Hyderabad State (*Hyd. Arch. Series, No. 13, ins. no. 34*). The record is dated Śaka 1189, Prabhava, i.e., 1267 A.C. In this epigraph he is credited with nearly all the victories which are found attributed to Siṅghaṇa in the Purushōttamapuri plates of Rāmachandra (above, Vol. XXV, pp. 202 and 209 : v. 4) and in the Tiliwaḷli stone inscription of Siṅghaṇa (No. 257 of the *An. Rep. on I.E.*, for the year 1945-6 : *Kannāḍa Sāhitya Parishat Patrike*, Vol. 28, pp. 1-26). In fact the Pānuṅgal record gives to Sārṅgapānidēva the same string of *birudas* including the imperial titles of Siṅghaṇa as found in the Tiliwaḷli inscription. Possibly he just inherited the titles having had no part in the conquests of Siṅghaṇa. The record further describes him as administering the *sthala* of Pānuṅgallu in the reign of king Manuma-Rudradēva of the Kākatīya dynasty. That a person of so high an extraction should be holding such a small status is significant. A similarly worded *praśasti* occurs in a fragmentary stone inscription at Uddari in the Sorab *taluk* of the Shimoga District, Mysore, which opens with the date Śaka 1198 but the name of the chief to whom the epithets apply is lost in the missing piece of the inscribed slab. The date quoted in it would fall in the reign of Yādava Rāmachandra but the eulogy is that of Siṅghaṇa (*Mys. Arch. Rep. 1929, pp. 142 ff. and plate XVII ; above, Vol. XXV, p. 202 and f.n. 1.*).

² Above, Vol. XXV, p. 203. It is known that Bhōja II was styled *Paśchimachakravartin* by his protégé Sōmadēva who wrote the work *Śabdārṇavachandrikā* in the colophon of which Bhōja is given this and many other paramount titles (*Bom. Gaz.*, Vol. I, part ii, p. 549.) A chief called Paśchimarāya-Dāmōdara was an adversary of Gaṅgaya-Sāhaṇi, a subordinate of Kākatīya Gaṇapati mentioned in inscriptions of date 1250 A.C. and later (No. 283 of 1905 of the Mad. Epi. Coll. ; *SIJ*, Vol. X, No. 332). His identity, however, has not been established.

³ *Bom. Gaz.*, Vol. I, part ii, pp. 524 and 549.

⁴ *Ibid.*, p. 524.

⁵ No. 446 of 1919 of the Mad. Ep. Coll.

⁶ No. 34 of 1893 of the Mad. Ep. Coll., published in *SIJ*, Vol. IV, as No. 847. The relevant passage as published reads :

Urāmsi varṇāvali-chitritāni kar-āmbujāni truṭit-āṅgullīni |

yaśmin parikrudhyati Sēvaṇānām trāṇam kshamēram(m=aikam) na tu hētaya[ḥ*] svāḥ [||v. 13*].

Kētana who says that Tikka 'destroyed the pride of the *Sēvūṇa-kaṭaka-sāmanta*'.¹ These historical allusions leave no doubt that the *Sēvūṇa* generals were defeated by Tikka I. The reference to Kalyānapuri, i.e., Kalyāṇa, the famous Chālukya capital which at this period was under the sway of Yādava Siṅghaṇa, as having been destroyed by Tikka I is rather puzzling as we have at present hardly any evidence to show that Tikka I went so far north. On the other hand, a campaign of his in the western direction is specifically alluded to. One of his inscriptions at Gaṅgapērūr near Siddhavāṭṭam, states that after having successfully carried out the conquest of the west (*paśchimadigvijayam-paṇṇi*) he made donations to the god at Siddhavāṭṭam.² It is not certain if this western campaign was directed against the *Sēvūṇas* or against some other power. Since, as stated already, there seems to be hardly any likelihood of Siṅghaṇa having held this part of the country after 1227 A.C. and as the earliest of Tikka's inscriptions crediting him with victory over the *Sēvūṇas* is dated Śaka 1153, i.e., 1231 A.C., the defeat of the *Sēvūṇas* might have occurred any time between these two dates. Similarly the date when the Pushpagiri record of the *Sēvūṇa* general was set up cannot be stated with any precision. Either it was written sometime between 1210 and 1227 A.C. when records of Siṅghaṇa are found in the neighbourhood, or it was set up between 1227 and 1231 A.C. during which Tikka I might have come into conflict with the *Sēvūṇas*.

Of the **places** and **localities** mentioned, Purpagiri, i.e., Pushpagiri, retains its name to the present day.³ The inscription describes it as a hill lying at the foot of Śrigiri and as situated in the vicinity of the southern gateway of Śripārvata. Śrigiri and Śripārvata are evidently identical or, as the context suggests, the composer meant by Śrigiri the entire range of the present Nallamalai hills at the apex of which stands the holy *kshētra* now called Śrīsailam which the writer perhaps specifies in a slightly different way as Śripārvata. Siddhavāṭṭam which lies about 15 miles south-east of Pushpagiri, is usually referred to as the southern gateway of Śrīsailam. Some inscriptions⁴ also state so. Our record says that Pushpagiri lay in the vicinity of the southern gateway while another inscription of the time of Rāshtrakūṭa Kriṣṇa (III?) at Pushpagiri⁵ refers to the village itself as the southern gateway (*Śripārvata-dakṣiṇadvāra-śrī-Purpagiri*). Evidently one main hill pathway leading to the Śrīsailam summit started from Siddhavāṭṭam and was joined at some distance further north by another proceeding from Pushpagiri or its vicinity. Perhaps on this

¹ *Daśakumāracharītram*, Canto i, v. 16. In the *Nirvachanōttararāmāyaṇamu* of Tikkana-Sōmayājin who wrote the work at the court of Manumasiddhi II, the father of Tikka I, there are several verses describing Tikka's achievements. One of them (Canto I, v. 33) states that when Lakumaya marched against Gurumulūru, he (Tikka) captured his horses in battle. Sri. M. Somasekhara Sarma Garu identifies Lakumaya with Lakshmidēva-Daṇḍanāyaka of the inscription edited here. (*Kāṭamarājukatha*, Mad. Govt. Oriental Series, No. XCI, Introd. p. III.)

² *ARSIE*, No. 16 of 1939-40.

³ An account of Pushpagiri and its temples is given in *PRASI*, S.C., 1912-13, p. 62; see also *Pushpagiri kaifiyat* in *Local Records* (No. 343, p. 163) preserved in the Madras Oriental Manuscripts Library. I am obliged to Mr. Subrahmanyam, Pandit, Office of the Government Epigraphist for India, Madras, for having supplied me with the text of the *Pushpagiri kaifiyat* copied by him at the *Mss.* library.

⁴ No. 353 of the *ARSIE* for 1938-39; No. 12 of the *ARSIE* for 1939-40 from Doṅgalasāni in the Cuddapah District specifies Tripurāntaka, Siddhavāṭa, Anampura and Māhēśvara as the four gateways of Śripārvata. They are clearly the modern Tripurāntakam (Kurnool Dist.), Siddhavāṭṭam (Cuddapah Dist.), Alampuram (Hyderabad State) and Umā-Mahēśvaram (Mahbubnagar Dt., Hyderabad State) situated on the east, south, west and north of Śripārvata. In my article on the Māchupalle inscription of the time of Sōmidēva-Mahārāja (above, Vol. XXVIII, p. 119 and n. 2) I adverted to these gateways but stated wrongly that the northern gateway was Kālēśvaram (Hyderabad State) instead of Umā-Mahēśvaram (Mahbubnagar Dt., Hyderabad State). My attention was drawn to this error by Sri. M. Somasekhara Sarma Garu to whom I am thankful for the correction. But, in the spurious Kollipara plates of Arikēsarin (*Bhārati*, Vol. VII, part II, p. 315, text line 88) *Ēlēśvaram* is mentioned as situated at the northern gateway of Śripārvata.

⁵ *III*, Vol. IX, part I, No. 69.

PUSHPAGIRI INSCRIPTION OF THE TIME OF YADAVA SINGHANA

2
 4
 6
 8
 10
 12
 14
 16

2
 4
 6
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 12
 14
 16

account both Siddhavattam and Pushpagiri were called southern gateways of Śrīśaila and considered holy. Our inscription states that the temple of Vaidyavātha at Pushpagiri was situated on the west bank of the confluence of five rivers. But today at this spot there flows only one river, viz., the Pennār.

TEXT¹

- 1 Namas=tuṅga-śiraś-chūmbi-chāndra-chāmara-chāravē []* trailōkya-naga-
- 2 r-ārambha-mūlastambhāya Śāmbhavē || Svasti samasta-
- 3 praśasti-sahitaiṁ śrīmau-mahāpradhānaṁ samastasē-
- 4 nādhipati anēkadēśādhipati sakalalakshmīpati ba(bā)hatta-
- 5 ranyōgādhipati giridurgamalla paśchimārāya-
- 6 Bhōjadēvadisā(śā)paṭṭa śrīmatu-Pratāpachakravartti-
- 7 Siṁgaṇadēva-dakṣiṇabhujādānḍa nāyakanārāya-
- 8 ṇa Lakshmīdēva-Daṇḍanāyakaru Śrīparvatada dakṣiṇa-dvāra-
- 9 pradē[śa*]dalli Śrīgiri-pāda-parvatav=appa śrī-Puṣpagiriya
- 0 pañcha-nadī-saṁgama[da]² paścīma-taṭa-pradēśudalli śrī-Vai-
- 11 dyanāthadēvargge aṅga-bhōga-raṅga-bhōgārtthāṅgaḷ-āgi
- 12 . . . [lū]raṁ³ dēvargge koṭṭu avāri-satrava⁴ naḍasuv-ant-āgi
- 13 Lakshmī-nīlayaveṁddu tanna hesaralu maṭhain . . .
- 14 . . . [mā]ḍisi tanna āyur-ārōgyaiśvaryyā . . .
- 15 . . . tri-saṁdhyeyoḷuṁ parasu . . .
- 16 . . . va [śai]ṣa-mahā[bhō] . . .
- 17 . . . śrī-Lakshmīdē[va] . . .

(The rest of the inscription is mutilated and lost).

No. 9—ANDHAVARAM PLATES OF INDRAVARMAN

(1 Plate)

R. SUBRAHMANYAM, VISAKHAPATNAM

This is the second of the four sets of copper plates discovered at the village of **Andhavaram**, Srikakulam District, Andhra State.⁵ The first of these charters belonging to the Māthara king

¹ From impressions. The figures of the sun, seated bull and the crescent moon are engraved at the top.

² The engraver seems to have at first written here by mistake the letters *taṭa* which he erased and wrote the letters *da* and *pa* over the erasure.

³ Some letters at the end of line 11 and at the beginning of line 12 appear to have been written even an erasure.

⁴ Originally *ne* seems to have been written and later corrected into *sa*.

⁵ I am grateful to Sri M. Somasekhara Sarma and Dr. B. Ch. Chhabra for their valuable suggestions given to me while editing these plates.

Anantaśaktivarman has already been published in this journal.¹ The present set consists of three plates, each measuring about 7·3" by 2·4". The edges of the plates, though not raised into rims, have been fashioned thicker and flattened, so that the inscription is fairly well preserved. The plates are strung together by means of a ring, .25" thick and 3·8" in diameter, the two ends of which are secured in an elliptical seal measuring 1·2" by 1", on the counter-sunk surface of which is cut in relief a seated bull, which is corroded. There is no legend or any other symbol on the seal. The ring was cut by me for taking impressions. The first side of the first plate and the second side of the third plate have been left blank. Each inscribed side contains six lines of writing. The engraving is bold and elegant.

The **alphabet** belongs to the Southern script of about the 6th-7th centuries A. C. and bears close resemblance to that of the Chicacole² plates of Mahārāja Indravarman : Year 128, the Parlakimidi³ plates of Rājasimha Indravarman : Year 91, and the Urajām plates of Indravarman : Year 97⁴. The **language** is Sanskrit and, except the usual imprecatory and benedictory verses (lines 15-19 and 21-23) and the verse (lines 23-24) in which the names of the *ājñapti* and the scribe are mentioned, the inscription is in prose. The **date** portion of the grant contains numerical symbols for 100, 30 and 3.

The inscription opens with the usual *praśasti* of the early Gaṅgas and registers the command of Mahārāja Indravarman to the residents of the village **Tōṭavāṭaka**, situated in the Krōṣṭukavartanī *vishaya*, that the said village, which was constituted into an *agrahāra* and exempted from all taxes, was given to the Brāhmaṇa residents of **Andōrakāgrahāra**, belonging to various *gōtras*, who were students of the *Rigvēda* (*Bahvricha charaṇa*), on the new moon day of Śrāvṇa when there was a solar eclipse, so that merit, longevity and fame may accrue to his father and mother as also to himself.

The record is dated in the **augmenting years of the Tumburuvanśa**, and, curiously, the date mentioned in symbols does not agree with that given in words. While expressing the date in words as *satē trimśaty-adhikē* the engraver has given the numerical symbols for 100, 30 and 3.

The record is said to have been written by Prabhākara at the command of Lōkārṇavadēva who is described as "one who vanquished many foes" (*vijit-ānēka-vidvishaḥ*).

So far nearly thirty five inscriptions of the early Gaṅgas ranging in date between 39 G. E. and 528 G. E. have come to light. Of them, those belonging to Indravarman and issued from Kalīnganagara are dated 87⁵, 91⁶, 128⁷, 138⁸ and 154⁹ while a grant dated 137¹⁰ was issued from Dantapura and mentions the name of the father of the donor to be Dānārṇava. The donor of the grant under review, **Mahārāja Indravarman**, should therefore be identical with one of the Indravarman of the records cited above. The *praśasti* of this inscription is identical with the *praśasti* of the records of Indravarman dated 87 and 91 G. E., but differs from the *praśasti* of the Chicacole plates of Indravarman dated 128 G. E. Mr. M. Somasekhara Sarma, after a critical study¹¹ of all the

¹ Above, Vol. XXVIII, pp. 175 ff.

² *Ind. Ant.*, Vol. XIII, plates facing pp. 120-1.

³ *Ibid.*, Vol. XIV, p. 134. [The lithograph of this charter has not been published. But Fleet says that its characters are of almost precisely the same type as those of the Chicacole plates.—Ed.]

⁴ These plates of Indravarman dated 97 G. E. have been obtained from the Collector of Srikakulam and are being studied by me.

⁵ *JAHRS*, Vol. IV, pp. 23 ff. and plate.

⁶ *Ind. Ant.*, Vol. XVI, p. 134 (no lithograph).

⁷ *Ibid.*, Vol. XIII, pp. 120 ff. and plate.

⁸ *Ibid.*, Vol. XIII, pp. 123 ff. and plate.

⁹ Above, Vol. XVIII, pp. 308 ff. and plate.

¹⁰ *Ibid.*, Vol. XIV, p. 361 ff. and plate. While Sri Ramadas reads the date as 149, Prof. Hultzsch (above, Vol. XVIII, pp. 308) reads it as 137.

¹¹ *JAHRS*, Vol. XIII, Part ii, pp. 93 ff.

early Gaṅga charters, has observed that the preamble recorded in the later charters of early Gaṅga kings grew lengthier than that in the early ones. Subsequent to 91 G. E. new phrases and clauses denoting their regal glory were added to the preamble and this process of development of phraseology, he surmised, grew round three fundamental factors, namely, (1) the capital city of the early Gaṅgas, (2) their tutelary deity Gōkarṇasvāmin and (3) their own valour and glory. The principal seat of the Gaṅgas attained the dignity of a *vāsaka*, (cf. *Kaliṅganagara-vāsakāt*, *Dantapura-vāsakāt*, etc.) and the patron deity of the Gaṅgas, Lord Gōkarṇasvāmin, is described as the sole architect of the whole world, the lord of the movable and immovable creation, who has been firmly established on the holy summit of the Mahēndra mountain.

Of the records so far published, the Chicacole plates of Indravarman dated 128 G. E. are perhaps the earliest to mention Kaliṅganagara as a *vāsaka*. Basing on this Mr. Sarma has surmised that subsequent to 91 G. E. the new phrases were added to the *praśasti*.¹ The present Andhavaram plates of Indravarman though dated later than the Chicacole plates referred to above, record curiously the same *praśasti* as given in the earlier records dated 87 and 91 G. E. In fact it is identical with the *praśasti* found in the Narsiṅgapalli plates of Hastivarman : G. E. 79.² But for the difference in the name of the donee, the village granted and the date, the text of our inscription is practically identical with that of Indravarman's grant dated 91 G. E. In particular the imprecatory verse recorded in lines 21 and 22 is peculiar to these two records.

These plates furnish us with a new Gaṅga name—*Lōkārṇava*. Who is this Lōkārṇava at whose command the charter is said to have been written? There is no clue in the plates to ascertain this point. We know of Eastern Gaṅga names like *Kāmārṇava*, *Raṇārṇava*, *Dānārṇava* and *Guṇārṇava*, but not Lōkārṇava. Though by its suffix *arṇava* it sounds like an Eastern Gaṅga name, no king with that name has been met with so far in the Eastern Gaṅga genealogy.³

As noted above, this grant of Indravarman is dated in the augmenting years of Tumburu-vaṁśa (*Tumburu-vaṁśa-rājya-saṁvatsarāṇām*). In all the grants of the early Eastern Gaṅgas so far discovered the years were stated to be merely the 'augmenting years' (*pravardhamāna-saṁvatsarāḥ*) presumably of the succession of the Eastern Gaṅga kings. From the time of Indravarman I and Sāmantavarman the phraseology adopted in quoting the date of the early Eastern Gaṅga kings who ruled from Kaliṅganagara remained the same (*pravardhamāna-vijayarājya-saṁvatsarāḥ*) till the time of Anantavarman of 304 G. E. when for the first time the Gaṅga Era is specifically mentioned as *Gāṅgēya-vaṁśa-pravardhamāna-vijayarājya-saṁvatsarāḥ*. Since no records between 254 and 304 G. E. have come to light the actual date of commencement of this particular phraseology in the early Gaṅga charters could not be ascertained. Basing on the phraseology supplied by the plates of Anantavarman, all the earlier grants so far discovered, though no specific reference to the *Gāṅgēya-vaṁśa* was made in them, have been presumed to have been dated in the Gaṅga era. Now the Andhavaram grant raises a doubt as to the correctness of the above presumption. Indravarman of this charter, as is evident from the *praśasti*, was no doubt a Gaṅga king. Since he dates his charter in the augmenting years of the Tumburu-vaṁśa, it seems probable that he was a subordinate of a king of that dynasty. Who are these Tumburus? Were some of the Early Gaṅgas subordinates to this dynasty? No information is forthcoming regarding this Tumburu-vaṁśa except a stray reference to the tribe of Tumburus in the *Harivaṁśa*⁴, wherein they are mentioned along with Tushāras, as inhabitants of the Vindhyan forests. If the Andhavaram plates are to be taken as genuine, the above questions are to be solved by future researches. Still, since the

¹ Ibid., p. 20.

² Above, Vol. XXIII, pp. 62 ff. and plate.

³ [Probably it is a *biruda* of Indravarman.—Ed.]

⁴ *Harivaṁśa-purāna*, canto V, v. 20: *Yē ch'ānyē Vindhya-nīlayās-Tushārās-Tumburās-tathā | adharma-ruchayō yē cha viddhī tāt-Vēnaśambhāvān ||*

eulogy is all about the Early Gaṅgas, and the donor, Mahārāja Indravarman, is said to be the establisher of the spotless Gaṅga family, the years may be taken to be of the Gaṅga era till such time as the contrary is proved.

The date of the inscription is given in words as *Satē trīṃśaty-adhikē* and then in numerical symbols as *saṃvatsarāḥ 100 30 3*. The last number 'three' is represented by three horizontal strokes one over the other, but between the symbols representing 30 and 3 another horizontal stroke, though shorter in size, is also noticeable. After the date in numerical symbols comes the term *Śrāvaṇa-māsa*. It is possible to interpret the year as 133 if the numerical symbols are taken into account. Then the expression *Satē trīṃśaty-adhikē* should be changed to *Satē trayas-trīṃśaty-adhikē*. The omission of *trayas* before *trīṃśat* may be, as suggested by Dr. B. Ch. Chhabra, a case of haplography due to the carelessness of the engraver.

Notwithstanding the investigations of a host of scholars, the latest of them being Prof. Mirashi, the starting point of the Gaṅga era is still a riddle awaiting a satisfactory solution. Dr. Fleet¹ who tried to arrange the Gaṅga genealogy and fix the starting point of the era by basing his arguments on the synchroism afforded by the Gōdāvari grant of Pṛithivīmūla, gave it up as the identification of Indrabhaṭṭāraka with Indrabhaṭṭāraka of the Chālukya dynasty did not stand scrutiny. On the other hand, Mr. G. Ramadas² basing on the astronomical details supplied by the grants themselves fixed 349 A. C. as the initial year of the Gaṅga Era ; but this was questioned by Mr. R. Subbarao³ who, following the line of argument of Fleet, identified Indrabhaṭṭāraka of the Gōdāvari grant of Pṛithivīmūla with Indrabhaṭṭārakavarman of the Vishṇukunḍin family and fixed the date of commencement of the Gaṅga era to be some time between 492 and 496 A.C.

This was disputed by Mr. Somasekhara Sarma⁴, as the chronology of the Vishṇukunḍins itself has not been satisfactorily fixed, and as there was no agreement among scholars in the arrangement of the pedigrees furnished by the copper plate records of the rulers of the Vishṇukunḍin family. After an exhaustive discussion with the help of astronomical details supplied by the grants Mr. Somasekhara Sarma surmised that the Pūrṇimānta system of reckoning was followed during the rule of the early Gaṅgas and that the "Epoch of the Gaṅga Era began in the Śaka year 426-7 or 504-5 A.C. between June and January of that year". Prof. Mirashi of Nagpur, after detailed examination of the Gaṅga dates showed that the "Gaṅga Era commenced on *amānta* Chaitra śu. di. 1 in the Śaka year 420 (the 14th March A.D. 498).⁵ In his note on the Ponnuturu plates of Gaṅga Sāmantavarman⁶ he also suggested that though the *Pūrṇimānta* scheme has been used in two of the earlier grants of the Gaṅga Era, the *Amānta* scheme has been adopted in later grants. If the surmise that the discrepancy in the numerical symbols employed in the present record is a scribal error and the suggested correction be accepted, then the grant was made in the year 133. It should be taken as the current year. The grant is said to have been made on the occasion of a solar eclipse on the new moon day of Śrāvaṇa. Calculating from the starting point fixed by Prof. Mirashi, i.e., Śaka 420 plus 132 expired years of the era, we get Ś. 552 (630 A. C.) as the date of the grant. According to Swamikannu Pillai's *Indian Ephemeris*, on the 13th of August of that year there was a solar eclipse ; but this was in the month of Bhādrapada.

The village Tōtavātaka is said to have been situated in the Krōshṭukavartanī *visahaya*. **Krōshṭukavartanī** appears in many of the early Gaṅga plates as the name of a territorial division and has been identified with the area round about the Narasannapeta *taluk* in the Srikakulam

¹ *Ind. Ant.*, Vol. XVI, pp. 131 ff.

² *JBORS*, Vol. IX, pp. 398 ff.

³ *JAHS*, Vol. II, pp. 146 ff.

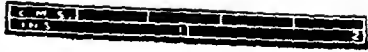
⁴ *Ibid.*, Vol. V, p. 171 ff. and *Ind. Cult.*, Vol. IX, No. 1, pp. 141 ff.

⁵ *Above*, Vol. XXVII, p. 192.

⁶ *Ibid.*, Vol. XXVIII, pp. 171 ff.

20 गंभ्रं नृपतिं त्रिभुवनेश्वरं कुरुक्षेत्रे प्रसिद्धं त्रिभुवनेश्वरं
 22 त्रिभुवनेश्वरं त्रिभुवनेश्वरं त्रिभुवनेश्वरं त्रिभुवनेश्वरं त्रिभुवनेश्वरं
 24 त्रिभुवनेश्वरं त्रिभुवनेश्वरं त्रिभुवनेश्वरं त्रिभुवनेश्वरं त्रिभुवनेश्वरं

Seal



From a Photograph

District of the Andhra State. **Tōṭavāṭaka** appears to be the ancient name of Tōṭāḍa or Tōḍavāḍa, a village at a distance of about eight miles from Andhavaram, the findspot of the inscription under review, while **Andōrakāgrahāra** is the early name of Andhavaram itself. It is called **Āndō-reppa** in the record of the Māṭhara king Anantasaktivarman¹.

TEXT²*First Plate*

- 1 Ōm³ [I*] Svasti [I*] Sarvv-arttu-su⁴kha-ramaṇiyād=viḷaya-Kaliṅganagarā[t]=sakala-bhuvana-nirmnā-
- 2 ṇ-aika-sūtradhārasya Bhagavatō Gō⁵karṇa(rṇṇa)svāmināś-charaṇa-kamala-yugala-praṇāma-(mā)-
- 3 d=apagata-kali-kalaṅk[ō] vinaya-naya-sampadām=ādihāraḥ sv-āsi-dhārā-parispa[nd-ā]-
- 4 dhigata-sakala-Kaliṅg-ādhirājyaś=chatar-udadhi-taraṅga-mēkhal-āvanitala-pravi-
- 5 tat-āmala-yaśāḥ ⁶anēka-samara-samkshōbha-ḷanita-ḷaya-śabdō Gāṅg-āmala-ka(ku)-
- 6 la-pratishṭhaḥ pratāp-ātīśay-ānāmīta-samasta-sāmanta-chūḍāmaṇi-prabhā-maṅḷa-

Second Plate ; First Side

- 7 ri-puṅḷa⁷-raṅḷita-charaṇō mātā-pitri-pād-ānuddhyātaḥ paramamāhēśvaraḥ śrī-mahā-
- 8 rāj=Īndravarmmā Krōshṭukavarttanyām Tōṭavāṭaka-grāmē sarvva-samavētān=kuṭumbina
- 9 s=samājñāpayati [I*] viditam=astu vō yath-āyam grāmō-smābhis=sarvva-karaiḥ=pari-
- 10 hṛity-ā-chandr-ārka-pratishṭham=agrahāraṅ=kṛitvā mātā-pittrōr=ātmanāś=cha puṇy-āyu-
- 11 ryyaśasām=abhivṛiddhayē⁸ Andōrak-āgrahāra-va(vā)stavyēbhyō nānā-ga(gō)tra-Bahvṛicha-chara-
- 12 ṇa-brahmachāribhyaḥ Śrāvāṇa-māsa⁹-amāvāsyām=āditya-grah-ōparāḡe⁶

Second Plate ; Second Side.

- 13 udaka-pūrvvan=dattas=tad=viditvā yath-ōchitam bhōga-bhāgam=upanayantas=sa(su)kham
- 14 prativasath=ēti [I*] Bhavishyad=rājabhis=ch=āyan=dāna-dharmmō=nupālaniyas=tathā cha Vyā
- 15 sagītāḥ ślōkā bhavanti [I*] Bahubhir=vvasudhā dattā bahubhis=ch=ānupālītā [I*]
- 16 yasya yasya yadā bhūmis=tasya tasya tadā phalam(lam) [I*] Svadattām=para-dattām=vā(ttām vā)
- 17 yatnād=raksha Yudhisṭhira [I*] mahīm=mahimatām śrēṣṭha dānāch=chhrēyō=nupāla
- 18 nam(nam) [I*] Shasṭīm varsha-sahasrāṇi mōdatē divi bhūmidalaḥ [I*] ākshēptā ch=ānu-mantā cha

¹ Ibid., p. 176.² From the original plates.³ Indicated by a symbol.⁴ The two letters *rttu-nu* are written over an erasure.⁵ The three letters *ratō gō* are written over an erasure.⁶ *Sandhi* is not observed here.⁷ The letters *puṅḷa* are written over an erasure.

Third Plate

- 19 tāny=ēva narakē vasēd=iti (sēt [||*] iti |) Śrī-pravarddhamāna-Tumvu(mbu)ru-vaṅśa(vaṅśa)-
rājya-samva-(samva)tsarā-
- 20 nām satē triṅśa(triṅśa)ty-adhikē samva(samva)tsarāḥ 100 30 3 Śrāvaṇa-māsa¹-amāvāsyā-di-
- 21 nāni² cha [||*] Nighnantām³ bhartṛi-gō-vipra-bāla-yōshid-vipaśchita(tām) [||*] yā gati[s=*]
sā bha-
- 22 vēd-bhūmi[m] harata[h*] śāsan-āṅkitām(tām) [||*] Yath=āpsu patitā(taḥ) Śakra taila-vi(bi)-
ndur=vvīṣarppati [||*]
- 23 ēvaṁ bhūmi-kri(kṛi)taṁ dāna[m*] sasyē sasyē visarppati [||*] Śrī-Lōkārṇna(ṇṇa)vadēvasya
- 24 vijit-ānēka-vidvisha(shaḥ) ājñayā likhitaṁ śrēṣṭhaṁ Prabhākarēna(ṇa) śāsanām(nam) ||

No. 10—EPIGRAPHIC NOTES

D. C. SIRCAR, OOTACAMUND

6. Rākshashkālī (Sundarban) Plate ; Śaka 1118

In the *Indian Historical Quarterly*, Vol. X, June, 1934, pp. 322-31, Dr. B. C. Sen edited the Sundarban (Rākshashkālī) copper plate, dated Śaka 1118, belonging to a ruler of lower Bengal, whose name was read as śrī-Maḍōmmaṇapāla. In the *Indian Culture*, Vol. I, April, 1935, pp. 679-82, I made an attempt to improve upon the reading and interpretation of the record as published by Dr. Sen and suggested *inter alia* that the name of the ruler was very probably śrīma[ḍ*]-Ḍōmmaṇapāla. This suggestion and some others of mine were later supported by Dr. R. C. Majumdar in the *Dacca University History of Bengal*, Vol. I, p. 222, note. The inscription has recently been re-edited by Mr. R. K. Ghoshal in this journal, Vol. XXVII, pp. 119 ff., where some of my views have been commented upon, while some of them have been accepted.

As regards the name of the ruler in question, Mr. Ghoshal seems to be inclined to prefer *Maḍōmmaṇapāla* to *Ḍōmmaṇapāla* suggested by me. In this he apparently ignores the important fact that a name like *Maḍōmmaṇa* is not known to have been borne by any Indian in any period of history, while *Ḍōmana* (no doubt the same as *Ḍōmmaṇa*) is a fairly popular name even now in Bengal⁴. That the name was popular among the Vaidyas of Bengal also in early times is proved by the mention of Ḍōmanadāsa in Bharatamallika's *Chandraprabhā* (Śaka 1597) and of Ḍamanasēna (the same as Ḍōmana⁵; cf. the Bengali tendency to pronounce *a*, both initial and medial, as *ō*) in Kavikanṭhahāra's *Sadvaidyakulapañjikā* (Śaka 1575) as the ancestors respectively of the Dāsas and the Sēnas among the Vaidyas⁵. Another interesting fact which can hardly be ignored in this connection is that the name *Ḍōmmaṇa=Ḍōmana=Ḍamana* is apparently of South Indian

¹ Sandhi has not been observed here.

² Read *dinē*.

³ Read *nighnantām*.

⁴ Cf. *Ind. Cult.*, Vol. II, p. 152.

⁵ *Chandraprabhā*, Calcutta, B. S. 1299, p. 19: *Ḍōmanah Pāla-jāmālā Vaidyah Pālō na vidyatē | Vamīyōḍ Ḍōmanadāsasya Vāmanah kulavān katham || iti chintā na kartavyā Vāmanē bahavō guṇāḥ ||* This Ḍōmanadāsa was one of the ancestors of the Kulīna Dāsas in the Vaidya community of Bengal. According to the *Sadvaidyakulapañjikā*, Ḍamanasēna was the grandson's great-grandson of Vināyaka whom tradition assigns to the age of Ballālasēna (circa 1158-79 A.C.). Ḍamanasēna of the *Sadvaidyakulapañjikā* is actually called Ḍomanasēna in the *Chandraprabhā* (p. 69). For the great popularity of the name Ḍōmana among the Vaidyas, see *Chandraprabhā*, pp. 27, 69, 129, 212, 218, 233, 319, 334, 359.

origin as we have the name *Dommana* (no doubt a variant of *Dōmmaṇa*) only in the south ; cf. the Māṅgallu grant¹ of the Eastern Chālukya king Amma II (circa 945-70 A.C.) and the Dibbida plates² (Śaka 1191) of the Matsya chief Arjuna. As regards the South Indian association of the Bengal Vaidyas, among whom the southern name *Ḍōmana*=*Ḍamana* is found to have been popular even during the medieval period, I have elsewhere³ observed, "The present day Ambashthas of the Tamil land and Malabar (their early distribution in South India may have been wider) appear to be referred to as Vaidyas in inscriptions dating from the seventh century.⁴ Their entry into Bengal during the rule of the Sēnas, hailing from Karṇāṭa or the Kanarese country of the Deccan, is very probable, as the Sēnas of Bengal must have patronized South Indians in the same way as the Muslim rulers of India entertained Musalmans of other countries at their courts. It is thus very probable that the crystallization of the professional community of the Vaidyas or physicians of Bengal into a caste was a result of their amalgamation with the tribal Ambashtha-Vaidyas of Southern India. This seems to have been the background on which the theory identifying the Vaidyas with the Ambashthas of early Indian literature (Maṇu calling them physicians) was fabricated in the late medieval period".⁵ It may be added that the Sēnas themselves came to be regarded as Vaidyas in the *Vaidya kula-pañjikās*.⁶ Since *Ḍōmmaṇapāla* bore a South Indian name, was a subordinate apparently of the South Indian Sēnas and used the Śaka era which was popular in the south and seems to have been popularised in Bengal by the Sēnas, I suggested that his family may have originally belonged to South India ; but this has been regarded by Mr. Ghoshal as "the absurdity of Dr. Sircar's persistent and curious Southern complexes".

King *Ḍōmmaṇapāla* made the grant in question when he was *svīya-mukti-bhūmau Dvārahaṭākē*, i.e., at *Dvārahaṭāka* which was his *mukti-bhūmi*.⁷ Mr. Ghoshal interprets the expression *mukti-bhūmi* as 'the place of initiation', without any regard to Sanskrit lexicons, and says, "Dr. D. C. Sircar asked if this term indicated *Maḍōmmaṇapāla*'s imminent death!" His use of the note of exclamation clearly indicates that he has discovered here another of my 'absurdities'. But *mukti-bhūmi* is apparently the same as the well-known *mukti-kshētra* which is often used as an epithet of holy places and means 'a place where salvation is attainable on death'. That the Indian kings regarded death at a *tīrtha* as especially meritorious is definitely known from numerous sources including *Varāhamihira's Brihatsamhitā*, ch. 68, verse 19 :

bhuktvā samyag-vasudhām sauryeṇ-ōpajitām-aśīty-abdah |

tīrthē prāṇāms-tyaktvā bhadrō dēv-ālayam yāti ||

¹ *An. Rep. S. Ind. Ep.*, 1917, part II, para. 24.

² Above, Vol. V, p. 111.

³ *JRASB*, Letters, Vol. XIV, p. 106, note 2.

⁴ Above, Vols. IX, p. 101 ; VIII, pp. 317-21 ; XVII, pp. 291 ff. ; *Ind. Ant.*, 1898, pp. 57 f.

⁵ See my paper entitled "The Ambashtha Jāti" in *JUPHS*, Vol. XVIII, pp. 148-61. The village Vaidyas in South India are barbers.

⁶ Cf. *Sadvaidyakulapañjikā*, Dacca, B. S. 1292, pp. 1-2 : *purā Vaidyakul-ōdbhūta-Baliālēna-mah-oujasā*. It is interesting to note that, like *Ḍomana*, the typical southern name *Ballāla* was extremely popular among the Vaidyas of Bengal. Cf. *Chandraprabhā*, pp. 48, 49, 126, 141, 161, 175, 176, 184, 189, 212, 225, 238, 264, 319, 331, 332, 335, 338, 362, 403, 420.

⁷ *Dvārahaṭāka* was not the capital of *Ḍōmmaṇapāla* as, in that case, the charter would have been probably issued from there. Similar mention of the place from where a grant (recorded in a charter issued from the capital) was made by a king is also found in other records. The Nagari plates (above, Vol. XXVIII, pp. 235 ff.) of *Ananābhīma III*, e.g., say that the Gāṅga king made certain grants when he was *Abhinava-Vārāṇasī-kaṭakē tasyān-* *Mahānadyām, Śrī-Purushōttama-kshētri-ē dakshīṇa-tīrtharāja-taṭē* and *Abhinava-Vārāṇasyām bhagavatab Purushōttamasya sannidhau*.

In connection with the merits of religious suicide which was popular with all classes of Indians, the importance of the holy waters of the Gaṅgā and other rivers is often specially mentioned. The *Śabdakalpadruma*, (s. v. *gaṅgā*), e.g., quotes the following verses from the *Kūrma-Purāna* :

Gaṅgāyām jñānatō mṛitvā muktīm-āpnōti mānavah |
a-jñānād=brahma-lōkañ-cha yāti n-āsty=atra samśayah ||
Gaṅgāyāñ=cha jalē mōkshō Vārāṇasyām jalē sthalē |
antarīkshē cha Gaṅgāyām Gaṅgā-sāgara-saṅgamē ||

The practice of *Gaṅgā-yātrā* (i.e., going to the bank of the Gaṅgā with a view to die there and to go to heaven as a result of such a meritorious death) is well known in Bengal even today.¹ The prevalence of the same custom also in other parts of India is indicated by P. Thomas who observes, " old people, on the point of death, make long journeys to Benares or some other sacred city on the banks of the Ganges so that they may wash their sins away in the sacred stream or die in the waters. A dying man is often carried by his relatives to the Ganges and is held immersed knee-deep in the waters of the river. The banks of the Ganges at Benares are as sacred as the Ganges itself and people of the neighbourhood, who fall sick and are not expected to survive, are made to live in huts on the banks of the river till they die."² The celebrated Abbé Dubois also points to the custom as well as similar others when he asks, " . . . how shamelessly they violate nature by placing the sick, whose recovery is despaired of, on the banks of the Ganges, or of some other so-called holy river, so that they may be drowned by the floods or devoured by crocodiles? Have they ever attempted to restrain the frenzy of those fanatics who, in their mistaken devotion, foolishly allow themselves to be crushed under the wheels of the cars of their idols, or throw themselves headlong into the stream at the junction of the Ganges and the Jumna?"³ Now Dōmmanapāla's plate was found on the small island of Rākshashkhālī on the southern sea-board of West Bengal only about 12 miles due east of the celebrated *tīrthā* of Gaṅgā-sāgara-saṅgama at the mouth of the river Bhāgīrathī or Gaṅgā now called Hooghly. We have seen how salvation was regarded as the result of death in the waters of the Gaṅgā at any place, how the same was believed to be obtained from death at Banaras either in the waters of the Gaṅgā or on its banks and how death not only in the waters and on the banks of the Gaṅgā but also in the air at Gaṅgā-sāgara-saṅgama was regarded as equally meritorious. That the locality of Dvārahaṭāka lay probably in the vicinity of the Gaṅgā as well as of Gaṅgā-sāgara-saṅgama seems to be indicated by the discovery of the plate in the neighbourhood and by the fact that Dvārahaṭāka is said to have been situated in the small district of Pūrva-Khāṭikā or the eastern Khāṭī which was bounded on the west by the lower course of the Gaṅgā.⁴ The second part of the name *Dvārahaṭāka* is the same as Sanskrit *haṭṭaka*, modern ^o*hāṭā* which is the common name-ending of many localities; but whether the first word in the name of our locality indicates one of the 'doors' or mouths through which the Gaṅgā flows into the sea and actually refers to a locality within the Gaṅgā-sāgara-saṅgama area cannot be determined in the present state of our knowledge.⁵ There is, however, hardly any absurdity in the suggestion that Dōmmanapāla went to Dvārahaṭāka with a view to dying in the waters

¹ The great popularity of the practice as late as the nineteenth century is clearly demonstrated by the newspapers of those days. Cf. B. N. Banerji, *Samvāda-patrē Sekāler Katkā*, Vol. I (B. S. 1344), p. 150; Vol. II (B. S. 1348), pp. 535-36.

² *Hindu Religion, Customs and Manners*, p. 93.

³ *Hindu Manners, Customs and Ceremonies*, trans. Beauchamp, third ed., p. 606.

⁴ *History of Bengal*, Dacca University, Vol. I, pp. 25-26.

⁵ There is a place called Dwarahat in the Almora District, Uttar Pradesh. The *Chandraprabhā* (pp. 145, 155, 185, 192, 309, etc.) mentions Dvārahāṭṭā as a seat of the Bengal Vaidyas. Mr. J. N. Gupta identifies this place with Dwarhata near Haripal in the Hooghly District of West Bengal.

of the Gaṅgā for attaining salvation and made the grant in question on that sacred occasion. In that case only is the epithet *svīya-mukti-bhūmi*, applied to the locality, easily explainable. I do not see how it can be interpreted in any other equally satisfactory way.

Of kings ending their lives in the waters of the holy rivers we have the well-known instances of Chandēlla Dhaṅga (953-1002 A.C.), who committed suicide in the Trivēṇī at Prayāga or Allaha-bad¹, and Chālukya Sōmēśvara I Āhavamalla (1043-68 A.C.) who drowned himself in the Tuṅga-bhadra described as 'the Gaṅgā of Dakṣiṇāpatha'.² According to Bilhaṇa's *Vikramāṅkadēva-charita*, the Chālukya king's proposal to end his life in the Tuṅgabhadra was hailed by his ministers as a right act and the king made grants of a heap of gold before entering the waters. On the authority of Hindu scriptures, Colebrooke speaks of the custom of making gifts by a dying man as he says, "When at the point of death, donation of cattle, land, gold, silver or other things, according to his ability, should be made by him, or, if he be too weak, by another person in his name".³ There is thus no absurdity in Dōmmaṇapāla granting a village on a similar occasion.

Verse 12 of the Jubbulpur inscription⁴ of Yaśaḥkarna says that Kalachuri Gaṅgēyadēva Vikramāditya (circa 1015-41 A.C.) attained *mukti*, i.e., committed religious suicide, at Prayāga together with his hundred wives. Prayāga was thus the *mukti-bhūmi* of Gaṅgēya and those of his queens who died with their husband. The *Adbhutasāgara*⁵ seems to say how king Ballālasēna of Bengal gave numerous gifts at the time of committing religious suicide, together with his queens, in the waters of the Gaṅgā. King Kalaśa (1063-89 A.C.) of Kashmir, "knowing in his helpless condition that his life was about to escape, hurried to proceed to a *ūrtha* to die", and there he dedicated a gold image of the god worshipped at the place.⁶

Mr. Ghoshal's explanation of the expression *ratna-traya*, which not only occurs in the present record and the Manahali plates of Madanapāla, as pointed out by him, but also in such other inscriptions as the Ashrafpur plate (B)⁷ of the Khaḍgas, the Kailan (or Kailain) plate of Śrīdhāraṇarāta⁸ and the Tipperah plate⁹ of Bhavadēva, is clearly wrong. It can neither be "right over the wealth (deposited underground)", as suggested by Mr. Ghoshal, nor "a tax levied for the maintenance and upkeep of big Buddhist establishments", as suggested by others and referred to by him. *Ratna-traya* means primarily a Buddhist religious establishment symbolising the

¹ Cf. above, Vol. I, p. 146 (Khajuraho inscription, verse 55): *Rakṣitvā kṣhitim=ambu-rāsi-raśanām=ēlām=anany-āyatim jivitvā śradāṁ śatam samadhikam śrī-Dhanya-prithvipatih | Rudram mudita-lochanah sa hridayē dhyāyaṁ=japaṁ=Jāhnavī-Kāṇḍyōh salilē kalēvara-parityāgād-agūn=nirvṛtim*. For religious suicide at Prayāga, see *JUPHS*, Vol. X, 1937, pp. 65 ff. See also Kane, *History of Dharmaśāstra*, Vol. IV, pp. 604-13, on such suicides.

² *Vikramāṅkadēvacharita*, Canto IV, verses 59-68 : *utsangē Tangabhadraṅyās=tad=ēsha Śiva-chintayā | rāṅchhāmy-ahaṁ nirākartum dēhu-graha-vidambanām || yātō-yam=upakāśāya kūyah Śrīkanṭha-sēvayā | kṛtaghna-vratam=ētasya yatra tatra visarjjanam || tath=ēti rachanam rājñah pratyapadyanta mantrinah | uchit-ācharanē kēśhām n=ōtsāha-chaturam manah || tatah katipuyair=ēva prayāṅgaih pranayi-priyah | tām kshōṇi-patir=adrākshid=Dakṣiṇāpatha-Jāhnavim || Tangabhadra narēndrēṇa tēzūmanyata māninā | taranga-hastair=utkshipyā kshipant=ivēndra-mandirē || uddandā tēna dipdirē pinda-punktir=adṛiśyata | vimāna-hamsa-māl=ēva prahitā padma-sadmanā || atiduram sumutplutya nīpatadbhīh saśkaraih | arājata dharā-chandrah pratyudgata iva grahah || tatr=āvotīrya dhaurēyō dhīrānām dharanī-patih | snātā Chandīsa-charana-dvandva-chintā-parō=bhuvat || udatta ch=āpari-chchhinnam=akhinnah kāñchan-ōtkaram | na kṛichchrē=pi mahābhāgās=tyāga-vrata-parānmukhāh || praviśya kaṇṭha-daghnē=tha sarit-tōyē jagāma sah | kallōla-tūryanirghōshuit=chandrachūḍāmanēh purim ||*

³ *Miscellaneous Essays*, Vol. I, p. 155.

⁴ Above, Vol. II, p. 4 : *prāptē Prayāga-vaṭa-māla-nivēsa-bandhau śurdham śatēna grihinībhīr=umutra muktim*.

⁵ Cf. Ojha, *Palaeography of India* (Hmdī), 1918, p. 184, note 2 : *nānā-dāna-chit-āmbu-sumchalanatah sūry-ātmaṅg-saṅgamam Gaṅgāyām virachayya nirjura-puram bhāry-ūnayūtō gatah*. Cf. N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 147.

⁶ *Rājataranginī*, VII, 708, 715.

⁷ *Memoirs of the Asiatic Society of Bengal*, Vol. I, p. 90.

⁸ *IHQ*, Vol. XXIII, p. 235.

⁹ *Journal of the Asiatic Society*, Letters, Vol. XVII, p. 88.

Buddhist trinity, viz., Buddha, Dharma and Saṅgha, worshipped there.¹ There are instances of kings granting land in favour of the *ratna-traya*. Thus the expression *ratnatraya-bahiḥ* of Dōm-manapāla's inscription means to say that the village in question was granted with the exclusion of the area around the Buddhist establishment in it or better the area in the possession of a Buddhist establishment. Similarly, *ratnatraya-rājasambhōga-varjita* of the Manahali plate means "excluding lands enjoyed by the Buddhist establishment and those belonging to the king's Khās Mahāl"

7. Saugor Inscription of Śaṅkaragaṇa

Prof. V. V. Mirashi has recently published the Saugor inscription of Śaṅkaragaṇa in this journal, Vol. XXVII, pp. 163 ff. According to his reading, *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Śaṅkaragaṇa*, during whose reign the inscription was incised, has been described in the record as *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Vāmarājadēva-pād-ānudhyāta*, although what has been read as *Vāmarāja* appears to me from the published facsimile to be only *Vāvarāja*.² The inscription has been assigned on palaeographic grounds to the middle of the eighth century. In view of this date of the record, kings Vāmarāja and Śaṅkaragaṇa, who would appear to have belonged to the Kalachuri family, have been regarded, without any reason whatever, as ancestors of the Kalachuri emperors of Tripurī. Similarly, without any convincing argument, Vāmarāja has been placed a few generations earlier than Śaṅkaragaṇa, roughly about the second half of the seventh century. It is well known that the Kalachuris of Tripurī, from the time of Karṇa (1041-71 A.C.), described themselves in their official charters as *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-paramamāhēśvara-śrī-Vāmadēva-pād-ānudhyāta*.³ Professor Mirashi now thinks that Vāmadēva mentioned in the records of the Kalachuris of Tripurī is no other than the king of the Saugor inscription of the eighth century, whose name is Vāmarāja according to his reading.

Professor Mirashi refers to the Malkāpuram inscription of Śaka 1183 (1261-62 A.C.) which speaks of the Śaiva pontiff Vāmaśambhu as the third (not *second* as maintained by the Professor) in spiritual descent from Sadbhāvaśambhu who founded the Gōlakī *maṭha* in the Dāhala or Chēdi country with the help received from the Kalachuri king Yuvarāja (either Yuvarāja I who reigned about the middle of the tenth century or his grandson Yuvarāja II who flourished about the end of the same century as he is known to have been defeated by Paramāra Muñja, (974-96 A.C.) and incidentally says that 'even now' the Kalachuri kings are honoured for worshipping Vāmaśambhu's feet. He further refers to my paper in the *Indian Historical Quarterly*, Vol. XV, 1938, pp. 96 ff., and says, "Dr. D. C. Sircar has recently suggested that this Vāmaśambhu was the spiritual preceptor of the Kalachuri king Karṇa and flourished in the middle of the eleventh century A.D. The description in the Malkāpuram inscription that even then (i.e., in the middle of the thirteenth century

¹ Cf. N. G. Majumdar, *A Guide to the Sculptures in the Indian Museum*, Part II, pp. 74-75.

² Hiralal read the name as Vāgharāja. But the disputed *akshara* is not *gha*, and apparently also not *ma* as suggested by Professor Mirashi who thinks that the loop of *ma*, not to be found on the facsimile, is still visible on the stone. It will be seen from the facsimile of the inscription that the upper and lower left strokes of *ma* join its loop in an acute angle, whereas the back of the letter in question is fully rounded exactly as in the preceding *vā*. Indeed much has been made on the slender basis of the reading of the letter as *ma*, which appears to be merely conjectural. For other references to the word *Vāra* or *Bāva* in inscriptions, see *paramabhaṭṭāraka-śrī-Bāva-pād-ānudhyāta* in the Lohata plate (*IHQ*, Vol. XXV, p. 288) and *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-Bāva-pād-ānudhyāta* in the Maitraka records (*Corp. Ins. Ind.*, Vol. III, p. 186, note). The use of the word has to be compared with that of *Bappa* in epigraphic passages like *mahārāja-Bappa-svamin* (*Sel. Ins.*, p. 438), *paramabhaṭṭāraka-mahārājādhirāja-Paramēśvara-śrī-Bappa-pād-ānudhyāta* and *Bappa-bhaṭṭāraka-mahārāja-śrī-pād-ānudhyāta* (*Corp. Ins. Ind.*, loc. cit.). Mr. N. Lakshminarayan Rao who has also carefully examined the letter agrees with me that the reading of the name is not *Vāmarāja*. He thinks that it may be *Vāparāja* or *V[ḍ]parāja*.

³ See above, Vol. II, pp. 5, 309, etc.

A.D.) the feet of Vāmasāmbhu were worshipped by Kalachuri kings squares with the fact that the expression *Vāmadēva-pād-ānudhyāta* occurs in almost all records of the Kalachuris of Tripurī from Karṇa downwards". But he next sets forth certain "reasons" for which he is "inclined to look with suspicion on the statements in the Malkāpuram inscription about the early pontiffs of the Gōlakī *maṭha*." These "reasons" are, however, extremely unlikely to satisfy all students of history. As for instance, Professor Mirashi points out the absence of epigraphic evidence to prove the existence of Kalachuri rulers at Tripurī about the time when the Malkāpuram inscription was engraved. But the possibility of the scions of the imperial Kalachuri house of Tripurī ruling over parts of Dāhala in the thirteenth century at least as minor chiefs can hardly be ruled out. A writer on the history of the Kalachuris says at the end of his account of the Tummāṇa Kalachuris who represented a branch of the Tripurī house: "It is certain that the Muslims never succeeded in establishing their power in the Chhattisgarh division and there is evidence to show that the Kalachuris continued to figure as chiefs of Chhattisgarh right up to the 18th century. The Khalari stone inscription of the Kalachuri king Haribrahmadēva (son of Rāmadēva and grandson of Simhaṇa) is dated in 1415 A.D. while the Arang plate of the Haihaya king Amarasimhadēva is dated as late as 1735 A.D".¹ The absence of Vāmadēva's name in the records of the Kalachuris of Chhattisgarh scarcely proves that the Śaiva saint was not held in veneration by the Kalachuris of the thirteenth century. This may merely show that their esteem for Vāmadēva was not as remarkable as in the case of the Kalachuri monarchs of Tripurī. Professor Mirashi's doubt regarding the authenticity of the statement in the Malkāpuram inscription on the basis of such weak "reasons" can therefore hardly be taken quite seriously.

Vāmadēva, referred to in the records of Kalachuri Karṇa and his successors, is endowed with imperial titles just like the kings who are said to have been his *pād-ānudhyāta*. Professor Mirashi says, "the use of imperial titles in connection with him would be difficult to explain for we have not till now come across a single instance of the assumption of such titles by spiritual teachers". Of course the epithet *Paramabhāṭṭāraka* applied to the Śaiva priest Vimalasāmbhu or Śiva in the Mamdāpur inscription of Śaka 1172 noticed in the *Corpus Inscriptionum Indicarum*, Vol. III, 1888, p. 17, note 3, has been passed over in silence together with some of my observations published at later dates. It was pointed out by me that the Śaiva saint Vāmadēva (Vāmasāmbhu) was represented as an emperor because the Kalachuri kings, Karṇa and his successors, regarded their dominions as belonging to the saint and themselves as the latter's deputies just as the Guhilots of Chitor and the kings of Travancore considered themselves viceroys respectively of the gods Ēkalinga and Padmanābhavāmin. The tradition regarding the dedication of the Marāṭhā empire by Śivājī in favour of his *guru* Rāmadāsa was also referred to. It was further pointed out with quotations from a number of epigraphic records that the god Jagannātha or Purushōttama of Purī is mentioned as the overlord of the reigning Gaṅga monarch in several later Gaṅga inscriptions.² Now it seems that Professor Mirashi may be satisfied if he finds inscriptions in which a Śaiva saint is unmistakably endowed with regal or imperial epithets. Fortunately I am able to draw his attention to several such records.

Recently I had occasion to examine a number of impressions of the Achalgarh (Mount Abu, Rājputānā) inscription of the Dēvḍā Chāhamāna Tējasiṅha of Chandrāvati noticed in the *Archæological Survey of Western India*, No. 2, Appendix, p. xv, No. 58; *Progress Report of the Archæological*

¹ Ray, *DHNI*, Vol. II, p. 815. For fuller lists of the Kalachuri rulers of Chhattisgarh (Ratanpur and Raipur branches), see Hiralal, *Inscriptions in the C. P. and Berar*, 1932, pp. 205-07.

² See my paper entitled 'Gaṅga Bhāudēva II and Purushōttama-Jagannātha' in *JKHRS*, Vol. I, June 1946, pp. 251-53. According to the Oriya chronicle *Mādālū Pāñjī*, Anangabhīma III dedicated his kingdom in favour of the god Purushōttama-Jagannātha and for that reason the said Gaṅga king and his successors became *Rāutas* (feudatories) of the deity (cf. *Orissa Historical Research Journal*, Vol. I, No. 1, pp. 48-51; above, p. 19).

Survey of India, Western Circle, 1906-07, p. 28 ; and Bhandarkar's *List of Inscriptions of Northern India*, No. 689. The inscription is as yet unpublished ; but the *Progress Report of the Archaeological Survey*, referred to above, gives the following information regarding its findspot and contents : " In the vicinity and in front of the Achalésvara temple are standing some ancient temples, mostly Vaishṇava, the exterior of which is profusely sculptured with erotic figures. At the back is a step-well, which, as the inscription attached to it tells us, was constructed by Mōkala and others in *Samvat 1387 varshē Māgha sudi 3 Bhārgava-dinē* when Śarvēśvara *mahā-munindra* was the high priest of the Achalésvara *mahā-maṭha* and king Tējaśimha was reigning at Chandrāvati ". The date of the inscription corresponds to Friday, January 11, 1331 A.C.

The inscription consists of seventeen lines of writing. The relevant portion of the record (lines 4-15) reads as follows :—

- 4svasti śrī-Arbuda- ||
- 5 || mahāsailē śrī-Achalésvara(śva)ra-mahāmaṭhāt paramabhaṭṭāraka-paramamāhēśvaraḥ(śvara)-para- ||
- 6 || niraṃjanaḥ(na)-kaṃdarpadarpadalana-svavamaṃsādyōt(śōddyōta)kara-rāja-śrī-Sarvēśvara(śva)-ra-mahāmunindra(ndra)-vi- ||
- 7 || jayarājyē || sat=īty=ēvaṃ kālē pravarttamānē sati Chandrāvatiḥbhūmaṃḍalē samastarājāva-
- 8 || lisamalamkṛita-paramamāhēśvara(śva)ra-parāchīnavastōpalakshita¹-param(rama)brahmā(hma)-laksha- ||
- 9 || prasādāva(vā)pta-rāja-śrī-Tēja[ḥ*]śi(si)mha-vijayarājyē || tasmin kālē varttamānē | śrī-Vapa- ||
- 10 || kānvayakulapradīpa-ripudāvādāvānala-ripula[la*]nāvaiiva(dha)vyadi(dī)kshāguru-kalikā- [||*]
- 11 || lābhīnavakalpapādapa-sadāśim(śam)bhudhyānarata-rāja-śrī-Bathā-suta-Mōkala-G[ḥ](Gō)hilō- ||
- 12 || tra ta(s-ta)thā Sa[chya]shēlā-ṭhākura[ḥ*] |² kuma(mā)ra-Suhaḍasala ta(s-ta)thā Śingārādē= Ū(vy=Ū)tima-suta-Vikala[ḥ*] puna[ḥ*] ||
- 13 || pāvadyām(dyām) Gē(Gō)hilōtra-Mōkala udhōraṃ kārapitaṃ³ || śrī-Achalésvara-pra[s]ādēna || samvat [||]
- 14 || 1387 varshē Māgha-sudi 3 Bhārgava-dinē Śatabhishā-nakshatrē kumbhasthē chamdrē pratishtā⁴ [||]
- 15 || kārapitaṃ || śubham bhavatu ||.....

It will be seen that the language of the inscription is corrupt, although in many parts it can be quite easily corrected. The most important persons mentioned in the record are of course three : (1) *Paramabhaṭṭāraka-paramamāhēśvara Rāja-śrī-Sarvēśvara-mahāmunindra* of the Achalésvara-mahāmaṭha on the Arbuda-mahāsaila (i.e., Mount Abu), described in lines 4-7 ; (2) *Samastarājāvalisamalamkṛita-Paramamāhēśvara Rāja-śrī-Tējaśimha* of the Chandrāvati-bhūmaṃḍala, described in lines 7-9 ; and (3) Gōhilōtra Mōkala (described in lines 9-12 and mentioned in line 13) who belonged to the family of Vapaka, i.e., Bappa, and was either himself a *Rājan* or was the son of *Rāja-śrī-Bathā*. Mōkala was no doubt a subordinate of Tējaśimha ; but whether the

¹ The meaning of this defective passage is not clear.

² The *daṣḍa* is superfluous.

³ The context seems to require here something like *ētaṣṣ kāritam*. The word *udhōra* is not Sanskrit. Mr. A. K. Vyās suggests to me that the intended reading is *udhāra* (Sanskrit *uddhāra*) used in the sense of 'repair'. *Pavāḍi* seems to stand for Hindi *bāṛī*, 'a step-well'.

⁴ Read *pratishtā kāritā*.

latter has to be regarded as a subordinate of Sarvēśvara is not made quite clear in the inscription, although that is probable as Sarvēśvara is mentioned before Tējahsimha and as the epithet *paramabhaṭṭāraka* is applied only to the former. What is, however, very interesting to note is that Sarvēśvara, who was apparently the pontiff of the Śaiva establishment which is called Achalēśvara-mahāmaṭha and is still today situated within the bounds of Achalgarh on Mount Abu, has not only been called *paramabhaṭṭāraka* and *rājan*, but his *vijaya-rājya* is also referred to. It seems that the Śaiva saint Sarvēśvara was the spiritual guide of Tējahsimha, the latter considering himself the deputy of the former in ruling his dominions. Whatever may be the value of this suggestion, Professor Mirashi can hardly object to the Śaiva saint Vāmadēva (Vāmasāmbhu), like Sarvēśvara of the Achalgarh inscription, being endowed with regal titles in the inscriptions of the Kalachuri kings.

With the above record mentioning the *vijaya-rājya* of a Śaiva ascetic may be compared a Jaina inscription in the Gwalior Museum (originally from Bahādurpur), which was recently examined by me¹. This epigraph, dated V.S. 1573, Āshādha-badi 4, records the construction of an Ādināthachaitya at Bahudravapura (Bahādurpur) by the Śrīmāla-saṅgha and the installation of an image therein by *Āchārya* Puṅyaratna Sūri during the *vijaya-rājya* of Jinahamsa Sūri of the Kharatara-gachelha. Mr. N. Lakshminarayan Rao has kindly drawn my attention to two Nolamba-Pallava records having a greater bearing on the question under discussion. The first² of these inscriptions, which has been assigned to a date about 870 A.C., mentions a Śaiva pontiff named Bhramaraśivāchārya as *samadhiḡatapañchamahāśabda-paramabhaṭṭāraka-mahārājādhirāja-paramēśvara*. The other inscription,³ dated Śaka 858 (936 A.C.), assigns the same titles to another Śaiva pontiff named Varuṇaśiva-bhaṭṭāra.

That *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara* Vāmadēva of the inscriptions of Karṇa and his successors was not a king but a saint was also suggested by me on the strength of a verse of the *Prithvīrājavijaya* (attributed to Jayānaka) which is only known from Jōnarāja's commentary on that work.⁴

Verse 16 of Canto VII of the above poem⁵ refers to the marriage of Sōmēśvara, father of the hero, Chāhamāna Prithvirāja III, while the former was at the court of Chaulukya Kumārapāla (circa 1141-73 A.C.), with the daughter of the *Tripurī-purandara*, i.e., the [Kalachuri] king of Tripurī. The commentary of Jōnarāja says that Sōmēśvara married Karpūradēvī, daughter of Tējala⁶. Just to introduce the illustrious family to which the hero's mother belonged, the poet, as do the authors of the Kalachuri epigraphs, begins with the mythical account of Chandra (the moon), his son Budha and the latter's descendant Kārtavīrya Arjuna surnamed Kalichuri⁷, after whom the family is said to have been known as Kalichuri (i.e., Kalachuri). The author then gives an account of the exploits of a very great Kalachuri king of Tripurī, named Sāhasika (verses 95-112 and possibly also the lost verses up to the end of Canto VII), who was a predecessor of the maternal grandfather of his hero. Who was this Sāhasika, predecessor of the Kalachuri king Tējala who ruled at Tripurī about the middle of the twelfth century?

¹ It is being noticed in the *An. Rep. Ind. Ep.* for 1952-53.

² *Ep. Carn.*, Vol. X, p. 376 (Śrīnivāspur taluk, No. 27) : trans., p. 276.

³ *SII*, Vol. IX, Part I, p. 12, No. 24.

⁴ See *IIIQ*, Vol. XVIII, 1942, pp. 80-81.

⁵ Edited by Gaurishankar H. Ojha and Chandradhar Sharma Guleri. Ajmer. 1941, p. 182.

⁶ H. B. Sarda in his account of the work (*JRAS*, 1913, p. 277) gives the name of Karpūradēvī's father as Achalarāja.

⁷ The author attempted a fantastic explanation of *Kalichuri* which (together with the variants *Kalachchuri*, *Kalatsūri*, etc.) is, however, in reality an adaptation of the Turkish title *Kalichur*.

In this connection, a verse, the text of which is lost but the commentary with the exception of the commencing words is preserved, appears to be very interesting. This commentary runs : °*mānavayās=sa* (very probably *kshiyamāna-vayās=sa* as suggested by Ojha and Guleri) *Sāhasikas= tapasvinē Vāmadēva-nāmnē nija-rājalakshmīm guru-dakshināyai dattvā sarvām bhūmim jētum prasthitavān*. Thus the Kalachuri king Sāhasika of Tripuri is stated to have offered his kingdom as *guru-dakshinā* to his *guru*, the ascetic Vāmadēva, and went out on a *digvijaya*. I think it very probable that the Kalachuri king Sāhasika of Tripuri mentioned in the *Prithvirājaviṅaya* is no other than Gāṅgēyadēva (circa 1015-41 A.C.) who was a great conqueror and established the imperial dignity of the Kalachuri family of Ḍāhala on a firm basis. Gāṅgēya assumed the title *Vikramāditya* after a famous hero of Indian tradition and folklore, whose other *biruda* was *Sāhasāṅka*. The name *Sāhasika*, applied to the Kalachuri king in the *Prithvirājaviṅaya*, seems to be another form of *Sāhasāṅka=Vikramāditya*.¹

This reference to an ascetic Vāmadēva as the *guru* of a Kalachuri king who dedicated his kingdom in the former's favour is supported by the mention of Vāmadēva, for the first time, in the earliest record of Gāṅgēya's son Karṇa (circa 1041-71 A.C.) as the latter's overlord and also by the evidence of the Malkāpuram inscription showing that the Kalachuri kings worshipped the Saiva saint Vāmaśambhu for about two centuries before the middle of the thirteenth century. This goes against Professor Mirashi's conjecture that Vāmadēva of the passage *Vāmadēva-pād-ānudhyāta* in the Kalachuri records has to be identified with a Kalachuri king of the seventh century whose name has been read by him as Vāmarāja, although it has appeared to others as Vāgharāja, Vāvarāja, Vāparāja or Vōparāja. As Sōmēśvara's marriage took place when he was staying at the court of Kumārapāla (circa 1141-73 A.C.) and as his son Prithvirāja III was born some time before the death of Vigharāja IV (circa 1153-64 A.C.), it seems possible that the *Tripurī-purandara* Tējala was no other than Gayākarṇa (circa 1125-55 A.C.), great-grandson of Gāṅgēyadēva *Vikramāditya=Sāhasika* (*Sāhasāṅka*).

If the Kalachuri kingdom was formally dedicated by Gāṅgēya about the end of his career to his *guru* Vāmadēva (Vāmaśambhu), it is easy to explain why that king's son as well as the latter's successors claimed to have been viceroys of Vāmadēva just as in the case of the deputies of other theoretical overlords like the gods Jagannātha-Purushottama, Ēkaliṅga and Padmanābha. But what explanation can we reasonably offer for the continuous mention of a seventh century ancestor in the records of his descendants from the middle of the eleventh century? Is not the unjustifiability of Professor Mirashi's suggestion that Vāmarāja was mentioned as being meditated on by all his descendants from the end of the seventh century quite clearly demonstrated by the total omission of the name of this alleged illustrious ancestor of the Kalachuri emperors from the elaborate genealogy of the early members of the family found in such records as the Bilhari inscription² of Yuvarāja II and the Banaras plates³ of Karṇa? If he was so important an ancestor as to be meditated on by all the Kalachuri emperors from Karṇa downwards, i.e., from the eleventh century onwards (as indicated by inscriptions, but from the seventh century as claimed by Professor Mirashi), how is his omission from the genealogy to be explained? In my opinion, there is no answer to the question except surmises which cannot be seriously considered.

¹ See *JUPHS*, Vols. XXIV-XXV, 1951-52, p. 232. The characteristic epithet *sāhasika* is very often found in the description of *Vikramāditya*; cf. *Ind. Cult.*, Vol. VI, p. 194; *Vikrama Volume*, ed. R. K. Mookerji, 1948, pp. 637 ff.

² See Bhandarkar, *List*, No. 1577.

³ *Ibid.*, No. 1223. As regards the absence of the passage *Vāmadēva-pād-ānudhyāta* in Kalachuri records of a date earlier than the beginning of Karṇa's rule, pointed out by me, Prof. Mirashi says that the expression "generally occurs in the copper plate grants." He also says, "In the absence of the grants of earlier kings, it is not safe to assume that Vāmadēva was forgotten in the meanwhile." But the occurrence of the passage in question in the Sarnath stone inscription of Karṇa (*ASI, AR*, 1906 07, pp. 100 f.) and the Lalpahad rock inscription of Narasimha (*Ind. Ant.*, Vol. XVIII, pp. 211 ff.) clearly shows that the Professor's contention cannot be maintained.

There is much in Professor Mirashi's paper which is imaginary as well as inaccurate. He says that "after the defeat of Buddharāja by Pulakēśin II, they (i.e., the Kalachuris) seem to have remained for sometime in obscurity the Kalachuris seem to have turned their attention to the north where there was no great king to check their advance after the death of Harsha in A.D. 647. Vāmadēva seems to be the founder of this northern Kalachuri power. He overran Bundelkhand and Vaghelkhand and established himself at Kālañjara." Now, in the first place, what we know from inscriptions shows that Kalachuri Buddharāja was defeated by Chalukya Maṅgalēśa and not by Pulakēśin II². Secondly, the Abhona³ (Kalachuri year 347-595 A.C.) and Vadner⁴ (Kalachuri year, 360-608 A.C.) plates of Buddharāja, which were issued respectively from Ujjayinī and Vaidīśa (i.e., Vidiśā) show that he had established himself in both West and East Malwa long before Harsha (606-47 A.C.) was free from his struggles in the U.P. It is therefore natural to think that king Śaṅkaragaṇa of the Saugor inscription, who was ruling over the country about East Malwa more than a century later, was a descendant of Buddharāja. Professor Mirashi's Vāmadēva can hardly be described as the founder of Kalachuri power in that area. Thirdly, the conjecture that it was Vāmadēva who conquered Bundelkhand and Vaghelkhand and especially Kālañjara is a mere flight of fancy. There is again nothing in the present state of our knowledge to suggest that the kings mentioned in the Saugor inscription were direct ancestors of the Kalachuris of Tripurī, although that may not be altogether impossible.

8. Mehār Plate of Dāmōdaradēva ; Śaka 1156, Regnal year 4

The Mehār copper-plate inscription was edited in this journal⁵ jointly by the late Dr. B. M. Barua and Mr. P. B. Chakravarti. Unfortunately, the treatment of the record by the said scholars is not quite satisfactory since both the transcript and translation of the inscription as published by them contain many errors in our opinion. Consequently, we re-edit here the grant portion of the record in lines 17-32, which has suffered the most at the hands of the editors.

Although we are chiefly concerned in the present note with lines 17-32 of the Mehār plate detailing the grant recorded in the inscription, the nature of the editors' treatment of the introductory verses may be illustrated by an examination of their reading and interpretation of at least one of the stanzas in this part of the epigraph.

Verse 7 of the inscription has been read and translated as follows :—

*Dēvēndrasya yath-aiva Mātali-abhūt Kṛishṇasya yantū varah
khyūtō Dāruka-va(ba)ndhula(r-a)sya nripatēr-Vārshṇeya-lilādharah |
tat-tulyō-bhavad-asya vāraṇa-ghaṭū-salpātra-mukhyaḥ kṛitī
krī-Gaṅgādharadēva ēshu samarē Prāgjyōtishēndr-ōpamah ||*

"Just as Mātali was to Indra, (just as) Dāruka was the well-known charioteer and friend of Kṛishṇa, so to this king was the illustrious Gaṅgādharadēva, the foremost among the honest courtiers, resourceful like the scion of the Vṛishṇi family (i.e., Kṛishṇa). His elephant column was like his (i.e., of the king). He equalled in battle (even) the lord of Prāgjyōtisha (i.e., Bhagadatta)."

A minor defect in the treatment of the verse may be mentioned at the outset. This is the indication of its metre as *Sragdharā*, although actually it is *Śārdūlavikṛīḍita*. What is, however, more important is that the above translation of the stanza exhibits a number of blemishes, some of

¹ *Op. cit.*, p. 167.

² Cf. the Mahākūṭa pillar inscription of Maṅgalēśa (*Ind. Ant.*, Vol. XIX, p. 7), which is supported by the Ahoje inscription of Pulakēśin II himself (cf. above, Vol. VI, pp. 1 ff.). See also *Bomb. Gaz.*, Vol. I, Part II, pp. 347-8.

³ Bhandarkar, *List*, No. 1206.

⁴ *Ibid.*, No. 1207.

⁵ Above, Vol. XXVII, pp. 182-91.



which show that the learned interpreters have failed to grasp the real implication of the verse. In the first place, the words *vara* in the first and *kr̥itī* in the third foot of the stanza have been left out in the translation. Secondly, the expression *Dārūka-bandhu* in the emended passage *Dārūka-bandhur=asya* in the second foot does not appear to be quite happy. Moreover, the emendation involves the unnecessary and unpoetic duplication of the word *asya* which actually occurs in the following (i.e., the third) foot. Thirdly, it is difficult to believe with the editors of the record that a poet worth the name would have compared a person at the same time with both Kṛishṇa (Vārshṇeya) and Kṛishṇa's charioteer Dārūka. Fourthly, although the text of the stanza rightly gives *vāraṇa-ghaṭā-satpātra-mukhya* (i.e., the chief of the worthy officers in charge of the elephant columns) as a single compound expression, in the translation *satpātra-mukhya*, interpreted as "the foremost among the honest courtiers", has been wrongly separated from the compound. Fifthly, the passage *tat-tulyā-bhavad=asya vāraṇa-ghaṭā*, in which *vāraṇa-ghaṭā* has been wrongly separated from the said compound, has been quite unjustifiably interpreted as "His (i.e., Gaṅgā-dharadēva's) elephant column was like his (i.e., the king's)." This is clearly against the rules of Sanskrit grammar as the expression *tat-tulyāḥ* in the masculine cannot possibly qualify *vāraṇa-ghaṭā* in the feminine. Moreover, it is impossible to believe with the editors that a poet of any merit would have clumsily introduced the elephant force of a courtier (as the word *pātra* has been taken to mean) in the king's description to indicate its equality with the elephant corps of the royal army. Is it possible that a courtier was allowed to enjoy an elephant force as strong as the king's? What is then the point in the former's comparison with the charioteers Mātali and Dārūka?

It seems to us that the intended reading of what has been read as *Dārūka-vandhulasya* is not *Dārūka-bandhur=asya* but *Dārūkavan=Nalasya*.¹ It should be noted that Vārshṇeya was the celebrated charioteer of the famous king Nala of the Nishadhas just as Mātali and Dārūka were the charioteers respectively of Indra and Kṛishṇa. Our *anvaya* of the stanza would thus run as follows: *yathā Mātaliḥ Dēvēndrasya khyātaḥ varaḥ yantā abhūt tat-tulyāḥ ēva Kṛishṇasya Dārūkat Nalasya Vārshṇeya-līlādharāḥ samarē Prāgjyōtishēndr-ōpamaḥ asya nripatēḥ vāraṇa-ghaṭā-satpātra-mukhyaḥ ēsha kr̥itī śrī-Gaṅgādharadēvaḥ [asya khyātaḥ varaḥ yantā] abhavat*. We are inclined to translate the verse in the following words: "Just as Mātali was the famous (and) excellent charioteer (*yantā*) of the lord of the gods, exactly like him this illustrious Gaṅgādharadēva, who is competent, who is like Kṛishṇa's [*yantā*] Dārūka, who resembles Nala's [*yantā*] Vārshṇeya, who is an equal to the lord of Prāgjyōtisha in battle (and) who is the chief of the worthy officers in charge of the elephant columns of the king, was his famous (and) excellent rider (*yantā*)."

It may further be pointed out that the learned interpreters of the verse have absolutely nothing to say why the poet has introduced the leader of the elephant force of king Dāmōdara in a charter purporting to record a grant of land made by the king in favour of certain Brāhmaṇas. It, however, seems to us that the nature of the verse quoted above is similar to that of the two concluding stanzas of the Bangaon plate² of Vighrahapāla III. In the Bangaon copper-plate inscription, a grant of land, actually made by a royal officer named Ghaṇṭīśa out of his own *jāgīr*, is represented as a gift of the Pāla king because, according to the legal procedure of those days, the king had to ratify the creation of a rent-free holding by any of his fief-holders. The Vaṅgiya Sāhitya Parishad (Calcutta) plate of Viśvarūpasēna likewise refers to the ratification by the Sēna king of similar grants of revenue-free land made by Prince Sūryasēna, Prince Purushōttamasēna and the minister

¹ As regards the reading *ndhu*, it may be pointed out that there is usually little difference in the Gauḍiya alphabet among *ndā*, *nv* and *nu* and that sometimes the same sign was used to indicate *nv* as well. For this form of *nv*, cf. °*unnayo* in line 15 and °*āvachēhṇina* in line 31 of the Sōbhārāmpur plate of Dāmōdaradēva, which is being published in this journal.

² Above, Vol. XXIX, pp. 48 ff.

(*Sāndhivigrahika*) Nāīsimha out of their respective *jāgīrs*.¹ In the Mehār inscription, the real donor of the grant, therefore, seems to have been the royal officer Gaṅgādharadēva, the village of Mēhāra in which the gift land was situated probably lying in his own *jāgīr*. Unless Gaṅgādharadēva was intimately associated with the charter in this way, it is impossible to explain his introduction in the document. It seems also that on a previous occasion the village of Mēhāra formed part of the *jāgīrs* of two other officers, viz., *Mahāsāndhivigrahika* Mumdāsa and *Mahākshapatālika* Dalaēva, who had created two rent-free holdings in the village with the king's sanction. These two grants are referred to in our record in lines 29-31 without any specification of the amounts of rent allotted to them to show that the king and the new owner of the *jāgīr* (i.e., Gaṅgādharadēva) recognised the rent-free nature of the holdings in question. It is of course difficult to say whether these free holdings were created during the reign of Dāmōdara or one of his predecessors.

Before taking up the grant portion of the Mehār plate for scrutiny, a word may also be said in regard to the reading of the fractions employed in this section of the record in enumerating the area of different pieces of the gift land given in the land measure called Drōṇa or Drōṇavāpa and the amount of its income given in the coin called Purāṇa. As in other medieval records of Eastern India such as the Vaṅgiya Sāhitya Parishad plate² of Viśvarūpasēna, $\frac{1}{4}$ is indicated by a vertical *daṇḍa* and $\frac{1}{8}$ by a *daṇḍa* slanting from upper right towards lower left. That is to say, one vertical *daṇḍa*= $\frac{1}{4}$, two vertical *daṇḍas*= $\frac{1}{2}$ ($\frac{1}{2}$), and three vertical *daṇḍas*= $\frac{3}{4}$ while one slanting *daṇḍa*= $\frac{1}{8}$, two slanting *daṇḍas*= $\frac{1}{4}$ ($\frac{1}{4}$) and three slanting *daṇḍas*= $\frac{3}{8}$. In line 19, the area of the plot of land granted to the Brāhmaṇa Śāṅkōka is given in a peculiar symbol which has been read by the learned editors as the numeral 7. But it has been overlooked that the total area of all the twentythree pieces of gift land is quoted in line 32 as 2 $\frac{1}{2}$ Drōṇas + 2 Drōṇas, i.e., altogether 4 $\frac{1}{2}$ Drōṇas only. This shows beyond doubt that the area of any one piece of the gift land cannot be 7 Drōṇas. Moreover, what has been read as 7 has no resemblance with that figure as found in epigraphic records and manuscripts. On the other hand, it resembles very closely the modern Bengali form of $\frac{1}{4}$ ($\frac{1}{4}$) which was written in medieval inscriptions including the one under study with two slanting *daṇḍas* of the type described above. The symbol may thus be regarded as the cursive form of $\frac{1}{4}$ ($\frac{1}{4}$). Another point deserving notice is that, although the editors have noted in their transcript (lines 20, 21, 23, 25, 26 and 29) seven cases of a cross being used after the slanting *daṇḍa* indicating $\frac{1}{8}$, in the enumeration of the area of a piece of the gift land, this has been altogether ignored in their interpretation of the inscription. What has, moreover, been read as a cross in line 26 is actually a cross with a dot on its left and another on its right. The real value of the cross and the cross flanked by dots cannot be determined in the present state of our knowledge; but it may be tentatively suggested that the former indicates $\frac{1}{8}$ and the latter $\frac{1}{4}$ ($\frac{1}{4}$).³ It will be seen below that these readings appear to be supported by the total area of the gift land quoted in line 32 of the record.

Let us now quote the text of the grant portion of the Mehār inscription in lines 17-32.

17 uparilikhita-grāmē Sāvraṇṇya⁴-sagōtra-pari-śri-Kāpaḍīkasya pañchaviṁśati-pu-

18 rāṇ-ōtpattika-griha-vāṭik-ādi-ṭī 3 vyā-bhū⁵ $\frac{1}{4}$ ($\frac{1}{4}$) sām-hi 25 [!]* tathā Vrā(Brā)-śri-Śāṅkōka-
sya pañcha-purā-

¹ See my papers on the Malanpārā and Vaṅgiya Sāhitya Parishad plates, contributed to *J.A.S. Letters*.

² N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 140 ff.

³ If such was the case, it may be conjectured that, according to this system, $\frac{1}{4}$ was written by a cross having four dots at the four sides—left, right, upper and lower.

⁴ The editors read *Sāvra[ṇ]ṇya* apparently because they took the clear sign of superscrip *r* to stand for a top *mātrā*, although in the Gaudīya alphabet the letter *r* is written without top *mātrā*.

⁵ The editors read 2 *vyā-bhū*.

- 19 ṅ-ōtpatti[ka*]-cha-tī 1 vyā¹-bhū $\frac{2}{16}$ ($\frac{1}{8}$) sām-hi 5 [*] tathā Vrā(Brā)³-śrī-Sudōkasya cha-tī
1 vyā¹-bhū $\frac{3}{16}$ sām-hi 8 [*] ta-
- 20 thā Vrā(Brā)-[śrī*]-Kālēmikasya⁴ tī 1 vyā¹-bhū $\frac{2}{16}$ ($\frac{1}{8}$) sām-hi 4 [*] Vrā(Brā)-[śrī*]-Tārā-
patēḥ cha-tī 1 vyā¹-bhū $\frac{2}{16} + \frac{1}{16}$ ($\frac{3}{16}$) sām-hi 4 $\frac{2}{3}$ ($4\frac{1}{2}$)⁵ [*] Bharadvā-
- 21 ja-sagōtra-paṁ-śrī-Pāṇḍōkasya⁶ ḡri-tī 1 vyā¹-bhū $\frac{3}{16} + \frac{1}{16}$ ($\frac{4}{16}$) sām-hi 10 $\frac{2}{3}$ ($10\frac{1}{3}$) [*]
tathā Vrā(Brā)-śrī-Dēukasya⁷ ḡriha-tī 1 vyā¹-bhū $\frac{2}{16} + \frac{1}{16}$ ($\frac{3}{16}$)
- 22 sām-hi 4 [*] tathā Vrā(Brā)-śrī-Sudōkasya ḡriha-tī 1 vyā¹-bhū $\frac{1}{16}$ sām-hi 8 $\frac{7}{16}$ [*] Kāṇṭṭi-
maṇīya⁸-Vrā(Brā)-śrī-Kēśavasya ḡri-
- 23 tī 1 vyā¹-bhū $\frac{2}{16}$ ($\frac{1}{8}$) sām-hi 4 $\frac{1}{16}$ ($4\frac{1}{16}$) [*] tath-āsyā mu-tī 1 vyā¹-bhū $\frac{1}{16} + \frac{1}{16}$ ($\frac{2}{16}$) sām-hi $\frac{3}{16}$
[*] tathā Vrā(Brā)-śrī-Vra(Bra)hmōkasya⁹ ḡri-
- 24 tī 1 vyā¹-bhū $\frac{3}{16}$ sām-hi 2 [*] ēda(vam) tath-āsyā mu-tī 1 [*] vyā¹-bhū $\frac{2}{16}$ ($\frac{1}{8}$) sām-hi
[1 $\frac{1}{4}$] [*] [ta]¹⁰th-āsyā nā-bhū $\frac{1}{2}$ ¹¹ sām-hi 2 [*]
- 25 tathā sya(cha) Vrā(Brā)³-śrī-Sirōkasya ḡriha-tī 1 vyā¹-bhū $\frac{2}{16} + \frac{1}{16}$ ($\frac{3}{16}$) sām-hi 5 $\frac{1}{4}$ [*]
Pūrvagrāmīya-Vrā(Brā)³-śrī-Dharaṇīkasya Guṇō-
- 26 mbh-ārddha-cha-tī 1 vyā¹-bhū $\frac{1}{16} + \frac{2}{16}$ ($\frac{3}{16}$) sām-hi 2 $\frac{2}{3}$ ($2\frac{1}{3}$) [*] Sidhalagrāmīya¹²-paṁ-śrī
Pāukasya¹³ cha-tī 1 vyā¹-bhū $\frac{1}{16}$ sām-hi 4 [*] Ātrē-
- 27 ya-[aa*]gōtra-Vrā(Brā)³-śrī-Śāṅkōkasya nā-bhū $\frac{1}{16}$ sām-hi 1 $\frac{1}{4}$ [*] Diṇḍisāyīya-Vrā(Brā)³-
śrī-Prajāpatēḥ ḡriha-vāṭyāṁ
- 28 bhū $\frac{1}{16}$ sām-hi 3 $\frac{1}{4}$ [*] ḡrihi-paṁ-śrī-Nāthōkasya nā-bhū $\frac{5}{16}$ sām-hi 1 $\frac{1}{4}$ Vrā(Brā)³-śrī-
Jalōkasya¹⁴ ḡrā-hi 1 $\frac{2}{16}$ ($1\frac{1}{8}$) [*] Vrā(Brā)³-śrī-
- 29 Viśvarūpasya ḡri-tī 1¹⁵ vyā¹-bhū $\frac{2}{16} + \frac{1}{16}$ ($\frac{3}{16}$) sām-hi 3 $\frac{2}{3}$ ($3\frac{2}{3}$) [*] Vrā(Brā)³-śrī-Mādhōkasya
chi¹⁶-khi-mu-tī 1¹⁷ vyā¹-bhū $\frac{1}{16}$ [*] Kēśara-

¹ The editors read *byā*.

² The editors read 7. The symbol, however, stands midway between the form of $\frac{1}{2}$ written with two slanting *dandas* and its modification now used in Bengal.

³ The editors read *brā*.

⁴ The editors' transcript has *Kālēmikasya*.

⁵ This has been omitted in the editors' transcript; but in their translation it is given as ' $\frac{3}{16}$ *purāṇas* (sic.)'.

⁶ The editors, transcript has *Pandōkasya*.

⁷ The editors read *Dēlakasya*. But note the resemblance of the initial *u* in this word with the same letter in *uparīkḥita* in line 17 and its difference from *d* in *Kāpadīka* in the same line.

⁸ The editors read *Kānyāmaliya*.

⁹ The editors read *Bri*.

¹⁰ The amount and the *akshara ta* are broken away; but, adding the other amounts and comparing the result with the total given in line 32, the lost amount can be confidently restored. The editors say, "As the total of the yearly income from different lands falls short by 1 *purāṇa* from the total given in line 32, we may take the income of Brahmōka's land as 1 *purāṇa* yearly". This is due to a mistake in their calculation.

¹¹ The editors' transcript has $\frac{1}{2}$ at this place.

¹² The editors' transcript has *Si(d)halagrāmīya*.

¹³ The editors read *Pā(m)dukasya* and observe, "The name does not seem to be *Pāūka*". The initial *u* employed here closely resembles the same *akshara* as found in *uparīkḥita* in line 17. Cf. *Kāmarūpasūsanāvalī*, p. 161, n. 3.

¹⁴ The editors read *Janv(lō)kasya*. But compare *l* in this word with the same letter in *lilā* in line 12.

¹⁵ The editors read 2.

¹⁶ The editors read *bi*.

¹⁷ The editors read 3.

30 kōṇīya-Vrā(Brā)-śrī-Śrī(Śrī)patēh¹ mahāsāndhivigrahika-śrī-Munidāsa-kārīta-śāsana-cha-
ṭī 1 vyā²-bhū $\frac{3}{16}$ [1*]

31 Vrā(Brā)³-śrī-Śrī(Śrī)vatsasya¹ mahākshapaṭalika-śrī-Dalāēva-kārīta-śāsana-gri-cha-ṭī 1
vyā²-bhū $\frac{1}{16}$ [1*] ēvaṃ

32 śāsanika-Vrā(Brā)³hmaṇa⁴ 20 vā-ṭī 16 bhū-drō 2 $\frac{11}{16}$ ⁵ nāla-bhū-drō 2 sām-hi 100 [11]*

Of the many contractions used in the section of the inscription quoted above, *paṃ* and *Vrā* (*Brā*) no doubt stand respectively for *paṇḍita* and *Brāhmaṇa*. Similarly *bhū-drō* apparently stands for *bhūmi-Drōṇa* or *bhūmi-Drōṇavāpa* (i.e., a *Drōṇa* or *Drōṇavāpa* of land) and *nā-bhū* for *nāla-bhūmi* (i.e., cultivated land). The other abbreviations used in the inscription besides these are: (1) *sām-hi*, (2) *grū-hi*, (3) *vyā-bhū*, (4) *ṭī* and (5) the composite contractions, of which *ṭī* is a component, such as *gri-ṭī* or *griha-ṭī*, *cha-ṭī*, *mu-ṭī*, *gri-cha-ṭī*, *chi-khi-mu-ṭī*, and *vā-ṭī*.

As regards the meaning of *sām-hi*, the editors of the Mehār inscription observe, "N. G. Majumdar (*Inscriptions of Bengal*, Vol. III, p. 146, f.n. 3) explains *sām* in the sense of *sākalyēna*, 'in all,' while on page 125, f.n. 2, he rightly suggests that *sām-hi* stands for *śāśvatam*. In the Edilpur copper plate of Kāśavasēna, *sā* or *sām* stands for *sā(śā)śvatan-dāy-ōtpattika(m)*, *hi* being obviously *sahih* (Madanpādā copper plate of Viśvarūpasēna, line 41)." It should, however, be noticed that the suggestion regarding *sām-hi śāśvatam* has been wrongly attributed to N. G. Majumdar who never said anything like that. Again, what was read in the Madanpārā plate as *sahih*, which gives little sense, is undoubtedly *bahih* (Bengali *ba*, 'excluding').⁷ Moreover, how can the meaningless *sahih* clarify the implication of *sām-hi* and how can the latter stand for *śāśvatam* in which neither *sām* nor *hi* occurs? As we have shown elsewhere,⁸ *sām* and *hi*, together forming the composite contraction *sām-hi*, stand respectively for the words *sāmvarsarika* (i.e., annual) and *hiraṇya* (i.e., coin or cash). Thus *sām-hi śāmvarsarika-hiraṇya* indicates the annual revenue income of a piece of land in cash. This contraction is invariably followed by the number of *Purāṇas* constituting the annual revenue income.

Similarly *hi* in *grū-hi* also stands for *hiraṇya* and *grū* is a contraction for the word *grāhya*, 'to be realised'. This contraction occurs only in line 28 which says that the *grihi-panḍita* Nāthōka received a plot of *nā-bhū* or arable land which was $\frac{3}{16}$ *Drōṇa* in area and fetched the annual revenue income of 1 $\frac{1}{4}$ *Purāṇas*. Of this amount, however, 1 $\frac{1}{4}$ *Purāṇas* were realisable by the *Brāhmaṇa* Jālōka so that the land was made rent-free in respect only of the donor's share in the income constituting $\frac{1}{4}$ *Purāṇa* only.

In regard to the contraction *vyā-bhū*, the editors say, "Its meaning has so far been missed. The Sāhitya Parishat plate clearly attests that it stands only for *chatuḥ-sām-āvachchhinna-vāstu-*

¹ The editors read *Śrī*.

² The editors read *vyā*.

³ The editors read *bra*.

⁴ For *hmanāh*.

⁵ The editors' transcript has here 2 $\frac{1}{16}$.

⁶ As to other blunders in the transcript of the remaining lines of the epigraph, cf. *Tribha(bhu)vana* . . . *drishṭi(ṭi)* for *Tribhuvana* . . . *drashṭi* (line 2), *vātīrṇō* for *vātīrṇō* (line 7), *tal-tulyō-* for *tal-tulyō-* (line 12), *Śrīmad-Ari* for *Śrīmad-Ari* (line 13), *Paundra* for *Paundya(ndra)* (line 14), *vihaktam* . . . *prativihita* for *vihharjya(jya)* . . . *scoti vohita* (line 34) for *jy*, see *Jyāishṭha* in line 43), *śāsanām* for *śāsanaṃ* (line 35), [19*] *Bahuhubhir-va?* for [19*] *Va(Ba)hubhir-va?* (line 37), *avalōka(kya)* for *avalōka(ya)* (line 39), *ī-bra* . . . *jñatvā* . . . *yā* for *ī-va(bra)* . . . *jñatvā* . . . *yā?* (line 40), *sva-krita* for *sukṛita* (line 42). Foot-note 11 at page 188 is meaningless as it stands. The signs for the numeral 2, as reproduced here, are misleading and wrong. We also fail to understand the propriety of foot-note 9 at the same page with reference to the use of asterisks only in some cases in lines 18, 22, 24, 26-28.

⁷ See above, p. 53, n. 1.

⁸ Loc. cit.

bhūmi, i.e., *vyāvṛtta-vāstu-bhūmi*, 'demarcated homestead land or residential site'. In it *vyā-bhū* is aptly distinguished from *nāla-bhū* precisely as in our plate". This interpretation of the contraction *vyā-bhū* is, however, clearly wrong. In the first place, if *vyā* means merely 'demarcated,' how can it go only with 'homestead land' and never with 'arable land'? It is impossible to believe that the boundaries of a plot of *nāla-bhūmi* were never demarcated. The editors themselves have quoted the passage *chatuḥ-sim-āvachchhinna-vāstu-nāla-bhūmi* from an epigraphic record. Secondly, although *vyā-bhū* and *nā-bhū* have been clearly distinguished, there is definite evidence to prove that the category of land styled *vyā-bhū* often included some land of the class called *nā-bhū* or *nāla-bhūmi*, 'cultivated land'. This is shown by the fact that, though our inscription specifically mentions only three plots of *nā-bhū* respectively measuring $\frac{1}{2}$ Drōṇa (line 24), $\frac{1}{4}$ Drōṇa (line 27) and $\frac{5}{16}$ Drōṇa (line 28), i.e., in all only $1\frac{1}{16}$ Drōṇas, the total area of the gift land of this category as quoted in line 32 is 2 Drōṇas. There is thus no doubt that $\frac{1}{16}$ Drōṇa of *nā-bhū* was included in the *vyā-bhū* plots specified in the record. As we have elsewhere¹ suggested, *vyā-bhū* probably stands for *vyāmiśra-bhūmi*, 'mixed land', consisting of land of various types such as *vāstu* (homestead land), *nāla* (arable land), *khīla* (fallow land), etc.

The editors have suggested that the contraction *ṭi* stands for *vāṭi* or *chaṭi*, while *gri-ṭi* or *griha-ṭi* and *mu-ṭi* have been supposed to stand respectively for *griha-vāṭi* and *mukhya-vāṭi* or *mukhya-chaṭi*. But what they understood by *chaṭi* is not clear. In Sanskrit, the word *vāṭi* or *vāṭikā* means 'a house-site', 'a garden', etc.; but there is no such word as *chaṭi*. It has to be noticed that the abbreviations of words like *vāṭi* and *chaṭi* are expected to be *vā* and *cha* respectively and not *ṭi* for both of them. The contraction *mu-ṭi*, moreover, cannot stand for *mukhya-vāṭi* meaning 'a prominent or principal house-site or garden', not only because the word *mukhya* would in that case be quite meaningless but also because an analysis of the specified revenue income of the different plots of land as quoted in the inscription shows that the rent of a Drōṇa of *gri-ṭi* and *cha-ṭi* was very considerably higher than that of a Drōṇa of *mu-ṭi*. In line 29, the editors have read *bi* (sic. *chi*)-*khi-mu-ṭi* 3 (sic. 1) *byā* (sic. *vyā*)-*bhū* $\frac{1}{4}$ and translated the passage as "one main house with low and fallow land—demarcated homestead land $\frac{1}{4}$ (drōṇa)". It has been suggested that *bi-khi-mu-ṭi* stands for *bīla-khīla-mukhya-vāṭi*. Unfortunately, the interesting point that this particular plot of land had no rent allotted to it has been overlooked. This fact undoubtedly suggests that *chi-khi* stands for *chīra-khīla* referring to a piece of land that was never brought under cultivation or any other profitable use and therefore fetched no revenue income at all. Similarly, that *ṭi* does not stand for *vāṭi* is quite clear from the passage *griha-vāṭik-ādi-ṭi* 3 *vyā-bhū* $\frac{1}{2}$ *sām-hi* 25 occurring in line 18 of the inscription. The passage apparently means "*ṭi* of house-site, garden, etc.—3 in number; mixed land— $\frac{1}{2}$ Drōṇa in area; annual revenue income in cash—25 Purāṇas". It is also interesting to note that *ṭi* occurs only in connection with *vyā-bhū* and never with *nā-bhū*. We have elsewhere² suggested that *ṭi* may stand for the word *ṭikkara* or *ṭikar* recognised in Hindi, Bengali and Oriya lexicons in the sense of 'a mound'.

The real meaning of *cha* in *cha-ṭi* and *mu* in *mu-ṭi* is very difficult to determine. An analysis of the specified revenue income allotted to the various plots of land would suggest the following averages: (1) $37\frac{2}{3}$ Purāṇas for a Drōṇa of *gri-ṭi* or *griha-ṭi* land; (2) $30\frac{2}{7}$ Purāṇas for a Drōṇa of *cha-ṭi* land; (3) 4 Purāṇas for a Drōṇa of *mu-ṭi* land; and (4) $4\frac{1}{7}$ Purāṇas for a Drōṇa of *nāla* or arable land. This shows that *gri-ṭi* was the most profitable kind of homestead land while *cha-ṭi* was a slightly less profitable type of the same kind of land. That these two kinds were almost equal in value is further suggested by the following indications. In line 31, a plot of land is characterised as *gri-cha-ṭi*, i.e., as mixed *gri-ṭi* and *cha-ṭi*. It will be seen that our record specifies 21 *ṭi*'s of the three classes, viz., *gri-ṭi*, *cha-ṭi* and *mu-ṭi*, in the body of the charter, but that, in the total quoted

¹ Loc. cit.

² Loc. cit.

in line 32, it speaks only of *vā-ṭī* 16. In the contraction, *vā-ṭī*, *vā* apparently stands for *vāstu* meaning 'homestead land'.¹ It seems that the unprofitable plots characterised as *mu-ṭī* were not regarded as proper *vāstu* land and were left out in the calculation of the total. But in the details of the grant we have specific mention only of 3 *mu-ṭīs*. We are therefore short of 2 *mu-ṭīs*. Can it be suggested that the passage *griha-vāṭik-ādi-ṭī* 3 in line 18 included 1 *ṭī* of the *vāstu-griha-vāṭikā* category and 2 of the *mu-ṭī* class? Can it further be conjectured that *gri-ṭī* indicated a mound containing houses and gardens, *cha-ṭī* a mound containing plantations only and *mu-ṭī* a mound without houses and gardens and covered with grass or jungle?² But all three appear to have contained, possibly on the borders, small patches of land of the *nāla* category if not also of any other type such as *khila*.

For easy reference we quote below the details of the grant portion of the Mehār copper-plate inscription in a table.

<i>Number and Name of the donee.</i>	<i>Category and area of land.</i>	<i>Annual revenue income.</i>
1. <i>Paṇḍita</i> Kāpaḍika of the Sāvārṇya <i>gōtra</i> .	<i>griha-vāṭik-ādi-ṭī</i> 3; <i>vyā-bhū</i> $\frac{1}{2}$ Drōṇa.	25 Purāṇas.
2. Brāhmaṇa Śāṅkōka (of the same <i>gōtra</i> ?).	<i>cha-ṭī</i> 1; <i>vyā-bhū</i> $\frac{1}{2}$ Drōṇa	5 Purāṇas.
3. Brāhmaṇa Sudōka (of the same <i>gōtra</i> ?).	<i>cha-ṭī</i> 1; <i>vyā-bhū</i> $\frac{3}{16}$ Drōṇa	8 Purāṇas.
4. Brāhmaṇa Kālēmika (of the same <i>gōtra</i> ?).	<i>ṭī</i> (<i>gri-ṭī</i> or <i>cha-ṭī</i>) 1; <i>vyā-bhū</i> $\frac{1}{2}$ Drōṇa.	4 Purāṇas.
5. Brāhmaṇa Tārāpati (of the same <i>gōtra</i> ?).	<i>cha-ṭī</i> 1; <i>vyā-bhū</i> $\frac{9}{16}$ Drōṇa	4 $\frac{1}{2}$ Purāṇas.
6. <i>Paṇḍita</i> Pāṇḍōka of the Bhāradvāja <i>gōtra</i> .	<i>gri-ṭī</i> 1; <i>vyā-bhū</i> $\frac{1}{8}$ Drōṇa	10 $\frac{1}{2}$ Purāṇas.
7. Brāhmaṇa Dēuka (of the same <i>gōtra</i> ?).	<i>griha-ṭī</i> 1; <i>vyā-bhū</i> $\frac{9}{16}$ Drōṇa	4 Purāṇas.
8. Brāhmaṇa Sudōka (of the same <i>gōtra</i> ?).	<i>griha-ṭī</i> 1; <i>vyā-bhū</i> $\frac{1}{4}$ Drōṇa	8 $\frac{7}{16}$ Purāṇas.
9. Brāhmaṇa Kēsava of Kāṇṭāmaṇi	<i>gri-ṭī</i> 1; <i>vyā-bhū</i> $\frac{1}{2}$ Drōṇa	4 $\frac{7}{8}$ Purāṇas.
Do.	<i>mu-ṭī</i> 1; <i>vyā-bhū</i> $\frac{9}{16}$ Drōṇa	$\frac{9}{16}$ Purāṇa.
10. Brāhmaṇa Brahmōka (of the same place ?).	<i>gri-ṭī</i> 1; <i>vyā-bhū</i> $\frac{3}{16}$ Drōṇa	2 Purāṇas.

¹ The contraction *vā* for *vāstu* occurs in several records including the Chittagong plate of Dāmōdaradēva himself (N. G. Majumdar, op. cit., p. 181).

² Wilson's *Glossary* recognises some Bengali and Hindi names of particular types of land, which begin with the syllable *cha* or *mu*, e.g., *chachar* or *chañchar* (land that has lain fallow only for a few years), *char* or *chāchar* (inferior fallow land or sandy land on the banks or in the bed of a river), *charāi* (pasture lands), *mus* (land along the high banks of rivers), *musavi* (an embankment), etc. But these do not appear to have anything to do with the *cha-ṭī* and *mu-ṭī* of our record.

Number and Name of the donee.	Category and area of land.	Annual revenue income.
10. Brāhmaṇa Brahmōka (of the same place ?).	mu-tī 1 ; vyā-bhū $\frac{1}{8}$ Drōṇa	1 $\frac{1}{2}$ Purāṇas.
Do.	nāla-bhūmi $\frac{1}{2}$ Drōṇa	2 Purāṇas.
11. Brāhmaṇa Sirōka (of the same place?)	gṛiha-tī 1 ; vyā-bhū $\frac{1}{8}$ Drōṇa	5 $\frac{1}{2}$ Purāṇas.
12. Brāhmaṇa Dharaṇika of Pūrvagrāma	cha-tī 1 (half of which was in the possession of Guṇḍombha) ; vyā-bhū $\frac{3}{8}$ Drōṇa.	2 $\frac{1}{2}$ Purāṇas.
13. Paṇḍita Pāuka of Sidhalagrāma	cha-tī 1 ; vyā-bhū $\frac{1}{4}$ Drōṇa	4 Purāṇas.
14. Brāhmaṇa Śāṅkōka of the Ātrēya gōtra.	nāla-bhūmi $\frac{1}{4}$ Drōṇa	1 $\frac{1}{2}$ Purāṇas.
15. Brāhmaṇa Prajāpati of Diṇḍisāya	bhū (forming a part of his gṛiha-vāṇi) $\frac{1}{8}$ Drōṇa.	3 $\frac{1}{2}$ Purāṇas.
16. Gṛihi-Paṇḍita Nāthōka (of the same place ?).	nāla-bhūmi $\frac{1}{8}$ Drōṇa	1 $\frac{1}{2}$ Purāṇas (minus 1 $\frac{1}{2}$ Purāṇas to be realised by the Brāhmaṇa Jalōka, i.e., $\frac{1}{8}$ Purāṇa only) ¹ .
17. Brāhmaṇa Viśvarūpa (of the same place ?).	gṛi-tī 1 ; vyā-bhū $\frac{1}{8}$ Drōṇa	3 $\frac{1}{2}$ Purāṇas.
18. Brāhmaṇa Mādhōka (of the same place ?).	chi-khi-mu-tī 1 ; vyā-bhū $\frac{1}{4}$ Drōṇa.	(no rent as it was chirakhila).
19. Brāhmaṇa Śrīpati of Kēśarakōṇa	cha-tī 1 (belonging to a <i>sūsana</i> or rent-free holding created by <i>Mahāsāndhivigrahika</i> Muniḍāsa) ; vyā-bhū $\frac{3}{8}$ Drōṇa.	(no rent as it belonged to a <i>sūsana</i>).
20. Brāhmaṇa Śrīvata (of the same place ?).	gṛi-cha-tī 1 (belonging to a <i>sūsana</i> created by <i>Māhākshapaṭalika</i> Dalaēva) ; vyā-bhū $\frac{1}{8}$ Drōṇa.	(no rent as it belonged to a <i>sūsana</i>).
In all : donees (Brāhmaṇas)—20	Vāstu-tī 16 : bhūmi-drōṇa 2 $\frac{1}{8}$ + nāla-bhūmi-drōṇa 2 (i.e., together 4 $\frac{1}{8}$ Drōṇas of land of the different categories).	Sūn-hi 100 Purāṇas.

¹ In the editors' translation, Jalōka has been made a donee ; but this is impossible in view of no mention of a piece of land in his connection and also of the total amount of the donees' revenue income quoted in line 32. If Jalōka's amount is counted, the total will be more than 100 Purāṇas even without considering the amount lost in line 24.

**No. 11—ABBOTTABAD INSCRIPTION OF THE TIME OF KADAMBESVARADASA ;
YEAR 25**

(1 Plate)

D. C. SIRCAR, OOTACAMUND

An inscribed stone slab, measuring 23 inches by 8 inches, was discovered about 35 years ago from a spring-tank about three miles from **Abbottabad** in the Hazara District of the North-West Frontier Province of what is now West Pakistan. It was secured for the Lahore Museum and is preserved there as Exhibit No. 107. The inscription, containing only four lines of writing, was noticed by the late Pandit Daya Ram Sahni in the *Annual Report of the Superintendent, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1919*.¹ There are two notes on the record in the said work, one at p. 18 and the other in Appendix C (No. 2). The date of the epigraph is quoted in the latter as the year "25 or 125 of an unknown era, possibly the Gupta era," while in the former it is said, "It is dated in the year 25 on the first day of Mārgaśīra. The era employed is not specified; but there seems to be no doubt that the era intended is the Gupta era. The date of the inscription would then correspond to A. D. 344". The latter quotes the name of the ruler mentioned in the inscription as *Mahārāja Kadambēśvaradāsa*; but the former says, "The name of the reigning chief was *Mahārāja Kadambēśvara*; but nothing is known of him from any other source". As regards the object of the record, Sahni says, "The purpose of the inscription is to record the making of something, the nature of which cannot be clearly made out. But as the slab bearing this record was found in a spring-tank three miles from Abbottabad, it is possible that the construction of the tank itself is meant. The author of the work was a certain person named *Shāphara Kumāra Sthānamgaśūra*. Both the names are curious and appear to be foreign". Unfortunately these observations regarding the purport of the inscription contain a number of errors.² Sahni says that arrangements were being made for the publication of the record in the *Epigraphia Indica*, although the idea seems to have been later given up. The record has not been noticed in D. R. Bhandarkar's *List of the Inscriptions of Northern India*.

The epigraph is written in Brāhmī characters and may be assigned on palaeographical grounds to a date about the third century A. C. The letter *n* is of the early Kushāṇa type and is without the loop; but *ṅ* has a more modified form. The right limb of *g*, *t* and *ś* is not lengthened downwards. The form of *ph* is interesting as a slightly curved line starting from the top of the right vertical touches the horizontal base near the angle which the latter forms at its junction with the left vertical of the letter.³ The letter *sh* is formed by *p* with the addition of a horizontal bar touching the left and right verticals of the latter. The form of *m* is interesting. It apparently developed from the type of the letter as found in a later Kushāṇa inscription⁴ from Mathurā. The letter as found in the Kuḍā inscription⁵ was a further modification of the type employed in the record under study. In writing the date the symbols for 20 and 5 have been

¹ Diacritical marks in the transliterated passages are wanting in this publication. We have supplied them in our quotations below.

² It will be seen that, with reference to "*Shāphara Kumāra Sthānamgaśūra*", Sahni speaks of one personal name as well as two personal names. This is apparently because he had in his mind *Shāphara-kumāra Sthānamgaśūra*, i.e., "*Sthānamgaśūra* son of *Shāphara*". Unfortunately no such passage actually occurs in the inscription.

³ For the same type of *ph* in post-Kushāṇa inscriptions, see Bühler's *Tafel IV*, line 28. For its occurrence in the epigraphs of the Kushāṇa age, see the Ahichchhatrā Yaksha image inscription in *JUPHS*, Vols. XXIV-XXV, 1951-52, Plate facing p. 194.

⁴ Above, Vol. XIX, pp. 76-79 and Plate.

⁵ *Ibid.*, Vol. I, pp. 237 f. and Plate.

employed. The palaeography of the inscription thus may be regarded as showing the characteristics of a period between the second and the fourth centuries and may therefore be roughly assigned to the third century A. C. although it does not appear to be earlier than the middle of that century. The characters of the present epigraph resemble those of the Shörkōṭ (Jhang District, Punjab) inscription¹, assigned to 403 A. C., but exhibit earlier traits especially in the formation of the medial vowel-marks. The most interesting fact about the palaeography of the present inscription in Brāhmī characters is that it was discovered in an area where Kharōshthī was the popular script. The popularity of Kharōshthī in the Peshawar-Hazara region as late at least as the third century A. C. is indicated by inscriptions and accepted by scholars.² The discovery of the epigraph under study has therefore some bearing on the gradual ousting of Kharōshthī by Brāhmī in the area about the North-West Frontier Province. Again the language of the Kharōshthī inscriptions discovered in this region is Prakrit while the present record is couched in Sanskrit. We know that Prakrit was originally the language of Indian records but that it was ousted by Sanskrit from the Brāhmī inscriptions of Northern India by the third century and from South Indian records about a century later. The inscription under study is interesting from this point of view also.

The inscription begins with the date **Sa 25 M[ā]rgaśira-di pratha**, i.e., **Sarhvatśarē pañchavimśē Mārgaśira-dinē prathamē**. Thus the record was incised on the first day of the month of Mārgaśira or Mārgaśirsha in the year 25 of the regnal reckoning of a ruler. The object of the inscription is recorded in the following passage which reads *kāritō-ya[m*] Kumāra-sthānam*, i.e., *kāritam=idaṃ Kumāra-sthānam*, "this Kumāra-sthāna has been made (i.e., constructed)". As regards the mistake *kāritaḥ* for *kāritam*, it may be pointed out that the use of nominative singular for accusative singular is sometimes noticed in the Prakrit records from the North-West Frontier Province and has been regarded as a dialectic peculiarity of the area in question.³ The expression *Kumāra-sthāna* appears to mean 'a temple of the god Kumāra'. The inscribed stone thus originally belonged to the structure referred to in this passage. Kumāra is regarded as another name of the god Skanda, also called Viśākha and Mahāsēna. But Patañjali's *Mahābhāṣya*⁴ mentions the images of the gods Śiva, Skanda and Viśākha, while certain coins of the Kushāṇa king Huvishka bear representations of three gods called in the legend by the names Skando (Skanda), Komaro (Kumāra) and Bizago (Viśākha) or of four gods named in the legend as Skando, Maaseno (Mahāsēna), Komaro and Bizago.⁵ The facts show not

¹ Ibid., Vol. XVI, pp. 15 ff. and Plate.

² G. H. Ojha, *Prāchīna-lipi-mālā (The Palaeography of India)*, p. 37; Bühler, *Ind. Ant.*, Vol. XXXIII (Appendix), p. 18. Sten Konow assigns the latest known Kharōshthī inscriptions, found in India, to the fourth or fifth century A. C. (*Corp. Ins. Ind.*, Vol. II, Part I, p. xiii). He reads the dates in some records as the years 318, 359, 384 and 399 and refers them to an old Saka era starting from 84-83 B.C. (ibid., p. xci). Cf. also the inscriptions bearing dates in the years 303 (above, Vol. XXIV, pp. 8 ff.) and 359 (ibid., Vol. XIX, pp. 203 ff.). But even if the old Scytho-Parthian era is identified with the Vikrama Saṃvat of 58 B.C. (cf. *The Age of Imperial Unity*, pp. 125, note; 144, note), the latest date in Konow's list (year 399) would correspond to 343 A. C. It is also not very easy to be definite about the era. Lüders in the *Āchārya-puṣhpāñjali Volume* (D.R. Bhandarkar Volume), pp. 281 ff., refers dates in the years 270 and 292 (or 299) found in two early Brāhmī inscriptions from Mathurā to the Parthian era of 248 B.C., although the dates of the Kharōshthī inscriptions cited above cannot be assigned to that era. A few Kharōshthī records from Taxila have been assigned to the fifth century (Marshall, *Taxila*, Vol. I, pp. 374-76).

³ Above, Vol. XXIV, p. 9.

⁴ See under Pāṇini, V, 3, 99; Kielhorn's edition, Vol. II, p. 429.

⁵ See R. B. Whitehead, *Catalogue of Coins in the Punjab Museum, Lahore*, Vol. I, p. 207; R. G. Bhandarkar, *Vaiṣṇavism, Śaivism and Minor Religious Systems*, pp. 214-15; D. R. Bhandarkar, *Ancient Indian Numismatics*, pp. 22-23. For two early images of the god Skanda found in the ancient Gandhāra country in the present Rawalpindi-Peshawar region, see *IHQ*, Vol. XXX, pp. 81 ff. The Skanda cult was very popular with such north-western tribes as the Yaudhēyas (cf. Allan, *Catalogue of the Coins of Ancient India*, pp. 270 ff.).

only that Skanda, Kumāra, Viśākha and Mahāsēna had been originally the names of different deities who were identified at a later date but also that Kumāra was an important popular god in the dominions of the Kushāṇas. This is interesting in view of the fact that the Kushāṇa emperors are known to have had their headquarters at Peshawar, not far away from the findspot of our inscription in the Hazara District.

The following passage, giving the name of the person responsible for the construction of the Kumāra-sthāna referred to above, reads : *Gasūraṇa Makaputrēṇa Shāpharēṇa*, i.e., *Gasūrēṇa* (or *Gasūrāṇām*) *Maka-putrēṇa Shāpharēṇa*, "by the Gasūra Shāphara, son of Maka" or "by Shāphara who is the son of Maka and a member of the Gasūra clan or class". Both the names, *Maka* and *Shāphara*, are apparently foreign. *Maka* reminds us of such non-Indian names as *Maka* (Greek *Magas*) and *Moga* or *Moa* (*Maues*) found in Indian epigraphic and numismatic records.¹ The name *Shāphara* similarly reminds us of the well-known Pahlavi name Shāhpure (Shāpur) borne by three Sassanian emperors ruling respectively in 241-72, 310-70 and 383-88 A. C. The epithet *Gasūra*, applied to the name of Shāphara, also points to his foreign origin. This word seems to be the same as Krorayina *guśura* and Kuchean Sanskrit *gauśura* standing, as Prof. H. W. Bailey has shown, for Sanskrit *kulaputra*, "a person of good family".² Elsewhere Bailey explains the word *gauśurya* occurring in the Derge text as "a lady or princess of the *Gauśura* class of nobility".³ Thus Shāphara, who constructed a temple for the Indian god Kumāra, seems likewise to have been a member of the Guśura or Gasūra class of nobility.

The next passage of the inscription reads : *mahārāja-Kadambēsvaradāsa-r[ājy]ṅ*, "in the reign (or, kingdom) of *Mahārāja Kadambēsvaradāsa*". It is probable that the 25th year of the reign of this ruler has been quoted in the date at the beginning of the record. This presupposes the fact that *Mahārāja Kadambēsvaradāsa* was an independent or at least a semi-independent ruler of the Hazara region. It should, however, be noted that the Chinese writer Yu-houan, author of the *Wei-liao*, speaks of Yueh-chi or Kushāṇa sovereignty over the Punjab, the North-West Frontier Province and Afghanistan about the middle of the third century A.C. while the prominent mention of the Kushāṇa king as the Daivaputra-Shāhi-Shāhānushāhi in a Gupta inscription of the middle of the fourth century A.C. shows that the Kushāṇas were still regarded as a notable power in the Uttarāpatha division of Bhāratavarsha.⁴ The relation of Kadambēsvaradāsa with the Kushāṇa imperial family cannot be determined without further evidence. If he actually belonged to that imperial line, the inscription under study should probably have borne a date in the Kanishka era and not in his regnal reckoning. Even if it is believed that a *Mahārāja Dēvaputra* Kanishka of the third century started a new era⁵ (to which the year 25 of our inscription might be referred) or that the later members of the Kushāṇa dynasty discontinued the use of the Kanishka era of 78 A.C., it is not easy to regard Kadambēsvaradāsa definitely as a Kushāṇa as he is mentioned without the typical title *Dēvaputra*. Of course the king's Sanskrit name does not offer any serious obstacle as we have a Vāsudēva with such a name amongst the immediate successors of the founder of the Kushāṇa era (i.e., Kanishka I). Similar difficulties are also felt

¹ The thirteenth Rock Edict of Aśoka gives the Greek name Magas as *Maka* (Shahbazgarhi and Mansera), *Magā* (Girnār) and *Makā* (Kalsi). See Hultzsch, *Corp. Ins. Ind.*, Vol. I, p. 210. A Scythian name is given as *Moga*, *Meoaki* and *Moa* in the Indian script and *Maues* or *Mauakes* in Greek; cf. *Select Inscriptions*, pp. 115, 120; V. A. Smith, *Catalogue of the Coins in the Indian Museum*, Vol. I, pp. 38-41; *The Age of Imperial Unity (The History and Culture of the Indian People, Vol. II)*, p. 120, note, etc.

² *Trans. Phil. Soc.*, 1947, pp. 149 f.; *BSOAS*, Vol. XIII, 1949-50, p. 121. The word *guśura* occurs in the Central Asian Kharoshthi document No. 702; cf. T. Burrow, *Language of the Kharoshthi Documents from Chinese Turkestan*, p. 87; *A Translation of the Kharoshthi Documents from Chinese Turkestan*, p. 141.

³ *BSOAS*, Vol. XIII, p. 393; cf. H. Lüders, *Zur Geschichte und Geographie Ostturkestans*, p. 255.

⁴ *The Age of Imperial Unity*, pp. 152-53.

⁵ *Ibid.*, p. 146; cf. above, Vol. XIX, pp. 96-97.

if it is proposed to refer the year of the date of our record to the regnal reckoning of an unknown Kushāna overlord of Kadambēśvaradāsa.¹ Sahni was inclined to refer the year 25 in our inscription to the Gupta era. But it is difficult to believe that the suzerainty of the Guptas and the use of their era ever spread over the Hazara District where the inscription under review was found.

The name of king Kadambēśvaradāsa literally means "the servant (i.e. devotee) of Kadambēśvara", in which Kadambēśvara is certainly the name of a deity, probably Śiva in the Liṅga form. Śiva-liṅgas with names ending in the word *īśvara* are known from all parts of India.² Kadamba is primarily the name of a particular tree (*Nuclea Cadamba*) but may also be taken to be the name of a person, family or clan. But whether the name of the deity Kadambēśvara was due to his installation by a person named Kadamba or his association with a particular Kadamba tree cannot be determined.

The inscription ends with the letters looking like *daḥasaka* in line 4. This seems to refer to the locality where the temple of the god Kumāra was built by Shāphara. In that case we may suggest the emendation *Daḥasakē*. If, however, the last two letters may be taken to stand for Sanskrit *svakē*, "in his own", the first two may be read as *daḥē*. The four letters would then read *daḥē svakē*, "in his (i.e. Shāphara's) own *daḥa*". But we do not know any word like *daḥa*, which may suit the context.

TEXT*

- 1 [Sa]⁴ 20 5 M[ā]rgaśira-di⁵ pratha⁶ kāritō=ya⁷
- 2 Kunāra-sthānam Gaśūraṇa⁸ Maka-putrēṇa
- 3 Shāpharēṇa mahārāja-Kadambēśvaradāsa-r[ā]jyē
- 4 daḥa[sa]ka⁹ [||*]

No. 12—NOTE ON BADAGANGA INSCRIPTION OF BHUTIVARMAN

(1 Plate)

D. C. SIRCAR, OOTACAMUND

The Badagaṅgā rock inscription of Bhūtivarman, which is the earliest epigraph so far discovered in Assam, has been edited above¹⁰ by the late Dr. N. K. Bhattasali. Previously an article on the inscription was published by the same author in the *Journal of the Assam Research Society*, Vol. VIII, 1941, pp. 138-39 (cf. also *Bhāratavarsha*, B.S. 1348, p. 90; *IHQ*, March, 1945, pp. 19-28). He also published a rejoinder in the form of footnotes added to my comments on his

¹ For a sketch of the history of the area about the North-West Frontier Province about the third and fourth centuries, see *The Classical Age (The History and Culture of the Indian People, Vol. III)*, pp. 50 ff.

² Cf. above, Vol. XXVIII, p. 182, note 4.

³ From an impression.

⁴ I.e., *Sa* which is a contraction of *Samvatsarē*.

⁵ *Di* is a contraction of *dīnē* or *divasē*.

⁶ *Pratha* is a contraction of *prathamē*.

⁷ The reading intended is no doubt *kāritō=yaṁ*; but the context would require *kāritam=idam*.

⁸ Read *Gaśūrēṇa* or *Gaśūrāṇām*.

⁹ For these letters see our remarks above.

¹⁰ Vol. XXVII, pp. 18-23. The local pronunciation of *Badagaṅgā*, as written by Dr. Bhattasali, is *Baṅgaṅgā*.

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SCALE TWO-FIFTHS

reading of the inscription, published in the same journal, Vol. X, 1943, pp. 63-67¹. In his article published above, Dr. Bhattacharya speaks of the unsatisfactory state of the preservation of the record and of the difficulty with which he succeeded in deciphering the text. A photograph of the inscription as well as an inked impression was published to illustrate Dr. Bhattacharya's paper in the *Epigraphia Indica*. The photograph is, however, absolutely unreadable while the impression was the subject of the following editorial comment from the Government Epigraphist for India: "The impression reproduced here is much 'doctored'. An attempt is being made to procure a more faithful impression which will be published when available". The attempt of the Government Epigraphist to secure a good impression of the record was unfortunately not successful till the beginning of 1952 when I was asked to examine and copy the inscription in the course of my tour in Eastern India. Accordingly I visited Nowgong, the headquarters of the District of that name in Assam, on the 5th March 1952 and left for the findspot of the inscription the same day. From Nowgong I reached Dabakā on the river Jamunā, which lies 24 miles away on the motor road from Nowgong to Hozāi. There I learnt that the inscribed rock lies in the vicinity of Dakmakā (from Mikir *Ḍanmukāk*, 'a bend') on a rain-bow like bend of the river Dikharu or Dikhru (from Kachhari *ḍi*, 'water'), 16½ miles away on the other side of a reserved forest. Fortunately, the Forest Department of the Assam Government has now constructed a motorable road from Dabakā to Dakmakā, although a wooden bridge on a small stream at Deṅgāo (11½ miles from Dabakā and 5 miles from Dakmakā) was being reconstructed after dismantling when I had to travel by that road. I had therefore to reach Dakmakā from Deṅgāo on foot. The inscribed boulder lies on the Baḍagaṅgā which is a small stream joining on the one hand the Hārkaṭhī and on the other the Dīghalpāni. The place is half a mile from Tekeḅāo which is about 2 miles from Dakmakā. Thus I found the inscription about 19 miles from the Dabakā Bazaar, although Bhattacharya has given the distance of the place as about 14 miles north-east of Dabakā (written by him *Ḍabokā*). I was really very glad to find that the epigraph was in a much better state of preservation than that suggested by Dr. Bhattacharya's photograph. It is necessary to record here in this connection that in reaching the inscribed boulder I received considerable help from the officers of the Forest Department of the Government of Assam at Nowgong, Dabakā, Deṅgāo and Dakmakā.

The main point in my comments on Dr. Bhattacharya's reading of the Baḍagaṅgā inscription, to which reference has been made above, concerned the second symbol in the date of the record. Bhattacharya believed that it is an *l*-type form of 30, while I suggested that it is an *s*-type form of 40. It is gratifying to me that all epigraphists who had occasion to give their opinion on the reading of the symbol have supported my reading against Bhattacharya's.² But an examination of the original inscription and its impressions prepared by myself revealed to me several mistakes not only in Dr. Bhattacharya's transcript but also in my comments on it, based as they were on an unreliable illustration of the record.

The Government Epigraphist for India rightly noticed that considerable doctored has rendered the impression published along with Dr. Bhattacharya's paper absolutely unreliable for scientific purposes. It is a matter of great satisfaction that the whole inscription can be more or less easily read from my impressions. It is also seen that Dr. Bhattacharya's attempt to show the letters clearly on the impression by means of inking the supposed blank space outside their incision has resulted in many letters appearing in his doctored impression not as they actually are in the

¹ My comments on Bhattacharya's reading and interpretation of the Baḍagaṅgā and Kulkuri inscriptions were first offered in a note added to my paper on the reign-periods of Samudragupta and Chandragupta II, published in the *Chaitra* (B.S. 1348) issue of the *Bhāratavarsha* (Bengali), Calcutta.

² See above, Vol. XXVII, p. 23 for the views of K. N. Dikshit and N. P. Chakravarti and *IHQ*, Vol. XXII, p. 113 for the opinion of Jagannath.

original or in my impressions but as he wanted to read them. This is very clearly demonstrated by the fifteenth *akshara* of the second line of the record as found in his impression. The doctored impression shows this letter clearly as *ṛya* and that is how it was read by Dr. Bhattasali originally, although it has been read in his paper published in the *Epigraphia Indica* tentatively as *dēva*. This is no doubt because the doctoring was done when the author was eager to read the letter as *ṛya*; but, when apparently it was later pointed out to him that *ṛya* is rather awkward in the context, he was compelled to change his reading to *dēva* in spite of the fact that the new reading is quite plainly against the evidence of his impression.

Let us analyse here the mistakes in Dr. Bhattasali's transcript of the Baḍagaṅgā inscription one by one.

1. In line 1, what has been read as *bhāgavata* is clearly *bhaṭṭāraka*. Thus the king in question (i.e., Bhūti-varman of the Bhauma or Nāraka dynasty¹ of Prāgjyotisha or Kāmarupa, i.e., modern Assam) is described here as a *Paramabhaṭṭāraka* which is an ordinary imperial title and not as a *Paramabhāgavata* which would have shown that the ruler was a devout worshipper of the *Bhagavat*, i.e., the god Viṣṇu.

2. The ninth letter of line 2 is a clear *na* even in Dr. Bhattasali's impression; but he suggested the reading of the letter as *nām* and read the entire passage as °*āsvamēdhayājinaṁ śrī-Bhūti-varmmadēvapādānām*. It is now seen that the correct reading is °*āsvamēdhayājina[ḥ*] śrī-Bhūti-varmasya*, although °*varmasya* is a mistake for °*varmmaṇaḥ*.

3. At the beginning of line 3, Dr. Bhattasali reads the year of the date as 200 30 4 which is followed in his transcript by the *akshara mā* taken by him to indicate the month of Māgha. As Mr. N. Lakshminarayan Rao, who examined my impressions, first pointed out to me, the correct reading of what Dr. Bhattasali has read as 200 30 4 *mā* is *āyushkāmam* and there is no trace of the syllable *saṁ* at the end of the previous line. Thus the actual reading of the passage in question is no doubt °*pādānāṁ āyushkāmam viśhay-āmātya*°. The inscription therefore does not contain either any date in the Gupta era or the name of any *viśhaya*. The expression *āyushkāmam* simply refers to the fact that the *viśhay-āmātya* (governor of a district) performed a meritorious work for the longevity of his master, king Bhūti-varman.

4. The name of the *viśhay-āmātya* referred to above was read by Dr. Bhattasali as *Āryyagūṇa* or *Ādyagūṇa*. The first letter of the name is *ç* and not *ā*, while the second is either *va* or *da* without any subscript. A comparison with *y* in °*yājina* in line 2 and in *viśhayā*° in line 3 shows beyond doubt that the second *akshara* of the name in question cannot be *ryya*. The reading of the name seems to me to be *Avagūṇa*. The sense of the name is rather derogatory; but names with derogatory sense are not uncommon in India². Thus the Baḍagaṅgā inscription speaks of *Paramadaivata Paramabhaṭṭāraka Mahārājādhirāja* Bhūti-varman, a performer of the *Āsvamēdha* sacrifice, during whose reign a royal officer named Avagūṇa, who was the governor of a district of Bhūti-varman's kingdom, made an *āstrama* at the findspot of the epigraph for the longevity of his master. The area governed by Avagūṇa seems to have comprised parts of the present Nowgong District of Assam and the adjoining area including the valleys of the rivers Hārkaṭhī and Dīghalpānī mentioned above. An interesting information supplied by the inscription is that the Nowgong-

¹ The recently discovered Dubi plates give *Varman* as another name of the family.

² There is a popular notion in Eastern India to suggest derogatory names for the children especially of women who repeatedly give birth to dead boys and girls. Cf. Bengali and Oriya names like *Ekkari* (literally, purchased by, i.e., worthy of, one cowrie only), *Arakshita* (literally, helpless, i.e., wretched, or a beggar), *Fakir* (mendicant), etc. The idea behind such naming is that the attention of the god of death may be diverted from a child bearing a derogatory name. Such children are often given away to somebody and then purchased by the parents at a nominal price. For the similar name *Dukhu* or *Duḥkḥi* (i.e., miserable), cf. *Modern Review*, July 1954, p. 79.

Sibsagar area formed a part of the dominions of the Bhauma-Nāraka kings of Kāmarūpa at least during the reign of Bhūti-varman who, as will be shown below, must have flourished in the sixth century A.C.

Another important fact recorded in the inscription under review is the celebration of the *Aśvamēdha* attributed to Bhūti-varman. As I have pointed out elsewhere¹ this information has to be reconciled with the evidence supplied by the legend on the seals of Bhāskaravarman of the Bhauma-Nāraka dynasty, who flourished about the first half of the seventh century A.C. and was a contemporary of king Harshavardhana (606-47 A.C.) of Thanesar and Kanauj. The information supplied by the seals may be summarised as follows :—

- 1 *Mahārājādhirāja* Pushyavarman, lord of Prāgyōtisha and descendant of Naraka as well as of Bhagadatta and Vajradatta ;
- 2 *Mahārājādhirāja* Samudravarman, son of No. 1 ;
- 3 *Mahārājādhirāja* Balavarman, son of No. 2 from Dattavatī ;
- 4 *Mahārājādhirāja* Kalyāṇavarman, son of No. 3 from the queen Ratnavatī ;
- 5 Gaṇapativarman, [son of No. 4] from Gandharvavatī ;
- 6 Mahēndravarman, [son of No. 5] from Yajñavatī ;
- 7 Nārāyaṇavarman, performer of two *Aśvamēdhas* and [son of No. 6] from Suvratā ;
- 8 Bhūti-varman, [son of No. 7] from Dēvavatī ;
- 9 Chandramukhavarman, [son of No. 8] from Vijñānavatī ;
- 10 Sthiravarman, performer of two *Aśvamēdhas* and [son of No. 9] from Bhōgavatī ;
- 11 Susthitavarman, son of No. 10 from Nayanaśōbhā ;
- 12 Supratishṭhitavarman, son of No. 11 from Dhruvalakshmī ;
- 13 Bhāskaravarman, younger brother of No. 12 and son of No. 11 from Dhruvalakshmī.

It will be seen that Bhūti-varman, called an *aśvamēdha-yājīn* in the Baḍagaṅgā inscription, is not credited with the performance of the horse-sacrifice in the legend on Bhāskaravarman's seals, although his father Nārāyaṇavarman and grandson Sthiravarman are both endowed with the epithet 'performer of two *Aśvamēdhas*'. As has been explained in my paper referred to above, I do not accept Dr. Bhattasali's suggestion that, according to the legend on Bhāskaravarman's seals, Mahēndravarman, father of Nārāyaṇavarman, performed the two horse-sacrifices and am inclined to attribute them to Nārāyaṇavarman. It has been shown by me that the epithet *dvir-aśvamēdha-yājīn* admittedly refers to the following name of Sthiravarman in the legend and that, on the same analogy, the epithet *dvis-turagamēdh-āhartā* should refer not to the preceding name of Mahēndravarman but to the following name of Nārāyaṇavarman.² I have further shown that the position of the queen-mothers' names in the two expressions, viz. *Śrī-Bhōgavatīyām dvir-aśvamēdha-yājī Śrī-Sthiravarmā* and *dvis-turagamēdh-āhartā Śrī-Suvratāyām Śrī-Nārāyaṇavarmā*, does not make any difference in Sanskrit syntax. Now the omission in the legend on Bhāskaravarman's seals of any reference to the horse-sacrifice that was celebrated by Bhūti-varman according to the Baḍagaṅgā inscription is really inexplicable ; but I suggested that the second of the two *Aśvamēdhas* attributed by the seal-legend to Bhūti-varman's father

¹ *IHQ*, Vol. XXI, pp. 143-45.

² Verse 12 of the Nidhanpur inscription comparing Mahēndravarman with *yajña-vidhinām=āpadam=analam* and his mother Yajñavatī with *Yajñavatī arañiḥ* does not prove Mahēndravarman's celebration of the *Aśvamēdha*. The poet apparently played on the word *yajña* in the name of the queen-mother. Mahēndravarman may of course have performed some of the numerous Vedic sacrifices other than the *Aśvamēdha*.

Nārāyaṇavarman may have been celebrated when that king was too old and his son Bhūtivarman was ruling the country on his father's behalf and that this was possibly the reason why Bhūtivarman is said to be the performer of the horse-sacrifice in the record of his own reign¹.

Nārāyaṇavarman was the first performer of the *Aśvamēdha* sacrifice among the kings of the Bhauma-Nāraka dynasty of Kāmarūpa, which was founded by Pushyavarman. It is interesting to note in this connection that the independent status newly acquired by ancient Indian ruling families was usually signalled by the celebration of the *Aśvamēdha*². In the ancient history of India, we have also many instances of a feudatory naming his son after his overlord³. The naming of Pushyavarman's son as *Samudravarman* apparently after the celebrated Gupta monarch Samudragupta (*circa* 340-76 A.C.) appears to be a significant fact in the early history of Kāmarūpa. Samudravarman's queen Dattavatī seems also to have assumed the name of Samudragupta's queen Dattadēvī. These facts leave hardly any doubt that the Kāmarūpa king Pushyavarman was a vassal or subordinate ally of the Gupta emperor and flourished about the middle of the fourth century A.C.⁴ The Bhauma-Nārakas of Kāmarūpa appear to have continued to offer allegiance to the Guptas till the beginning of the sixth century when the imperial Gupta power declined and the Bhauma-Nāraka king Nārāyaṇavarman (*circa* 494-518 A.C.) performed the horse-sacrifice no doubt to assert the newly gained independence of the kingdom of Kāmarūpa, formerly under the suzerainty of the Guptas. Again the facts that Pushyavarman was a contemporary of Samudragupta, that Susthitavarman and Supratishṭhitavarman appear to have died quite early in life and that Bhāskaravarman reigned in the period *circa* 600-50 A.C. suggest roughly the following chronology of the Bhauma-Nāraka kings of Kāmarūpa⁵ :—

(1) Pushyavarman	<i>circa</i> 350-74 A.C.
(2) Samudravarman	„ 374-98 „
(3) Balavarman	„ 398-422 „
(4) Kalyāṇavarman	„ 422-46 „
(5) Gaṇapativarman	„ 446-70 „
(6) Mahēndravarmān	„ 470-94 „
(7) Nārāyaṇavarman	„ 494-518 „
(8) Bhūtivarman	„ 518-42 „
(9) Chandramukhavarman	„ 542-66 „
(10) Sthiravarman	„ 566-90 „
(11) Susthitavarman	„ 590-95 „
(12) Supratishṭhitavarman	„ 595-600 „
(13) Bhāskaravarman	„ 600-50 „

¹ The Sailodbhava records generally attribute an *Aśvamēdha* to Sainyabhīta Mādhavarman [I Śrinivāsa] but, in a few inscriptions of that king's son and grandson, the latter are also vaguely described as performers of the *Aśvamēdha* probably because they took part in Śrinivāsa's sacrifice. Cf. above, Vol. XXIX, p. 39, n. 4.

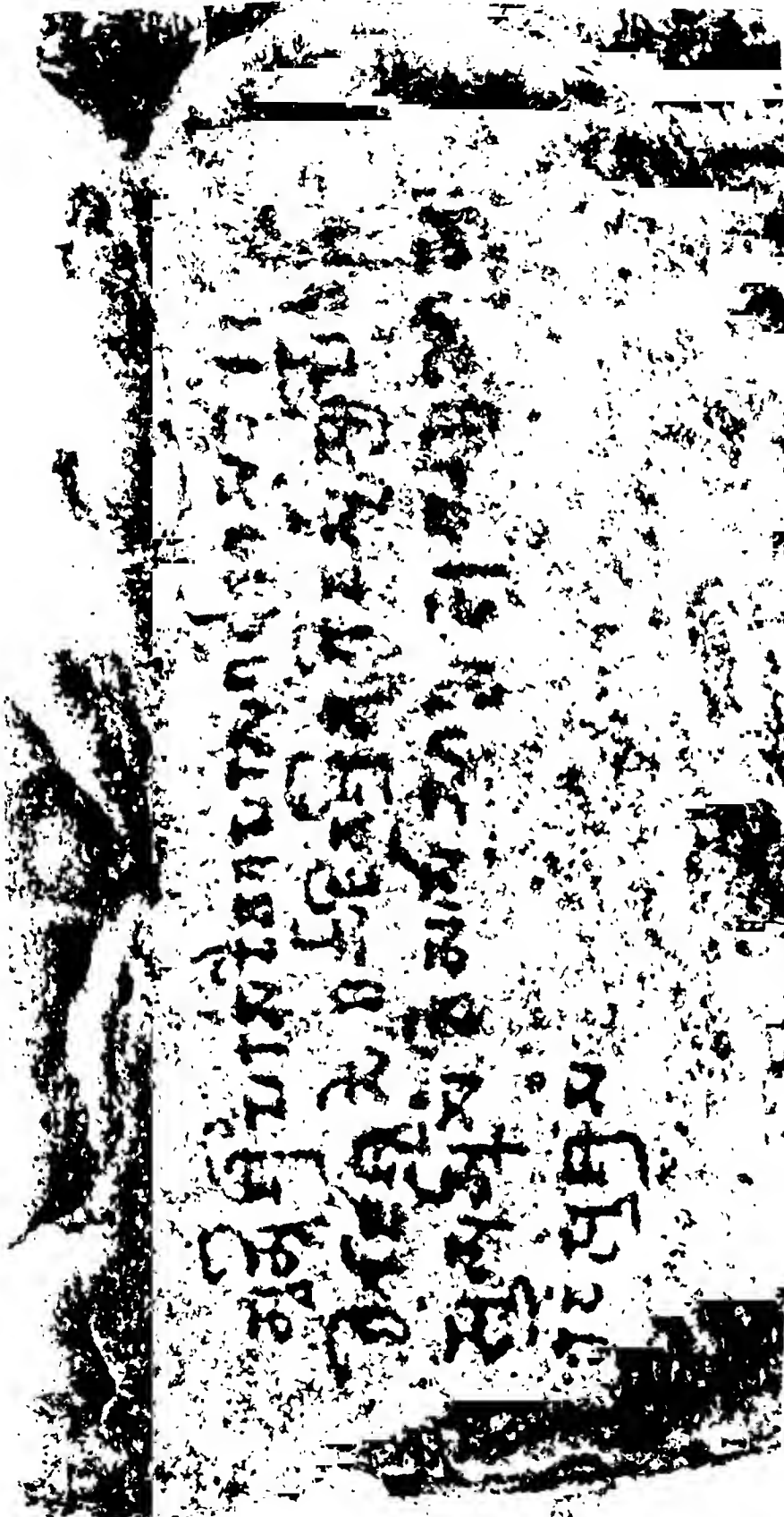
² *A New History of the Indian People*, Vol. VI, pp. 64-65.

³ See *Successors of the Sātavāhanas*, 1939, pp. 176, 248 note.

⁴ The reference to Kāmarūpa as a *pratyanta* or bordering state in the Allahabad pillar inscription seems to suggest that the Kāmarūpa king was not regarded as an ordinary feudatory of the Gupta monarch.

⁵ Dr. Bhattasali was inclined to assign Pushyavarman to *circa* 350-90 A.C. and Mahēndravarmān (who according to him celebrated two horse-sacrifices) to *circa* 450-90 A.D. See *IHQ*, Vol. XXI, March, 1945, pp. 19-28.

BADAGANGA INSCRIPTION OF BHUTIVARMAN



SCALE: THREE-TENTHS

TEXT¹

- 1 Svasti [||*] Śrī-paramadaivata-paramabhaṭṭāraka-mahārā[|ā]-
 2 dhirāḥ-āśvamēdhayājina[h*] Śrī-Bhūtivarmmasya(ṇaḥ) pādān[ām]²
 3 āyushkāmaṁ viśay-āmātya³-Avagūṇasya
 4 idam⁴ āśramaṁ [||*]

No. 13—EKKANCHI INSCRIPTION OF YADAVA SIMHANA ; SAKA 1147

R. N. GURAV, ATHNI

Ekkanchi is a petty village in the Athni *taluk* of the Belgaum District, Bombay State, situated about six miles from Athni, east by north, and two miles north of the village Baḍchi on the Athni-Bijāpur road. The inscription edited below is fixed in the temple of Hanumān to the right of the image. As reported by the villagers the stone bearing the inscription was found buried in the village site while digging the earth for a manure pit, about twenty years ago. It was then fixed in the Hanumān temple where it now stands.

The writing is damaged in places and this makes the reading difficult. The inscription is written in mediaeval Kannaḍa language and alphabet. In regard to palaeography we may note that the Dravidian *r* is retained as in *mūnūrar-olagaṇa* (l.4), *aru-gayi* (l.9) and *aruvaṇa* (ll. 12-13). The cursive form of *v* appears in *aruvaṇav-eradu* (ll. 12-13). The doubling of the consonant after *r* is observed as in *Mallikārjjuna* (ll. 10-11) and *sarvabādḥā* (l. 15). The consonant is also doubled after *anusvāra*, e.g., *saṁnnidhāna-* (l. 14). *S* is used for *ś* as in *saka* (l. 1) ; *ri* occurs in place of *ṛi* in *Bri-vā* (l. 2) ; initial *p* is changed to *h* as in *haṇa* (l. 13) and *hūsi* (l. 15), but not in *paḍuvalu* (l. 11). The intervocalic *p* is changed to *v* in *aruvaṇa* (ll. 12-13). The abbreviations *Kārtti-ba* and *Bri-vā* are noteworthy. The expressions *sūlavāla* (l. 7) and *hiṭṭa hūsi* (ll. 14-15) (having smeared with flour) are of lexical interest. The former may stand for *sūlāyta* in the sense of a 'herald'. The context in which the latter is placed seems to suggest that it may have been used to denote a cognate custom which normally finds its expression in the familiar phrase *dhārāpūrvakam māḍi*, i.e., 'by pouring water'.

The epigraph commences with the expression *svasti* and cites the date Śaka 1147, Pārthiva, Kārttika ba. 11, Thursday. This date regularly corresponds to October 30, 1225 A.C. It then refers to the reign of the **Dēvagiri Yādava king Simhāna**. As no regnal year of the ruler is mentioned, the date is of no special interest. Several inscriptions of this king in the Athni *taluk* and bordering areas have been found, for instance, at Kokaṭnūr,⁵ Hire-Paḍasalagi,⁶ Madbhāvi,⁷ Biḷḷūr⁸ and Khidrāpur.⁹

The charter purports to register the grant of a house and a piece of land, with certain privileges, to the carpenter Champōja in recognition of his service (the nature of which is not clear) by Virabhadra, the priest in charge of the temple of Koppanātha of Ekaṁchi, Hegāḍe Sauḍayya, Sūlavāla

¹ From impressions prepared by me.

² Read *pādānām=āyu*^o.

³ The rule of *Sanḍhi* has not been observed here.

⁴ Read *idam=āśramam* ||

⁵ *Karnatak Inscriptions*, Vol. II, pp. 129 ff.

⁶ *Ibid.*, pp. 125-26.

⁷ Ink-impression in my collection.

⁸ *Ibid.*

⁹ *JBRAS*, Vol. XII, pp. 7 ff.

Chaurayya, Prabhu Jakkarasa and the eight *hiṭṭus*. The village Ekamchi was a *dēvarāḍa* of the god Koppanātha at Telasaṅga included in the tract of Kaṇambaḍe Three Hundred which was under the authority of *Mahāmaṇḍalēśvara* Sahadēva-Nāyaka. The gift was made in the presence of the god Kalidēva by smearing with flour.

Mahāmaṇḍalēśvara Sahadēva-Nāyaka of the present record is apparently identical with Sahadēva of the Kokaṭnūr inscription¹ (1235 A.C.) and Sahadēva Daṇḍanātha of the Maṅkaṇi epigraph (1205 A.C.).² It is noteworthy that all these three records belong to the reign of Simhaṇa. In the Maṅkaṇi inscription Sahadēva is said to be ruling over Tardavāḍi 1000; but in the Kokaṭnūr charter no definite area is assigned to him, nor does he bear a designation. Still, the latter speaks of his conquests over such far-off regions as Mālava, Maleyāla and Āndhra. It may be surmised from this that by this time he had risen to a high position by dint of his prowess. In the Kokaṭnūr epigraph Nāgarasa is said to be ruling over the tract of Kaṇambaḍe, implying thereby that Sahadēva exercised authority over a wider region.

The **place-names** mentioned in the inscription are: Kaṇambaḍe Three-Hundred, Telasaṅga and Ekamchi. Of these Kaṇambaḍe Three-Hundred and Telasaṅga occur in a number of inscriptions of this area. Kaṇambaḍe is identified with Kanmaḍi, about 10 miles north-north-east of Telsang, in the Bijapur *taluk* of the Bijapur District, by Dr. Fleet.³ Telasaṅga is the present Telsang in the Athni *taluk*, about 22 miles east of Athni. The name appears as Tīḷasaṅga, Telsaṅga, Telasaṅgava and Teḷasaṅga in the inscriptions of the place.⁴ Of these, Tīḷasaṅga appears to be the older form. Ekamchi, the village where the record was found, still retains its old name in the form Ekkañchi. The inscription refers to the god Koppanātha of Ekamchi. But no such god and temple exist in this place at present. In fact, there are no ancient or mediæval temples in the village or round about it. The Hanumān temple, where the present epigraph is kept, does not appear to be old.⁵

My thanks are due to Mr. P. B. Desai of the Office of the Government Epigraphist for India for having kindly revised this article.

TEXT*

- 1 Svasti [i*] Śrī-Sa(Śa)ka-varshaṁ 11[4]7noya Pārṭti(rthi)va-saṁvatsara[da]
- 2 Kārṭti ba⁷ 11 Bri(Brī) vā⁸ śrī-Simhaṇadēvana rā[jya]-
- 3 daṁdu śrīmanu(n)-mahāmaṇḍalēśva(śva)raṁ Sahadēva-nā-
- 4 yakan-āḷva maṁ[ḍa]ḷaṁ Kaṇambaḍe-mūnūraṅ-olagaṇa
- 5 śrīmatu Telsaṅgada Koppanātha-dēvara dēvavāḍ Ekam-
- 6 chiya Koppanātha-dēvar-āchāryya Virabhadra Hegāḍe [Sau]-
- 7 ḍayya Sūlavāḷa Chau[ra]jya prabhu Ja[kka]rasa mukhya-

¹ *Karnatak Inscriptions*, Vol. II, p. 131.

² B. K. Coll., No. 264 of 1927-28.

³ *Ind. Ant.*, Vol. XIX, pp. 268 ff.

⁴ *Karnatak Inscriptions*, Vol. II, Nos. 15, 18, 21 and 27. Some old remains are scattered in the southern and south eastern side of Telsang, which merit excavation. Recently, a finely carved image of Vishṇu, excellently preserved, was found in a field near the village while digging a pit, at about 10 feet below the surface.

⁵ It has, however, to be noted that sculptured stones like *śaī* stones and hero stones, Gajalakshmi tablet and Śiva in sitting posture, all worn out or partly mutilated, are found fixed round this temple.

⁶ *In situ* and from ink-impressions prepared by me.

⁷ *Kārṭti ba* appears to be an abbreviation of *Kārṭtika baḷaḷa*.

⁸ The abbreviation *Bri vā* stands for *Brihaṣpatiōtra*.

- 8 veṁṭu-hiṭu(ttu) sthāna-mānya-sahitav-āgi baḍa-
 9 gi Champōjage koṭṭa maney-aṅu-gayi [[]
 10 Mallikārjjuna-dēvara maneyim mūḍalu [keyi] [*] Mallikā-
 11 rjjuna-dēvara keyim paḍuvalu Nāgāḷa-Bijavāḷa biḷa-
 12 bhūmiya meṭṭumgeyiy-āgi koṭṭar=ā-aṅuva-
 13 ṅav-eraḍu haṅa [*] Aramaneya . . rada[li] bhōgāda
 14 kelasa māḍuvanu [*] Śrī-Kalidēvara sarṁnnidhānadali hiṭṭa
 15 hūsi koṭṭaru sarvva-bādha(dhā)-parihāra-
 16 v-āgi [*] Sukhadinid=irppanu [*] Maṅgaḷa mahā-śrī-śrī [[]*]

No. 14—KOTTURU INSCRIPTION OF CHALUKYA VIJAYADITYA ; YEAR 4

(1 Plate)

P. B. DESAI, OOTACAMUND

This inscription¹ was copied by me in the course of the epigraphical survey of the Tadpatri taluk, Anantapur District, Madras State, during the field season of 1947-48. It is incised on a coarse piece of stone (which is broken into two parts) lying in a field near the Āñjanēya temple at **Kottūru**, hamlet of Brāhmaṅapalle. The estampages were taken after joining the two parts. Though partly damaged and worn out, the writing on the whole is in a fair state of preservation. I edit the record here for the first time with the kind permission of the Government Epigraphist for India.

The epigraph is engraved rather indifferently. To the left of the inscription proper are carved two perpendicular lines denoting the margin. The **characters** are Telugu-Kannaḍa of about the 8th century. The record consists of eight lines. The average size of the letters is 1.5". The medial short *i* and long *ī* are not distinguished, a circle at the top of the letter denoting both. The medial *ri*, which occurs only once in *prithuvi-* in line 1, is not differentiated from the sign for the subscript *r*. The *anusvāras* are not clear on the impressions, apparently due to the rough surface of the stone. The use of class nasals may be noted in the following expressions; *Vaṅganūr* in line 2, *kāvīñchi* in line 4 and *pañch-* in line 6. Duplication of *k* is denoted by a horizontal bar in the middle of the letter in the expression *Pāllamukki* in line 3. The **orthographical** peculiarity of doubling the consonant after *r* may be observed in the Sanskrit expressions, *varttamāna* in line 2, and *pūrvvaka* in line 5, and also in the compound *Vaṅganūr-vvishayaṁbu* in line 2.

The **language** is Telugu except for the imprecatory verse at the end in Sanskrit. The word *emmadī* (line 4) seems to stand for *enbadī*. *Bhaṭṭāraḷa* (line 2) is the Telugu genitive plural form of the Sanskrit expression *Bhaṭṭāraka*.

The inscription belongs to the reign of *Śrī-Prithvīvallabha Mahārājāḥirāja Paramēśvara Vijayāditya-Satyāśraya* of the **Western Chālukya** dynasty of Bādāmi and is dated in his **fourth regnal year**. Since this king's reign commenced in 696 A.C., we may equate his 4th

¹ It is registered as No. 14 of the *ARIE* for 1947-48 and noticed in the year's report.

year with 699-700 A.C. At this time a Vānarāja was governing the Vaṅganūr *vishaya*. The object of the epigraph is to record a gift of eighty units of cultivable land as *pannāsa* in the village Peṅukapaṛuti by Pūllamukki Bōlakaṇamayāru. It was made with due ceremony after the announcement of the royal order to the effect in the presence of Chappilīrāja and the residents of two villages. The donee who received the gift was Kumāraśarman of the Bhāradvāja *gōtra*.

The primary interest of the epigraph lies in the fact that it is one of the few records belonging to the early part of Vijayāditya's reign. Furthermore, it is the earliest dated inscription of the king so far discovered in the Telugu country. Besides, it also affords a glimpse into the political condition of the Āndhra *dēśa* under the Chālukyas of Bādāmi and their feudatories of the Bāṇa extraction. From the provenance of the inscriptions discovered in parts of the Districts of Cuddapah, Kurnool and Anantapur and further as far as Nellore,¹ it is gathered that the authority of these Chālukya rulers extended over a large portion of the Āndhra country. The major part of this territorial acquisition appears to have been effected by Pulakēśin II in the course of his triumphant expeditions in the eastern and the southern quarters.² Highly interesting in this context is the information furnished by an inscription from Peddavaḍugūru³ in the Gooty *taluk* of the Anantapur District, which has been assigned to the time of Pulakēśin II. The epigraph seems to indicate that the chiefs of the Bāṇa family were ruling in this area in a semi-independent position before the advent of the Chālukya conqueror who vanquished them and reduced them to subordination. Ever since that time the Bāṇas seem to have accepted the suzerainty of the Chālukyas and served them as their loyal vassals.⁴

The name of the Bāṇa chief who is said to be administering the area of the Vaṅganūr *vishaya*, apparently as a subordinate of Vijayāditya, is not specified in our record. From an inscription at Koṅḍupalli⁵ in the Gooty *taluk* of the Anantapur District, dated the 23rd year of Vijayāditya, we know that Vikramāditya Bali Indra Bāṇarāja was governing the Turumara *vishaya*. It is probable that Vānarāja or Bāṇarāja of our epigraph is identical with the Bāṇa chief of the Koṅḍupalli inscription. But considering the diversity of regions under the authority of these chiefs and also the interval of nearly 20 years between the dates of these records, the possibility that the two might be different, though members of the same family, is not ruled out. Chappilīrāja, in whose presence the gift was made, appears to have been a local authority of some importance. The record was incised by Kañchagāla.

As for the **place-names**, the Vaṅganūr *vishaya* may be identified with the region roundabout the present-day village Vaṅganūru in the Tadpatri *taluk*.⁶ The village Peṅukapaṛuti or Peṅukapaṛu containing the gift land might have been situated near the present-day Kottūru. The same village appears to have been referred to as Penukalapāḍu in a late inscription of the place, dated in 1514 A.C.⁷ It seems to have been wiped out of existence subsequently.⁸

¹ *Madras Epigraphical Reports*, 1904, para. 16; 1906, para. 40; 1921, paras. 1-2; 1934, para. 2.

² Compare *Journal of Indian History*, Vol. XXIX (1951), pp. 161-62.

³ *SII*, Vol. IX, pt. I, No. 46.

⁴ Compare *Journal of Indian History* (op. cit.), p. 162. We may incidentally note that a family of chiefs who called themselves 'the Bāṇas of Khāṇḍavamaṇḍala' has been discovered by the author during his explorations in the Hyderabad State. They were ruling as the feudatories of the Chālukyas of Kalyāṇa in the 11th and 12th centuries in the vicinity of Maḷkhēḍ in the Gulbarga District; see *Journal of Oriental Research*, Vol. XXI, pp. 98 ff. It is of interest also to note that a princess of the Hebbāṇa or Perbāṇa family, by name Dēvalabbe, figures as a donor in an inscription at Lakkunḍi, Gadag *taluk*, Dharwar District; B. K. Coll., No. 47 of 1926-27.

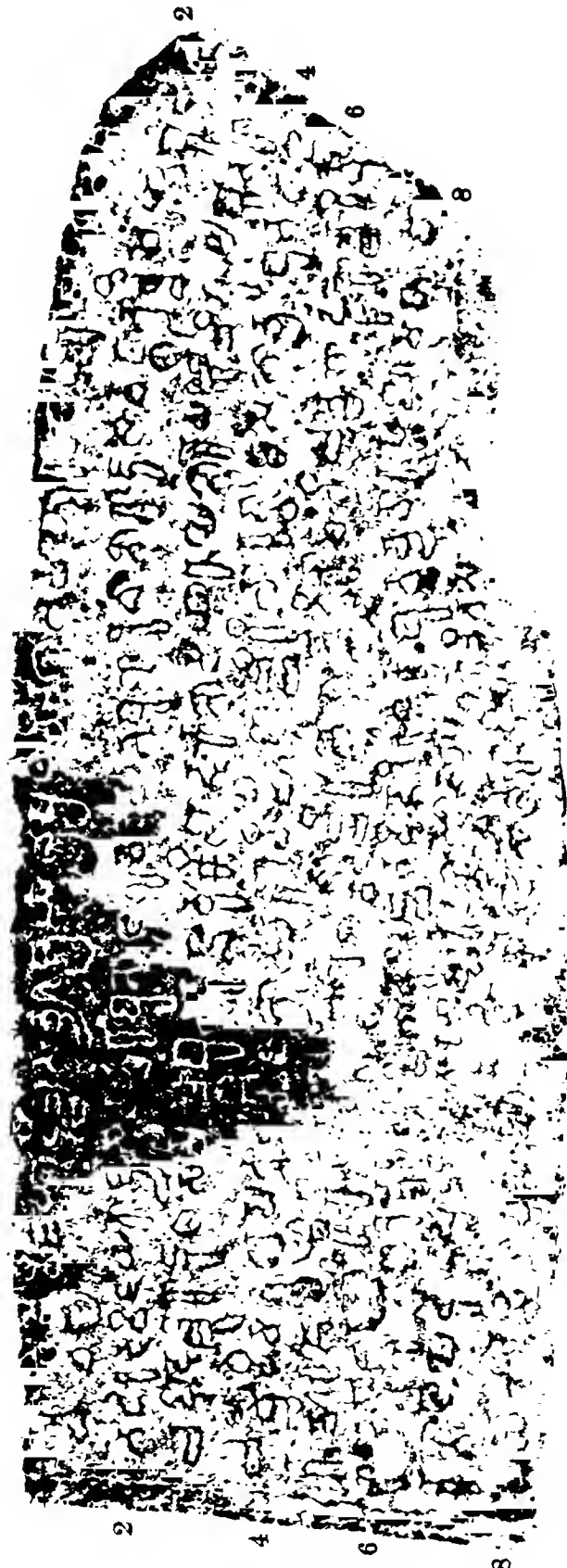
⁵ *SII*, Vol. X, No. 23.

⁶ Vaṅganūru has yielded two inscriptions of later times, one of the Vijayanagara king Vijaya-Bukkahārīya and another of Śaka 1429, Prabhava (=1507 A.C.); *ARIE* for 1950-51, Appendix B, Nos. 202 and 201 respectively.

⁷ *Ibid.*, for 1947-48, Appendix B, No. 13.

⁸ It is worthy of note that all the antiquities of the place were found near modern Kottūru only.

KOTTURU INSCRIPTION OF CHALUKYA VIJAYADITYA; YEAR 4



SCALE: THREE-SIXTEENTHS

TEXT¹

- 1 Svasti [||*] Śrī-Vijayāditya-satyāśraya-śrī-prithuvivallabha-mahārājādhirāja-paramēśvara-
- 2 bhaṭāra]a-vijaya-rājya-saṁvatsarambu nālugu varttamānambugā[nu] Vāṇarājul
Vaṅganūr-vvishaya[m]bu ē[a[n]
- 3 Chappi]e[nṅu]-rājula samakshaṁbuna Pūllamukki Bō]lakaṇamayāru Peṇukapaṛuti-pule[m]-
buna rā[cha]....
- 4 e[mbha]di ma³.... pannaśa rājaśrāvitaṁ kāviñchi ichchiri [||*] Bhāradvāja-sagōtra[m]buna
Uñcha⁴.....
- 5 Kumāraśa[ri]mā]riki udakapūrvva[ñkē]si⁵ ichchiri [||*] Bhōga-vṛiddhi-kā[mani] eṇṛagottu-
konṛūri mu.....
- 6 koṛuṇā[ṛlu] inu[vū]ri [sā]kshigānu ichchinadi [||*] Dēniki vakra[m]bu vachchūvāru
pañcha-mahāpāta.....
- 7 ka[ngāde]peḍuñku pū...di [||*] [Sva]dattā[m=pa]radattām = vā(ttām)vā) yō harēti(ta) vasu-
[m]dharām shashṭim varshasaha].....
- 8 [jā]yatē krimiḥ [||] Vipra [si]..tu..Ka[ñcha]gārlu koṭṭiri [||*]

No. 15—COPPER-PLATE GRANT OF KADAMBA TRIBHUVANAMALLA ; SAKA 1028

(I Plate)

P. B. DESAI, OOTACAMUND

The existence of a few sets of copper-plate records⁶ in the possession of a respectable gentleman in the western part of the Dekkan was reported to the Government Epigraphist for India. Proceeding on this information photographs of these inscriptions were secured in November 1949. One of them is the present charter,⁷ which I edit here with the kind permission of the above authority.

The set consists of three plates, each measuring approximately 9 inches long and 6 inches broad. They are strung on a ring the ends of which are fixed into the bottom of a worn-out seal which seems to contain the figure of a lion and a legend which cannot be read. The rims of the plates are raised to protect the writing which is well-preserved. The inner sides of the first and

¹ From impressions.

² The engraving of this letter is rather peculiar. Chappi] seems to be the name of the chief. Compare the place-name Chirppu] in another Bāṇa inscription; *SII*, Vol. IX, pt. I, No. 1.

³ This word might be *marutu* or some similar expression, the latter part of which is damaged.

⁴ This expression might be Uñcharu or Uñchari, probably denoting a place. The expressions Uñcharu and Uñchar are met with in another Bāṇa record of the same area; *SII*, Vol. IX, pt. I, No. 47.

⁵ Read *-pūrvvakam chēsi*.

⁶ Some of these records are fairly early and highly interesting. They have been noticed briefly in this journal; see above, Vol. XXVI, pp. 338 ff.

⁷ It is registered as No. 55 of 1949-50 of the copper-plate collection of the office of the Govt. Epigraphist for India. This inscription is published without plates by Mr. G. H. Khare in the *Bhārata Itihāsa Samśādhaka Maṇḍala Quarterly*, Vol. XXXI, No. 4, pp. 45 ff.

the third plate and both sides of the second plate are engraved. The record comprises 47 lines and these are distributed as follows: 12 each on the first three sides and the remaining 11 on the fourth.

The characters are Nāgarī of the 11th century. A characteristic feature of the writing worthy of notice is that a slight vertical stroke looking like a hook is attached to the left of the top line of almost all letters. The hook is placed on both sides of the letters *k* and *j* (line 2) and *u* (line 25). Another tendency which is found in other inscriptions also of this period is the insertion of a vertical stroke with a slanting bar attached towards the right at the end of some lines (lines 2, 5, 22, etc.). This was meant to serve, it seems, the dual purpose of filling in the small gap as well as indicating the incompleteness of the last word. The form of initial *i* in lines 23 and 33 is worth noting. It is made up of two dots at the top subscribed by the sign for medial *u*. *Prish-ṭhamātrās* are often used to denote medial *ē*, *ai*, *ō* and *au*. The *avagraha* sign is consistently omitted. *V* is generally substituted for *b* and *s* is written for *ś* occasionally; for instance, *vra(bra)hmā-* (l. 1), *kadamva(mba)* (l. 2), *sriḥ (śriḥ)* (l. 1), *sū(śū)ntibhaṭṭō* (l. 17). *Anusvāra* at the end of a word is combined and involved into *sandhi* with the following *akshara*; e.g., *dēvan=taṭō* (line 7), *rājñān=dharmmā* (line 11). The consonant following *r* is generally doubled; e.g., *nirjjitya* (line 6). The last two lines betray a different hand and they were probably engraved some time later than the main record.

The language is Sanskrit and the composition in verse throughout. The verses are 47 in all and all of them, with the exception of the 43rd which occurs in the usual imprecatory portion, are in the *Anuṣṭubh* metre. The record contains a few mistakes of spelling and grammar, which have been corrected in the body of the text or in the footnotes.

The inscription opens with the auspicious symbol and the syllable *śriḥ*. The first verse invokes god Vishṇu. The second verse concisely recounts the birth of Trilōchana (i.e., Three-eyed) Kadamba, the progenitor of the Kadamba family, from the heroic fervour (*vīra-rasa*) of the god Śiva when he won a victory over Tripura. This account differs in certain respects from the familiar version according to which Trilōchana Kadamba sprang from a drop of sweat of Śiva falling on the earth under a *kadamba* tree.¹ Verses 3-5 describe the three generations of Kadamba rulers, Shashṭha, his son Jayakēśin and grandson Tribhuvanamalla, along with the succession of their subordinate officials, viz., Kālapa, his son Nāgaṇa and grandson Kēlima. Kēlima bore the title *Gaṇḍagōpāla*. He vanquished the enemies on the fields of battle and, favoured by his master, founded charitable institutions at (*the city of*) Gōpaka. He constructed a tank called Gaṇḍagōpāla and established a well-protected settlement of the Brāhmanas (*Brahmapurī*) (verses 6-7). Verses 8-21 contain details regarding the twelve families of the Brāhmanas who were invited to reside in the new settlement. On Śaka 1028, Vyaya, Phālguna śu. 13, Thursday, corresponding to February 7, 1107 A. C., when king Tribhuvanamalla was ruling the kingdom from Gōpaka, the pious minded Kēlivarmā, i.e., Kēlima, made several benefactions in favour of the Brāhmanas hailing from different parts of the country, in the presence of the king along with his priest, the chief minister and the representatives of the towns and rural areas (*paura-jānapada*) (verses 22-24). Verses 25-36 describe in detail the various fields, gardens and houses purchased by Kēlima in different places in the Goa region for the maintenance of the Brāhmanas. Verses 37-40 specify the rules formulated by Kēlima for the equitable enjoyment of the properties by the beneficiaries and their successors and the fines enjoined upon their violators. Then follow the usual imprecatory verses (43-45). The charter was drafted by the poet [Pa]-dmēyabhaṭṭa who was the royal preceptor (verse 46). Verses 41-42 and 47 collectively speak of a temple of Bhārati or Vāgdēvī (i.e., Goddess of Speech) and provision made therein for religious discourses. A piece of land was granted to the goddess and her worshipper received a house.

¹ *Bomb. Gaz.*, Vol. I; part ii, p. 566.

The epigraph belongs to the **Goa branch** of the later **Kadamba family** and is the **first copper-plate record** so far known, issued by king **Tribhuvanamalla** whose identity we shall consider presently. Before doing this it would be useful to take into account some new facts brought to light by recent epigraphical discoveries concerning some of the early members of this family.

The "tiger-slayer" **Gūhalla**, **Gūhala** or **Gūvala I** appears to be the real founder of the Goa branch of the Kadambas, though the Marcella plates seem to furnish the names of a few more ancestors of the family.¹ For **Gūhala I** and his son and successor **Shashṭha I** we have no reliable contemporary records.² In the *Annual Reports on South Indian Epigraphy* for the years 1939-40 to 1942-43 a number of inscriptions from **Sōmanaḷḷi** and **Yasaḷe** in the **Sirsi taluk**, North Kanara District, have been listed.³ These range in date from **Śaka 891** to **915** (i.e., 969 to 992 A.C.) and refer to the rule of **Chattayadēva** over **Banavāse** Twelve-thousand and **Sāntaḷige** Thousand. As the sway of **Shashṭha I** of the Goa family never extended over the above territory, we have to identify **Chattaya** of these epigraphs with his namesake of the **Hāngal** branch of the Kadambas.⁴

Jayakēśin I and his elder son **Gūhala II** are represented by a good number of inscriptions.⁵ **Gūvala** of the **Kādarōḷi** inscription of 1098 A.C., noticed by **Fleet**, has to be identified with **Gūhala II**. **Jayakēśin I** had a younger son named **Vijayāditya**,⁶ no records of whose reign have been discovered so far. In spite of the fact that we are in possession of not less than half a dozen records testifying to the rule of **Gūhala II** at least from 1079 to 1125 A. C., it is rather strange to note that he is not generally mentioned in the inscriptions of **Vijayāditya's** son, **Jayakēśin II** and his successors. These might make us think that **Jayakēśin I** was succeeded to the kingdom by **Vijayāditya** who in turn by **Jayakēśin II**.⁷ But the facts as revealed by contemporary records seem to be otherwise. The absence of **Vijayāditya's** records can be explained on the assumption that he did not rule for any considerable length of time probably on account of his premature death. On the contrary the existence of the records of his son **Jayakēśin II** from 1104 A. C. onwards right within the reign of **Gūhala II**, would indicate that the latter had no issue and that the former was associated earlier with the latter's rule.⁸

Reverting to our record we note that it mentions the king merely as **Tribhuvanamalla** which is obviously a title. That this title was borne by **Gūhala II** is made clear by two inscriptions

¹ The Panjim plates of **Jayakēśin I**, examined in 1951-52 by the Office of the Govt. Epigraphist for India, **Murgōḍ** plates of **Permāḍidēva** (*An. Reps. on S. I. Epigraphy*, 1939-40 to 1942-43, p. 282) and Goa plates of **Shashṭhadēva II** (*Ind. Ant.*, Vol. XIV, p. 289), besides others (e.g., *JBRAS*, Vol. IX, p. 266), commence the genealogy from **Gūhala** only. Basing his interpretation on the faulty reading of the Marcella plates which require to be edited more scientifically, **Prof. G. M. Moraes** thinks that this **Gūhala** was preceded by **Kaṇṭakāchārya**, **Nāgavarmā**, **Gūhala I** and **Shashṭha I**. A careful examination of the published text and translation of this record (*Kadamba Kula*, App. III, No. 1) will make one entertain genuine doubts regarding his deductions. Consequently his genealogy (op. cit., facing p. 167) seems to represent one **Gūhala** and one **Shashṭha** in excess.

² The earlier portion of the **Guḍikatti** inscription may be assigned to **Shashṭha I**, but its genuineness is not beyond question; see *Bomb. Gaz.*, Vol. I, part ii, p. 567.

³ Appendix E, Nos. 66, 67, 84 and 86-91.

⁴ Compare *Kadamba Kula*, pp. 95 ff.; *Bomb. Gaz.*, Vol. I, part ii, pp. 560-61. **Prof. Moraes'** assumption that *Ep. Carn.*, Vol. VII, Sk. 184 furnishes the earliest date in 980 A. C. for **Chattaya** of the **Hāngal** family is not free from doubt, for the date and the chief's name are both missing therein. It is now seen that the **Sōmanaḷḷi** inscription of 969 A. C. is the earliest authentic epigraph so far known mentioning this chief; see *An. Reps. etc.* (op. cit.), App. E. No. 69. The name **Shashṭha** is changed to **Chatta** in **Kannaḍa** usage.

⁵ *SII*, Vol. XI, part ii, Intro. p. iii.

⁶ Above, Vol. XIII, p. 299.

⁷ See for instance *JBRAS*, Vol. IX, pp. 272-73 and 282-83; *Ind. Ant.*, Vol. XIV, p. 289. The correct position of **Gūhala II** in the genealogical account of the family is revealed by the **Narēndra** inscription; see above, Vol. XIII, p. 299.

⁸ *SII*, Vol. XI, part ii, Intro. p. iii.

from Mugad.¹ This fact combined with the date which falls within the reign of Gūhala II, as seen above, leaves no doubt in regard to the identity of this Tribhuvanamalla who must be none else than the said Kadamba ruler.

An inscription at Maḍaki Honnaḷi in the Kalghatgi taluk, Dharwar District, copied by me in 1951-52, introduces a Kadamba chief named Śivachitta-Vīra-Permāḍi and refers to his rule over Koṅkaṇa nine-hundred and Halasige twelve-thousand from his headquarters Chandrāpura. It bears a date in Śaka 1018, Dhātu, corresponding to 1096 A. C. This prince might be Gūhala II as suggested by the date and the title Permāḍi which is often found in association with Tribhuvanamalla.² It may now be observed that the well-known surname Śivachitta Permāḍi of Jayakēsin II's elder son was not an innovation but an adoption after that of his senior grandfather Gūhala II.³ In regard to Chandrāpura (or Chandrapura⁴) of the above epigraph, which is identical with Chandor in Salsette, we may note that it was the early headquarters of these chiefs and continued to remain so in the time of Gūhala II, although some later records incorrectly speak of even Jayakēsin I as residing in their subsequent capital at Gōpaka or Goa.⁵

The twelve families of Brāhmaṇas representing the donees belonged to the following *gōtras* : one family each of Śaṅkha, Bhālandana, Bhāradvāja, Bharadvāja⁶ and Atri ; two families each of Vatsa and Śāṅḍilya and three of Kausika. The record enumerates three generations of each donee and the hereditary offices held by them, which were generally associated with the royal household, such as the Paurāṇika, astrologer, superintendent of religious affairs, priest (*purōhita*), preceptor, educational instructor and specialist in sacrificial lore (*yājñika-pravara*). Noteworthy are the attributes characterising some of them, as for instance, Dvivēdin, Ghaisāsa and Paṭṭavardhana.

The stipulations laid down for the enjoyment of the endowment are interesting. All the lands and houses were to be treated as the common property and the income accruing therefrom was to be distributed equally among the twelve families. The seller and purchaser of a part of it were liable to a fine of five-hundred (coins). A member was entitled to his share so long as he remained in the settlement. In case he left the place his portion was to be enjoyed by the rest ; and the deserter was liable to a fine, if he claimed his share. A new person could be accommodated in the vacant house with the consent of all the residents in general and the neighbour in particular. Violation of this rule entailed punishment.

The term *Brihat-Bhairava-Gadyāṇa* occurring in line 30 is of particular interest to the students of numismatics. Two similar terms *Bhairava-Nishka* and *Bhairava-Gadyāṇa* are met with in lines 41-42 of the Panjim plates of Jayakēsin I.⁷ The denominations *nishka* and *gadyāṇa* are used here to denote a gold coin in general.⁸ From the discovery of gold coins bearing the legend *Malege Bhairava* in the Goa territory and also from the same legend found on the seal of the above-mentioned copper-plates, we can safely conclude that these were issued by the Kadamba rulers of

¹ Ibid., Nos. 177 and 211.

² The title *Tribhuvanamalla* and the surname *Permāḍi* are both associated with Chālukya Vikramāditya VI and Gūhala II seems to have assumed them after his suzerain.

³ Gūhala is also mentioned as Gōpāla in an inscription from the Prince of Wales Museum, Bombay ; *ASR*, 1936-37, p. 99. This shows that Gūhala and Gūvala are both derived from the Sanskrit Gōpāla. Gōpaka or Goa, the headquarters of these chiefs, is also reminiscent of the Puranic name.

⁴ The Siroda plates of Dēvarāja mention a Chandrapura (or Chandraūra) as his capital (above, Vol. XXIV, p. 145). It is not unlikely that this Chandrapura and the Chandrāpura of the Maḍaki Honnaḷi epigraph are the same. If this be correct, it will take the antiquity of the place a few centuries earlier.

⁵ *Kadamba Kula*, pp. 168-69, 179 and 332.

⁶ Bharadvāja and Bhāradvāja are apparently considered as different *gōtras* ; cf. *Gōtrapravaranibandha-kadamba*, pp. 40 and 51.

⁷ 1951-52 collection of the G. E.'s office ; *BISMQ* (op. cit.), Vol. XXXI, No. 4, p. 38.

⁸ D. R. Bhandarkar, *Lectures on Ancient Indian Numismatics*, pp. 181-82 ; above, Vol. XXVII, p. 10.


Goa.¹ The *Bṛihat-Bhairava-Gadyāna* of the present charter must therefore be a gold coin of the *Bhairava* category, bigger in size than the normal one.

Of lexical interest is the word *pāṅga* in line 27. It occurs in a similar context in the Panjim plates of Jayakēśin I (line 42). In this record it is stated that the donee Chhaḍama was to pay as *pāṅga* a fixed amount every year for the village Laghumōraṁbikā which he received as gift from the king. The expression is not found in Sanskrit or Prakrit. It may, however, be connected with the Kannaḍa *paṅgu* meaning 'obligation' or 'indebtedness'. This suggestion is supported by the context which shows that the ground for the collection of *pāṅga* or fee was obligation.² The word has passed into the Marāṭhī language and is used in expressions like *pāṅga phēḍāṅēm* (to discharge the debt).

Adverting to the large number of **place names** found in the record, many of them can be traced with their modified forms in the Goa region ; for instance, Gōpaka or Gōva (lines 6, 22, 24) is Goa, Paḥjaṅkhalī (line 3) is Panjim, Shaṭshasṭī (line 32) is identical with Salsette and Maṭhagrāma (line 46) is Margao.³

TEXT⁴

First Plate

- 1 Ōm⁵ sṛīḥ(śrīḥ |) Śriyaḥ patiḥ śriyē bhūyād=bhavatām bhakti-bhāvitaḥ | Vra(Bra)hmādi-surasamūdōhō yan-manishā-vijīmbhitām (tam) || [1*] Tripu[ra]m
- 2 jayataḥ Śambhōr=abhūd=vīra-rasāt=pumān | Tritō(lō)chana-Kadamv-ā(mb-ā)khyah kad-amva(mba)-taru-saṁśrayāt || [2*] Tad-anvayē=bhūt=pra-
- 3 khyātaḥ Shashṭha-rājō nṛip-āgraṅḥ | grāmē Paḥjaṅkhalī-ākhyē tad-bhṛityaḥ Kālapō=py=abhūt || [3*] Jajñē Shashṭha-
- 4 nṛipāt=khyātō Jayakēśi(śi) jay-aika-bhūḥ | tad-rājya-dhuryō bhṛityō=bhūn=Nāgānaḥ⁶ Kālapātmajaḥ || [4*] Tasmān=nṛipāt=Tri-
- 5 bhuvanamallō nām=ōkta-vikramaḥ | tad-bhṛityō Gaṇḍagōpāla-Kēlimō Nāgaṇād=abhūt || [5*] Anēkaśō=ti-duḥ-
- 6 sā[dhā]n=ripūn=nirjitya saṅgarē | patyuh prasādād=akarōt=pūrttān=dharmmā[m]s=tu Gōpakē || [6*] Tadāga[m] Gaṇḍa-
- 7 gōpālādēvan=ta[t-sē]tu-sa[ui]śritam | chakrē vra(bra)hmapurī[m] ramya-harmmyām prākāra-maṇḍitām || [7*]  ||
- 8 Grāmāt=Kisūrād=Anṇayya-bhaṭṭō=smāt=Pommaṇ-āryakaḥ | Sōm-āryō=smād=atharvāṇō mukhyaḥ śāntika-paushṭī[kē] || [8*]
- 9 Tach-*chhākhō* Mā[dhā]v-āryō=smin=Rēvadāsa(sō) vu(bu)dhas=tataḥ | tasmāj=Jayanta-bhaṭṭō=bhūd=rājñārṁ Paurāṅikās=tv=amī || [9*] Grā-

¹ Cf. *Journal of the Numismatic Society of India*, Vol. IX, pp. 88-89. For the use of the word *nishka* in the Kadamba coinage, see *ibid.*, p. 90.

² I have interpreted the expression *pāṅga* in a different way elsewhere ; Cf. *Myth. Soc. Journ.*, Vol. XLV p. 2 f. On further consideration I would rather discard that interpretation in favour of the above.

³ Mr. Khare has made a careful study of the place-names and suggested their identifications in detail ; see *BISMQ* (op. cit.), pp. 51-52.

⁴ From photographs.

⁵ Expressed by a symbol.

⁶ This name is spelt as Nāgaṇa in the next verse, which seems to be the correct form.

- 10 mād=Āmvrā(mra)vaṇāt=Sāvīṇāryō=smāt=sā(ch=chhā)nta-daivavit | tasmān=Mayyāla-daivajñō
rājñām sā[m*]vatsarās=tv=amī || [10*] Vē-
- 11 ragrāmāt=Sōma-bhaṭṭas=tasmān=Mhālayya-dikshitaḥ | tasmā[d=*] Dvived=Īśvar-āryō rājñān=
dharmin-ādihikāriṇaḥ || [11*] Pa-
- 12 ramēśvara-sa[m*]bhūtād=Bhaṭṭa-Nārāyaṇād=abhūt | Kēśav-āryō=tha Sōm-āryō bhūpā-
nām guravas=tv=amī || [12*] Grāmāt=Pi-

Second Plate ; First Side

- 13 [tpi]riyalād=Ajjam-āryō=smān=Nāga-daivavit | tasmād=Vāmana-bhaṭṭō=bhūd=rājñām vaidy-
āśvavādinah || [13*] Grāmāt=Si-
- 14 rūrāt=Tikkayya-ghaisāsād=Vāman-āryakaḥ | tasmād=Ajjama-bhaṭṭō=bhūd=rājñām=ētē pur-
ōhitah || [14*] Kulatth[ā]-
- 15 lyām Mhālap-āryas=tasmān=Nārāyaṇ-āryakaḥ | tasmān=Mhālayya-vid=rājñām vidyāyām
guravas=tv=amī || [15*] Tatr=aiva Mhā-
- 16 lap-āryō=nyas=tasmād=Bhaṭṭas=Trivikramah | tasmān=Nārāyaṇ-āryō=mī rājñān=dharmin-ā-
dhikāriṇaḥ || [16*] Grāmāt=Ka-
- 17 pilakād=Vāsal-āryād=Vātayya-vēdavīt | tasmād=Ajjala-ghaisāsō Vēdē=mī paṭṭavarddha-
nāḥ || [17*] Tatr=aiva Sā(Sā)nt[i-bha]-
- 18 ṭṭō=nyas=tasmāt=Pattayya-vēdavīt | tasmād=Gōvinda-kramavid=yajvanām paṭṭavardd-
hanāḥ || [18*] Tatr=aiva Vēda-
- 19 dvaya-vid=Gōvindād=Vishṇu-panḍitaḥ | tasmād=Gōvinda-dvivedī yājñika-pravarās=tv=
amī || [19*] Śāmkhō
- 20 Bhāla[m*]danaś=ch=aiva Bhāradvājō=tha Kauśikau² | Bharadvājō=tha Vatsaś=cha Śāmkhī-
lyau dva(Va)tsa-jā[s=tra]yaḥ || [20*] Kauśi-
- 21 kō=trir=amūny=ēśhān gōtrāṇi dvādaśa kra[mā]t ||³ [21*] Śākē varsha-sahasrē=shṭāvīmśatyā
samīyutē Vyayē | Varshē Phālgū-
- 22 na-śuddhāyām Trayōdaśyām Gurōr=dinē || [22*] Gōpaka-sthē Tribhuvanamallē rājyam
praśāsa(sa)ti | Svāmi-kārāpaka
- 23 iva Kēlivarmmā tu da(dha)rmmadhīḥ || [23*] Purō[hi]ta-mahāmātya-svāmi-bhūpāla-
sannidhau | nānā-dēśa-samāyāta-
- 24 Vrā(Brā)hmaṇān=sannidhāpya cha || [24*] paura-jānapad-ānanta-nāgarān=sannidhāpya
cha | Gōvadiv-ābhī[dhē] dēśē grāmē Raṭṭhōḍa-

Second Plate ; Second Side

- 25 Nēurē | Pūgivanam śatād=Dēvāt=krītvā prādān=namasyakam (kam) || [25*]⁴ Kulatthāly-
udbhavān=Mālapayyāt=Sāmanta-putrakāt |
- 26 [Pa]la-grāmē tv=Asaul=īti śatāt=krītvā namasyakam || [26*] Tad-grāmāt=Sōnnāra[jva]-
vī-Chiinchakhaṇḍ=īti pāḷaṇam | śatā-

¹ The *akshara tpi* is engraved again inadvertently. So the place name must be Piriya only.

² This *akshara* appears to have been engraved as *kaḥ* first and later corrected to *kau*.

³ The two strokes here seem to denote the end of the verse which, however, contains only two *pādas*.

⁴ The deficiency in verse 21 is made good by allotting six *pādas* to this verse.

⁵ The letter *pa* looks like *ē*.

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- 27 t=kritvā dadau sarvvaṃ=ētat=pāṅg-ādi-varjjitam || [27*] Dēśe=nturaja-samjñe=nyad=grāmān=Maḍaka-samjñakāt | Gālīsanta-
- 28 ka-Vēllōra-Ma[jjhi]khaṇḍ-ādi-samjñakam || [28*] Kshētra[m*] pañcha-śataiḥ kritvā s-āghāṭam=akaram dadau | kritā pattiḥ [Ka]raḥ-
- 29 jālyām śatād=grāmān=namasyakām(n) || [29*] Pattiḥ pañchāśatā kritā Pattayya-suta-Nāraṇāt | Pattayya-suta-Tikka-
- 30 yyāt=pattiḥ pañchāśat=āparā || [30*] Vṛi(Bṛi)had-Bhairava-gadyāṇa-pañchakam cha śatāt=tataḥ | ēvaṃ patti-trayam prā-
- 31 dāt=s-āghāṭam sa-namasyakam (kam) || [31*] Nannapayyān=namasyam cha Hoḍḍakhaḥjaṇakam krayāt | kritam Nāyyēna ta-
- 32 smāt=tat=kritvā prādāch=chhatais=[tribhi]ḥ || [32*] Shaṭṣhaṣṭi-dēśajād=grāmā Ku(t=Ku)-ḍattary-āhvayāt=tribhiḥ | śataiḥ Kōmḍhalakam kri-
- 33 tvā s-āghāṭam=akaram dadau || [33] Tad-dēśa-Rāigrāmāt=sa Payyāvayy-ādi-samjñakam (kam) | kshētra[m] s-ārdha-śatāt=kritvā s-āghāṭa-
- 34 m=akaram dadau || [34*] Tad-gōtrēbhyō divj-āgrēbhyō dvādaśabhyāḥ kramād=asau | prakshālya charaṇa-dvaṃdva[m*] dhdhā(dhā)rāpūrvva[m] kriyā-yu-
- 35 tam (tam) || [35*] Kēlivarmā dadau tāni kshētr-ōdyāna-gṛihāṇi cha | tat-santān-ōpabhōgārtham yāvad-ā-chamdra-tārakam (kam) || [36*] Sama-
- 36 yaś=cha kṛitas=tēna kshētra-gēh-āsṛi(śri)tas=tadā | phalam vibhajya bhōktavyam kshētvam(tram) sādharmaṇam sadā || [37*] Sādharmaṇatvā-

Third Plate

- 37 t=kshētrāṇām gṛihāṇām dāma(na)-vikrayau | kurvvan=pañchāśatam daṃḍyō gṛihāṇakrētā=pi daṃḍa-bhāk || [38*] Bhāga-gṛihē vasa-
- 38 n=bhu[m*]ktē tyaktvā gachchati yō gṛiha[m*] | sthitās=tad-bhāgam=aśniyu[r*]=ddamḍyō [bhu]kt-āmśa-yāchakaḥ || [39*] Asvāmika-gṛiha(hē)
- 39 sarvvaḥ sthāpitō=bhyāgatō vasēt | pārśvastha-gṛiha-sammatyā śatan=daṃḍyō=nyathāvasan | [| 40*] Gaṇḍagōpāladēva-
- 40 sya paritrāṇa-gataiḥ sa[dā] | kār[ya]n=dēva-dhanēn=āpi vyākhyānam Bhāratī-gṛihē || [41*] Lēkhak-āchārya-Vāgdēvi-pū-
- 41 jakasya gṛiha-traya[m] | samarya(ya)m laṅghayann=ēnam rājñā daṃḍyō=shṭakam śata[m*] || [42*] Sāmānyō=yam dharmmē(mma)-sētur=ṇipāṇā[m*] kā-
- 42 lē kālē pālaniyō bhavadbhiḥ | sarvvan=ētān=bhāvinaḥ pārthiv-ēndrān=bhūyō bhūyō yāchatē
- 43 Rāmachandraḥ || [43*] Sva-dattā[m*] paradantā(ttā)m vā yō harēta vasuna(ndha)rām (rām) | shashṭir=vvarsha-sahasrāni viśṭhāyām jā-
- 44 yatē kṛimih || [44*] Va(Ba)hubhir=vvasudhā bhuktā rājabhiḥ saagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya
- 45 tadā phalam (lam) || [45*] Kṛitam śri-rā[ja]-guruṇā kavīnām chakra(va)rttinā | śrimat-[Pa]dmēyabhaṭṭēna śāśa(sa)nam lalit-ā-
- 46 ksharam || [46*]  || Sōlēgh[r]=iti Maṭhagrāmā[t*] kshētram kritvā dadāv=asau [!*] sa-(śa)ta-dvayēna Bhāra-
- 47 tyai namasy-āghāṭa-sammutam(tam) || [47*]

No. 16—INSCRIPTIONS FROM BIHAR

(2 Plates)

D. C. SIRCAR, OOTACAMUND

In the course of my tour in parts of Bihar in February 1954, I examined and copied a number of new inscriptions, some of which are edited in the following pages.

A. *Sanokhār Inscription of Ballālasēna ; Regnal Year 9*

While camping at Colgong (Kahalgāon) about 20 miles from the city of Bhāgalpur in the District of that name, I arranged for a trip to a locality called Belnīgarh lying about 18 miles away in the Goḍḍa Subdivision of the Santal Parganas District, with the assistance of Mr. Bholanath Mukherjee of Colgong, and Dr. Lakshmikanta Misra and Mr. Janakinath Misra of Kasḍī (near Colgong). The village of **Sanokhār**, also called Sanokhār Bazār, lies on the way from Colgong to Belnīgarh at a distance of about 10 miles from Colgong. At Sanokhār I learnt that sometime back a few images had been discovered there from the bed of an old tank in the course of its re-excavation. I was also told that a bronze or *ashṭa-dhātu* image thus discovered was found under a metal cover bearing an inscription and that arrangements had been made for preserving these two objects in the local temple. Mr. Gangaprasad Tekariwala of Sanokhār kindly took me to the temple and showed me the image and the **inscribed cover**. The image was found to be that of the Sun-god of the usual North Indian type. The cover was completely coated with thick verdigris and it was impossible to read the inscription without cleaning it properly. With some difficulty I managed to secure the inscribed cover on loan. My thanks are due to the said gentlemen for their kindness in thus offering me an opportunity to examine the inscription which, when cleaned and deciphered later, proved to be a record of considerable interest to the student of East Indian history.

The cover, which is made of copper, is hollow and cylindrically shaped in the form of a Śiva-liṅga on a circular pedestal. The thickness of the metal sheets used is about $\frac{1}{8}$ inch. The height of the cover is $12\frac{1}{2}$ inches. The circumference of its central part, which has a diameter of 10 inches, is 32 inches while the circular pedestal has a circumference of 45 inches and a diameter of 14 inches. The whole cover is made up of three separate parts which are rivetted one to the other from above by means of small copper bolts. On the outer side of the cover, both on the top and around the cylindrical portion, are found decorative designs of which those at the top are moulded and those on the body are engraved. The top part is moulded in the form of an expanded eight-petalled lotus with a circular hole in the centre about 1 inch in diameter. Around the outer periphery of the lotus are moulded four rows of decorative designs running along the circumference. The upper part of the cylindrical section is covered with decorations engraved in a row that runs similarly along the circumference. Below this is cut at one place an aperture, $1\frac{3}{4}$ inches by $1\frac{1}{2}$ inches, in the shape of the *vṛindā-vana* (a raised mound of earth to plant and preserve the holy basil) as usually made in South India. This hole is flanked by engraved floral designs. A lotus is carved as emanating from the top centre of the aperture and there is another flower engraved above it. Below the aperture are engraved, in one line, seven running horses which clearly associate the cover with the Sun-god. It may be noticed in this connection that such ornamental shelters are now often used in South India as covers of the Śiva-liṅga.¹ On that side of the circular pedestal which is opposite the part of the covering that has the aperture, an inscription is engraved in a single line running along the circumference. The length of the line is about 13 inches. The weight of the inscribed cover is 260 *tolas*.

¹ The practice is also prevalent in North India. The Śiva-liṅga in the Bihārēśvara temple at Sajeti (Ghatampur Tahsil, Kanpur District, U.P.) is known to be usually kept under an inscribed copper cover.

The characters of the inscription belong to the Gaudīya alphabet and closely resemble the script used in East Indian records of about the twelfth century A.D. such as those of the Sēnas of Bengal and the later Pālas of Bengal and Bihār. The only point of palaeographical interest in the epigraph is that the letter *l* has two different forms exactly as in records like the Naulāgarh inscription¹ of Vigraphapāla. The language is corrupt Sanskrit as in numerous other records, especially private ones, discovered in different parts of Bihār.² The orthography of the inscription under study also resembles that of many other contemporary records from Bihār in exhibiting considerable influence of the East Indian pronunciation.³

The record, like the grants of the Pālas and Sēnas, is not dated according to any era. In the corrupt language of the inscription, its date is quoted as *pramēsara-ity-ādi-śrī-Valalāsēna-samata* 9. In this passage *pramēsara-ity-ādi* stands for Sanskrit *paramēśvar-ēty-ādi*.⁴ We know that the imperial title *Paramēśvara-Paramabhāṭṭāraka-Mahārājādhirāja* or *Paramabhāṭṭāraka-Mahārājādhirāja-Paramēśvara*⁵ was often condensed in the medieval records, especially of Eastern India, to *Paramēśvar-ētyādi-rāj-āvali-pūrvavat*⁶ or *Paramabhāṭṭārak-ēty-ādi-rāj-āvali-pūrvavat*⁷. Sometimes the word *pūrvaka* was used in the place of *pūrvavat* while at times the expression was further contracted by omitting a word or two from the end. There is no doubt that *Paramēśvar-ēty-ādi* is a more abbreviated form of the imperial title group, exactly as *samast-ēty-ādi*⁸ which similarly refers to the epithet *samasta-supraśasty-upēta* often noticed at the beginning of the string of imperial titles, as for instance, in the inscriptions⁹ of the later Sēnas. The word *samata* in the passage of our inscription quoted above apparently stands for *Samvat* (i.e., *Samvatsarē*).¹⁰ Thus the date quoted is the ninth regnal year of an imperial ruler named *Valalāsēna*. There can hardly be any doubt that *Valalāsēna* is a wrong spelling for *Ballālasēna*. No monarch with the peculiar name *Valalāsēna* is known to have ruled over any part of Eastern India in any period of history while the Sēna king *Ballālasēna* ruled over Bengal, and also over parts of Bihār according to traditions, in *circa* 1158-79 A.D.,¹¹ falling in a period to which, as noted above, the inscription under review has to be referred on palaeographical grounds. It may be pointed out that *ś* for *s* is a peculiarity of Bengali pronunciation while the typically South Indian name *Ballāla* is due to the Sēnas having migrated to Bengal from Karṇāṭa, i.e., the Kannada-speaking area of the Deccan. The inscription, dated in the ninth regnal year of *Valalāsēna* (*Ballālasēna*) has therefore to be assigned to a date about 1166 A.D.

¹ *JBRs*, Vol. XXXVII, Parts 3-4, p. 4, Plate I, No. 1. Note the different forms of *l* used in the words *pāla* and *Krimīlīya* in line 1 of the epigraphic text. Cf. *JRASBL*, Vol. IV, p. 395.

² See above, Vol. XXVIII, pp. 144-45; *JBRs*, op. cit., p. 10, etc.

³ Cf. *JBRs*, op. cit., pp. 9-10.

⁴ As to the change of *para* to *pra*, cf. *pli* for *pali* in an inscription from Bihar (above, Vol. XXVII, p. 144). Another inscription, examined by me at Jhāmṭā near Bihārsharif, gives the name *Dāmōdara* as *Dāmōdra*. But such contractions are quite common in the epigraphic and literary records of Orissa. Cf. Oriya *paramēśvara* in the *Madalā Pāñjī*, ed. A.B. Mahanti, p. 31, lines 11, 15, etc.

⁵ In the charters of the East Indian monarchs of the Pāla, Sēna and other dynasties, *Paramēśvara* usually comes first; but in the grants of such imperial families as the Gāhaḍavālas we have *Paramabhāṭṭāraka* at the beginning.

⁶ Cf. R. D. Banerji, *The Pālas of Bengal* (Mem. A.S.B., Vol. V, No. 3), p. 111, etc. For similar contractions used in the grants of the Gāhaḍavālas of the U. P., see H. C. Ray, *Dynastic History of Northern India*, Vol. I, pp. 541, 545.

⁷ R. D. Banerji, op. cit., p. 110; *JASB*, N.S., Vol. XX, p. 372; *JASL*, Vol. XVIII, p. 71, etc.

⁸ *JASB*, N. S., Vol. XX, p. 374.

⁹ N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 124, 136, 145.

¹⁰ See *IHQ*, Vol. XXX, pp. 382 ff.

¹¹ *History of Bengal*, Dacca University, Vol. I, pp. 216-18.

The inscription begins with the usual symbol for *Siddham* which is followed by the passage recording the date discussed above. Next come three short passages separated from one another by double *danḍas*. The first of these passages reads *tāmvara-khōli data* and may be rendered into Sanskrit as *tāmra-khōli* (or °*khōlikā*) *dattā*. This speaks of the gift of a *khōli* or *khōlikā* made of copper undoubtedly referring to the cover bearing the inscription under notice. In Sanskrit the word *khōla* or *khōlaka* (of which *khōli* and *khōlikā* would be feminine forms) means 'a helmet (i.e., a cover for the head)' but not actually a 'a cover (in general)' although *khōl* is used in the sense of 'a case or cover' in both Bengali and Hindi. The second and third passages together read *bhaṭṭāraka-śrī-Damachādīta-deva-padānā || maṭha-pati-śrī-Chihōkasya*. In this *padānā* is no doubt a mistake for *pādānām*. It seems therefore that the copper cover mentioned in the first passage belonged to (i.e., was caused to be made by) the *maṭha-pati* named Chihōka and was granted in favour of the illustrious lord Damachādīta. The expression *maṭha-pati* means the superintendent of a monastery or the head-priest of a temple. Damachādīta seems to be a mistake for Damachādītya, although we are not sure whether even *Damachādītya*, as a name, is free from errors. There is, however, little doubt that the name refers to the image of the Sun-god of Sanokhār of which the object granted, viz., the *tāmvara-khōli*, was meant to be a cover. The image, together with its cover, seems to have been thrown into the waters of the old tank at Sanokhār with a view to saving it from desecration at the hands of the Turkish Musalmans who conquered the Bhāgalpur region of Bihār about the close of the twelfth century not very long after the dedication of the cover about 1166 A.D.

The importance of the inscription lies in the fact that it offers, for the first time, definite evidence in favour of Ballālasēna's rule over East Bihār.

Vijayasēna (circa 1095-1158 A.D.¹), the extirpator of Pāla suzerainty from Western and Northern Bengal and of Varman rule from East Bengal and the first imperial ruler of the Sēna dynasty hailing from Karnāṭa, is stated to have come into conflict with Nānyadēva (1097-1147 A.D.), founder of the Karnāṭa dynasty of Mithilā (North Bihār), and with certain powers of the west, against whom he led a naval expedition.² It is, however, difficult to determine the amount of success he might have achieved against Nānyadēva whose successors ruled over Mithilā for a long time to come.³ His grandson Lakshmaṇasēna (circa 1179-1206 A.D.) claims success

¹ In the *History of Bengal*, Dacca University, Vol. I, p. 231, circa 1125 A.D. has been quoted as an alternative date of Vijayasēna's accession on the supposition that the date of his Barrackpur plate (above, Vol. XV, pp. 282 ff.; N. G. Majumdar, op. cit., pp. 61 ff.) may be the year 32 of his reign. But the correct reading of the date is certainly 62. Bhandarkar (List, No. 1682, note) was inclined to refer the date of the record to the Chālukya-Vikrama era, in which case the year 62 would correspond to 1137-38 A.D. But this is improbable in view of the fact that the inscription applies imperial titles to Vijayasēna who is not expected at that stage to acknowledge his subservience to the Chālukyas by dating his record in their era even if it is supposed that he acknowledged Chālukya suzerainty in the earlier part of his life. The name of Ballālasēna seems to suggest that the Sēnas were related to the Hoysala dynasty in which there were so many Ballālas.

² Cf. verses 20-22 of the Deopārā inscription (N. G. Majumdar, op. cit., p. 48). The annexation of North Bengal by Vijayasēna could not have been completed before the eighth regnal year of Madanapāla falling in Śaka 1073 (circa 1151 A.D.). Cf. *IHQ*, Vol. XXX, p. 207.

³ In the *History of Bengal*, op. cit., pp. 210 ff., Dr. R. C. Majumdar suggests that the comparative obscurity of Nānyadēva's successors and the popularity of the Lakshmaṇasēna-Saṁvat in Mithilā may point to the genuineness of Vijayasēna's claim of success in North Bihār. These arguments are not conclusive. The epoch of the La-Saṁ falls in the period 1107-19 A.D. long before Lakshmaṇasēna's accession. The era could therefore have been associated with the Sēna king only as the result of a popular confusion. It has to be admitted that Lakshmaṇasēna, with whom the La-Saṁ is associated, was believed to have been an imperial ruler who is sometimes described as the lord of Gauḍa (cf. *JASB*, N. S., Vol. XX, pp. 372-73). These facts no doubt go in favour of such a confusion which, however, does not prove that Lakshmaṇasēna, not to speak of his grandfather Vijayasēna, actually ruled over Mithilā.

against a Gāhaḍavāla king of Kāśī and is credited in the later Sēna records with the planting of pillars of victory at Vārāṇasī and Prayāga (Allahabad) in the dominions of that monarch.¹ Besides these, there is no epigraphic evidence to show that the Sēnas had anything to do with any part of Bihār, in the southern half of which the Pālas are known to have continued to rule till the close of the twelfth century.² Mihnāj-ud-dīn's *Tabaqāt-i-Nāṣiri*, while describing Muḥammad Bakhtiyār Khaljī's conquest of the western half of the dominions of Lakshmaṇasēna, also does not suggest Sēna rule over any part of Bihār.

The published inscriptions of the Sēnas do not ascribe any military achievements to Ballālasēna (circa 1158-79 A.C.), son and successor of Vijayasēna, although there are some traditions referring to his relations with Bihār.³ Thus, according to the *Laghubhārata*, Ballāla led an expedition against Mithilā (North Bihār). As he is said to have received the news of the birth of his son Lakshmaṇasēna on the way, the expedition has been assigned by scholars to a date earlier than Ballāla's accession, i.e., to the reign of his father Vijayasēna. The *Ballālacharita* similarly says that Ballālasēna accompanied his father in an expedition against Mithilā and obtained victory. According to another tradition contained in the same work, Mithilā was one of the five provinces of Ballālasēna's kingdom, the other four provinces of the list being Rāḍna, Varēndra, Bāgḍī and Vaṅga, all of which have to be located in Bengal. It will be seen that even these traditions have nothing to say about Ballālasēna's hold over any part of South Bihār.

The late Mr. Nagendranath Vasu quoted the passage : *Ballāla-pūjītō bhūtvā Vaṭō=bhūn=Magadh-ēśvaraḥ* and observed⁴ "It is said in the *Uttara-Rāḍhiya Kula-pañjikā* that Vaṭēśvaramitra, the sixth descendant of Sudarśanamitra of Uttara-Rāḍha, was honoured by Ballāla and obtained the lordship of Magadha. At Kahalgāon (Colgong), 3 *Krōśas* from Bhāgalpur, there is a temple of Śiva known as Vaṭēśvaranātha, which even now preserves the memory of Vaṭēśvaramitra."⁵ On the strength of this tradition, Vasu believed that the eastern part of Magadha (South Bihār) was included in the dominions of Ballālasēna, although the suggestion has been ignored by later writers on the history of the Sēnas. There is evidence now to show that the name of the god Vaṭēśvara at Pātharghātā near Colgong has nothing to do with a contemporary of Ballālasēna. The Pātharghātā (Vaṭēśvara-sthāna) stone inscription, recently published by me,⁶ is written in characters of the eighth or ninth century A.D. and speaks of the celebration of an anniversary festival of the god Vaṭēśvara who was thus being worshipped at Pātharghātā several centuries before Ballālasēna. Curiously enough, Ballālasēna's hold over parts of East Bihār is definitely established by the inscription under study.

Elsewhere⁷ we have discussed the struggle between the Pālas of South Bihār and the Gāhaḍavālas of the U. P. in the twelfth century A.D. The Gāhaḍavāla king Gōvindachandra (circa

¹ See the Mādhānagar (N. G. Majumdar, op. cit., p. 111) and Bhowāl (above, Vol. XXVI, p. 6) plates of Lakshmaṇasēna and also the Idilpur, Madanpāṛā and Sāhitya Parishad plates (*Ins. Beng.*, pp. 122-3, 135, 144). For a different interpretation of the evidence of the latter records, see *IHQ*, Vol. XXX, p. 218.

² See *JBR*, Vol. XL, Part 2, pp. 43-53.

³ *History of Bengal*, op. cit., p. 212, note.

⁴ *Vaṅger Jātiya Itihāsa* (Bengali), Rājanya-kāṇḍa, B.S. 1321, pp. 324-25.

⁵ The temple is actually at Pātharghātā or Vaṭēśvara-sthāna about 3 *Krōśas* or 6 miles from Colgong and not at Colgong itself. The distance between Bhāgalpur and Colgong is moreover about 10 *Krōśas* or 20 miles and not only 3 *Krōśas* or 6 miles.

⁶ *JBR*, Vol. XXXVII, Parts 3-4, pp. 4-7 and Plate. The name of the god was read as *Vaḍḍēśvara* and taken to be a mistake for Prakrit *Vaḍḍēśvara*, Sanskrit *Vaṭēśvara*. But the ḍḍ-like letter is really the retroflex *ḷ* (!) and the correct reading of the name is *Valḷēśvara*. The letter *ḷ* has been used apparently to indicate the modified (retroflex r-like) pronunciation of the inter-vocal *ḷ* as prevalent in Eastern India. An inscription, recently discovered by me on the Sāhkund hill in the Bhāgalpur District, similarly writes the word *chāḍḍamaṇi* as *chudḍāmaṇi*, i.e., *chāḷāmaṇi* or *chāṣṛāmaṇi*. Cf. *IHQ*, Vol. XXX, p. 211, n.

⁷ See above, Vol. XXVIII, pp. 137 ff.; *JASL*, Vol. XVII, pp. 29-30.

1114-55 A.D.) is known to have granted land in the Pāṭṇā District in 1124 A.D. and to have been staying at Monghyr in 1146 A.D.¹ His later contemporary, the Pāla king Madanapāla (*circa* 1144-61 A.D.), is similarly known to have held sway over the Pāṭṇā District in his third regnal year (*circa* 1146 A.D.) and the Monghyr District in his fourteenth (*circa* 1157 A.D.) and eighteenth (*circa* 1161 A.D.) regnal years.² Madanapāla's successor Gōvindapāla (*circa* 1161-65 A.D.) is known to have held sway over the Pāṭṇā-Gayā region in his fourth regnal year (*circa* 1164 A.D.) but he was ousted from that area by the Gāhaḍavālas sometime before 1175 A.D.³ The fact that a Pāla king named Palapāla (*circa* 1165-1200 A.D.), probably the successor of Gōvindapāla, was ruling over the Monghyr District in the thirtyfifth year of his reign would suggest that Gōvindapāla died about 1165 A.D. when the western part of South Bihār passed to the Gāhaḍavāla king Vijayachandra (*circa* 1155-70 A.D.) and that his successor Palapāla continued to rule over parts of East Bihār till the end of the twelfth century when that region was conquered by the Turkish Musalmans.⁴ We have now to accommodate Ballālasēna's hold over the Bhāgalpur region about 1166 A.D. As this date roughly coincides with that of the overthrow of Gōvindapāla by the Gāhaḍavālas, it is possible to think that the Gāhaḍavālas and Sēnas led a joint attack on the Pālas and advanced against South Bihār simultaneously from the west and east. Palapāla, however, may have succeeded in recovering East Bihār from the Sēnas although West Bihār appears to have continued to remain in the hands of the Gāhaḍavālas.

TEXT⁵

Siddham⁶ pramēsara-ity-ādi-⁷śrī-Valalāsēna⁸-samata⁹ 9 || tāmvara-khōli¹⁰ data¹¹ ||¹² bhaṭṭāraka-
śrī-Damachādityadēvapadānā¹³ ||¹² maṭha-pati Chihōkasya¹⁴ [||*].

TRANSLATION

May there be success! (In) the year 9 of (the reign of) the illustrious Valalāsēna (Ballālasēna) who is endowed with (the imperial titles) beginning with *Pramēsara* (*Paramēśvara*), a copper cover belonging to (i.e., caused to be made by) Chihōka, chief priest of the temple, is granted in favour of the illustrious lord Damachāditya.

B. Lai Inscription of Vikramadēvi ; Year 32

During my tour in the Monghyr District, I came to know of the recent discovery of some inscribed images at Lai lying about six miles from Kājra and about ten miles from Lakhīsarāi,

¹ Cf. *JASL*, Vol. XVIII, p. 81 ; above, Vol. VII, p. 98.

² Bhandarkar's List, No. 1638 ; *JRASBL*, Vol. VII, p. 216 ; above, Vol. XXVIII, p. 145.

³ *JASL*, Vol. XVII, pp. 27 ff.

⁴ See *JBSR*, loc. cit.

⁵ From the original.

⁶ Expressed by symbol.

⁷ Sanskrit *paramēśvar-ētyādi* (i.e., *paramēśvar-ēty-ādi-rāj-āvajī-pūrvavat*).

⁸ Read *Ballālasēna*.

⁹ Read *Samvat*.

¹⁰ Sanskrit *tāmra-khōli* or *khōlikā*.

¹¹ Read *dattā*.

¹² The *daṇḍas* appear to be superfluous.

¹³ Read *Damachādityadēva-pādānām*. The reading does not seem to be *Damarā*^o as the form of *r* in *pramēsara* and *bhaṭṭāraka* is different.

¹⁴ The reading does not appear to be *Rihōkasya*. See note 13 above. We may suggest the emendation *Chihōkēna*.

INSCRIPTIONS FROM BIHAR
SANOKHAR INSCRIBED COPPER COVER



(From a Photograph)

A. SANOKHAR INSCRIPTION OF BALLALASENA; REGNAL YEAR 9

Left Half

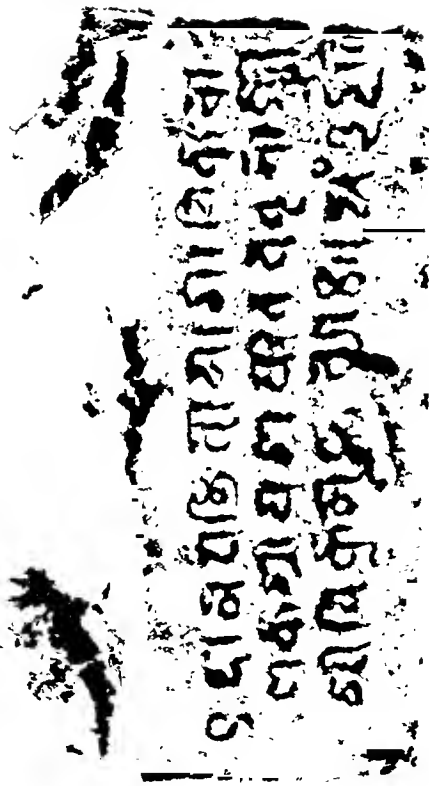


Right Half



(From Photographs)

B. LAI INSCRIPTION OF VIKRAMADEVI



SCALE: ACTUAL-SIZE

both stations on the Eastern Railway, and a few small inscriptions found there were copied. My thanks are due to Messrs. S. N. P. Sinha, A. Sinha, J. Sinha, D. N. Sinha, and M. Sinha of Kājra for the assistance I received from them in this connection.

One of these inscriptions was found engraved on the broken pedestal of a lost image, which was lying under a *Pipal* tree. The inscribed space covers an area only about $3\frac{1}{2}$ inches by $\frac{1}{16}$ th inch. The characters belong to the Gaudīya alphabet of about the twelfth century A.D. and closely resemble those of the Sanokhār inscription edited above. The figure for 2 in line 3 is very similar to a form of that numeral as found in the Mehār plate.¹ The language of the inscription is Sanskrit; but it is not so corrupt as in the Sanokhār epigraph. Nothing in the orthography of the record calls for any special notice; but it may be pointed out that the spelling of the words is not corrupt as in similar other medieval records from Bihār, including the one edited above.

The inscription is not dated in any era. The date portion at the end reads: 'in 32 Vai... The letters after *vai* are broken away and cannot be traced on the stone. There is, however, no doubt that the actual date quoted in this part of the record was a day of the month of Vaiśākha. The year 32 has to be referred to the regnal reckoning of a king. The inscription, however, speaks only of a petty chief without reference to his overlord. As we shall see below, the chief has been mentioned in the inscription as an officer of a more important ruler. It is thus extremely unlikely that the record should have been dated in the regnal reckoning of this subordinate ruler. The probability is that the year 32 refers to the reign of his suzerain whose name has not been mentioned in the inscription. It is also not impossible that the portion containing the king's name has broken away.

The object of the inscription is to record the fact that the image, on which it was engraved, belonged to (i.e., was caused to be made by) **Vikramadēvī**, the chief queen (*paṭṭarājñī*) of **Rāṇaka Yaśaḥpāla** who is described as *dānapati* and *vāsāgārika*. **Rāṇaka** (from *Rājanaka* or *Rājānaka*) is a well-known title of feudatory rulers, while *dānapati* means 'a donor' in Buddhist Sanskrit² and especially, as we have seen elsewhere,³ 'the donor of an image', i.e., a person who installed an image for worship in fulfilment of a vow. In the present case, it seems that a vow was taken and the image made and set up on behalf of **Rāṇaka Yaśaḥpāla**. The expression *vās-āgāra*, from which the designation *vāsāgārika* is derived, means 'the inner part of a house', 'a sleeping room', 'a bed chamber', etc. *Vāsāgārika*, which reminds us of such official designations as *Bhāṇḍāgārika* (officer in charge of the *Bhāṇḍāgāra*, i.e., the treasury or store-house), *Śāntyāgārika* (priest in charge of the *Śāntyāgāra*, i.e., the room where propitiatory rites were performed), etc., means 'officer in charge of a king's *vāsāgāra*' and is actually mentioned in the list of royal officials in the Rāmgāñj plate⁴ of **Īśvaraghōsha**. **Yaśaḥpāla** was thus an officer in charge of the bed chamber or the inner part of the palace of a king who was apparently identical with his overlord.

The name of **Yaśaḥpāla** may suggest that he was a scion of the imperial Pāla house of Bengal and Bihār. As it was the Pālas who were ruling in the area, where the inscription under study has been discovered, in the period to which the record has to be assigned on palaeographical grounds, it is not improbable that **Yaśaḥpāla**'s suzerain was a Pāla monarch. The only Pāla kings who flourished in the period in question and ruled for more than 32 years are **Rāmapāla** (circa 1078-1122 A.D.) and **Palapāla** (circa 1165-1200 A.D.). Of these two rulers, **Palapāla** ruled

¹ Above, Vol. XXVII, pp. 184 ff. and Plates.

² Cf. I-tsing, *A Record of the Buddhist Religion as practised in India and the Malay Archipelago* (or, *Buddhist Practices in India*), trans. Takakusu, pp. xxix, 41, 46, 59, 159.

³ Above, Vol. XXVIII, p. 138, note.

⁴ N. G. Majumdar, op. cit., p. 153 (text, lines 17-18). For *Śāntyāgārika* or *Śāntyāgārādhikṛita*, see *ibid.*, pp. 21 (text, line 45), 112 (text, line 47).

over the Monghyr region possibly with his capital at Kawāyā-Jaynagar (ancient Champā),¹ a few miles from Lai, the findspot of our record and probably the home of Yaśaḥpāla, while Rāmāpāla's capital Rāmāvati² was situated in North Bengal, possibly near Gaur in the Mālda District. This fact may go in favour of the identification of Rāṇaka Yaśaḥpāla's suzerain with Palapāla. But it is impossible to be definite on this point in the present state of insufficient information.

TEXT*

- 1 Siddham* Dānapati-vāsāgarika-Rā-
- 2 naka-śri-Yaśa[ḥ*]pāla-paṭṭarājñyā[ḥ*]
- 3 śri-Vikrama[dē]vyāḥ || **Sarh 32** Vai....⁴

C. Kaulēśvarī Hill Inscription of Vishṇugupta

About twenty years ago, I received information regarding the existence of some inscriptions on rocks and boulders on the top of the **Kuluḥā** or **Kaulēśvarī Hill** under the Hunterganj Police Station in the Hazāribāg District from a resident of a border village of the Gayā District. The hill stands about six miles from Hunterganj. On the 28th of February 1954, I visited the hill which is full of Brahmanical, Buddhist and Jain relics, and copied all the inscriptions that were found there. On this occasion I received considerable help from Messrs. A. S. Khan and H. N. Sarma of the Hunterganj Police Station, to whom my thanks are due. In the following lines, I am dealing with the earliest epigraphic record of the place.

On a rugged boulder, parts of which have broken away, only two lines of writing could be traced. The upper line is incomplete inasmuch as the concluding letters have broken away. The space between the two lines is considerable; but it is not possible to determine whether there was any writing in this area. The extant portion of the first line of writing is sixty inches long and contains twentyfour *aksharas* together with the *Siddham* symbol at the beginning. The smallest letters in the line are each about 2½ inches in height while a conjunct with vowel-mark is often seven inches high. The second line is about nineteen inches in length. There are only six *aksharas* that are clear in it. The characters belong to the Northern Alphabet and the record may be assigned on palaeographical grounds to the seventh or eighth century A.D. In respect of palaeography, the inscription very closely resembles such other early medieval records from Bihār as the Mangraon epigraph⁵ of the 17th year of Vishṇugupta's reign.

The first line of the inscription begins with the usual symbol for *Siddham* and reads: *parama-bhaṭṭāraka-mahārā[jādhirāja]-paramēśvara-śri-Vishṇugu*... There is no doubt that the reference here is to the reign of an imperial ruler named Vishṇugupta. The second line, which is smaller, reads *vyē Pōyarāja-sa[tra]*. It seems therefore that the inscription consisted only of two big lines of writing and that it refers to a *Satra* near its findspot which was associated with a chief named Pōyarāja, apparently a feudatory of Vishṇugupta. The real significance of the word *satra* (correctly *sattra*), used in the inscription, is difficult to determine as various meanings are assigned to it by Sanskrit lexicons. Some of these meanings are 'a great Sōma sacrifice', 'any meritorious act equivalent to the performance of a *Sattra*', 'asylum, hospital, etc.', 'a tank', 'munificence,' although the word is now generally used in the sense of 'a house where free food is distributed'.

¹ Cf. *JBRs*, loc. cit.

² *History of Bengal*, op. cit., p. 32.

³ From impressions.

⁴ Expressed by symbol.

⁵ The reading was apparently *Vaiśākhā-dinē*...

⁶ Above, Vol. XXVI, pp. 241 ff. and Plate.

Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara Vishṇugupta, during whose reign the inscription was engraved, seems to be no other than the king of that name belonging to the so-called 'Later Gupta' dynasty. Vishṇugupta was the son of Dēvagupta (from Kamaladēvī) and grandson of Ādityasēna. Of Ādityasēna's time, we have the Shāhpur (Pāṭnā District) inscription¹ dated in year 66 of the Harsha era corresponding to 672 A.D. as well as the undated Aphaṣṭ² (Gayā District) and Mandār hill³ (Bhāgalpur District) inscriptions. Vishṇugupta's son from Ijjādēvī was Jīvitagupta II who is the last known monarch of the dynasty. For this king's reign we have only the Deo-Baraṇārka (Arrah, Shāhābād District) inscription.⁴ So far only one record of Vishṇugupta's time has been discovered. It is, as already referred to above, the Mangraon (Shāhābād District) stone inscription dated in his seventeenth regnal year. The importance of the inscription under review lies in the fact that it is the first 'Later Gupta' epigraph discovered in the Hazāribāg District and the second of Vishṇugupta's records so far brought to light. As king Vishṇugupta must have flourished about the beginning of the eighth century, the inscription helps us in assigning a date to some of the ancient relics on the Kaulēśvarī hill.

D. An Inscribed Terracotta Plaque

A terracotta plaque was received by me for examination from Mr. Radha Krishna Choudhary, Professor of History in the Ganesh Dutt College at Begusarai in the Monghyr District. The plaque is stated to have been presented to Mr. Choudhary a few years ago by one of his pupils, who hailed from a village under the Teghra Police Station of the Begusarai Subdivision. Unfortunately its actual findspot and the story of its discovery are unknown. The plaque is semi-circular in shape and has a flat obverse and raised reverse. The base of the semicircle is about 2½ inches long while its bisector is about 1¼ inches in length. There are four or probably five lines of writing engraved on the obverse of the plaque while two lines, impressed by means of a sealing, are noticed on its reverse. A few letters from the right end of the inscription on the obverse have broken away. My reading and interpretation of the record are published in the following lines with Mr. Choudhary's permission.

The characters employed in the inscription on the obverse of the plaque belong to a cursive form of the Gaudīya alphabet while those in the writing on the reverse have the standard forms of the letters of the same script. It is obvious that the two lines of writing on the reverse were impressed on the plaque when the clay was quite soft before it had dried up or had been baked in the sun. An examination of the letters of the inscription on the obverse shows that they were engraved before the plaque had been burnt in fire. It is not certain whether this record was engraved when the clay was still a little soft or it had already quite hardened as a result of baking in the sun, although an examination of the engraving appears to support the first alternative. In any case, there could not have been a long interval between the impressing of the sealing on the reverse of the plaque and the engraving of the inscription on its obverse. But there is no doubt that the record on the reverse is earlier, at least by a few hours, than the epigraph on the obverse.

The cursive Gaudīya characters of the inscription on the obverse of the plaque resemble in some respects the letters of the modern Bengali and Maithilī alphabets. On palaeographical grounds, the record may be assigned to the thirteenth or fourteenth century A.D., although, as will be seen below, the date quoted in it appears to point to the last quarter of the twelfth century.

¹ *CII*, Vol. III, p. 210.

² *Ibid.*, pp. 202 ff.

³ *Ibid.*, p. 212.

⁴ *Ibid.*, pp. 215 ff.

As indicated above, the writing on the reverse of the plaque should also have to be assigned to the same age. The language of both the records is Sanskrit. The date, quoted in line 1 of the inscription on the obverse, reads: *Sã 67 Dhausha-di[n]ē...* no doubt standing for *Samvat 67 Pausha-dinē...* The record was therefore incised on a day of the solar month of **Pausha** (i.e., **Dhanus**) in the 67th year of some era. Considering the provenance of the plaque and the date of the epigraph suggested by its palaeography it is possible to think that the era to which the year has to be referred is none other than the Lakshmanasēna-samvat or La-Sam prevalent in Mithilā (North Bihār). There is difference of opinion in regard to the epoch of this era; but it has been said that "the initial year of the era, as reckoned at different times and places, varied between 1108 and 1120 A.D."¹ The date of the record under study, viz., year 67, thus appears to fall in the period 1175-87 A.D.

Both the lines of writing, impressed on the reverse of the plaque by means of a sealing, read *śrī-Suhmakasya*, the passage being followed by a double *danḍa* and a symbol. The sealing, used in imprinting the lines, therefore belonged to a person named Suhmaka. It is clear that the same sealing was employed twice. The reason for this may be that the letters of the lower line, originally impressed, did not all of them come out quite clearly. In the first line, which shows some letters more clearly, the fourth *akshara*, viz., *ka*, looks almost like *kā*. But this may be due to a defect in the sealing.

The inscription on the obverse of the plaque consists of four or probably five lines of writing, of which the first, giving the date of the record, has been quoted and discussed above. The object of the inscription appears to be that three persons named Śādhi, Ēchi and Āka made a gift of a lotus at the feet of Kēśavā at Nagaldāmaka. The third *akshara* of the name read as *Kēśavā* is damaged; but the reading seems to be fairly certain. Kēśavā appears to have been the name of a god or goddess worshipped at a place called Nagaldāmaka. Whether the name is a mistake for *Kēśava*, meaning Vishnu, cannot be determined. Traces of an *akshara* below the concluding letters of line 4 suggest the existence of a fifth line in the original record probably containing the word *iti* indicating the end of the document. It seems that Suhmaka was the chief priest of the temple of the deity in question or a royal official whose seal was believed to impart the required authenticity to the deed of gift.

The fact that the offering of a lotus in favour of a deity was regarded as important enough to be recorded in an inscription, albeit on a terracotta plaque, appears to suggest that the flower was not an ordinary one. It was probably a lotus made of gold or silver.² The inscription points to the custom of using clay plaques or tablets as writing material side by side with other objects such as copper plates. Terracotta plaques, which were not as durable as copper plates but were much cheaper and more easily procurable, were probably used to record minor donations of poorer people.

I have no idea about the location of the place called Nagaldāmaka; but it might have been situated somewhere in the Teghra Police Station in the northern part of the Monghyr District.

TEXT³

Reverse

1 śrī-Suhmakasya ||⁴

2 śrī-Suhmakasya ||⁴

¹ *History of Bengal*, Vol. I (Dacca University), pp. 233-38; cf. *JBRB*, Vol. XXXVII, Parts 3-4, pp. 10-13.

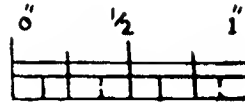
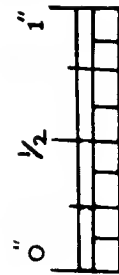
² Flowers made of gold have been discovered at such ancient sites as Salihundam (Srikakulam Dist., Andhra) in the course of excavations (cf. *Indian Archaeology 1953-54*, p. 11). For silver flowers, cf. *SII*, Vol. IV, No. 1019.

³ From the original.

⁴ There is a symbol after the double *danḍa*.

INSCRIPTIONS FROM BIHAR

Obverse | D. INSCRIBED TERRACOTTA PLAQUE | Reverse



(From Photographs)

Obverse

- 1 **Sā**¹ 67 Dhau(Pau)sha-di[n]ṣ²
 2 **Naga**[ṭḍā]makṣ da[ttam pa³]-
 3 dmanṁ Śādhy-Ēchy-Ākai[h*]
 4 Kṣa[vā]⁴-pa[dē]⁵
 5 [iti [h*]]

No. 17—AJAYAGARH ROCK INSCRIPTION OF CHANDELLA KIRTIVARMAN

(1 Plate)

SANT LAL KATARE, NAGPUR

The inscription belongs to the reign of the Chandēlla king Kirttivarman. It is inscribed on a rock above a group of female images lying below the upper gate of the fort of Ajayagarh, which was also called Jayapura.⁷ It is noticed by Cunningham in his Archaeological Survey Report⁸, wherein he says that the inscription consists of four lines and contains the name of king Kirttivarman in the fourth line. It is again noticed by Dr. N. P. Chakravarti in the *Annual Report* of the Archaeological Survey of India for the year 1935-36, p. 92, where its contents are briefly summarised. It is edited here from an ink-impression kindly sent to me, at my request, by Mr. N. Lakshminarayan Rao, Government Epigraphist for India. The famous fort of Ajayagarh lies about 16 miles north-east of Kālañjara as the crow flies. It has yielded a number of inscriptions of the time of the Chandēlla kings, who had their capital at Kālañjara. It served as their capital and it seems, whenever Kālañjara was occupied by the Muslims, the Chandēlla kings took refuge at Ajayagarh from where they pursued their fight against the invaders to recapture their capital.

The inscription, which has in all four lines of writing, occupies a space 3·5½" wide and 4' long on the rock. The characters are Nāgarī of the end of the 11th and beginning of the 12th century A. D. The *prishṭhamātrā* has been used for medial ē, but the *mātrā* for ṁ is indicated either by an *ūrdhva* and an *agra mātrā*, as in *Kālañjarō* in line 1, or by a *prishṭha* and an *agra mātrā*, as in *nāmadhēyō* in line 2. In the case of the *mātrās* for *ai* and *au*, no uniform system has been followed. The consonant following *r* is usually doubled. The forms of *ē* and *p* in *ēkātapatram* in line 3 and *y* in *mānyō* in line 2 are similar.

The mistakes in the text which appear to have crept in because of the carelessness of the scribe have been corrected either in the text or in foot-notes. The inscription ends abruptly and though the closing mark of the double *daṇḍa* is inserted at the end, the last verse remains incomplete.

The language of the inscription is Sanskrit and, except the invocation to Chaṇḍikā, it is in verse. There are in all eight verses of which the first two are in the *Vasantatilakā* metre and the remaining in *Upajāti*.

¹ Read *Sam*, *Samvat* or *Samvatsarē*.

² The letter *n* in 'nē' and the numerical figure that must have followed are completely broken away.

³ The *aksharas ttam pa* are broken away and have been conjecturally restored.

⁴ The intended reading may possibly be *Kṣama*.

⁵ Better read *padēshu*. The letter *d* in *dē* is damaged.

⁶ There are traces of an *akshara* in this part below the concluding letters of line 4.

⁷ Above, Vol. I, p. 325.

⁸ Vol. XXI, p. 54.

The **object** of the inscription is to record the grant of the village of **Pipalāhika** to, and conferment of authority over the gates of the **Kālañjara** fort upon, **Mahēśvara** by king **Kirttivarman** in recognition of, and as a reward for, the services that the former rendered to him when he was in distress at **Pitādri**. The Ajayagarh inscription of the time of Bhōjavarman also contains a reference to this fact and states that Mahēśvara earned the grant of the village named above and the title of *Viśiṣha* of Kālañjara for rendering service to Kirttivarman in the Pita-śaila *viśaya*.¹ The present inscription thus makes clear the meaning of the term *viśiṣha*, applied to Mahēśvara in the inscription of Bhōjavarman. *Viśiṣha* was apparently the designation of the officer who had authority over the gates of a fort and may be considered to be the commander of a fort.

The inscription opens with salutation to the goddess Chaṇḍikā. Verse 1, which is mutilated, appears to describe Kailāsa, the abode of Nilakanṭha, and eulogises Kālañjara. Then follows the description of Brahmā (verse 2). Brahmā's son was Kāśyapa. From him, i.e., Kāśyapa, came into existence the family known as Vāstavya, adorned by illustrious men (verses 3-4). In this family was born Jājūka, who crossed the ocean of *Vidyā* (learning) consisting of *kalā*, *purāṇa*, *āgama*, *dharmaśāstra* and *sāhitya* and who was the very limit of *satya* (truth) and *sama* (justice) (verse 5). This Jājūka bestowed undisputed sovereignty of the world on king Gaṇḍa and earned from him as a royal grant the prosperous village of Dugauḍa (verse 6). The inscription of Bhōjavarman while referring to this grant adds that Jājūka, who had the title of *Ṭhakkura*, was appointed *sarvādhikāra-karaṇa* by king Gaṇḍa. This grant of the village of Dugauḍa to Jājūka, according to the same source, was recorded on a copper plate, which has not yet been discovered. There was then born in that family Mahēśvara whose glory was sung by the wives of the Siddhas and who restored the golden age of virtue by establishing the laws of Manu (verse 7). The last verse (v.8) gives the details of the grant made to Mahēśvara.

The inscription apparently belongs to the time of the **Chandēlla** king Kirttivarman, who was the great grandson of Gaṇḍa. The earliest known date of Kirttivarman from an Ajayagarh inscription is V. S. 1147, Māgha śukla saptamī, Rēvatī nakshatra=Thursday, 10th January, 1090 A.D.² and the last known date is V. S. 1154, Chaitra-sudi 2, Ravivāra=Sunday, 7th March, 1098 A.D.³

The present inscription and the Ajayagarh inscription of the time of Bhōjavarman speak of the misfortune which befell Kirttivarman at Pitādri or Pita-śaila when Jājūka rendered him help. This is obviously reminiscent of the long struggle between the Chandēllas and the Kalachuris for mastery over the Bundelkhand region. The Rewah stone inscription of Vappulaka dated in K. S. 812 (1060-61 A.D.) and belonging to the reign of Kalachuri Karṇa shows that Pitādri was under the occupation of Karṇa in that year.⁴ Vappulaka claims to have "held the sword in the valley of the yellow mountain (*Pita-parvata-talē*), having conquered the forces of Trilōchana and the goddess of fortune of the ascetic Vijjala". The crushing defeat the Chandēllas had suffered at the hands of Karṇa is referred to in the *Prabōdhachandrōdaya*⁵ of Kṛishṇa Miśra and the *Vikramāṅkadēvacharita* of Bilhaṇa.⁶ Who this Chandēlla king defeated by Karṇa was, it is not possible to determine precisely. The Chandēlla contemporaries of Karṇa (1042 to 1071-72 A.D.) were Dēvavarman, whose known date is 1051 A.D.,⁷ and Kirttivarman, younger brother of

¹ Above, Vol. I, p. 333. The name occurs as Mahēśvara in the present inscription; but it is Māhēśvara in the inscription of Bhōjavarman.

² *ARASI*, 1925-26, p. 93.

³ *Ind. Anz.*, Vol. XVIII, p. 238.

⁴ *MASI*, No. 23 p. 132.

⁵ I. 6.

⁶ XVIII, 93.

⁷ Bhandarkar's *List of Inscriptions* No. 129.

the former, for whom the dates known so far are 1090 and 1098 A.D. The Chandëlla king defeated and uprooted by Karṇa may be, as suggested by R.D. Banerji,¹ identified with Dēvavarman. In that case the date of this event has perhaps to be placed sometime after 1051 A.D. It may be that Dēvavarman was crushed at the time of the battle fought at Pitādri in 1060-61 A.D., referred to in the Rewah inscription of Vappulaka.² Trilōchana defeated by Vappulaka was evidently a Chandëlla general and not Trilōchanapāla of Lāṭa as suggested by R. D. Banerji.³ The defeat of Karṇa at the hands of Chandëlla-Kirttivarman referred to in several inscriptions⁴ and the *Prabōdhachandrōdaya*⁵ has to be placed after the battle in the valley of the Pīta-parvata described in the Rewah inscription of Vappulaka in 1060-61 A.D. and before 1071-72 A.D. when Karṇa abdicated his throne.⁶ It seems that the decisive battle again Karṇa was also fought at the Pīta-śaila as indicated by the present inscription and the Ajayagarh inscription of Bhōjavarman, which speak of the distressed condition of Kirttivarman and the help rendered by his loyal officer Jājūka. In the light of the above discussion it may be suggested that Kirttivarman ascended the throne sometime after 1061-62 A.D. and before 1071-72 A.D.

The Vāstavya family of the Kāyasthas mentioned in this inscription also figures in a number of Chandëlla inscriptions. The genealogical details of the family occur in fuller detail in the Ajayagarh inscription of Bhōjavarman, which states that these Kāyasthas, who were engaged in *karaṇa-karma*, resided in thirty-six towns, of which Ṭakkārikā was most excellent. At Ṭakkārikā lived a person called Vāstu and his descendants were known as Vāstavyas. As regards the 'thirty-six' towns, Kielhorn observed that it "would lead one to look for some territorial name such as Chhattīspur, but I find only Chhattīsgaḍh". There is, however, no difficulty in identifying the 'thirty-six' towns, of which Ṭakkārikā was one, with Chhattīsgaḍh in Madhya Pradesh.⁷ Ṭakkārikā was the name of a city and a district now forming part of Chhattīsgaḍh, which is so called because of the thirty-six forts situated within its area. Of these thirty-six forts, 18 were situated on the one and the other 18 on the other bank of the river Śivanātha, which flows through Chhattīsgaḍh. A number of Kāyastha families are mentioned in the inscriptions of the Kālachuris of Tummāna.⁸

Four place-names are mentioned in the record, viz., Kālanjara, Dugauḍa, Pitādri and Pipalāhika. Of these the first is well-known. Dugauḍa is the modern Digaura (Dogora of the map). It is situated some 15 miles from Ṭikamgarh on the Orcha-Ṭikamgarh road, in 24° 58' N. and 78° 55' E. The ruling family of Orcha hailed from the village Digaura, old Dugauḍa, and was therefore known as the Digaura family (*Eastern States Gazetteer*, Vol. VI-A, p. 74.). Pitādri, Pīta-śaila or Pīta-parvata may be identified with the Pīta hill (Pet hill of the map of Orcha State between pages 91-93 of the *Eastern States Gazetteer*, Vol. VI-A), which is about 4½ miles south-east of the village of Digaura in the Baldeobagh *taluk* of the former Orcha State, now included in Vindhya Pradesh. Pipalāhika cannot be identified.

¹ *MAI*, No. 23, p. 19.

² *Ibid.*, p. 132.

³ *Ibid.*, p. 24.

⁴ Above, Vol. I, pp. 222, 327; *ASR*, Vol. XXI, p. 39; Ray, *Dynastic History of Northern India*, Vol. II, pp. 676 ff.

⁵ Canto I, vv. 5-6 and the prose passages in between the two verses.

⁶ Above, Vol. XII, p. 205.

⁷ *Bilaspur District Gazetteer*, pp. 19 ff., p. 52; *Raipur District Gazetteer*, p. 47. We have actually a list of the thirty-six forts. Even though the list is based upon tradition, the fact remains that the name Chhattīsgaḍh is derived from that basis.

⁸ *IHQ*, Vol. I, pp. 409 ff.; above, Vol. XIX, pp. 209 ff.; Vol. I, pp. 39 ff., 45 ff., 332; *IA*, Vol. XVI, p. 62; Cunningham, *ASR*, Vol. III, Pl. XXI, 1.

TEXT¹

- 1 ॐ² नमश्चण्डिकायै । कैलासशैलमसमं प्रवरं गिरि(री)णां — — ॐ —
 ॐ ॐ ॐ — ॐ स नीलकंठः । कालञ्जरो जयति [सं]स्पृहणीयवासः स्वर्गोकसामपि
 विमुच्य दिवं मनोज्ञः ॥१॥ आविर्ब्वं(ब्वं)भूव विवु(बु)धैरपि माननीयः
 पद्माश(स)नस्त्रिभुवनामलसूत्रधारः । कल्पान्तरस्त्रि(स्थि)-
- 2 तिमिता [अ*]पि यत्प्रणीतशीलैश्चरन्ति कृतिनो विमलस्वभावाः ॥२॥ तस्यात्मजः
 कस्य(श्य)पनामधेयो मान्यो मुनीनामभवन्महर्षिः । यदादिमुर्वीमपि संवदन्ति
 न कस्यं व(व)न्धः सुचरित्रशी(सी)मा ॥३॥ वंशस्ततोभून्महनीयः(य)कीर्त्ति-
 र्वास्त्रिव्यनामा सुचरित्रकेतुः । विसु(शु)द्धमुक्ता-³
- 3 मणिवद्विरेज्यंस्माद्वरालंकरणाः पुमान्शः(न्सः) ॥४॥ कलापुराणागमधर्मसा(शा)स्त्र-
 साहित्यविद्याम्बु(म्बु)धिपारद(ग)श्च । दयानिधानं समसत्यशी(सी)मा जाजूकणं(ना)मा
 जनि तत्र धीमान(न्) ॥५॥ एकातपत्रं जगतीपतित्वं वितौर्यं गण्डाय महीश्वराय ।
 शो(श्रा)मो दुर्गौडा जनता[स]मृद्धो ये-
- 4 नाज्जितं सा(शा)श(म)नमाविभाति ॥६॥ सिद्धाङ्गनागीतयशा महीजा महेश्वरस्तकुल
 आविराशी(सी)त(त्) । यो मानवाचारविधिन्दधान[*] संपूर्णपुण्यं युगमा-
 निवा(ना)य ॥७॥ आराध्य प्री(पी)तादृ(द्रि)गतम्बि(तं वि) पत्सु श्रीकीर्त्तिवर्माणमथ
 प्रपेदे । कालञ्जरद्वारवराधिकारङ्ग(ङ्ग्रा)मञ्च रम्यम्पपलाहि ॥(ह्रिकञ्च ॥८॥[*]⁴)

No. 18—BHUBANESWAR INSCRIPTION OF PRAMADI ; SAKA 1064

(I Plate)

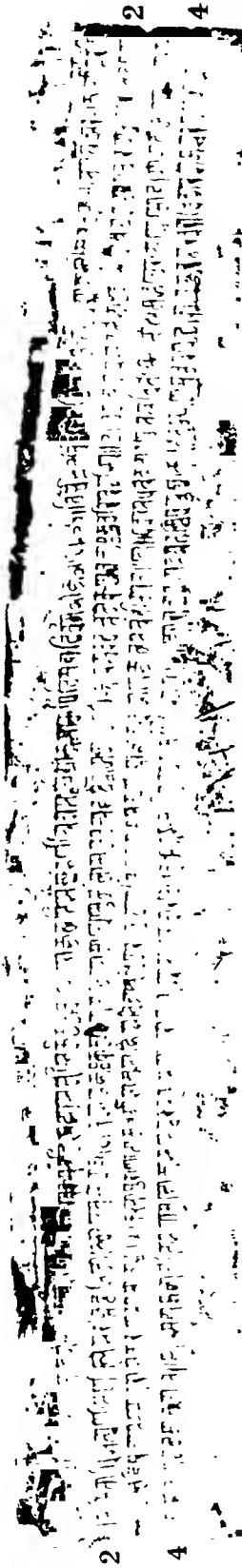
D. C. SIRCAR, OOTACAMUND

In the course of my annual tour in search of inscriptions about the beginning of the year 1954, I visited the Kēdārēśvara (Śiva) temple at **Bhubaneswar** in the Puri District of Orissa on the 31st of January. There I found three inscriptions engraved on both sides of the doorway of the temple, one on the left side and two on the right. The inscription on the left side of the doorway of the Kēdārēśvara temple is a fairly big one. The writing is unfortunately almost completely rubbed out. Of the two records, incised one below the other, on the right side of the doorway, the

¹ From an impression.² Expressed by symbol.³ At the end of the line there is a sign like a fork.⁴ The inscription ends abruptly ; the scribe apparently left out the last letters *kañcha* which has to be conjecturally restored.

AJAYAGARH ROCK INSCRIPTION OF CHANDELLA KIRTIVARMAN

2
4



SCALE: ONE-FIFTH

letters of the lower one, consisting of eight lines of writing in Gaudīya characters and covering an area of about 31 inches by 15½ inches, are more or less obliterated, although a few lines of the record can be confidently deciphered. The preservation of the other inscription on this side is, however, fairly satisfactory, even though it suffers from a crack in the right half of the stone, which has damaged a letter or two in every line of writing in the epigraph. This inscription has been recently edited in the *Orissa Historical Research Journal*, Vol. I, No. 2 (July 1952), pp. 7-8. Unfortunately the published transcript of the epigraph is not free from errors and omissions. The editor of the record also admits that its latter part is unintelligible to him. Moreover he does not notice the interesting fact that the chief, whose donation is recorded in the inscription in question, is already known to the student of South Indian epigraphy from a number of other records. For these reasons, I re-edit the inscription in the following pages.

The inscription covers a space of about 32½ inches in length and 12 inches in height. It contains seven lines of writing. The characters belong to the Gaudīya alphabet as prevalent in Orissa about the twelfth century A.D. The language is corrupt Sanskrit, although the record is couched in a poetical style of prose composition as noticed in a few other similar inscriptions from Orissa.¹ It seems that the author, who was a poor Sanskritist, was eager to impart the idea that the record was composed by him in verse. Little calls for special notice in regard to the orthography of the epigraph. The date of the inscription, expressed in words in lines 1-2, is the 15th day of the dark half of the month of Karkāṭaka (solar Śrāvaṇa) in the expired Śaka year 1064 corresponding to 1142 A.D.

The object of the inscription is to record the gift of a perpetual lamp to the god Kēdārēśvara, described as the lord of the three worlds (*tri-bhuvana-vibhu*) by Rājan Pramāḍi who is stated to have been the *anuja* (younger brother) of king Anantavarman Chōḍagaṅga. Pramāḍi is also described as one who regarded Lord Kēdārēśvara to be the Supreme Being (*bhagavach-ḥhri-Kēdārēśvar-aika-pāra*). It is further stated that the inhabitants of the village of Nāgagarbhā in the Patindā *vishaya* (district), headed by the *Pradhānī* (headman)² named Śaṇḍa, received five *Māḍhas* of gold, apparently from the donor of the perpetual lamp, viz., Rājan Pramāḍi. The inscription then goes on to say that the villagers receiving the money had to pay interest at the rate of one 'quarter' per month (*māsa-pādika-kalā*), the amount payable by them monthly being five 'quarters' (*pañcha-pāda*) for the five gold *Māḍhas*. The word *pāda* meaning 'a quarter' may of course be taken here to indicate one quarter of a gold *Māḍha* which is believed to have been a coin weighing forty *Ratis* that was prevalent in medieval Orissa. In that case the monthly interest for the five gold *Māḍhas* would be 1¼ gold *Māḍhas*; that is to say, the interest was calculated at the rate of 25 per cent. per month. But, although the rate of interest was very high in ancient and medieval India, the rate suggested by the above interpretation of the record appears to be quite abnormal especially in view of the fact that usually the interest on a permanent endowment (like the one referred to in our inscription) was considerably lower than the normal interest on a similar amount. According to a rule, when nothing was pledged as security the rate of monthly interest payable by the ancient Indian debtor of respectively the Brāhmaṇa, Kshatriya, Vaiśya and Śūdra communities was 2, 3, 4 and 5 per cent., while there is epigraphic evidence to show that the monthly

¹ Cf. above, pp. 22-23, 31-32, etc.

² Hunter explains the *Pradhānī* tenure as prevalent in Orissa in the following words: " *Pradhānī* is a Sanskrit word meaning chief or head-man. Besides the tenure-holders now known as *Pradhāns*, all the *Mnkaddams*, except those created after the Muhammadan conquest of the Province, were originally *Pradhāns*, i.e., village-officials appointed by the villagers, with the approval of the ruling power, to represent them before Government and the superior revenue officers, and to collect for them and pay to the divisional officers the revenue assessed on their villages. I have explained above how from being mere officials they gradually developed into quasi-proprietors and were, under the British administration, moulded into a homogenous body of village proprietors " (*A Statistical Account of Bengal*, Vol. XIX, p. 116).

interest on a permanent endowment was sometimes calculated at the rate of 1 per cent. or $\frac{1}{4}$ per cent.¹ It seems therefore that the word *pāda* has been used in the inscription under review in the sense of a quarter of the standard silver coin or currency prevalent in medieval Orissa or more probably a quarter of the standard measure of oil or clarified butter (required for feeding the perpetual lamp), for the provision of which the endowment was essentially created.

The donor of the grant, viz., Pramāḍi claiming to be a younger brother of the Gaṅga king Anantavarman Chōḍagaṅga (1078-1147 A.D.), is also mentioned in the inscription engraved immediately below the one discussed above. The first three lines of this record read as follows :—

1 Siddham² Śākāvda(bdā)nām pramāṇē muni-rasa-viyach-chandra-saṅkhyā-pra[m]ātō ||³

2 su(sū)nuḥ Pramāḍidēvasya Chōḍagaṅga-nāmakō d[i]pam(pam) ||⁴

3 [vyadh]ād=a[kha]ṇḍam Kēvā(dā)[rē]śvara-[n]ām[n]ē dē[vāy]=ā[ta]ndra[m=a]-

It is clear from the above that Pramāḍi's son, Chōḍagaṅga, made the gift of another perpetual lamp to the god Kēdārēśvara a few years after the date of Pramāḍi's own record of Śaka 1064 (1142 A.D.). The date of the son's grant is given in chronogram as the Śaka year counted by *muni* (i.e., 7), *rasa* (i.e., 6), *viyat* (i.e., 0) and *chandra* (i.e., 1), which, according to the principle *aṅkānām vāmatō gatih*, would give Śaka 1067 (1145 A.D.). The intervening period between the two grants of the father and the son is, therefore, only about three years.

It is very interesting to note that both Pramāḍi, who claimed to be an *anuja* or younger brother of the Gaṅga king Anantavarman Chōḍagaṅga, and his son Chōḍagaṅga, apparently named after the Gaṅga monarch, are known from a number of inscriptions found outside Orissa. A Mukhalin-gam (Srikakulam District, Andhra State) inscription⁵, dated the Kanyā-saṅkrānti in Śaka 1054 (1132 A.D.) and the 58th regnal year of Anantavarmadēva (i.e., Anantavarman Chōḍagaṅga) records the gift of 5 *Māḍhas* made for a perpetual lamp in the temple of Madhukēśvaradēva (Śiva) by Ulagiyavanda-Permāḍidēva, younger brother of Chōḍagaṅgadēva. Another inscription⁶ at the same place is dated Tuesday, the 8th of the bright half of the month of Dhanus in Śaka 1056 (1134 A.D.) and the 60th regnal year (the year opposite the 59th) of Anantavarmadēva, and records a similar grant in favour of the god Madhukēśvara made by Māṅkama-mahādēvi who was the wife of Ulagiyagoṇḍa-Permāḍidēva, younger brother of Chōḍagaṅgadēva. There are several similar inscriptions in the Nilakaṅthēśvara (Śiva) temple at Nārāyaṇapuram in the Bobbili Taluk of the Visakhapatnam District. One⁷ of these is dated in the 37th regnal year of Anantavarmadēva and records the gift, made by Permāḍi, of a piece of land for a perpetual lamp in the temple of Nīlīśvara (modern Nilakaṅthēśvara) at Niḍuṅgeruvu (modern Nārāyaṇapuram) for the prosperity of Chōḍagaṅgadēva. Two other inscriptions⁸ at the same place, the first dated Śaka 1053 (1131 A.D.) and the 57th regnal year of Anantavarmadēva and the second dated the Uttarāyaṇa-saṅkrānti in Śaka 1054 (1132 A.D.) and the 59th regnal year of Anantavarmadēva, record similar gifts of perpetual lamps in favour of the same god by Chōḍagaṅgadēva's younger brother named Ulaggaya-goṇḍa-Permāḍi or Ulayigaṇḍa-Permāḍi. An inscription⁹ in the Bhīmēśvara temple at Drākshā-

¹ Cf. *Select Inscriptions*, p. 158.

² Expressed by a symbol.

³ Read *pramātaḥ* 1.

⁴ The lines appear to be in verse although the metre is defective.

⁵ *SIJ*, Vol. V, No. 1015.

⁶ *Ibid.*, No. 1019.

⁷ *Ibid.*, Vol. X, No. 656.

⁸ *Ibid.*, Nos. 674, 679.

⁹ *Ibid.*, Vol. IV, No. 1186.

rāma in the Godabari District, dated Śaka 1075 (1153 A.D.), records a *Śrāvāṇa-pātra* in regard to the sale of a piece of land by a number of Brāhmaṇas, who had received it from Parāntakadēva (a son of Kulōttuṅga I, circa 1063-1120 A.D.), during the reign of Kulōttuṅgadēva (i.e., Kulōttuṅga II, circa 1133-50 A.D.). The said land was purchased from the Brāhmaṇas by Ulaguyyavaṁḍa-Permāḍi and his *dēvi* Vallava-mahādēvi¹ by paying 120 *Māḍhas* through Gaṅga-gonḍachōḍa-v-irāgiyāṇḍāri and was made a gift in favour of Bhīmāśvara-mahādēva for worship and offerings. The inscription also says that Peddajiyyanāyani-Chōḍagaṅga, son of Permāḍi, made provision for a perpetual lamp in the temple of the god although it is difficult to determine whether this Permāḍi is the same as Ulaguyyavaṁḍa-Permāḍi. One set² of the Vizagapatam plates of Anantavarman Chōḍagaṅga, dated Śaka 1057 (1135 A.D.), records that the Gaṅga monarch granted the localities called Sumuḍa and Tiliṅgi in the Sammaga *vishaya* within Kalīṅgadēsa in favour of Chōḍagaṅga, son of Permāḍirāja from his wife Māṅkamadēvi. There is little doubt that Permāḍi or Permāḍi, mentioned in this and other records, is the same as Pramāḍi of the Bhubaneswar (Kōḍārēśvara temple) inscription under study.

Two³ of the Nārāyaṇapuram inscriptions, the first dated the Uttarāyaṇa-saṅkrānti of Śaka 1051 and the other dated the Uttarāyaṇa-saṅkrānti of Śaka 1061, record the gifts of perpetual lamps in the temple of Nīlakaṇṭhēśvara made by Rājēndrachōḍadēva, son of Pedda-Permāḍirāja. If this Pedda-Permāḍirāja is identical with the Pramāḍi of our inscription, Rājēndrachōḍa may be regarded as a brother of his other son Ghōḍagaṅga. Subba Rao is inclined to think that the names Rājēndrachōḍa and Chōḍagaṅga were born by one and the same person who was the son of Permāḍi.⁴ A Nārāyaṇapuram inscriptions⁵ of Śaka 1039 (1117 A.D.) records the grant of Vīra-Permāḍi, son of Aytaya, while another epigraph⁶ of the same place, dated the Vishuva-saṅkrānti on Monday, the 13th of the bright half of the month of Mēsha in Śaka 1040 (1118 A.D.), records a gift made by Sūrama, wife of Permāḍirāja. It is difficult to determine whether Permāḍi of these records is the same as the one who claimed to have been an *anuja* of the Gaṅga king Anantavarman Chōḍagaṅga. As will be seen below, the evidence of one of these records mentioning Permāḍi as the son of Aytaya does not tally with that of the Palaṅgaṇa grant⁷ of Anantavarman Chōḍagaṅga, dated Śaka 1040.

The said copper-plate charter records the grant of the village of Palaṅgaṇa (modern Palāgara in the Bobbili Taluk of the Visakhapatnam District) in the Samba *vishya* (same as the Samvā *vishaya* of a set of the Vizagapatam plates and the modern Śambhām Pargana in the Chipurupalle Taluk of the same District), made by the Gaṅga king in favour of Ulagiyagoṇḍa-Perumāḍi, son of Vajjidēva from his wife Ālapiṇḍār and the grandson of Chōḷiyar (resident of Urattūru in Raṭṭa-maṇḍla located either in the Pudukoṭṭai or in the Puṅganūr region) and his wife Śrīyādēvi. Permāḍi and Pramāḍi are contractions of the Tamil compound expression *Perumāṇḍi*, the first component of which, i.e., *Perumāṇ*, may be another form of the word *Perumāḍi*. *Ulagiyagoṇḍa* and its variants are similarly derived from Tamil *Ulaguyyakkoṇḍa*. It is again interesting to note that in the Palaṅgaṇa grant the donee is described as the *priya-bāndhava* of the donor, viz., the Gaṅga king Anantavarman Chōḍagaṅga. It has also to be noticed that the word *anuja* does not necessarily mean a co-uterine younger brother and that the word *bāndhava* may also indicate 'a brother'. Under the circumstances, C. R. Krishnamacharlu may be right in

¹ Her name suggests that she was a princess either of the Pallava or of the Vallabha (i.e., Chālukya) family.

² *Ind. Ant.*, Vol. XVIII, pp. 172 ff.

³ *SII*, Vol. X, Nos. 672, 692.

⁴ *History of Kalīṅga* (offprint), p. 144.

⁵ *SII*, Vol. X, No. 658.

⁶ *Ibid.*, No. 659.

⁷ *ARSIE*, 1935-36, pp. 61-63.

identifying Ulagiyagoṇḍa Perumāḷ of the Palaṅgara grant with Ulagiyagoṇḍa-Permāḍi of the Mukhalingam and Nārāyaṇa puram inscriptions and in suggesting that the person was a younger cousin of Gaṅga Anantavarman Chōḍagaṅga on the latter's mother's side.¹ It is well known that the Gaṅga king's mother was the Chōḷa princess Rājasundarī, daughter of Rājēndrachōḷa (probably Virarājēndra, circa 1063-70 A. D.).² Subba Rao's suggestion³ that Permāḍi was a co-uterine younger brother of the Gaṅga king seems to be extremely doubtful.

It appears that Perumāḷ or Permāḍi or Permāḍi or Pramāḍi was serving his relation, the Gaṅga king Anantavarman Chōḍagaṅga, in the capacity of a provincial governor. It may be supposed that he had been originally employed as viceroy of one of the southern districts of the Gaṅga empire but was later transferred to the Puri region. Such a conjecture is not entirely unsupported by the dates of the various inscriptions which record his donations and have been discussed above. The same may also have been the case with his son, Chōḍagaṅga. Of course Pramāḍi and Chōḍagaṅga might have also visited the Kēdārēśvara temple at Bhubaneswar in the course of tours of pilgrimage. Another interesting fact is that both the father and the son appear to have remained staunch devotees of the god Śiva even after their relative and patron, Anantavarman Chōḍagaṅga, had renounced his original leanings towards Śaivism and become an ardent devotee of the god Viṣṇu in the form of lord Purushōttama-Jagannātha of Puri.⁴

The inscription mentions two geographical names. They are the district called **Paṅḍā-viśhaya** and the village called **Nāgagarbhā-grāma**. The name of the district no doubt suggests its identification with the Paenda Paragna in the Cuttack District of Orissa. I am not sure about the location of the village.

TEXT⁵

- 1 Siddham⁶ Śakasya gata-varshāṇām daśānām śatānām chatu[ḥsha]shṭhi(shṭi)-
sa[mva]tā'-
- 2 m=adhunā Ka[r]kā(rka)ṭaka-māsasya kṛishṇasche⁷ dasa(śa)-pañcha[k]ē śrīmad-Ananta-
3 varmmaṇḍaś-Chōḍagaṅg-ādhipasy-ānujō bhagavataḥ⁸ śrī-[Kē]dārēśvarau(r-ai)-
4 ka-parah rājā śrī-Pramāḍi-nāmnah(mā) tṛi(tri)bhuvana-vi(vi)bhavē śrī-Kēdārēśarō-¹⁰
5 grataḥ di(di)paṁ prādād=akhaṇḍakam Pa[m]dā-vi(vi)shay[i]ya-Nāga[gar]bhā-grāmīya-pa-
6 [dh]ānī(na)-[Śa]ṇḍa-prabhṛitibhiḥ grāma-nivāsibhiḥ grīhī(gṛihī)ta-sai(sau)varṇṇaka-pa[ñcha]-
māḍhānā[m m]āsa-
- 7 [pādi]ka-kalā pañcha-pāda k[r]ity-ētai¹¹ dēyam¹²=ā-chandra-tārāya [vai]¹³ o ||

¹ See *ARSIE*, 1935-36, p. 63 ; *SII*, Vol. X, p. 359, note.

² Cf. above, Vol. XXIX, p. 46.

³ Op. cit., p. 136.

⁴ See above, Vol. XXVIII, pp. 239 ff.

⁵ From impressions.

⁶ Expressed by a symbol.

⁷ Read *samvatā*^o. There appear to be traces of an unnecessary *anusvāra* of the Bengali type after *tā*.

⁸ Read *kṛishṇē cha*.

⁹ Better read *bhagavach=chhri*.

¹⁰ Read *tribhuvana-vibhu-śrī-Kēdārēśvar-ā*^o.

¹¹ Read *pañcha-pādam kṛity=aitaiḥ*.

¹² Read *dēy=ā*^o.

¹³ Read *tāram=īi*.

BHUBANESWAR INSCRIPTION OF PRAMADI; SAKA 1064



SCALE: ONE-FOURTHS

No. 19—SEVEN VATTELUTTU INSCRIPTIONS FROM THE KONGU COUNTRY

(3 Plates)

K. V. SUBRAHMANYA AYYER, COIMBATORE

Here are edited seven **Vatṭeluttu** inscriptions from the **Koṅgu** country. I am indebted to the Government Epigraphist for India, for sending me the impressions of these records. The first of them comes from Koḍuvāy and the rest from Piramiyam. Both the villages are situated in the Dhārāpuram Taluk of the Coimbatore District. A few words may be said here about Piramiyam where six out of the seven inscriptions edited below were found. It is an insignificant village situated on the bank of the Amarāvati river¹ and is 8 miles north-east of Dhārāpuram, the Taluk headquarters.² While the seven sacred temples of the Koṅgu province,³ celebrated in the hymns of the canonised Śaiva saints Tirujñānasambandhar, Appar and Sundaramūrti-Nāyanār, have failed to provide us with their history owing to their original structures having disappeared without leaving any vestiges of their past and having been replaced by new ones of later times, Piramiyam preserves one of the most ancient structural monuments of the province.⁴ This monument is dedicated to Śiva and is attributable to at least the latter half of the tenth century A.D.

Tradition asserts that the region in which Piramiyam is situated was variously known as Dārukāvanam, Karṇikāraavanam and Puṇṇāgavanam, that Brahman performed *Yajña* at this place to propitiate Śiva and that the sage Agastya set up a *liṅga* in the place and blessed it to remain for all time under the name Valaṅjulinātha. It is further pointed out that Koṅgaṇa, the son of a Magadha king, came here, gave himself up to austerities and became a *siddha* and was called Koṅgaṇasiddha and that it was also hallowed by being the place where Iḍaiṅāni, a shepherd sage, spent most of his life time.

Virasaṅgāta-chaturvēdimāṅgalam is the name given in inscriptions to Piramiyam and it is said to be a *brahmadēya* in Teṅkarai-nāḍu. The affix *chaturvēdimāṅgalam* and *brahmadēya* indicate that it was originally given to Brāhmaṇas studying the four Vēdas and the prefix Virasaṅgāta shows that it was called after a chief, king or general who had the distinction of being known as Virasaṅgāta (i.e., Virasaṅghāta), 'the slaughterer of warriors or heroes'. There is no direct evidence to show when the village came into existence. In one⁵ of the inscriptions edited below there figures a person holding the position of a minister and he is styled Virasaṅgātan Sūṛriyadēvaṇ Vāṇavaṇ Uttaramantri *alias* Nānādēsiyanāṭṭu-Cheṭṭi. In the name Virasaṅgātan Sūṛriyadēvaṇ, the first part might indicate the patronymic of the person and, if so, it may be said that the village owed its name to the benefaction of this minister; and the village may be said to have been formed at the end of the 10th century A.D. when, as will be shown in the sequel,⁶ Viraśōja-Kalimūrkkaperumāl, who must have been the immediate predecessor of Kalimūrkkavikrama-Chōja-Kōnāṭṭāṇ, flourished. The inscriptions of the place inform us that this Chaturvēdimāṅgalam, like the others of its class, was subject to the assembly of the *sabhā*. The modern name Piramiyam of the village

¹ This river is also called Amabānadi, Āpporunai or Āpporundam or Amarāvati. It is said to take its rise from the Varāha hills.

² Sewell's List, Vol. 1., p. 220.

³ Tiruchcheṅgōḍu, Koḍumuḍi, Veṅjamākkūḍalūr, Karuvūr, Bhavāni, Avānāsi and Tirumurugappūṇḍi.

⁴ The foremost among the monuments so far known in the Koṅgu country are the two rock-cut temples at Nāmakkal, both dedicated to Viṣṇu. These temples of about the latter half of the seventh century A.D., are of exquisite workmanship and were perhaps executed by craftsmen who drew their inspiration from the master sculptors of the neighbouring Pallava territory, who had displayed their powerful imagination, deep learning in Āgamic lore and high talent in wielding the chisel.

⁵ *ARSIE*, 1920, No. 183.

⁶ See page 100, below.

may be derived from *brahmadēyam* which in Tamil would be written *piramadēyam*, and this in colloquial usage would easily change into Piramiyam by the elision of *dē*. The god in the temple at the place is called Tiruvalaṅṅuḷi-Mahādēva (or -Paramēśvara) and Āḷuḍaiyār-Tiruvalaṅṅuḷi-Nāyaṅār. Tiruvalaṅṅuḷi here may show that the temple is situated on the bank of the river whose water forms here a clockwise eddy.

Piramiyam has contributed 28 inscriptions¹ to the Madras Epigraphical Collection for the year 1920. The peculiarity about these inscriptions is that while they are all in the Tamil language, some (nine) are engraved in the Vaṭṭeḷuttu alphabet² and the rest (nineteen) are in the Tamil alphabet.³ This feature of the inscriptions enables us to know and distinguish at sight which of them are earlier and which later.

The earliest inscriptions of Piramiyam in Vaṭṭeḷuttu characters are Nos. 208 and 209 engraved on a slab lying in a field near the village. The former belongs to the reign of *Sārvabhauma Varaguṇa-Parāntaka* of the *Chandrāditya kula* and is dated in the 6+9th year and the latter bears the date 6+16th year, evidently of the same king's reign as could be gathered from the double date, though his name is lost. Of the rest, two belong to the reign of *Viraśōḷa-Kalimūrka-Perumā* and are dated in the 17th and 24th years of his reign⁴ and four belong to the reign of *Kalimūrka-Vikrama-Chōḷa* and are dated in the 20th, 32nd, 41st and 42nd years of his reign.⁵ These six inscriptions along with another from *Koḍuvāy* dated in the 14th regnal year of *Viraśōḷa-Kalimūrka-Perumā* are edited here.

This being the first time any inscription of the Koṅgu country and also of the kings noticed herein, is being edited, I may say a word about the country and the dynasty to which the kings belonged. Koṅgu as a common noun means 'honey' or 'flower-dust or pollen'. The term must have been applied to the country that abounded in it.

The Koṅgu country is one of the oldest territorial divisions of South India. It was bordered on the west and, to some extent on the south, by the Chēra country, on the south by the Pāṇḍya country, on the east by the Chōḷa country and Kōṇāḍu, and on the north by the territory of the Adigaimāns. If the last named territory is treated as forming part of Koṅgu, for which there is no warrant as we find the co-existence of the two (i.e., Koṅgu and the territory of the Adigaimān) from the earliest days, the northern boundary would be the Pallava dominions. Having these territories as boundaries, the central region of Koṅgu was sheltered by a series of mountain ranges of considerable height such as the Palni hills, the Kollimalai ranges, part of the Sherveroys, the Anaimalais and the Nilgiris, and was watered by the Kāvēri river with its numerous tributaries—the northward flowing *hallas* (streams) in the Kollegal Taluk, the Bhavāni, the Noyyal (or Kāñchimānadi) and the Amarāvati flowing south to north. In spite of these several streams and rivers that were in the country, water scarcity was greatly felt in the region at all times.

In ancient times a highway called *Koṅga-peruvaḷi* led to this country from the east, and it seems to have been an early trade route. The wealth of the territory lay in its hill produce, silk and beryl, the last of which was produced in large quantities at a place called Paḍiyūr, six and a half miles north-west of Kāṅgayam.⁶ A very good breed of bulls and cows from Kāṅgayam is celebrated in the Saṅgam works.⁷

¹ *ARSIE*, 1920, Nos. 182 to 209.

² *Ibid.*, Nos. 183, 185, 187, 189, 190, 204, 207 to 209.

³ *Ibid.*, Nos. 182, 184, 186, 188, 191 to 203, 205 and 206.

⁴ *Ibid.*, Nos. 189 and 204.

⁵ *Ibid.*, Nos. 187, 190, 183 and 185.

⁶ Sewell's List, Vol. I, p. 220.

⁷ *Paḍirupattu*, vv. 22 and 77.

The connotation of the word *Koṅgu* may be noted here. This term has a more limited application than the similar ones *Chēra*, *Chōla*, *Pāṇḍya*, *Pallava*, etc. While each of the latter conveys to our mind not only a particular country, but also a *kula* or race, its people and its king, the former, i.e., *Koṅgu*, means exclusively a country; it does not denote any *kula* or race or king. We hear of *Śōla-kula*, *Pāṇḍya-varṇśa*, *Pallav-ānvaya*, etc., but not of *Koṅgu-kula*.¹ It may be noted, however, that the words *Koṅgar* and *Koṅgar-kō* are applied to the people and the king of *Koṅgu*, but that none of the later kings of the *Koṅgu* country called himself a *Koṅgu-dēva* or *Koṅgudēva-Mahārāja*, or of being of *Koṅgu-kula*.

The difference in the connotation of the word *Koṅgu* from other similar ones pointed out above seems strongly to indicate that the country did not belong to, and was not ruled by, any particular dynasty of its own. It will be noticed in the sequel that a number of kings held sway over the *Koṅgu* country in later times and that none of them had any distinguishing epithet, surname or title, such as *Māraṇ*, *Śaḍaiyaṇ*, *Valudi* and *Pāṇḍyadēva* of the *Pāṇḍyas*; *Valavaṇ*, *Śombiyaṇ*, *Rājakēsari*, *Parakēsari* and *Śōlamahārāja* of the *Chōlas*; or *Villavaṇ*, *Śeramāṇar* and *Kēraḷa* of the *Chēras*. Instead, we often find the rulers of *Koṅgu* (from the earliest times to the latest) calling themselves by *Chēra*, *Chōla* and *Pāṇḍya* names, and adopting their surnames, epithets and titles, sometimes indiscriminately. Some chiefs of the 13th century even declared themselves to be the lineal descendants of very early *Chēra* kings who were the first rulers of the northern part of *Koṅgu*. We have yet to discover if even those kings that were invested with the hereditary rule of the province of *Koṅgu* had at any time any distinct and distinguishing emblem of royalty.

The only source of reliable information for the early history of South India beyond the ken of epigraphy is the Tamil *Saṅgam* literature. This, in respect of *Koṅgu*, is unfortunately very meagre and does not shed as much light as it does on other parts of the country. In spite of this, it may be said that it does not contradict the result that we have arrived at in our enquiry. On the other hand, it leads us to think that in early times the *Koṅgu* country was subject to the government of its own people. We find a number of references to the people of *Koṅgu*, but not a single one to the king of the land. And every foreign king that subdued the country came to be styled *Koṅgar-kō*,² i.e., the king of the *Koṅgu* people. One of the *Chēra* kings is said to have brought under his subjection the country of the *Koṅgar* or the *Koṅgu* country (*Koṅgar-nāḍ-agaṅṅaḍutti*).³ Here *Koṅgar* need not necessarily mean the people. It may as well stand for *Koṅgu* of which it is only another form. It is said of an *Āy* king that he used innumerable missiles and drove the *Koṅgu* people to the western ocean (*Koṅgar-kula-kaḍal-ōṭṭiya*).⁴ The *Chōla* king *Kurāppallit-tūṅṅiṅa Killi Valavaṇ* is reported to have seen the back of the people of *Koṅgu* (*Koṅgu-puṅṅam-perra*).⁵ All these references to the *Koṅgu* people and the country, and the complete absence of mention of any *Koṅgu* sovereign by name seem strongly to suggest that the country was subject to 'people's government'. In this connection it is worth noting that in speaking of the persons or kings that set up images of *Kaṅṅagi* in their territories, the Tamil work *Śilappadigāram* does not mention any king of *Koṅgu* by name but only *Iḷaṅkōsar*, by which must be meant a people, not a monarch. The plural used is worth noting.

Though the *Koṅgu* country seems, as shown above, to have had the people's government, in the earliest days, it is necessary to note that the northern part of it, or what is more likely the territory that lay north of it, was subject to the rule of a king who was styled *Adigaimāṅ* or *Adigaṅ* or *Adiyar-kōmāṅ* and had his capital at *Tagaḍūr*, identified with *Dharmapuri* in the *Salem District*. A division called after the village *Tagaḍūr* also existed. These *Adigaimāṅs* are

¹ [Cf., however, *SII*, Vol. V, No. 241, lines 9-10.—Ed.]

² *Padiṅṅupattu*, 88, l. 19; 90, l. 25.

³ *Ibid.*, 22, l. 15.

⁴ *Puraṅṅāṅṅu*, 130.

⁵ *Ibid.*, 373.

regarded as the rulers of Koṅgu, though at no time their rule extended to the whole of that territory. One of the greatest kings of the line was Adigaimāṇ Neḍumāṇ Añji.¹ He is called Maḷavar-Perumāṇ.² He is said to have fought against seven kings and chiefs, gained victory, and destroyed Kōvalūr.³ One of his ancestors is stated to have introduced sugar-cane.⁴

In speaking of him one of the verses in the *Puṇam*⁵ says, "like his ancestors, he had the garland of Palmyra". This reference is of importance as showing his descent from the Chēras. He is also said to have worn a garland of *tumbai* flowers and Aegle Marmelos.⁶ His son was Poguttēḷiṇi or Eḷiṇi.⁷ The Chēra origin of the early Adigaimāṇ, as gathered from the *Saṅgam* works, is quite in agreement with and receives confirmation from what we find recorded in two later inscriptions of the time of the Chōḷa king Kulōttuṅga III. One of them comes from Kambayanallūr in the Salem District and the other from Pōḷūr in the North Arcot District. In these inscriptions⁸ the later Adigaimāṇ chief Viḍukāḍaḷagiya-Perumāḷ (Sanskrit 'Vyāmuktaśravaṇōjvala') is called a lineal descendent of the Kēraḷa or Chēra Eḷiṇi (Skt. *Yavanikā*).

The Adigaimāṇs did not maintain cordial relationship with the Chēras even in earlier days. The Chēra king Peruñ-Chēral Iṟumpoṟai is said to have fought a battle on the top of Kollikkūṟṟam and won a victory over the two kings, i.e., the Pāṇḍya and the Chōḷa, along with an Adigaṇ who commanded an army of several battalions, to have seized their war drums, parasols and crowns, and to have destroyed Tagaḍūr which was guarded by powerful warriors.⁹ But this cannot be a bar to Adigaimāṇ's descent from the Chēra which is well established by the references cited above. That the Adigaimāṇs continued to exist will be clear from the following.

An Adigaṇ chief is reported, in the Madras Museum plates of Jaṭilavarman,¹⁰ to have fought against Neḍuñjaḍaiyaṇ at Ayirūr, Āyiravēli and Pugaḷiyūr, and another is said, in the *Periyapurāṇam*, to have fought against Pugaḷ-Chōḷa.¹¹ The Nāmakkal cave inscription speaks of *Atiyānvaya*, 'a descendent of Adigaimāṇ', and of Atiyēndra.¹² From all that we have pointed out above it will be clear that the Adigaimāṇs or Adiyar were quite different from the Koṅgar and were lords of a different locality coexistent with Koṅgu. But the fact that the Adigaimāṇs were of Chēra origin, as proved by Tamil literature and inscriptions, may suggest that at some remote age the Chēras overran the northern part of the Koṅgu country and set up a member of their family there, to act as a kind of restraint on the Koṅgu people from advancing northwards, and the Pallavas from pushing south. If this was the case, we can regard the territory of the Adigaimāṇs as having been originally included in Koṅgu. But there is no means of knowing what exactly was the earliest extent of the Koṅgu country as it is not specified in the *Saṅgam* works.

It would appear further that when the Pallavas settled the Western Gaṅgas in the south,¹³ much of the territory of the Adigaimāṇs had passed into their hands. Gaṅga rule further south than the northernmost part of the Gōpicheṭṭipāḷaiyam Taluk of the Coimbatore District is not warranted by facts and hence we must regard as incorrect the statement of the *Koṅgudēsarājāk-*

¹ *Puṇanāṇūru*, 92.

² *Ibid.*, 90.

³ *Ibid.*, 99.

⁴ *Ibid.*, 392.

⁵ *Niṇ muṇṇōr pōḷa iḷiyāñ-kaḷar-kāl irum-paṇam-puḍaiyal* (*ibid.*, 99).

⁶ *Ibid.*, 96 and 158.

⁷ *Ibid.*, 96 and 392.

⁸ Kielhorn's Southern List, Nos. 833 and 834.

⁹ See *Paḍigam* of the Eighth ten of *Paḍiṟruppattu* and also 78, ll. 8 f.

¹⁰ *Ind. Ant.*, Vol. XXII, p. 73.

¹¹ *Pugaḷ-Chōḷa*, vv. 17 ff.

¹² *ARSIE*, 1906, p. 76.

¹³ *Above*, Vol. XIV, p. 335.

ka!¹ that the Gaṅgas had their sway in Koṅgu. On the other hand, there is ample evidence of early Chēra rule throughout Koṅgu, e.g., the place names Ravimaṅgalam and Kōdaimaṅgalam, in addition to the two early inscriptions of Vellalūr² and the whole dynasty of kings styling themselves Kēraḷa.³

We have at the outset indicated some grounds for holding that in the earliest days Koṅgu was subject to 'people's rule' and that it was often subject to invasions by the neighbouring powers among whom the foremost was the Chēra, who claimed to be its ruler. -But the real government must have been held by the 'Koṅgar' and the settlement of the 'Adiyar' must have resulted in limiting the extent of the Koṅgu territory.

In about the 8th century A.D., Koṅgu seems to have passed into the hands of some personal ruler. This is reflected in a statement of the Vēlvikuḷi plates⁴ which records that a daughter of a Gaṅga king of the time of Neḷuñḷaiyan was brought and offered to the king of the Koṅgu people, and that it gave an occasion for the Pūrvarāja to march forth with a large army to give battle, etc. Excepting this, there are no further references to any ruler of Koṅgu and it might be that the rulership, if any, did not last long. On the other hand, there are evidences of Chēra rule or supremacy over Koṅgu before the advent of the Chōḷa. At the end of the ninth century, Āḍitya of the revived Chōḷa line is stated in the *Koṅgudēsarājākkal*⁵ as having subjugated Koṅgu, and his son Parāntaka ruled over that part of it where his inscriptions are found. It is known that friendly relations existed between the Chōḷa Āḍitya and the Chēra Sthāṇu Ravi and that both conjointly conferred honours on a certain chief whom they termed Śembiyaṅ-Tamūlavēl.⁶ This must have been for some service rendered to both the kings during the upheaval of Chōḷa revival. But it was given to the Chōḷa king Parāntaka I to set up practically a personal ruler over Koṅgu. The country was at the same time made a part of the Chōḷa empire and invested with a new name 'Viraśōḷa-maṅḍalam', after one of his own surnames. From the Nāmakkal copper plates of Vira-Chōḷa, of which plates I and IV are still to be discovered, it is gathered that Vira-Chōḷa, who was probably a Kēraḷa prince, was ruling over a portion of Koṅgu as a feudatory of the Chōḷa king Parakēsarivarman, probably Parāntaka I.⁷ He seems to have become the progenitor of a hereditary line of kings that ruled over a part of Koṅgu. The records of his descendants are traceable at Paḷani and its vicinity. These may well be termed Koṅgu kings of the Kēraḷa family. Another part of Koṅgu was under the rulership of a different line.

Now about the family to which the two kings, whose inscriptions are here edited, belonged. In the *Annual Reports on South Indian Epigraphy* the chiefs of this family are styled Koṅgu-Chōḷa. This term is not an ancient one, but is the one now given to the line of kings which included in it Vira-Chōḷa-Kalimūrka-Perumāḷ and Kalimūrka-Vikrama-Chōḷa, Abhimāna-Chōḷa and others and serves the purpose of distinguishing these members from those of the regular line of Chōḷas descended from Vijayālaya or from the later Chāḷukya-Chōḷa Kulōttuṅga I. Though it serves this purpose very well, it is not quite appropriate. First of all there is no indication anywhere that these kings were of the Chōḷa stock, though they adopted Chōḷa names. Chōḷa officials and subordinates

¹ Madras Government Oriental Series, No. VI, pp. 3 ff.

² *ARSIE*, 1910, Nos. 147 and 148.

³ *Contra* Foulkes, *Salem Manual*, p. 16: 'I have not met with anything in support of a conquest of Koṅgu by Chēra. The *Kēraḷōtpatti* does not claim any such conquest nor does the Koṅgu chronicle contain any reference to one. On the other hand, the Koṅgu chronicle has repeated statements of conquests of Kēraḷa by Koṅgu'. He cites Śaṅgunni Menon.

⁴ The text reads *Gaṅgarājanadu kaṅyāratnam Koṅgar-kōṅkuk kuṅarndu koḍuppa āṅṅp-āṅ-āḍaṅ-ṅṅai-p- pūrvarājar puṅaṅ-ēḷundu*. Above, Vol. XVII, p. 303.

⁵ P. 10.

⁶ *SII*, Vol. III, p. 221.

⁷ *ARSIE*, 1906, para. 32.

assumed, or were given, names and surnames of ruling Chōla kings, and from the names alone one could say whose officials or subordinates they were. Such a practice is impossible in the case of the kings called Koṅgu-Chōlas. Secondly, the term Koṅgu-Chōla might very naturally indicate that the members were of the Koṅgu country, and it will be shown presently that though these kings ruled over the Koṅgu country, they were not of that country but came from outside. It is worth noting that the two earliest kings had the name, surname or title Kalimūrka and the other called himself Kōnāṭṭān.¹ The earliest use of the title Kalimūrka is found in a record of the 5th year of Pallava Dantivarman found at Kuṭattūr Taluk (Pudukkōṭṭai). In it, it is stated that a tank called Vāli-ēri was constructed by a chief named Vāli-Vaḍugaṇ *alias* Kalimūrka-*Iḷavaraiyaṇ*, who calls himself a servant of Mārppiduvaṇār *alias* Pēraḍiyaraiyaṇ evidently of the Mutṭaraiyaṇ family. From this inscription it is clear that Vāli-Vaḍugaṇ was of a family of local chiefs as indicated by the titular surname Kalimūrka *Iḷavaraiyaṇ*, and that he was the subordinate of one of the principal chiefs of the Pallava king Dantivarman. We note the distinction which the inscription makes between *Iḷavaraiyaṇ* and *Pēraḍiyaraiyaṇ*. It is needless to say that almost the whole of the Kuṭattūr *taluk* was included in one or the other of the divisions of Kōnāḍu. We know that, after the revival of the Chōlas, the Kōnāḍu chiefs, among others, transferred their allegiance to the Chōlas, when Āditya I acquired the whole of the Pallava dominion, and adopted the titles and surnames of their new overlords. This subordinate family of Kōnāḍu, just like the main line of Iruṅgōvēḷs or Irukkuvēḷs, must be regarded as belonging to the Yādava stock. It will be better and more appropriate to call this family of rulers of Koṅgu by the name Koṅgu Kōnāṭṭār than by any other.

There is no need for examining the palaeography of the inscriptions to arrive at the time of the records, as we know for certain the date of Vikrama-Chōla of these epigraphs from his Tiṅgalūr inscription which combines his 40th regnal year with Śaka 967.² It is enough to say that the characters in which the inscription of Virasōla-Kalimūrka-Perumāḷ are engraved are almost similar to those of Kalimūrka-Vikrama-Chōla's epigraphs and therefore Virasōla-Kalimūrka must be either a predecessor or a successor of the other. And, though it is not quite easy to trace any marked differences in the characters of the epigraphs of the two kings, yet a close examination of the palaeography of the inscriptions of the former (Nos. II and III below) found at Piramiyam as compared with that of the latter (Nos. IV to VII) discovered in the same place seems to me to show that the former must be slightly earlier than the latter. Besides, the engraving on separate slabs, door posts, etc., of Virasōla-Kalimūrka's inscriptions also point to the same fact. Tentatively therefore we may assign Virasōla-Kalimūrka to the end of the tenth century A. D. and consider him to be the immediate predecessor of Kalimūrka-Vikrama-Chōla whose accession took place in 1005 A.D., and who reigned for at least 42 years, i.e., till 1047 A.D. At worst, Virasōla-Kalimūrka may be regarded as the immediate successor of Kalimūrka-Vikrama-Chōla. He is decidedly not later. This, it may be noted, is a positive proof afforded by the Vaṭṭeḷuttu and Tamil inscriptions occurring at Piramiyam which has happily preserved the records of five of their successors.³ We have also to take note of the fact that 'Kalimūrka' occurring in the double names

¹ See for instance No. IV below which is a proclamation by the king himself and which commences with the words "Hail! I am Vikrama-Chōla, the Kōnāṭṭān. This is the 20th year of my reign".

² *ARSIE*, 1905, No. 614.

³ (1) One of Abhimāna-Chōla Rājādhirāja dated in the 10th year of reign (No. 202), (2) two of Rājādhirāja Uttama-Chōla dated in the 8th and 17 + 1st years (Nos. 198 and 205), (3) one of Rājādhirāja Vira-Chōla dated in the 5 + 1st year (No. 192), (4) two of Kulōttuṅga-Chōla dated in the 9th and 11th years of reign (Nos. 201 and 194), (5) twelve of Virarājendra ranging in date between the 3rd and 19th years (Nos. 184/3rd, 186/5th, 197/6th, 193/7th, 188 and 199/8th, 200/13th, 182/14th, 191 and 206/19th, 195 and 205 date lost), and one of Parakēsarivarman Tiruchchirrambalam-uḍaiyaṇ Vikrama-Chōla dated in the 13th year (*ARSIE*, 1920, No. 196).

of the two kings under notice has come to denote a name rather than a title that it originally was, just as 'Rājādhirāja' a few years later. In the *Annual Report on South Indian Epigraphy* for 1920, p. 109, it has been stated that Vira-Chōla-Kalimūrka was earlier in point of time than Parakēsari-varman Vira-Chōla 'who ruled the two Kongus'. It has also been suggested that Vira-Chōla-Kalimūrka might have been the son of Rājādhirāja Vira-Chōla. But Parakēsari-varman Vira-Chōla 'who ruled the two Kongus' was the successor of Rājakēsari Kulōttuṅga whose reign extended from 1149 to 1183 A.D. and the predecessor of Rājakēsari Virarājendra whose accession took place in 1207. A.D. As such, he must have reigned in the period 1183-1207 A.D., and his inscriptions are all in Tamil of the twelfth century A.D. The records of Viraśōla-Kalimūrka-Perumā are all in Vaṭṭeluttu characters of the 10th-11th centuries A.D. Neither could Viraśōla-Kalimūrka be made the son of Rājādhirāja Vira-Chōla. His records and those of his father Abhimāna-Chōla Rājādhirāja are also definitely of the 12th century A.D. It may be noted that some of the records of Kalimūrka-Vikrama-Chōla-Kōnāttāṅ found in places other than Piramiyam are in Tamil, and his reign marks the transition period from Vaṭṭeluttu to Tamil.

Two of the inscriptions edited hereunder (Nos. VI and VII) contain the historical introduction (*meṅkkīrtti*) of the Kōnāḍu chief Vikrama-Chōla. They present no differences in reading. They tell us that Vikrama-Chōla 'held his sceptre righteously, fertilized the country, removed the sufferings of the distressed, received only a sixth share (of produce as tax), punished the wicked, guarded his subjects from external ills, and protected them as a mother would her babe'. The description clearly points to the fact that the reign of Vikrama-Chōla was a peaceful one and that he was perfectly mindful of his duties as a just ruler. Inscriptions of Vikrama-Chōla Kōnāttāṅ are found at Anṇūr, Mūlaṇūr and Tiṅgaḷūr, besides Piramiyam. Of the four inscriptions found at Anṇūr, two are dated in the 2nd year¹, one in the 4th² and the other in the 27th year³ of the king's reign. The last one records the presentation of a metallic statue by a resident of Kavaṅṅaṅputtūr, i.e., Kōvilpālayam, of himself and his wife and registers also a gift of gold. The Mūlaṇūr epigraph⁴ stops with the mention of the king's name and date. It bears the 27th year. The Tiṅgaḷūr inscription,⁵ besides furnishing a Śaka date with regnal year, refers to the construction of the *mukha-maṅḍapa* of the temple of Pārsvanātha Jina, called Chandravasati, at the place.

Two others of the subjoined inscriptions (Nos. III and IV) reveal that the members of this branch of the Kōnāḍu chiefs, like those of the original line,⁶ had matrimonial relationship with the royal house of the Chōlas of the Vijayālaya line. No. III registers a gift by Nampirāṅṅiṅyār Vaḷavaṅ-Mādēviyār (*alias* Iṅṅiy Mutṭār). She is very probably one of the queens of Viraśōla-Kalimūrka-Perumā, and Vaḷavaṅ-Mādēviyār occurring in the descriptive part of her name shows that she was a princess of the Chōla family. No. IV, which registers a royal proclamation and gift made by Kōnāttāṅ-Vikrama-Chōla on the occasion of the death of his daughter, tells us that she was one of the queens of the Chōla king Vikrama-Chōla. These marriage alliances clearly indicate the high status of this branch of the Kōnāḍu family.

Names such as Madhurāntaka-vaḷaḅam in No. III, Vikramaśōla-Pallavaraiyaṅ, Parakēsari-kāl, and Parakēsari-uḷakku in Nos. II and V might reflect their having been so named after Parakēsari Uttama-Chōla and Parakēsari Vikrama-Chōla, i.e., Rājendra-Chōla I, as the reigns of Viraśōla-Kalimūrka-Perumā and Kalimūrka-Vikrama-Chōla covered the latter half of the 10th and the first half of the 11th century A. D. as shown above.

¹ *ARSIE*, 1922, Nos. 591 and 597.

² *Ibid.*, No. 593.

³ *Ibid.*, No. 594.

⁴ *Ibid.*, 1920, No. 215.

⁵ *Ibid.*, 1905, No. 614.

⁶ The Kōnāḍu chief Bhūti's mother Anupamā was a Chōla princess, and Bhūti's daughter Aditta-Piḍāri was the queen of Chōla Ariṅṅaya.

Besides Virasaṅgāta-chaturvēdimāṅgalam, the following geographical items are mentioned:—

- (1) Veḷḷakal-Veḷḷāṇūr in Kāṅgaya-nāḍu.
- (2) Naṛaiyaṇūr-nāṭṭup-Parāntakapuram.
- (3) Villiyaṇūr.
- (4) Vaḍagarai Maḷa-nāṭṭu *brahmadēyam* Ayirūr.
- (5) Kōnāṭṭu Ollaiyūr-kūṟṟattu Maṇikaṇṭha-māṅgalam.

Of these, Kāṅgayaṁ, which has given its name to a subdivision, exists under the same name and is 18 miles north of Dhārāpuram.¹ Kāṅgaya-nāḍu forms the northern part of the Dharapuram Taluk lying between the Noyyal and Nelali. Veḷḷakal is the modern village of Veḷḷakōyil, 11 miles ESE of Kāṅgayaṁ and 18 miles NE of Dhārāpuram.² Veḷḷāṇūr is a hamlet near it.

One of the inscriptions of Kōnāpuram in the Dharapuram Taluk mentions Parāntakapuram *alias* Rājarājapuram,³ and another of the time of Kṛishṇadēva-mahārāja calls Rājarājapuram as the capital of Koṅgu-māṅḍalam.⁴ The place is evidently Dhārāpuram.

Villiyaṇūr is not traceable.

Ayirūr is one of the three places where the early Pāṇḍya king Neḍuṅjaḍaiyaṅ defeated the Adigamāṇ of Tagaḍūr, the others being Pugaḷiyūr and Āyiravēli. The subdivision of Maḷa-nāḍu had in it Māgāṇikkudī and Māṅguḍi and its situation was to the north of the Kāvērī river.

As regards the villages mentioned in Ollaiyūr-kūṟṟam, see above Vol. XXV, p. 95. Maṇikaṇṭha-māṅḍalam is not traceable.

I.—Koḍuvāy Inscription of the 14th year of Virasōḷa-Kalimūrkkap-Perumāḷ

The subjoined inscription⁵ in Vaṭṭeluttu characters and Tamil language is engraved behind an image in the central shrine of the Viṇṇaiṇda-Perumāḷ temple at Koḍuvāy. It is damaged, and relates to the construction of a well by a resident of Kōnāḍu.

TEXT*

1 Svasti śrī [!]*	10 [Kōnā]ṭṭ=iru-
2 Virasō-	11 ndu vā]u[m]
3 la-kkalimūr-	12 [Ā]tkōvaṅ [Ka]-
4 [kka*]-pperumā-	13 ṅguppaiy
5 [r]kku=tt[ruve]u	14 Mūtta-Āsā[r]-
6 tt=iṭṭu=ch-	15 chchārtti=
7 chel[lāniṅṅa]	16 chchevvi(cheyvi) [ch-]
8 yāṇḍu padi-	17 cha kiṇṇaṅ [!]*
9 nālāvadu [!]*	

¹ Sowell's List, Vol. I, p. 219.

² Ibid., p. 220.

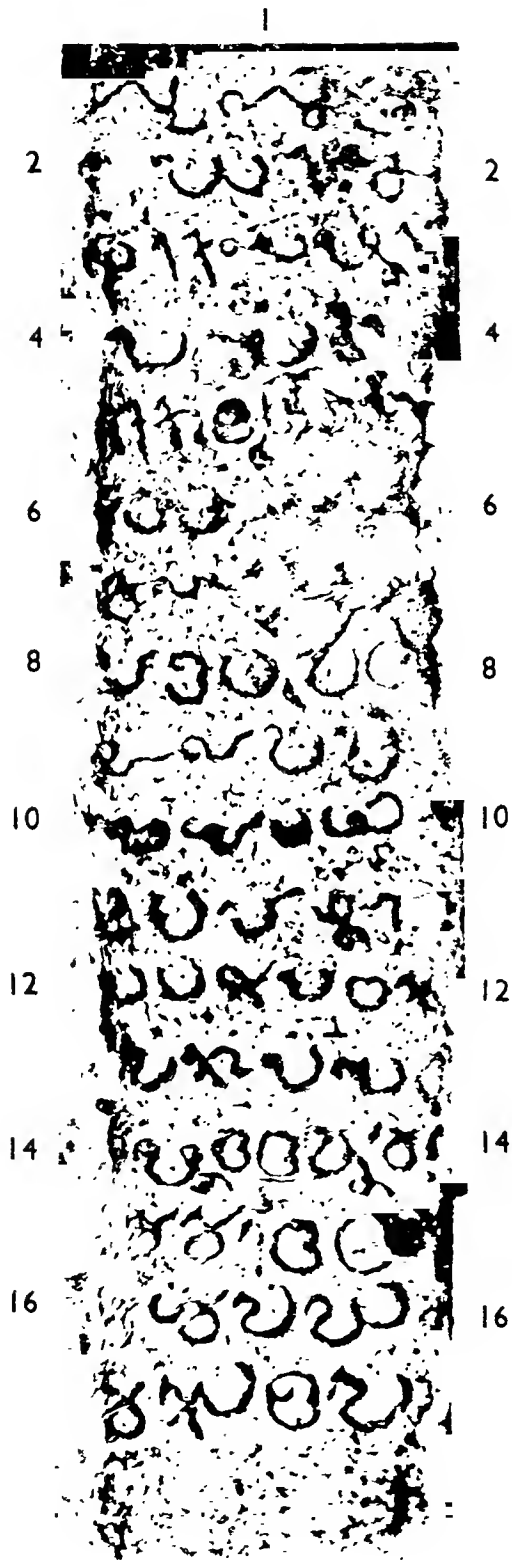
³ *ARSIE*, 1920, No. 139.

⁴ Ibid., No. 213.

⁵ Ibid., No. 111.

* From impressions.

SEVEN VATELUTTU INSCRIPTIONS FROM THE KONGU COUNTRY



SCALE: ONE-SIXTH

TRANSLATION

Hail ! Prosperity ! (*Issued*) with the royal signature affixed, in the fourteenth year, current, of Virasōḷa-Kalimūrkkap-Perumāṅār. This well had been caused to be made by Āṭkōvaṅ Kaṅguppai residing in [Kō]nāḍu, on behalf of Mūtta-Āsār.

✓ II.—Piramiyam Inscription of the 17th year of king Virasōḷa-Kalimūrkkap-Perumāḷ

This inscription, in Vaṭṭeluttu alphabet and Tamil language, is engraved on the base of the south wall of the central shrine of the Tiruvalaṅjulināthasvāmin temple at Piramiyam. It records a gift of land purchased from the wife of a certain Vikramaśōḷap-Pallavaraiyaṅ and Tirumāḍalaṅ Parāntakaṅ, residents of Villiyam, by Nārāyaṅaṅ-Māraṅ *alias* Āsārakānta-Brahmā-dhirājaṅ of Ayirūr, a village in Vaḍagarai-Māla-nāḍu.

Grantha letters are used in writing *svasti śrī*, *brahma*^o, *śrī*, *mahā*^o and *sa* (1. 1) ^o*ndhi*, *abhishē*^o, *brāhmaṇa*, *brahmadēya* and *brahmā*^o in lines 2 and 6, and *brahmādhi*^o (line 7).

TEXT¹

- 1 Svasti śrī [||*]Kō-Vīra[sōḷ]a-Kalimūrkkap-Perumāḷuk[ku] tiruveḷutt-iṭṭu=[ch*]chellāniṅṅa yāṅḍu padinēḷā². ḍu Teṅkarai-nāṭṭu brahmadēyam śrī-Vīrasaṅgāda-chchaturvēdimaṅgalattu Tiruvalaṅjuli-Mahādēvarkku niśadamum mūṅṅu-sa-
- 2 ndhiyum abhishēkam-śeyyum brāhmaṇaṅkukkum Āḷvārkku tirumeyppuchchuch.
..[Va]ḍagarai-Māla-nāṭṭu brahmadēyam Ayirūr-kKavuniyaṅ Nārāyaṅaṅ-Māraṅ-āṅa Āsārakānta-Brahmādirāsa[nē]ṅ i-vVīrasaṅ-
- 3 gāda-chchaturvēdimaṅgalattil Vi[ll]iyatt=irundu vāḷum veḷḷāḷan [Sō]ma kkiramaśōḷa-pPal[1*]avaraiyaṅ maṅavāṭṭi..dināgai pakkal vilaikoṅḍa paṅṅ=iraṅḍum ivvūrt-Tirumāḍalaṅ
- 4 Parāntakaṅ.tti pakkal i-chchadukkattu vilaikoṅḍa paṅṅ.³ āga=ppaṅ⁴.
[pam baḍu kūṅum] sva-deṅṅi⁵yum para-deṅṅi⁶ppēṅum i-ppaṅṅu suṭṭivanda nilaṅ c. . . .⁶
paṭṭadam i-[t*]-
- 5 Tiruvalaṅjuli-Mādēvarkku tirumeyppūchchu śandanakkāppukkum.kkum-āga śandirādittaval niṅka śey[du]kuḍuttēṅ Nārāyaṅaṅ-Māra[n-ā]ṅa Āsārakānta. . . .⁷ śaṅṅēṅ [||] I-ppaṅ-
- 6 gu mūṅṅukkum vanda iṅaiyum=echchōṅṅukkūṅṅu- variyum iravum veṭṭive.⁸
[kaḍa-] mai eppēṅpaṭṭadukkum-āga Nārāyaṅaṅ-Māraṅ-āṅa Āsārakānta-Brahmādirāśaniḍai Parakē[sari-ka]ḷḷā(l)ṅ-ruḷai-niṅai
- 7 śem poṅ pa[dinai]ṅ-kaḷaṅju. . . .⁹ ḍuppichchu kaikkoṅḍu iṅai-iḷichchu sa¹⁰.ttōm ivvūr sabhaiyōm[||*]=Idu śandirādittaval niṅka śeydukuḍuttēṅ Nārāyaṅaṅ-Māra[n]¹¹. . .
[Ās]ārakānta-Brahmādirāsanē[ṅ*] [||*]

¹ *ARSIE*, 1920, No. 189.

² The date which is in letters has been read as thirteen instead of seventeen in *ARSIE*.

The gap may be filled with the letters *vadu ivvān*.

³ The word *oṅṅu* required here seems to be indicated in figure.

⁴ Some of the letters lost here are ^o*gu mūṅṅu*.

⁵ Read *datti*.

⁶ The gap may be filled up with ^o*ppēr*.

⁷ The *aksharas Brahmadirā*^o may be supplied here as at the end of l. 7.

⁸ The letters lost a *fier ve* cannot be determined.

⁹ The dotted portion is not clear in the original, but may be filled up with the letters *poṅṅum ku*^o.

¹⁰ The gap may be filled up with ^o*ruvāmāniam-āga kuḍu* or ^o*ndirādittaval niṅka kuḍu*.

¹¹ The letters *āṅa* may be supplied here.

ABSTRACT OF CONTENTS

Hail ! Prosperity ! (*Issued*) with the royal signature in the [seventeenth] year, current, of the reign of king Virasōla-Kalimūrkkap-Perumāḷ. Kavuniyaṅ Nārāyaṅ-Māraṅ *alias* Āsarakānta-Brahmādhirājaṅ of Ayirūr, a *brahmadēya* in Vaḍagarai-Maḷanāḍu purchased three shares of land in all,—two shares from . . . dināgai, the wife of the Veḷḷāḷa Sōma . . . Vikramaśōḷa-Pallavaṅaiyaṅ of Villiyam residing in Virasaṅgāda-chaturvēdimāṅalam, and one share from Tirumāḍalaṅ Parāntakaṅ,—and gave them as *svadatti* and *paradatti* for the *Brāhmaṇa* who performs, thrice daily, the bathing of the god in the temple of Tiruvalaṅjuḷi-Mahādēva at Virasaṅgāda-chaturvēdimāṅalam in Teṅkarai-nāḍu, and for the sandal paste to be applied to the body of the Āḷvār. The gift was to last as long as the moon and the sun endure.

For meeting the annual royal dues such as *irai*, *echchōṅṅukkūṅṅu-vari*, *iravu*, *kaḍamai*, etc., the assembly of the village demanded from the donor Nārāyaṅ-Māraṅ *alias* Āsarakānta-Brahmādhirājan and obtained fifteen *kaḷaṅju*, as weighed by *Parakēsarikkal*, of fine gold (*coins*) having proper marks (i.e., impressions) and weight, and exempted the land from payment of taxes.

III.—Piramiyam Inscription of the 24th year of Virasōḷa-Kalimūrkkap-Perumāḷ

The following inscription,¹ in Vaṭṭeḷuttu characters and Tamil language, is engraved on a door post lying within the central shrine of the same temple. It is dated in the 24th year of the reign of king Virasōḷa-Kalimūrkkap-Perumāḷ and registers a gift of land, as *tirumēḷukkuppuraṅ* (i.e., for washing the floor with cow-dung), made by queen Vaḷavaṅ-Mādēviyār. The queen is said to have purchased the land from the assembly (*sabhā*) of Virasaṅgāda-chaturvēdimāṅalam. Mention is made of Madhurāntakavaḷāgam.

TEXT

- | | |
|--------------------------------------|---------------------------------|
| 1 Svasti śrī* [\|\|*] Kō-Vi | 15 ṅḍu vaiccha būmi [\|\|*] Madu- |
| 2 raśōḷa-kKalimūrkkap- | 16 rāntaka-valāgattu Nāra- |
| 3 Perumāḷukku=tti[ru]- | 17 ṅṅ-Madurāntaka... |
| 4 veḷutt=iṭṭu=chchel[lā] | 18 [māvi]...ten-mēlai o- |
| 5 niṅṅa yāṅḍu 24 | 19 ru-mā araikkāṅiyu- |
| 6 ivv-āṅḍu Virasaṅ- | 20 m Virasaṅgādan |
| 7 gāda-chcharuppēdimāṅ- ³ | 21 mēṅtalaiy-aḍaiya- |
| 8 galattu=t Tiruvalaṅju- | 22 kkāṅi araikkā- |
| 9 ḷittēvarkku tirume- | 23 ṅiyum-āga nila- |
| 10 ḷukkuppuraṅ-āga sa- | 24 m oru-māv-arai- |
| 11 bhaiyār-pakkal nambirā- | 25 yum tirume- |
| 12 ṭṭiyār Vaḷavaṅ-Mādē- | 26 ḷukku iḍuvā- |
| 13 viyār-āṅa [Iṭṭiy]- | 27 rukku [\|\|*] |
| 14 [mū]ttār vi[lai]kku ko- | |

¹ *ARSIE*, 1920, No. 204.

² Written in *grantha* characters.

³ Tamil variant of *chaturvēdi*.

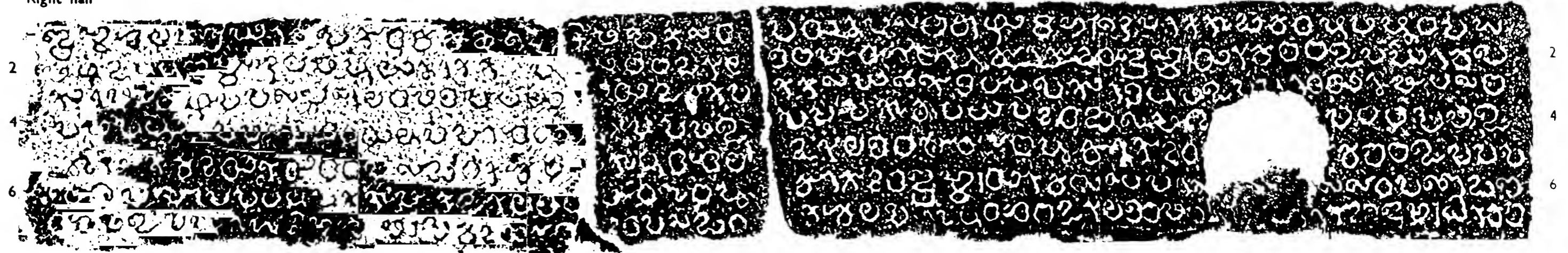
SEVEN VATELUTTU INSCRIPTIONS FROM THE KONGU COUNTRY

II

Left half



Right half



SCALE: ONE-FIFTH

ABSTRACT OF CONTENTS

Hail ! Prosperity ! (*Issued*) with the royal signature in the 24th year, current, of the reign of king Virasōļa-Kalimūrkkap-Perumāļ. In this year, queen (*nambirāṭṭiyār*) Vaļavaṇ-Mādēviyār *alias* Itṭiyamūttār purchased from the members of the assembly and gave the following land as *tirumelukkuppuraṃ* (i.e., for the requirement of washing with cow-dung) to the temple of Tiruvalaṅjuļidēva at Virasaṅgāda-chaturvēdimaṅgalam :—

One *mā* and half a *kāṇi* of land in Madurāntakavaļāgam on the south western side of the land of Nāraṇaṅ Madurāntaka . . . and one *kāṇi* and a half of land adjoining the land (*called*) Virasaṅgādaṅ-mērtalai,¹ in all one *mā* and a half of land was given for the requirement of persons that wash the temple with cow-dung.

IV.—Piramiyam Inscription of the 20th year of Kōnāṭṭāṅ-Vikrama-Chōļa

The subjoined inscription, in Vaṭṭeluttu characters and Tamil language, is engraved on the west wall of the central shrine of Tiruvalaṅjuļināthasvāmin temple at Piramiyam. The peculiarity of this inscription consists in the fact that at the outset, immediately after the auspicious opening words ' Hail ! Prosperity ! ' the king himself proclaims his name, country and the year of his reign :— " I am Vikrama-Chōļa of Kōnāḍu (Kōnāṭṭāṅ). (This is) the twentieth year of my (reign) ". It then proceeds to say (using the first person plural) that he deposited 12 *kaļāṅju* of gold, as weighed (or tested) by the *nagarak-kaļ*, with the *ūrār* of Veļļakal-Veļļāṅūr in Kāṅgaya-nāḍu and enjoined that the *ūrār* should measure out annually 90 *nāļi* or 45 *kāṇa-nāļi* of oil (at the rate of one *uļakku* of oil per day) to the assembly of Virasaṅgāda-chaturvēdimaṅgalam, and that, receiving this quantity of oil, the assembly should burn a perpetual light in the temple of Tiruvalaṅjuļi-Mahādēva at Virasaṅgāda-chaturvēdimaṅgalam, for the merit of the king's daughter who was the Chōļa queen (*Śōļamādēviyār*), wife of Vikrama-Chōļa.

The whole record from the announcement of the king's name and country to the very end of the grant is a statement made by the king himself and the grant was made by him for the merit of his daughter. The statement of *ARSIE* for 1920² that ' the lamp was ordered to the temple by Vikramaśōļaṅ-Śōļamādēviyār ' is therefore not correct. The occasion for the endowment is contained in the word *pramāḍikka*. Though the word *pramāda* is generally used in the sense of ' carelessness or blunder ', it seems to indicate here some accident or calamity resulting in the death of the king's daughter who is stated to be the queen of Vikrama-Chōļa. In this sense, the word is found used in an inscription of Vikrama-Chōļa relating to the accidental death of a calf by the chariot of Manu-Chōļa's son.³ The word also occurs in another inscriptoin edited here (No. VII, line 4).

It is gathered from this record that the year consisted of 360 days, that 4 *uļakku* made one *nāļi* and that a *kāṇa-nāļi* had double the capacity of a *Parakēsari-nāļi*.

As the 40th year of the reign of king Kalimūrkkap-Vikrama-Chōļa of Kōnāḍu corresponded to Śaka 967 (1045 A.D.), the date of the present inscription i.e. the 20th year of reign must be 1025 A.D. The Chōļa king at the time was Parakēsari-varman Rājendra-Chōļa I. That he had the surname Vikrama-Chōļa was known previously but that he had married the daughter of Kōnāṭṭāṅ Kalimūrkkap-Vikrama-Chōļa was learnt only from this inscription which relates also her death.

The word Kōnāṭṭāṅ preceding the king's name clearly indicates that his original home was Kōnāḍu, one of the big districts of South India that had several subdivisions in it. It bordered

¹ This may also be rendered as ' on the western side of the land of Virasaṅgādaṅ '.

² See remarks against No. 187 of App. C

³ *SII*, Vol. V, No. 456.

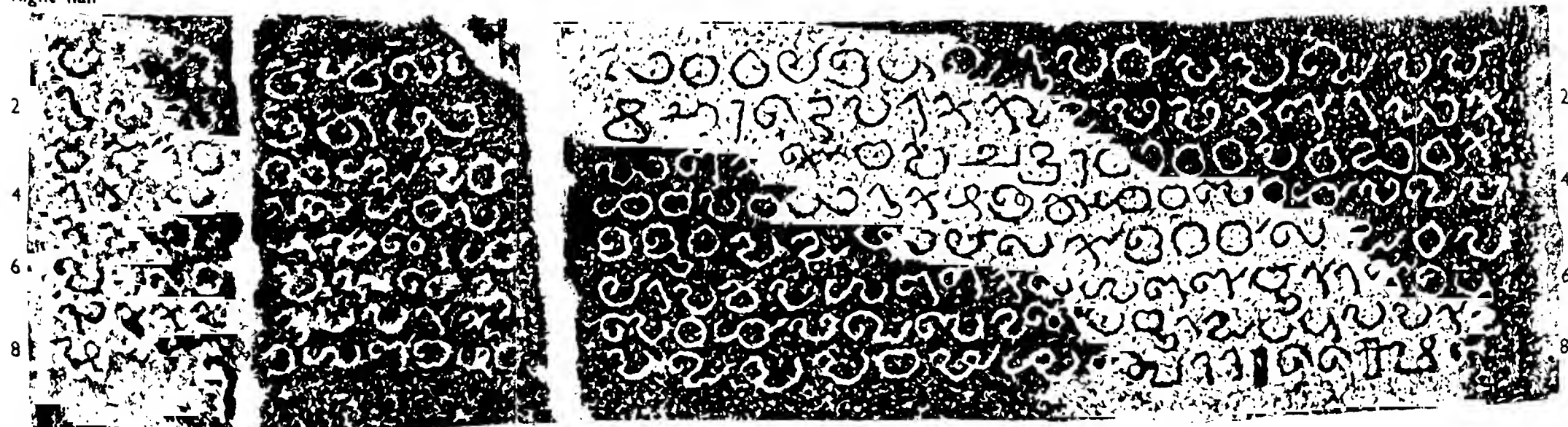
SEVEN VATELUTTU INSCRIPTIONS FROM THE KONGU COUNTRY

IV

Left half



Right half



SCALE: ONE-FOURTH

V.—Piramiyam Inscription of the 32nd year of Kalimūrka-Vikrama-Chōla

The following inscription¹ of king Kalimūrka śrī-Vikrama-Chōladēva is engraved in Vatteluttu characters and Tamil language on the base of the south wall of the central shrine of Tiruvalaṅḡulināthasvāmin temple at Piramiyam. It is dated in the 32nd year of reign of the king (1037 A.D.) and registers a gift of twelve *kaḷaṅḡu* of gold, as tested by *Parakēsariḡku* and having proper impress and weight, made by Aṅḡkan Śēdan *alias* Eriyum Viṭaṅka-Chetṭi of Maṅikaṅṡhamaṅgalam in Ollaiyūr-Kūrḡram, a subdivision of Kōnāḡu, for burning a perpetual lamp in the temple of Tiruvalaṅḡuli-Paramēśvara at Virasaṅḡāda-chaturvēdimaṅgalam, a *brahmadēya* in Teṅkarai-nāḡu. This inscription evinces the interest taken by the people of Kōnāḡu in the country under the rule of this king. Grantha letters are used in *svasti śrī*, *śrī-Vikrama-Chō*³ and *dē*³ (l. 1), *brahma*³ and *śrī-Vī*³ (l. 2), *Paramēśvara* and *Chandrādi*³ (l. 3), *sabhayā*³ (l. 4), *ōtra* and *sabhayā*³ (l. 5), *sabhai* (l. 6) and *i dharmma Panmāyēśva*³, *rakshai* (l. 7). The peculiar use of *idaṅḡukku tiruviḷakkukku* for *i-ttiru*³ is noteworthy.

TEXT

- 1 Svasti śrī [l*] Kō-Kalimūrka-śrī-Vikrama-Chōladēvarkku=
ttiruveḷutt=iṡṡu=chchellāniṅṡa yāṅḡu 32 āvadu Kōnāṡṡu
O[l*]layūr-
- 2 kkūrḡrattu-Maṅikaṅṡa-maṅgalamuḡaiyāṅ Aṅḡkaṅ
Śēdan-āṅa [E] riyum Viṭaṅka-chChetṭiyē[ṅ] Teṅkarai-
nāṡṡu brahmadēyam-āṅa śrī-Vī-
- 3 rasanḡāda-chchaturvēdimaṅgalattu Tiruvalaṅḡuli-
Paramēśvaraḡku [cha]ndrādittavaṡ śella vaitta tiru-
nondāvilakku oṅṡu [l*] idaṅḡukku (tiruviḷak)-
- 4 (kukku) i-vVirasaṅḡāda-chchaturvēdimaṅgalattu
sabhayār-vaśam eḡuttu=kkoḡutta poṅ Parakēsari-
kkallāl tuḷai-nirai-śempon 12 paṅṅiru=
- 5 kaḷaṅḡu(m)[l*]i=ppoṅ 12 paṅṅiru-kaḷaṅḡinālum
śantrādittavaṡ i-ttirunondāvilakk-oṅṡu i-
Virasaṅḡāda-chchaturvēdimaṅgalattu sabhayārē śe-
- 6 luttakkaḡavarāḡa i-ttirunondāvilakku vaitṡēṅ
Aṅḡkaṅ Śēdan-āṅa Eriyum Viṭaṅka-chChetṭiyēṅ=
ippaḡi poṅ koṅḡu kal-veṡṡivittōm sabhai-
- 7 yōm [l*] i-dharma[m] panmāyēśvarar rakshai ||

TRANSLATION

Hail! Prosperity! In the 32nd year of the reign of king Kalimūrka Vikrama Chōladēva, I, Aṅḡkan Śēdan *alias* Eriyum Viṭaṅka-Chetṭi of Maṅikaṅṡhamaṅgalam in Ollaiyūr-kūrḡram of Kōnāḡu provided for the maintenance of one sacred perpetual lamp till the moon and the sun endure in the temple of Tiruvalaṅḡuli-Paramēśvara at Śrī-Virasaṅḡāda-chaturvēdimaṅgalam, a

¹ *ARSIE*, 1920, No. 190.

brahmadēya in Tenkarai-nāḍu. For this lamp, pure gold (*coins*), 12 (twelve) *kaḷaṅju* in weight as weighed by the *Parakēsarikkal*, and having the proper impress and weight, was given to the members of the assembly of the said Virasaṅgāda-chaturvēdimāṅalam. That, with (*the income arising from*) this twelve *kaḷaṅju* of gold the members of the assembly of this Virasaṅgāda-chaturvēdimāṅalam may maintain this one sacred perpetual lamp, as long as the moon and the sun endure, I Aṅukkan Śēndan *alias* Eriyum Viṭaṅka-Chetṭi provided for this sacred perpetual lamp. In this wise, the assembly having received the gold had it engraved on stone. The (*assembly*) of all Māhēśvaras shall protect this gift.

VI.—Piramiyam Inscription of the 41st year of Kalimūrka-Vikrama-Chōḷa

The unjoined inscription¹ is engraved on the north wall of the central shrine of the Tiruvalaṅjuḷināthasvāmin temple of Piramiyam. It contains eight long lines of writing in the Vaṭṭeḷuttu alphabet. The language is Tamil. A few letters at the right end of each line are damaged but can be made out satisfactorily. The inscription is dated in the 41st year, expressed both in figures and letters, of the reign of king Kalimūrka śrī-Vikrama-Chōḷadēva and contains a short introduction in the Tamil *agaval* metre, the object of which is to say that Vikrama-Chōḷa was one of the best of kings, possessed all kingly virtues, governed the country with justice and effected agricultural improvements. The *praśasti* writer describes in the words of the *Kuṛaḷ* that the king wielded his sceptre righteously, held up his silver-white parasol, made the lands of the country fertile, gave relief to the suffering inhabitants, received only his one-sixth share (of the produce of land), removed sins (or punished the wicked) and, seated on the royal throne (or sitting in council), afforded protection to his subjects from external evils and was as tenderly attached to them as the mother to the child she had given birth.

The *Kuṛaḷ* verses are cited below to enable the reader to compare the wording of the *praśasti* with that of the *Kuṛaḷ* which it follows :—

Koḍai-ali śenkōḷ kuḍiy-ōmbal nāṅgum

Uḍaiyāṅām Vēndark=koḷi (ch. 39, v. 10) ;

Kuḍi-puṛaṅkātt=ōmbi=kkurraṅ-kaḍidal

vaḍuv-aṅṅu vēndan=roḷil (ch. 55, v. 9) ;

Aṅṅ-iḷukkād=allavai nīkki maraṅ-iḷukkā

māṅam-uḍaiyad=araṣu (ch. 39, v. 4).

It will be noted that the phrase *allavai kaḍindu* of the inscription occurs in the form *allavai nīkki* in *Kuṛaḷ* 39, v. 4, and *kurraṅ-kaḍidal* in 55, v. 9. *Allavai* cannot mean remainder as noted on p. 108 of *ARSIE* for 1920. The juxtaposition of the phrases *āṅṅ-iḷukkā* (receiving onesixth of the produce as tax) and *allavai² kaḍindu* (punishing the wicked or removing sins), showshow the latter followed the former as cause and effect and reminds one of the *Smṛiti* text

अरक्ष्यमाणाः कुर्वन्ति यत्किञ्चित्किल्बिषं प्रजाः ।

तस्मान्तु नृपतेरघं यस्माद्गृह्णात्यसौ करान् ॥ *Yājñavalkya-smṛiti*, I. 337

¹ *ARSIE*, 1920, No. 183.

² *Parimēlaḷagar* commenting on this word equates it with *koḷai kaḷavu* (murder, stealing) ; cf. *Kuṛaḷ*, ch. 39, v. 4.

Nāḍu-vaḷampāḍutti, i.e., 'making the lands of the country fertile', is one of the duties of a good ruler and we may also note the occurrence of *vaṇḍamil-nāḍu vaḷampāḍuttu* in *Sēkkiḷār's Mūrtti-Nāyaṇār Purāṇam* (verse 13). With the phrase *peṇṇa-kūḷavikkurra naṇṇāy pōl* of the inscription compare *Kūḷavi koḷbavariṇ ṓmbumadi* (*Puram* 5, l. 7), and *Kūḷavi Koḷvāriṇ-kūḍipuraṁ tandu* (*Paḍiṇruppattu*, 6th *Paḍigam*, l. 9) and स्याद्राजा भृत्यवर्गेषु प्रजासु च यथा पिता (*Yājñavalkya-smṛiti*, I. 334).

It will be seen that in the reading and interpretation of this inscription as given here, 'Vēndi-nāḍu' and its conquest by Vikrama-Chōḷa noticed at p. 108 of *ARSIE* for 1920 find no place.

The object of the inscription is to register a gift of 55 *kaḷaṇḷju* of gold (coins) as weighed by (the stone weight) *Parakēsariikal*—each coin bearing clear marks and having proper weight—made by Virasaṅgādan Śūṇṇiyadēvaṇ-Vāṇavaṇ-Uttaramantri, a Nānādēsiya-nāṭṭu-Chetṭi of Nandiyanallūr in Vaḍagarai-Tirukkaḷumala-nāḍu. This quantity of gold was received by the members of the assembly (*sabhā*) of Virasaṅgāda-chaturvēdimaṅgalam, a *brahmadēya* in Teṇkarai-nāḍu who bound themselves to meet from the annual income of one hundred and ten *kalam* of paddy for *kār* and *paṣāṇam*, arising from the deposited amount, (1) the expenses of 90 *kalam* of paddy per year for feeding daily 3 *brāhmaṇas* at the rate of three *kurūṇi* calculated at one *kurūṇi* each,¹ (2) eighteen *kalam* and nine *kurūṇi* of paddy per year, at the rate of 5 *nāḷi* by the *parakēsari* measure per day, for the man who cooked the meals; and (3) one *kalam* and three *kurūṇi* for cloth to the latter.

In the phrase *Parakēsari-kallāl-tūḷai-niṇṇai-śempon aimbattaiṇ-kaḷaṇḷju*, the last term *aimbattaiṇ-kaḷaṇḷju* (55 *kaḷaṇḷju*) is qualified by two adjuncts *Parakēsari-kallāl* and *tūḷai niṇṇai śempon* of which the first denotes the stone called after *Parakēsari* for weighing gold; every one of the three words *tūḷai*, *niṇṇai* and *śempon* of which the second adjunct is composed indicates that the gift consisted of gold coins, *tūḷai* standing for the marks and impressions on the obverse of coin, *niṇṇai* for the proper weight of the coin, and *śempon* for the name of the gold coin, the whole meaning 'gold coins having proper weight and marks or impressions'.

Grantha letters are used in *svasti*, *śrī*, *śrī*, *Chōḷadēva* (l. 1), *brahmadēyam śrī*, *chaturvē*^o and *sabhāiyō*^o (l. 4), *Paramēśvara* and *brāhmaṇa* (l. 5), and *Chandrādityavat*, *sabhāiyō*^o, *i-dḍharmam rakshai*, *śrīpādam* and *°n-māhēśva*^o (l. 8).

TEXT

- 1 Svasti śrī [!]* Kō-kKalimūrkkā Śrī-Vikkirama-Chōḷadēvaṇkku=
ttiruveḷutt=iṭṭu=chcheṇkōl=ōchchi vellī-veṇ-kuḍai miḷirav=
ēndi nāḍu vaḷam-paḍuttu naiya² kuḍiy=ōmbi āṇil oṇṇu koṇ-
- 2 ḍ=allavai kaḍindu kō-viṇṇ-irundu kuḍi-puraṇ-kāttu=pperṇa-
kūḷavikk=urṇa naṇ-ṇāy pōl=ttiru-migu-śiṇṇappiṇ=chellā-
niṇṇa tiru-nalli-yāṇḍu [41]nāṇṇpatt-[oṇṇā]vadu
- 3 vaḍagarai=tTirukkaḷumala-nāṭṭu Nandiyanallūr=uḍaiyāṇ
Virasaṅgādan Śūṇṇiyadēvaṇ Vāṇavaṇ=uttaramandiriyaṇ-āṇa
Nānādēsiya-nāṭṭu-chChetṭi-pakkal Teṇkarai-nāṭṭu bra-

¹ Besides three vegetable curries including *kummāyam*, each *Brāhmaṇa* had to be served daily with half a *kāṇa nāḷi* of rice, one and a half *piḷi* of ghee, two areca nuts and five betel leaves.

² Read *naiyum*. The *ai* sign of *nai* looks like *e* in the original.

- 4 hmadēyam Śrī-Vīrasaṅgāda-chaturvēdimangalattu sabhaiyōm
ivar-pakkal koṇḍa poṇ Parakēsari-kkallāl tulaṅ-nīrai-chehem-
poṇ aiymbatt-aiyñ-kalañju [!*] i-ppoṇ aimbatt-aiyñ-kalañ-
- 5 jiṅāl vanda aḷavay śela kār paśānam āṅḍ-eḍuttu nūṟṟ-
orupadiṅ=kalamuñ=koṇḍu Tiruvalañjuḷi-Paramēsvarar
kōyililē Brāhmaṇarkku uṅṅa vaichcha kalam mūṅṟukku
[nīśadam] Pa-
- 6 rakēsari-kkālāl=kkuṟṟuy-āga mūṅṟu-kalattukkum nichcham
mūṅṟu-kuṟṟuyāl nel āṅ[d-eḍuttu]=ttoṅṅūṟṟu-kkalamum nichcha[m]
aḍum Brāhmaṇaṅṟukku nichcham Parakēsari aṅṅāli[yāl]
[āṅḍ-eḍuttu padineṅ-kalanē i]-
- 7 ru-tūṅi-kkuṟṟuyum āṅṅ-oru puḍavaikku nel=kkalanē mu-
kkuṟṟuyum=āga nel nūṟṟ-orupadiṅ-kalattālum, i-kkalam
mūṅṟukkum kummāyam=ullīṅṅu mūṅṟu kaṟiyum oru-
kalattukku kāṅṅattāl=arai
- 8 m oru-piḍi-arai neyyuñ=[kiḷānam]pērāl
iraṅḍu pākkum aṅṅu veṟṟilaiyum ippaḍi
chandrādityavat niṟka mūṅṟu-kalamum
ūṅṅuvadānōm sabhaiyōm Vāṅavaṅ-uttaramandariyārkkku [!*_i-
dharmmam rakshipṅṅā śrī-pādam en talai mē[lē] [!*_] idu
pan-māhēsvara-rakshai [!*_]

ABSTRACT OF CONTENTS

Hail! Prosperity! (*Issued*) with the affixture of royal signature, in the excessively growing prosperous year 41, forty one, current, of (*the reign of*) king Kalimūrka the glorious Vikrama-Chōḷadēva,—who wielded his righteous sceptre, held up his silver-white parasol with splendour, made (*the lands of*) the country fertile, relieved the sufferings (*of*) people,¹ received only one sixth (*of produce as tax*), removed sins (or punished the wicked, i.e. perpetrators of crimes), and who sitting in council (or on the royal throne), protected his subjects from external evils² with the intense love of a mother to the child born to her,—

We, (*the members of*) the assembly of the illustrious Vīrasaṅgāda-chaturvēdimangalam, a *brahmadēya* in Teṅkarai-nāḍu, received from Vīrasaṅgādaṅ Śūṟṟiyadēvan-Vāṅavaṅ-Uttaramantri, a Nānādēsiya-nāṅṅu-Chetṅi and resident of Nandiyanallūr in Vaḍagarai-Tirukkaḷumalanāḍu, fifty five *kalañju*, as weighed by (*the stone weight called*) *Parakēsarikal* of gold (*coins bearing clear*) marks (*and having proper*) weight.

With the income of one hundred and ten *kalam* of paddy, arising, during *kār* and *paśāṅam* of every year, from these fiftyfive *kalañju* of gold (*coins*), we, (*the members of*) the assembly, bound ourselves on behalf of Vāṅavaṅ-Uttaramantri to give annually (1) ninety *kalam* of paddy as

¹ *Kuḍi-ōmbal*, according to Parimēlalagar, is done by not levying excessive taxation, receiving the due taxes when there is no distress and remitting them when necessary. Cf. *Kuraḷ*, 390.

² These refer to those arising from officials and enemies, according to Parimēlalagar (see under *Kuraḷ*, 387).

measured by the *Parakēsarikkal*,—(which is required) for feeding, as long as the moon and the sun endure, Brāhmaṇas in the temple of Tiruvalaṅjuḷi-Paramēśvara,—(calculated at the rate of) three *kurūṇi* of paddy per day for the three *kalam* at one *kurūṇi* for each *kalam* (dish) to be supplied with half a *kāṇa-nāḷi* of rice, one and a half *piḍi* of ghec, two areca-nuts, and five betel leaves, all these inclusive of *kumṁāyam* and three curries, i.e., vegetables; and (2) eighteen *kalam*, two *tūṇi* and one *kurūṇi* of paddy calculated at the rate of five *nāḷi* per day for the Brāhmaṇa who cooked meals, and one *kalam* and three *kurūṇi* of paddy to provide for his cloth.

The feet of the person who protects this charity shall rest on my head. This charity shall be under the protection of (the assembly of) *Panmāhēśvaras*.

VII.—Piramiyam Inscription of the 42nd year of Kalimūrka-Vikrama-Chōḷa

This inscription, also in Vatteluttu characters and Tamil language, is engraved on the west wall of the central shrine of the Tiruvalaṅjuḷināthasvāmin temple at Piramiyam. It is dated in the 42nd year of the reign of king Kalimūrka śrī-Vikrama-Chōḷadēva, contains the same introduction as in the previous inscription and registers a gift of 15 *kaḷāṅju* of gold (coins) by Nakkaṅ-Viṭaṅkaṅ *alias* Vikramaśōḷa-Pallavadaraiyaṅ, one of the *araiyar* (chiefs) of the *perumtanam* of the Perumāḷ, for burning a perpetual lamp in the temple of Tiruvalaṅjuḷi-Paramēśvara at Virasaṅgāda-chaturvēdimaṅgalam, a *brahmadēya* in Teṅkarai-nāḷu for the merit of Emaḍi Nakkaṅ-Kuṅṅaṅ, who had met with an accidental death. The *sabhā* is said to have been entrusted by the donor with the gold so that they may maintain the lamp (a *aṅukka-viḷakku*). The *sabhā* having received the gold agreed to burn the lamp and had the gift engraved on stone.

Grantha letters used are *svasti śrī*, *śrī-Vikrama-chōḷadē*^o (l. 1), *pramādi*^o (l. 4), *brahmadēyam śrī*, *chchaturvē*^o, *Paramēśva*^o and *chandrādityavat* (l. 5), *sabhai* (l. 6), *chandrādityavat* and *sabhai* (l. 7) and *i dharmma Panmāhēśvara rakshai* (l. 8).

TEXT¹

- 1 Svasti śrī [*] Kō-kKalimūrka śrī-Vikrama-Chōḷadēvarkku=
tiruveḷutt-iṭṭu=chcheṅkōl-ōchchi
- 2 veḷḷi-veṅ-kuḍai miḷirav=ēndi nāḷu vaḷam-paḷuttu naiya-
kuḍiy-ōmbi āṅil-oṅṅu koṇḍ=allavai
- 3 kaḍindu kō-viṅṅ-irundu kuḍi puṅaṅ-kāttu=ppēṅṅa-
kuḷavikk=urṅa naṅ-rāy pōl²=chchellā-niṅṅa tiru-nall-
iyāṅḍu 42-vadu Perumāḷ perun
- 4 daṅatt=araiyarkaḷil Nakkaṅ-Viṭaṅkaṅ-āpa Vikkrama-
śōḷa-pPallavadaraiyanēn Emaḍi Nakkaṅ-Kuṅṅaṅ
vyāpiyā-pramādittamaiyil avanai-chchātti=t Te
- 5 nkarai-nāṭṭu brahmadēyam śrī-Virasaṅgāda-
chchaturvēdimaṅgalattu=tTiruvalaṅjuḷi-pParamēśvara
[r]kku aṅukka-viḷakkāy cha[ndrā]dityavat niṅṅ=riya
vaitta ti-

¹ ARSIE, 1920, No. 185.

² The expression *tirumigu-śiṅappil* has been omitted here.

- 6 runondāviḷakk=ṅṅrukkum vaichcha Parakēsari-
kka[1]lā[1]=t tuḷai-niṅṅai-śempon padinaṅṅi-kalaṅṅjum
sabbhaiyār vaśam eḍuttu=kkuḍuttēṅ Vikkīrama[śō]-
7 la-pPallavadaraiyaṅṅ [!]* ivariḍaiy-i=ppon koṅḍu
i-vviḷakk=ṅṅrum chandrādityavat erippadāy kal-
vetṅṅi=kkuḍuttōm sabbhaiyōm [!]* Nakkaṅ-Ku-
8 ṅṅṅṅai=chchā[r*]tti [!]* i-dharmma[m*]
Panmāhēśvarar rakshai [!]*

TRANSLATION

Lines 1 to 3. From *Svasti śrī* to *yāṅḍu*, the wording is the same as in the previous inscription.

Ēmaḍi Nakkaṅ-Kuṅṅṅṅ having met with a fatal accident, I, Nakkaṅ-Viṅṅṅṅ *alias* Vikramaśōḷa-Pallavadaraiyaṅṅ, one of the chiefs (*araiyargal*) (*belonging to*) the *Perundanam* of the king, endowed for his merit, fifteen *kalāṅṅju* as weighed by (*the weight*) *Parakēsariḱkal*, of gold (*coins bearing clear*) impressions (*and having proper*) weight, for burning one perpetual lamp, till the moon and the sun endure, in the temple of Tiruvalaṅṅjuḷi-Paramēśvara at Virasaṅṅāda-chaturvēdimāṅṅalam in Teṅṅkarai-nāḍu. I, Vikramaśōḷa-Pallavadaraiyaṅṅ, gave these gold (*coins*) to (*the members of*) the assembly. Receiving these gold (*coins*) from him and agreeing to burn a lamp, as long as the moon and the sun endure, for the merit of Nakkaṅ-Kuṅṅṅṅ, we, (*the members of*) the assembly, had this (*endowment*) engraved on stone. This charity shall be under the protection of (*the assembly of*) the *Panmāhēśvaras*.

No. 20—NINGONDI GRANT OF PRABHANJANAVARMAN

(1 Plate)

D. C. SIRCAR, OOTACAMUND

In or shortly before the year 1928, a set of three inscribed copper plates appears to have been discovered somewhere in the Parlakimedi Taluk of the Ganjam District, formerly in Madras but now in Orissa. The actual findspot of the inscription is unknown, nor have we any knowledge about the circumstances leading to its discovery. It seems, however, that soon after the discovery of the inscription, the seal-ring holding the three plates together was removed. Some time in the year 1928, information regarding the discovery of the epigraph reached the ears of the late Sri Lakshminarayan Harichandan Jagadeb, Raja of Tekkali. The late Raja Saheb, who used to take great interest in the study of epigraphic material, succeeded in tracing the three loose plates of the inscription in the village of Āḍabā in the Parlakimedi Taluk and that of Kāṅṅāyāvalasā (also called Kāṅṅēvalasā or Kāṅṅaivalasā) about nine miles from Tekkali, now in the Srikakulam District of the Andhra State. The first and third of the three plates were found in the possession of a goldsmith of Āḍabā, while the second of them in that of a gentleman of Kāṅṅāyāvalasā, named Patnaikuni Gopalakrishna Varma. The Raja Saheb then studied the inscription with the help of the original plates as well as a few sets of impressions of the record, which had been prepared by him. The plates were returned to their owners.

In 1930, the Raja Saheb of Tekkali published a paper on the above inscription in the June issue of the now defunct journal *Vaitaraṇī* (Vol. IV, 1930) which was published from Cuttack by Messrs. L. N. Sahu and B. Singh Deo. Unfortunately the paper (without any facsimile of the inscription) failed to attract the attention of scholars, which it so highly deserved. In spite, therefore, of the fact that the record in question reveals very valuable informations regarding the ancient royal family of the Māṭharas of Kalinga, writers (including myself) on the early history of Kalinga, who published the results of their study during the last two decades, had to work in absolute ignorance of its existence.¹ My attention was recently drawn to the Raja Saheb's paper on the Āḍabā-Kānnāyāvalasā plates in the *Vaitaraṇī*, Vol. IV, June, 1930, pp. 293 ff., as well as to a few sets of impressions of the inscription lying in his possession. Unfortunately my attempts to trace the original plates were not crowned with success. Considering therefore the importance of the inscription as well as the fact that the Raja Saheb's paper on the subject is neither free from errors of reading and interpretation nor easily available to scholars, I am editing the record in the following pages from a set of impressions kindly supplied to me by the Raja Saheb,² a few months before his sad demise in August 1953.

The three plates, on which the inscription in question is incised, measure 7·1 inches by 2·15 inches each. Their thickness and weight are not recorded. Apparently, however, the thickness was not very considerable. All the plates have a hole about the left margin for the seal-ring to pass through; but, as said above, the ring with the seal was never traced. The first and third plates have writing only on the inner side, while the second plate is inscribed on both the sides. There are altogether sixteen lines of inscription, four lines on each one of the inscribed faces of the plates. The preservation of the first and third plates is not very satisfactory.

The characters employed in the record belong to the Southern Class of alphabets and may be assigned on palaeographical grounds to the fifth or sixth century A. D. They closely resemble those employed in other records of the same period coming from the ancient Kalinga region lying in the eastern coastal area of India, especially the inscriptions of the Māṭharas and the Pitṛibhaktas.³ The language of the inscription under review is Sanskrit and, with the exception of three benedictory and imprecatory verses about the end of the charter, the entire record is written in prose. As in point of palaeography, so also in regard to language and orthography, our record resembles such other inscriptions indicated above as the Rāgōlu plates of Śaktivarman⁴ and nothing calls for special mention. The date of the inscription under review is quoted in lines 15-16 as the twelfth *tithi* of the bright half of Kārttika without the usual reference to the regnal year of the issuer of the charter. The absence of the year seems to be due to the inadvertence of the scribe of the document or the engraver of the plates.

The charter begins with the word *svasti* and the reference to the victorious city of **Siṃhapura** whence it was issued. It then introduces the reigning monarch who was responsible for the issue of the grant as the illustrious **Mahārāja Prabhañjanavarman**. The king is described as the son of **Śaktivarman** and grandson of **Śaṅkaravarman**. **Mahārāja Prabhañjanavarman** was a devotee of **Bhagavat-svāmi-Nārāyaṇa**, i.e. the god Vishṇu. He is also described as the increaser of the

¹ See *Suc. Sūt.*, 1939, pp. 74 ff.; *A New History of the Indian People*, Vol. VI, 1946, pp. 79 ff.; B. V. Krishna Rao, *Early Dynasties of Andhradēsa*, 1942, pp. 384 ff., etc.

² After the preparation of this paper, I came to learn that the second of the three inscribed plates of the set, which contains only details regarding the grant, was received for examination by the Assistant Archaeological Superintendent for Epigraphy from the Collector of Ganjam and was registered as C. P. No. 1 of 1928-29 (see *ARSIE*, 1928-29, pp. 4, 65). One of the impressions of the said plate, prepared by that officer and now preserved in the office of the Government Epigraphist for India, has been utilised in illustrating my paper.

³ See above, Vols. IV, pp. 142 ff.; XII, pp. 1 ff.; XXIII, pp. 56 ff.; XXIV, pp. 47 ff., etc. For other references, see *A New History of the Indian People*, Vol. VI, pp. 76 ff.

⁴ Above, Vol. XII, pp. 1 ff.

fame of the **Māthara** family, the ornament of his own family and the lord of the entire Kalinga country. Neither his father Śaktivarman nor his grandfather Śaṅkaravarman is endowed with the title *Mahārāja*; but that Śaktivarman certainly and Śaṅkaravarman probably were ruling monarchs is indicated by an epithet saying that Śaktivarman (not called a *Mahārāja*) ruled the land lying between the rivers Kṛishṇavēnnā (Kṛishṇā) and Mahānadī as if the inhabitants of that region were his own offsprings. Śaktivarman moreover is none other than the ruler of that name who issued the Rāgōlu plates in the thirteenth year of his reign. His epithet referred to above is on a par with Prabhaṅjavarman's claim to have been the lord of the entire Kalinga country. In his own record, Śaktivarman also is described as the lord of Kalinga. The implication of Śaktivarman's epithet in the record under review is that Kalinga lay on the coast of the Bay of Bengal between the lower courses of the Kṛishṇā and Mahānadī rivers. As pointed out by me elsewhere,¹ such claims do not point to the actual position of the rulers in question but to the political ideal of the period which may not have been always realised in practice. It has also been pointed out that many of the Kalinga kings of the fifth and sixth centuries A.D. called themselves *Kalingādhipati* and a few even *sakala-Kalingādhipati* (as in the case of *Mahārāja* Prabhaṅjanavarman in our record) and that the latter title at least points to the rule of most of the *Kalingādhipatis* only over parts of the Kalinga country. This fact is clearly borne out by the known facts of history. We know that the Mātharas and their rivals holding sway over Central and Southern Kalinga had little to do with the Puri-Cuttack region of Northern Kalinga. It may also be noticed that not the Kṛishṇā but the Gōdāvarī was usually regarded as the southern boundary of Kalinga. The above *Kalingādhipatis* had evidently not much to do with the land between the Kṛishṇā and the Gōdāvarī where the Śālanākāyanas and Vishṇukunḍins were ruling in the 5th and 6th centuries A.D.

The king's order regarding the grant of a piece of land was addressed to the cultivators assembled at the locality called Astihōṇa-Rāmagrāma. He made the grant of a locality called Niṅgōṇḍi which either abutted on or formed a part of Astihōṇa-Rāmagrāma and was bounded by Rukmapati on the north, Vyāghraprastara together with a mole-hill by a *Śālmali* tree on the west and the sea (Bay of Bengal) on the south. The eastern boundary is not mentioned unless it is believed that the word *pārvēṇa* is inadvertently omitted before the reference to the *Śālmali* tree and the mole-hill mentioned in connection with the western boundary. The gift land was thus situated on the shore of the Bay of Bengal. The locality called Niṅgōṇḍi was made a permanent *agrahāra* by the king and granted in favour of some Brāhmaṇas belonging to different *gōtras* and *charaṇas*. Unfortunately, as in several other charters² of this kind, the names of the donees are not mentioned in the document. The cultivators are advised to attend on the donees according to the established custom and to offer them regularly the *mēya* (share of the produce) and *hiranya* (tax in cash). Future rulers are then requested to protect the grant and such protection of grants made by previous rulers is said to be the *sva-dharma* of kings. Three of the usual benedictory and impreatory verses are next quoted as *Vyāsa-gīta-ślōkāḥ*. In line 15 reference is made to the annual rent fixed at two hundred *paṇas* probably of cowries. We know that 80 cowries made one *paṇa*. Thus 200 *paṇas* were equal to 16,000 cowries. This amount was apparently payable by the donees to the king every year in advance (cf. the word *agra* used in this connection) in spite of the fact that Niṅgōṇḍi was evidently given away free to the Brāhmaṇas as an *agrahāra*. Such *agrahāras* were usually revenue-free gifts. But we have many records among the early epigraphs of Orissa, which record gifts or gift-deeds entitled *kara-sāsanas* and specify the annual rent (usually much less than what the normal rent of the lands in question would be) payable by the donees to the king. I have elsewhere³ discussed the nature of a large number of such documents.

¹ *New History of the Indian People*, Vol. VI, p. 81.

² Cf. above Vol. XXVII, p. 35 (text, lines 7-8).

³ See *Itihāsa* (Bengali), Calcutta, Vol II (B. S. 1358), pp. 115-20; *JRAS*, 1932, pp. 4-10.

In connection with the passage *sāmvatsarika-kara-ṣaṭ-āgra-śatau(tē) dvau(dvē)* pointing to the annual cess or nominal rent fixed for the *agrahāra* granted by our record, reference may be made to a passage of exactly similar import occurring in the Bobbili plates of Chaṇḍavarman edited by Mr. R. K. Ghoshal.¹ Unfortunately, Mr. Ghoshal entirely missed the real meaning of the passage in question, while an editorial note thereon from the pen of the late Mr. C. R. Krishnamacharlu hardly went far to improve upon his reading and interpretation. The passage in question runs as follows: °*Chaṇḍavarmnā Tiriṭṭhāṇagrāmē sarva-samavētān=kuṭumbinaḥ bhōjakānś=cha samājñāpayaty-asty=ēshō(sha) grāmō=smābhīr-ātmanaḥ puṇy-āyur-yyaśasām=abhividdhayē ā-samudr-ādri(dri)-śasi(sī)-tārak-ārka-pratishṭham=agrahāraṁ kṛtvā sarva-karā-parihāraiś=cha parihṛitya śaṭtriṅśo(triṅśa)d-agrahāra-sāmānyaṁ ch=āgrahāra-pradēya[m*] sūmba(sāmva)tsarikaṁ sa(pa)ṇ-āgrāṁ śata-bhu(dva)ṇan=ch=ā[m*]śaṁ ch-ōpanibandhyaḥ(dhya) Tiriṭṭhāṇa-vāṭak-āgrahāra[h*] Brāhmaṇānām nānā-gā(gō)tra-sabrahmachāriṇām samprattaḥ.* The meaning of the passage is quite clear. It should be noticed that the number 36 has been used here in the sense of 'many' or 'all' as in expressions like [Bengali] *chhatris-jūt* ('the 36 castes',² i.e. all the castes or most of the castes), [Hindi] *Chattis-gaṛh* (literally, 'the 36 forts', a name applied to an area originally consisting of 'many' forts), etc. It may be pointed out in this connection that a copper-plate grant³ of the Sūryavaiṣī monarch Kapilēśvara (1435-70 A.D.) uses the passage-*āvēdanāni śaṭ-triṅśat-tyaktvā* in connection with a gift of land. The word *āvēdana* (found in the form *avadāna* or *āvādāna* in some Oriya records) no doubt indicates the royal dues, thirtysix kinds of which are vaguely referred to in the passage. The number 36 is used here evidently in the sense of 'all'. Similar significance of other numerical expressions such as 18 has been discussed in our paper on the Kanās plate of Lōkavigraha.⁴ Thus the section *śaṭtriṅśad-agrahāra-sāmānyaṁ ch=āgrahāra-pradēyaṁ sāmvaṣṭikāṁ ṣaṭ-āgrāṁ śata-dvayaṁ ch=āṁśaṁ ch-ōpanibandhya* would mean 'having registered the amount payable for the *agrahāra* in advance annually at 200 *ṣaṭas* as in the case of all other *agrahāras*'. The same thing is no doubt indicated also by the passage *śaṭtriṅśad-agrahāra-sāmānyaṁ=kṛtvā* occurring in line 6 of the Brihatprōshṭha grant of Umavarman. Thus the usual custom referred to seems to have been the grant of *agrahāras* on a cess or nominal rent of 200 *ṣaṭas* a year. As shown in my article on the *kara-śāsanas* referred to above, the amount fixed for annual payment was sometimes styled *kara* or rent; but often the grant was specifically declared to have been made rent-free and the payment was given the style *ṭriṇ-ōḍaka* which was the name of a particular cess. The Bobbili plates refer to the grant of the *agrahāra* as rent-free and therefore mention the amount payable by the donees annually as the *agrahāra-pradēya aṁśa*.

The inadequately quoted date of the charter, already discussed above, comes in lines 15-16. The document ends with the mention of the *ājñapti* or executor of the grant, whose name seems to be Jyēshṭha. He is called a *Mahūdanāyaka* (possibly, a police officer) who acted as a *dūta* (envoy or representative) of the *Mahāpratihāra* (officer in charge of the palace gate). The name of the *Mahāpratihāra* is not mentioned. But it appears that he was originally entrusted with the work of executing the king's grant, but that he did the work through another officer who may have been one of his subordinates.

¹ Above, Vol. XXVII, pp. 33-36.

² The *Bṛihadharma Purāna*, Uttarakhanda, Chap. XIII, speaks of the number of the mixed castes, otherwise called *Sūdra*, specifically as 36, but gives a list in which no less than 40 such castes are enumerated. See R. P. Chanda, *The Indo-Aryan Races*, pp. 194-95.

³ See *Journal of the Bombay Historical Society*, Vol. VI, p. 107 (text, line 173). Dr. K. B. Tripathi points out to me that the corresponding Oriya passage in line 188 of the same record, wrongly read by the editor of the inscription, actually reads *chhattis āvadānā madhyakari chhāri*.

⁴ Above, Vol. XXVIII, p. 330.

⁵ *Ibid.*, Vol. XII, p. 5.

I have elsewhere¹ discussed the history of the various dynasties that ruled in Kalinga during the fifth and sixth centuries A.D. There were several ruling families flourishing in different parts of the country. The three kings, named Umavarman, Chaṇḍavarman and Nanda-Prabhañjanavarman, who are called *Pitribhaktas* in the legend of their seals and are endowed with the title 'lord of Kalinga' or 'lord of the entire Kalinga', issued their charters from Siṅhapura as well as from Sunagara, Vardhamānapura and Sārapallikā. Of these Siṅhapura has been identified with modern Singapuram near Srikakulam. Of the Mātharas, who were contemporaries of the Pitribhaktas, only two kings, viz. Śaktivarman and Anantaśaktivarman, both called 'lord of Kalinga', were so long known to scholars from their own records. Their earlier records were issued from Pisṭapura, modern Pithapuram in the East Godavari District, while Siṅhapura was the place of issue of their later charters. The Mātharas thus appear to have originally had their capital at Pisṭapura in South Kalinga but removed their headquarters to Siṅhapura in Central Kalinga after having subdued the Pitribhaktas. It was known from the evidence of the records of the Māthara kings Śaktivarman and Anantaśaktivarman that the former was a near predecessor of the latter; but the relationship between the two was unknown. Anantaśaktivarman was usually regarded as the son or grandson of Śaktivarman, while there was also a view identifying Śaktivarman and Anantaśaktivarman. But the inscription under review shows that the above Śaktivarman was preceded on the Māthara throne by his father Śaṅkaravarman and was himself succeeded by his son Prabhañjanavarman. It now seems therefore that Anantaśaktivarman, who was a near successor of Śaktivarman according to the evidence referred to above, was the son of Prabhañjanavarman and grandson of Śaktivarman.² Closely associated with the Pitribhaktas and Mātharas were the Vāsishṭhas who originally ruled in Central Kalinga but later extended their power over the southern part of the country. The Vāsishṭha king Guṇavarman was the lord of Dēvarāshṭra which has been identified with the modern Yellamanchili Taluk of the Visakhapatnam District. Guṇavarman's son and successor was Prabhañjanavarman who was himself succeeded by his son Anantavarman. The Vāsishṭha king Anantavarman, called 'the lord of Kalinga', issued one of his charters from Dēvapura (apparently in the Yellamanchili area) and another from Pisṭapura. Thus the Vāsishṭhas of Central Kalinga appear to have conquered South Kalinga from the Mātharas. Another ruler associated with the Pitribhaktas, Mātharas and Vāsishṭhas, was king Viśakhavarman who issued his charter from Śrīpura (modern Siripuram in the old Vāvilavalasa Zamindari of the Visakhapatnam District), although his exact relation with the rulers of the above dynasties cannot be determined in the present state of our knowledge. It will be seen from the above analysis that the history of Kalinga in the fifth and sixth centuries A.D. was marked by the struggle between the royal houses of Central and Southern Kalinga for the supreme authority over the country. When these kings were thus struggling for supremacy, the Gaṅgas established themselves about the close of the fifth century at Kalinganagara, usually identified with modern Mukhalingam near Srikakulam, and gradually became the strongest power in Central Kalinga. In South Kalinga, we find at a slightly later date the throne of Pisṭapura under king Pṛithivīmahārāja who was the son of Vikramēndra and grandson of king Raṇadurjaya. This king or one of his immediate successors was overthrown by the Chālukya king Pulakēsin II of Bādāmi sometime before 634 A.D. But the relation of Pṛithivīmahārāja's line with the kings of the Māthara and Vāsishṭha families, who earlier ruled from the same city, cannot be determined.

Of the **geographical** names mentioned in the inscription, the identification of Kalinga and Siṅhapura has been indicated above while the Kṛishṇavēnnā (Kṛishṇā) and Mahānadi are well-known rivers. I have not succeeded in locating Astihōṇa-Rāmagrāma and Niṅgōṇḍi. Astihōṇa-

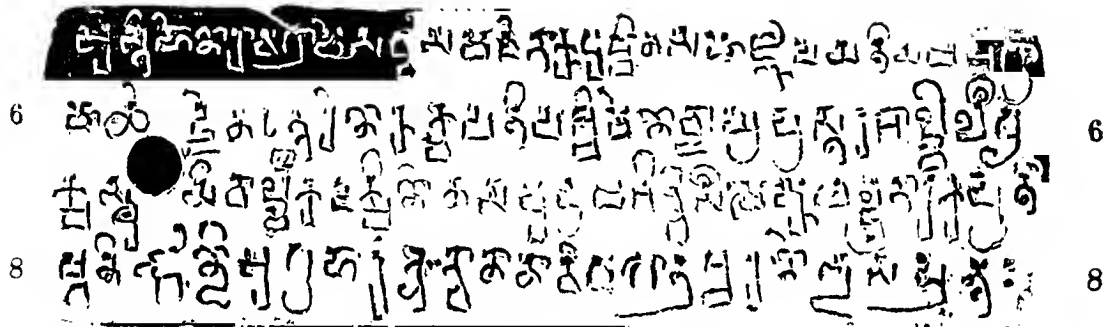
¹ See *A New History of the Indian People*, Vol. VI, pp. 76 ff.

² That Anantaśaktivarman was a grandson of Śaktivarman is also suggested by the evidence of the former's Andhavaram plates, recently analysed by Mr. M. Venkataramayya. See above, Vol. XXVIII, pp. 230-31.

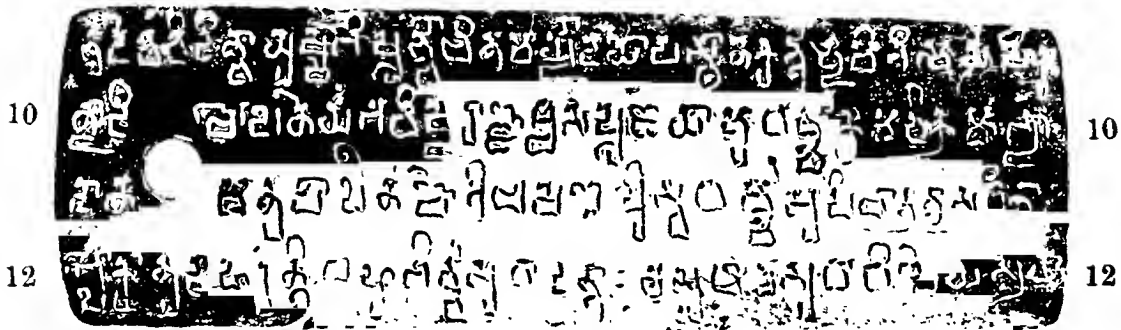
NINGONDI GRANT OF PRABHANJANAVARMAN



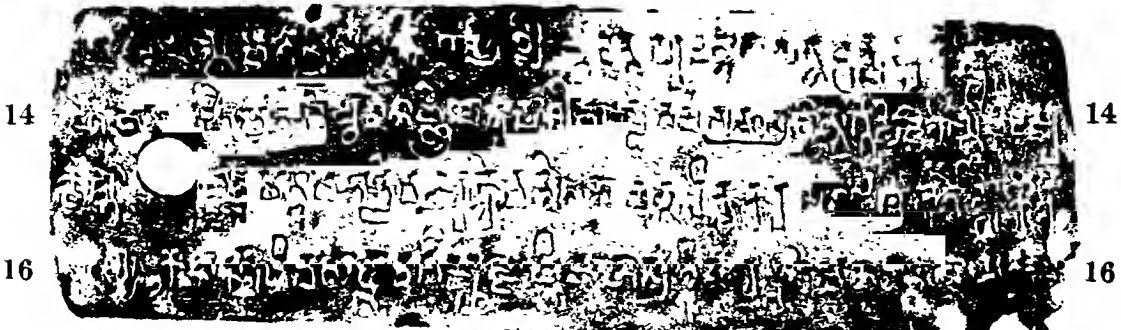
ii, a.



ii, b.



iii.



Rāmagrāma may actually be the joint name of two adjacent places called Astihōṇa and Rāmagrāma. With the name of Astihōṇa may be compared that of the village Astihavēra mentioned in the Tekkali plates of Umavarman.¹ The localities mentioned as lying on the boundaries of the gift land, except the sea or the Bay of Bengal, cannot be identified.

TEXT²*First Plate*

- 1 Svasti [||*] Vijaya-Siṅgha(Simha)purāt bhaga[va][t*]-svāmi Nārāyaṇa-pād-ānuddhyātāḥ
Mā-
- 2 ṭhara-kula-kīrtti-varddhanakara[h] śrī-Śaṅkaravarmanṇa[h*] putra[h*] Kṛṣṇavēnnā-Ma-
- 3 hānady-antara[m]³ sva-prajā-dharmmēḥ-[ā*]māsāsina[h*] śrī-Śaktivarmanṇa[h] pu[t]ra[]*
sva-
- 4 kul-ālanīkarishṇus-[sa]kala-Kaliṅg-ādhipati[h] śrī-mahārāja-Prabhājanavarmṇā

Second Plate, First Side

- 5 Astihōṇa-Rāmagrāmē sarvva-samavētā[u*] kuṭumbina[h*] samājñāpayati [||*] ya ēsha grā-
- 6 m-āchhē(chchhē)dyēna uttarēṇa Rukmapati[h*] paśchīmēṇa(na) Vyāghraprastara-sālmalīvyi-
- 7 ksha-sthu(sthā)yi-vā(va)lmīka(kāḥ) dakṣhiṇēna samudra 'ēblur v vē sīmai ā-chandra-tāraka-
- 8 pṛati-
8 aṣṭha[m*] Niṅgōṇḍi[h*] agrahāraṁ kṛitvā⁴ nānāvīdha-gōtra-ścha(cha)raṇēbhya[h*]⁵ sam-
- pratta[h] []

Second Plate, Second Side

- 9 tad=ēvaṁ viditvā yushmābhi[h*] pūrvv-ōchuta-maryyāday opasthānam kartavyam tri
mēya-hira-
- 10 ny-ā(ṇy-ā)di ch opanēyam bhavishya-rājñāś cha sampūjayā su dharmma-krama-vikra-
- mābhyaṁ
- 11 dānam=anupālanañ-ch-ētī⁶ [||*] ēsha khalu sva-dharmma[h] []* apt ch ātra Vyāsa gītāḥ[utān]
- 12 ślōkān=udāharanti [||*] Bahubhir vasudhā dattāḥ(ttā) vasudhā vasudh-ādhipati[h] []* yasya
ya-

¹ See *ARSIE*, 1934-5, p. 52; above, Vol. XXVIII, p. 302. I am not in favour of treating *asti* in these names as a separate indeclinable word. The word *asti* here may be a corruption of Sanskrit *astu*, cf. *Atthavarman-Hastivarman* (*Soc. Sāl.*, p. 58).

² From the impressions kindly supplied by the late Raja Sahab of Tekkali.

³ The reading may also be ^ontara-sthā[ṇam*] prajā on ntara-stha-prajā.

⁴ The reading intended seems to be *chhā:ēna sīmaś avachchinnāś Niṅgōṇḍi ā-chandra-tāraka-pṛatīstham-agrahāraṁ kṛitvā*. The word *sīma* is found in inscriptions for *sīman* (see Monier-Williams, *Sanskrit-English Dictionary*, s. v.).

⁵ The word *Brāhmaṇēbhyaḥ* has been carelessly dropped.

⁶ The passage is defective. In other records we have *bhavishyati:cha rājñō v-jñāpayāme* (or ²payati); *dharmma-krama-vikramānām=īdam dānam sad-dharmam-anupāyādibhir-ēśhō-grahāv-anupāyah* (cf. above, Vol. XII, p. 3 (text, lines 8-10); XXVII, p. 35 (text, lines 10-13), etc.).

⁷ Read *bahudhā*.

Third Plate

- 13 .[sya yadā] bhūm[is]-tasya [tasya tadā] phalanī(lam .) Sva-dattā[ni] para-dattāni vā yatnād-
raksha ʾu[dhi]shthi[ra | ma]-
- 14 hīni mahīnatām śrēshṭha dānāch=chhrēyō-nupālanam(nam .) Shasṭi-varsha-sahasrāṇi
svarggē mōdati bhūmida[h |*] ā-
- 15 kshōptā [ch-ā]numantā cha tāny-ēva narakē vasēt | sā[ni*]vatsarika-kara-paṇ-āgra-śatau
dv[au]¹ [i*] Kārṭti-
- 16 ka-śukla-paksha-dīvasō dvādaśi [i*] āj[n]apti[h*] mahāpratihāra-dūtō mahādaṇḍanāyaka-
[Jyēshṭha][h |*]

No. 21.—MUSANAGAR BRICK INSCRIPTION

(1 Plate)

A. S. ALTEKAR, PATNA

The brick tablet upon which the inscription published in this paper has been inscribed was lying for a long time with Sri Yadavendra Kumarji, Rajasaheb of Jaunpur, U. P. In 1945, he sent to me its inked impression, through the Maharajkumar of Santosh, for decipherment and I communicated to him the contents of the document. Later on in 1948, he was so good as to present the brick to the Museum of the Banaras Hindu University through the then Vice-Chancellor, Dr. Amarnath Jha. The brick is at present lying in the Bhārat Kalā Bhavan Museum of the said University. It is an antiquarian piece of great interest being the earliest brick inscription recording the performance of an Aśvamedha sacrifice.

Though the brick was lying at Jaunpur before its acquisition by the Banaras Hindu University, it was not found originally in Oudh. It was recovered by the *janaka* (as distinguished from the adoptive) father of the present Maharajasaheb of Jaunpur in his Zamindari in the Kanpur District in a mound near the village of Musānagar. The village contains one of the numerous archaeological mounds of our country, awaiting the spade of the excavator. The Rajasaheb of Jaunpur informs me that coins as also burnt barley are occasionally found in the mound after the rainy season. Locally the mound is believed to belong to the time of Rājū Bali.

The fire-burnt brick in question is 19" long, 19" broad and 4" thick. Its dimensions are rather unusual, for we rarely come across such square bricks. It is interesting to note that the inscription is not inscribed on the square surface of the brick, but on one of its narrow sides, the other five faces being blank. It is not improbable that the brick was fixed in a structure, built in connection with the sacrifice it commemorates. This structure was most probably the ornamental platform round the sacrificial post or pillar (*yūpa*). In later centuries, we find Vedic sacrifices commemorated by inscribed stone *yūpas*.

The average height of the letters is one inch; but some letters like *a*, *k* and *śv* have a considerably greater height ranging from 1.5" to 1.9". The palaeography of the record would suggest its engraving during the century preceding or following the Christian era. The following peculiarities are worth noting. The length of the verticals of *v*, *n* and *s* is considerably shorter than that in the Asokan script. The left and right verticals of *p* have equal height. *D* is still open to right

¹ Read *śatē dvē*. Better read *karaḥ* instead of *karaḥ* in compound.

Ś has developed a rounded back and its central limb is hanging down from its left curve. *M* has got a round base (cf. °*mīta*), but in the case of *v* it is round in some cases (cf. *vātāyani*) and nearly triangular in others (cf. *Aśva*° and *aśvamedha*¹). The lower portion of *t* is no longer angular as in the Aśokan inscriptions ; it has become pronouncedly round as in the Pabhosā and Hāthigumphā inscriptions. Medial *ā* is shown by a straight stroke to right (cf. °*vātā*°) ; but medial *e* is indicated by a slanting stroke to the left of the letter (cf. °*medha*). Medial *i* is denoted by a straight upward stroke slightly bent at the base and attached to the top of the letters (cf. °*yani* and °*mīta*). The palaeography of the inscription is nearest to that of the Pabhosā inscription, both the records belonging to the Allahabad region. We may therefore refer it to a date about the first century B. C.

The **language** of the record is Prakrit influenced by Sanskrit. There is a punctuation mark similar to the so-called Ujjain symbol at the right end of the record. It is therefore clear that it ended with its present last word. Two letters at the beginning are damaged and we cannot altogether rule out the possibility of the inscription having begun on another brick, not yet recovered. This possibility is, however, slight and it appears more probable that the inscription was a short record consisting of four words only.

Apart from the initial word, the record presents no difficulty in decipherment. It reads *Aśvarātāyaniputasa Devamītasā aśvamedha*.² There is a mark above *dha* which looks like a superscript *r*. Only the last two letters of the first word are clear ; they read *beke*. The preceding letter is incomplete ; it looks like a *cha* or *chā*. There was probably one more letter, which has been too badly destroyed to be deciphered. The first word ends in locative singular and probably denotes the name of the place where the sacrifice was performed. It ended with *beke*.

The inscription records an *Aśvamedha* sacrifice performed by **Devamītra**³, who is simply described as the son of *Aśvavātāyani*. The sacrificer's mother obviously belonged to the *Aśvavātāyana gotra* and was therefore known as *Aśvavātāyani* (Sanskrit *Aśvarātāyani*). The custom of naming the mother by her *gotra* name was quite common at the time of the record.

The only information which this record gives about *Devamītra*, who performed the *Aśvamedha* sacrifice, is that his mother's *gotra* was *Aśvavātāyana* and that the sacrifice was performed at . . . [cha]beka. It is remarkable that not a single royal title is associated with the sacrificer's name. If he had borne such a title, it would probably have preceded the expression *Aśvarātāyani-putasa*. But by no stretch of imagination can the extant first two letters be regarded as part of any royal title. It may be that *Devamītra* was either not even a king or that he did not care to put his title before his name, there being no space for it in the short space on the brick. The former alternative seems improbable ; we are yet to get an instance of a commoner performing the horse-sacrifice. It may be noted that most of the kings of *Ayodhyā*, *Kauśāmbī* and *Pañchāla* content themselves with giving only their names on the coins, without prefixing any royal title to them. If, however, we assume that *Devamītra* was a king, we are not in a position to identify him with any known ruler of *Madhyadeśa*. A king named *Devamītra* flourished among the rulers of *Ayodhyā*, who issued coins of the Bull and Goose (or Cock) type ; he is known from a solitary specimen in the Indian Museum.⁴ It is tempting to identify him with the sacrificer mentioned in this record : the provenance of the coin and the inscription would support this view. But the palaeography of the legend on the coin is decidedly much later than that of the brick inscription. *F* on the coin is not only triangle-based but also broad-topped, and *m* has neither a round nor a

¹ [Macron over *e* and *o* has not been used in the article.—Ed.]

² [See below p. 120, note 4.—Ed.]

³ The *Gotrapravaramāñjarī* gives this name in the *Viśvāmītra* group.

⁴ *Catalogue of Coins in the Indian Museum*, Vol. I, Plate XIX, 18.

triangular base, but shows that form wherein we see two slanting lines meeting together on a horizontal base. This form of *m* is much later than its form in our record showing a graceful round base. Devamitra of the coin flourished at Ayodhyā probably not earlier than 200 A. D. There can be no doubt that Devamitra of our inscription ruled at least a couple of centuries earlier.

Cunningham refers to 394 coins found by him at Kanśāmbī, of which about 344 were of the early period.¹ Out of these about 30 were inscribed, of which sixteen bore the name of Bahasatimitra, two of Devamitra, one of Āśvaghosha and three of Jyeshthamitra. Unfortunately Cunningham neither described nor illustrated the coins of Devamitra. What happened to them we do not know; for the British Museum, which acquired the entire collection of Cunningham, does not have in its Kauśāmbī collection any coins of Devamitra. If Cunningham's reading is correct and there was really a king named Devamitra at Kanśāmbī, it is very likely that he is identical with Devamitra of our record. The kings known from Cunningham's coins flourished in the period 150 B. C. to 50 B. C. The palaeography of the present record places our Devamitra also about the same period. Ancient Indian history shows that there were rulers like Ikshvāku Śāntamūla I, Śāiānkāyana Devavarman and Kadamba Kṛishṇavarman I, who performed the horse sacrifice, though they did not rule over big empires.

Before concluding this paper, I may take the opportunity to refer to the inscribed brick tablets discovered in 1953 by Mr. T. N. Ramachandran at Jagatgram in the Dehra Dun District, U. P., within two miles of Kalsi, famous for its Aśokan rock inscriptions. These tablets reveal that a hitherto unknown king named Śilavarman, who flourished in the latter half of the 3rd century A. D., as suggested by the palaeography of the records, performed four Āśvamedha sacrifices.

TEXT²

..... be³ke Āśvavātāyaniputasa Devamitasas⁴ āśvamedha(dhaḥ)⁵

TRANSLATION

The horse-sacrifice of Devamitra, son of Āśvavātāyanī, (*performed at*) beka.

No. 22.—TWO INSCRIPTIONS OF GAURI

(I Plate)

D. C. SIRCAR, OOTACAMUND

1. Chhōṭī Sādri Inscription, Year 547

In the course of my examination of the old estampages of inscriptions preserved in the office of the Government Epigraphist for India, I found one impression of an interesting stone inscription in October 1952. Nothing could be ascertained then as to the source from which the estampage was received in the office. The seventeen lines of writing in the epigraph were found to cover a space about 17½ inches by 11½ inches. But only the last five lines were completely readable on the impression, a large number of letters about the central portion of all the other lines being more

¹ ASI, Vol. X, p. 4.

² From the original brick.

³ [The reading of this letter is doubtful on the impression.—D. C. S.]

⁴ [The reading is, *Devi*°. The name of the performer of the Āśvamedha was therefore *Devamitra*.—D. C. S.]

⁵ [The reading of the last *akshara* seems to be *dhe* or *dham* which is followed by a cross symbol indicating the end of the writing.—D. C. S.]

MUSANAGAR BRICK INSCRIPTION



SCALE : ONE-HALF

or less effaced. The estampage gave the impression that the upper part of the inscribed stone was considerably rubbed out. The characters showed that the inscription must have been copied somewhere in Western India ; but I was then entirely in the dark as regards the whereabouts of the original stone. No notice of the inscription could be traced in Bhandarkar's List. But the fact that the last few lines of the record, which were fully deciphered, contain very interesting information regarding the construction of a temple of the Mother-goddess by a king in the year 547, apparently of the Vikrama Samvat, encouraged me to secure the permission of the Government Epigraphist for India to edit it in the *Epigraphia Indica*. I noticed the document in a Bengali article published in the *Pravāsi* (Calcutta), Phālguna, B.S. 1359, pp. 559 ff. Dr. B. Ch. Chhabra, then Government Epigraphist for India, also referred to it in a Hindī article published in the *Nāgarī Prachārīnī Patrikā* (Banaras), Vol. LVII, V.S. 2009, pp. 149 ff.

In July 1953, the Government Epigraphist for India received a report on the epigraphical acquisitions of the Victoria Hall Museum, Udaipur, for the year 1952-53 from Pandit A. K. Vyas, Superintendent, Archaeology and Museums, Udaipur Circle, Rajasthan. The report dealt with only one inscription which had been acquired for the said Museum during the period in question and was accompanied by two impressions of the epigraph. The inscription was discovered by Pandit Vyas on the 24th December 1952 in a niche above a ventilator in the left wall outside the sanctum of the Bhāwarmātā (Bhramaramātā) temple, about 2½ miles from the town of Chhōṭī Sādṛī near the Neemuch station on the Ajmer-Khandwa railway line. The letters of the inscription were found covered with oil grit as a result of continuous oiling in the past. Pandit Vyas brought the inscribed stone to the Museum where it was properly cleaned. From the impressions of the record received along with his report the whole inscription could be read without difficulty. It was indeed a pleasant surprise for both Dr. Chhabra and myself to find that the epigraph was no other than the one, on an unsatisfactory estampage of which we had been working.

Pandit Vyas also noted in his report that the same inscription had been noticed by the late Pandit G. H. Ojha in his *Rājputānēkā Itihās* (Hindī), Vol. II, 1932, pp. 1442 ff. Ojha's notice is, however, full of inaccuracies while the text of the epigraph quoted by him contains, besides errors, a large number of lacunae. His remarks about the worn out condition of the inscribed stone as well as the imperfect nature of his transcript suggest that the text was read from an unsatisfactory impression of the record like the one preserved in the office of the Government Epigraphist for India. Indeed it seems now very likely that the estampage of the inscription previously examined by me was received in the office from Ojha himself in or shortly after 1930 when, according to his work cited above, he visited the Bhāwarmātā temple near Chhōṭī Sādṛī.

The characters of the inscription belong to the Western variety of the so-called Gupta alphabet as used in the Malwa-Rajputana region about the fifth century A. D. and resemble those employed in the inscriptions of the Aulikaras of Mandasor.¹ Some letters have different forms ; e.g. *gh* (cf. *gaṅḍgha* in line 4 and *dirggha* in line 7), *ch* (cf. *chala* in line 1 and *chitā* in line 12), *h* (cf. *pravāhā* in line 1 and °*my=aha*° in line 3). Subscript *ch* resembles subscript *y* (cf. *yaś=ch=āri* in line 7 ; °*tiś=cha* in line 9), while subscript *r* often resembles the medial sign of *ri* (cf. *drishṭi* in line 2). The vowel mark of *jā* (cf. *jātaḥ* in line 7, *prajānām* in line 11) is interesting to note. Medial *i* usually resembles a loop above the consonant ; but a different form of the sign has been used in *ti* at the beginning of line 9. For the different types of medial *ū* employed in the record, see *bhrū* in line 2 ; *Pūnya*° in line 5 ; *mūrtiḥ*, *pūrṇ-ēndu*, *mayūkha*, *vibhūti* and *sūnu* in line 6 ; *pūnyam* in line 14. Some difference can also be noticed in the forms of medial *ē* in *dēvi* (line 1), *dēh-ā*° (line 2), *prēmna*,

¹ Cf. the Mandasor and Biharkotra inscriptions of Naravarman, dated respectively V.S. 461 and 474 (above, Vol. XII, pp. 315 ff. and Plate ; Vol. XXVI, pp. 130 ff. and Plate) ; Gangdhar inscription of Viśvarvarman, dated V.S. 490 (*CJI*, Vol. III, pp. 74 ff. and Plate) ; Mandasor inscription of Bandhuvarman, dated V.S. 529 (ibid., pp. 81 ff. and Plate) ; Mandasor inscription of Yaśodharman, dated V.S. 589 (ibid., pp. 152 ff. and Plate), etc.

snēhā and °*m=ēva* (line 3), °*shēkaḥ* (line 6), etc. In some of the cases, the sign looks like a *prishṭha-mātrā* while in some it is a *śirō-mātrā*; cf. also the form of medial *ai* in °*sy=aisha* (line 10), etc.

The language of the record is Sanskrit. With the exception of the introductory benediction, *Siddham*, and two sentences in prose at the end, the document, which is a eulogy, is entirely written in verse. Among orthographical peculiarities of the record, attention may be drawn to some of the numerous errors of spelling. Besides the use of *siṅgha* for *śiṅha* (line 1), *aṅṣu* for *aṁṣu* (line 1), °*mām* for °*mān* (line 5), *ujvala* for *ujjvala* (lines 6, 12), etc., which are often noticed in epigraphic literature, we have in the record under discussion many cases of the confusion between *ṛi* and *ri* (cf. *drishṭi* in line 2, *adri* in line 13, etc.) as well as of the reduplication of the nasal sounds (cf. *bhrū-bhaṁṇiṅga* in line 2, *maṁṇḍala* in line 6, etc.). Moreover it has to be pointed out that the author's style is weak as his knowledge of the Sanskrit language and skill in handling the metres were both very poor. The defects of the composition will be clear from the corrections inserted in the transcript of the inscription and the notes on the text; but some points may be briefly discussed here. In a number of cases, the author has employed *sāpēksha-samāsa* not only unnecessarily but even quite wrongly. He has often taken the syllable preceding a conjunct as short and used the word *yaśa* for *yaśas* and probably also *vaksha* for *vakshas* and *vapusha* for *vapus*. Passages like *tēn=ēshaḥ śaśi°* (correctly *tēn=aisha śaśi°*), *yat=pūnyam iha* (correctly *yat=pūnyam=iha*), etc., in verse 12 show how the author was struggling with his metre and was ready to sacrifice grammar to it.¹ The poverty of the author's style is demonstrated by the fact that he could have easily avoided a clash between his grammar and metre by writing instead, say, *tēn=āyam śaśi°*, *yat=pūnyam tv=iha*, etc. There are numerous cases of similar attempts of a desperate and ludicrous nature to save the metre at the cost of grammar, although in a few places the metre has been sacrificed for the sake of grammar.

The date of the inscription is given in the last stanza (verse 13) as the tenth *tithi* of the bright half of the month of Māgha in the expired year 500 plus 40 plus 7 (i.e. 547), no doubt of the Vikrama Samvat. The date falls in January 491 A.D.

The inscription begins with the word *siddham* and two stanzas (verses 1-2) in praise of the Dēvi (i.e. the goddess *par excellence*, the Mother-goddess) described as the consort of Hara (i.e. Śiva). The second of the two stanzas refers to the Ardhanārīśvara conception. In verse 3, the poet says that, after having bowed down to the goddess, he is willing to describe the glory of a family of Kshatriya rulers belonging to the Mānavāyaṇi-kula (probably *Mānavāyaṇi°*). The name of the *kula*, Mānavāyaṇi or Mānavāyaṇi, appears to refer to the *gōtra* claimed by the family. The word seems to be derived from the name of Manu through the expressions *Mānava* and *Mānavāyana*. The name reminds us of the similar *gōtra* called *Mānavya* which is often found to have been claimed by royal families² probably of non-Aryan extraction. When a family did not find an opportunity of claiming any of the recognized *gōtras*, it was indeed easy for it to declare its descent from Manu Svāyambhuva, the mythical progenitor of human beings. It may be pointed out here that Pandit G. H. Ojha, who succeeded in reading only *kul-ōdbhava-vaṁśa(vaṁśa)-gaurāḥ* out of the passage *Mānavāyaṇi-kul-ōdbhava-vaṁśa(vaṁśa)-yaurāḥ*, explained the above passage of the third verse of the inscription as indicating the existence of a clan of Kshatriyas (Rājputs), called Gaura.³ We find it difficult to agree with this view. It seems that the expression *vaṁśa-gaura* merely means a person who purified his family by virtuous acts or was himself illustrious owing to his birth in the family in question.

¹ Such cases remind us of Mallinātha's remarks on the *Raghuvaṁśa*, XIX, 23 : *atra nib-antasy=āpi dūt-śab-dasya chhandō-bhaṅga-bhayād-dhrasvatvam kṛitam " api māśham māśham kuryāch=chhandō-bhaṅgam tyajēd=gīrām "*

² Cf. *Successors of the Sātavāhanas*, p. 222 ; *Bomb. Gaz.*, Vol. I, part ii, pp. 278, 337, etc.

³ *Op. cit.*, pp. 1443-44. Ojha also wrongly read *Gauriḥ* in verse 11 (line 14) of the record as *Gaurāḥ* and took it to be the dynastic appellation of Yaśagupta (Yaśōgupta) described in verses 7-8 (lines 8-10). This view was partly due to Ojha's inability to make out even a word of verses 9-10 and a portion of verse 11.

Verse 4 introduces **Puṇyasōma** (wrongly read by Ojha as *Dhānyasōma*) described as the first king in the family of the **Mānavāyaṇis** or **Mānavāyanis**. King Puṇyasōma's son and successor was **Rājyavarddhana** whose valour is described in verse 5. The following stanza (verse 6) mentions **Rāshṭra** who was the son of Rājyavarddhana. The next two stanzas (verses 7-8) describe Rāshṭra's son and successor **Yaśagupta** (**Yaśōgupta**). There is little historical importance in the description of the above rulers. Verses 9 ff. deal with the achievements of the son and successor of Yaśagupta (**Yaśōgupta**). The name of this king, called *Mahārāja*, is given in verse 11 as **Gauri**.

The main subject of the eulogy is found in verse 12 which says that king Gauri built a great temple for the **Dēvī** very probably for the merit of himself and his parents. The language of the stanza, as it stands, suggests that the king made the temple for the merit of the poet who composed the eulogy as well as of the latter's parents. But this is apparently unnatural and the confusion should better be attributed to the author's want of control over his language and metre. The last stanza (verse 13) of the inscription says how the said temple of the Mother-goddess was consecrated on **Māgha-sudī 10** in the expired year 547 apparently of the **Vikrama Saṁvat**.

The first of the two sentences in prose, with which the record ends, gives the name of the poet who composed the eulogy in thirteen stanzas. He was **Bhramarasōma**, son of **Mitrasōma** and grandson of **Jivaddharaṇa**.¹ Our interpretation of the sentence in question suggesting that **Jivaddharaṇa** was the grandfather of the poet **Bhramarasōma** involves a case of *sāpēksha-samāsa* which is, however, quite common in the inscription under study. The sentence as it stands would suggest that **Bhramarasōma** was begotten by **Jivaddharaṇa** but was the son (apparently an adopted son in that case) of **Mitrasōma**. But we are in favour of the first of the two alternative interpretations as that appears to be more natural. **Bhramarasōma** seems to have been the court poet of king **Gauri**. The **Bhāwarmātā** temple is a modern structure believed to be built on the ruins of an old shrine to which its sanctum is attributed. The inscription under study is naturally believed to have belonged to this old temple. Under the circumstances, it is not impossible to think that the name of the poet (**Bhramarasōma**), who composed the *praśasti* on the construction and consecration of the original shrine of the **Dēvī** by king **Gauri**, has in course of time somehow come to be associated with that of the goddess (**Bhramaramātā**).

The last sentence of the inscription says that the *pūrvvā* was written (*likhitā*) by **Aparājita** who meditated on (or, was favoured by) the feet of prince (*Rājaputra*) **Gōbhāṭa**. The word *pūrvvā* essentially means 'the above' (i.e. the above-quoted or above-mentioned thing in the feminine gender). But it is often found used with special reference to the words *tithi* (date) and *praśasti* (eulogy), although it has been suggested that the word has been used here as well as in similar other instances as a synonym of the word *praśasti*.² The word *likhitā* here does not appear to have been used in the sense of 'engraved'. **Aparājita** very probably wrote down the eulogy on the piece of stone with some material for facilitating the work of engraving. This practice was often followed to ensure the correctness and beauty of the work of the engraver.³ **Aparājita** was apparently an officer serving under prince **Gōbhāṭa**. The relation of the prince with king **Gauri** has not been stated. But it is very probable that **Gōbhāṭa** was a son of the **Mānavāyaṇi** (**Mānavāyani**) king.

The importance of the inscription under discussion lies in the fact that it reveals, for the first time, the existence of a new line of rulers who flourished about the second half of the fifth century and ruled over an area about the borders between **Rajputana** and **Malwa**. The relation

¹ The name reminds us of that of king **Jivaddharaṇa** of **Samataṣa**, who flourished in the seventh century A. D. Cf. *IHQ*, Vol. XXIII, pp. 221 ff.

² See *Nāgarī Prachārini Patrikā*. Vol. LVII. pp. 559 ff.

of the Mānavāyaṇis (Mānavāyanis) with the contemporary ruling family of the Aulikaras of Daśapura (modern Mandasor) in the same area will be discussed in connection with the second inscription of king Gauri edited below.

TEXT¹

[Metres : verses 1-10, 13 *Vasantatilaka* ; verse 11 *Sragdharā* ; verse 12 *Sārdūlavikrīḍita*.]

- 1 Siddham [||*] Dēvi jayaty=asura-dāraṇa-tikshṇa-sūlāḥ [² prōdgīrṇa-ratna-makṭ-āṅśu-
(ṭ-āṅśu)-chala-pravāhā [1*] śiṅgh-ō(siiṅh-ō)gra-yukta-ratham³=āsthita⁴-chaṇḍa-vēgāḥ [⁵
- 2 bhrūbharm(bha)ṅga-dri(dri)shṭi-vinipāta-nivishṭa-rōshāḥ(shā) [|| 1*] Bhūyō=pi sā jayati yā
śāsīśekharasya dē[h-ā]rddham=udvahati bhaktatayā Harasya |
- 3 yā bhakta-vatsalatayā prabibharti iōkān māt=ēva⁶ [svā]kya⁷-suta-prēmṇa⁸-vivri(vṛi)idha-
snēhā [|| 2*] Tasyārūḥ⁹ praṇamya¹⁰ prakarōmy=aham=ēva jasram¹¹
- 4 kirttim(rttim) śubhām guṇa-gaṇ-ō(ṇ-au)ghamayin=ṇṛipāṇām(ṇām) | yē Mānavāyaṇi¹²-kul-
ōdbhava-vamūśa(śa)-gaurāḥ kshātrē padē satata-dīkshita-yuddha-śauṇḍāḥ [|| 3*] Tēshām=
ayam
- 5 kshapita¹³-kshatra-gaṇ-āri-paksha[h*] grīmām¹⁴ yas-augha¹⁵-suvibhūshita-chār . . .kshah-
(kshāḥ) [1*] prak Pūnyasōma¹⁶ itil¹⁷ kshatra-gaṇasya maddhyē yō rāja-śabda-kri(kṛi)ta-
mūrdhni¹⁸ ghaṭi(ṭ-ā)bhi-
- 6 shēkah [|| 4*] Tasy=āvabaddha-makṭ-ōjva(jjva)la-dīpta-mūrttiḥ pūrṇṇ-ēndu-mam(ma)ṇḍala-
mayūkha-vibhūti-vaktraḥ [1*] sū¹⁹nur=bhābhūva kila rājya-jita-pratāpō²⁰ yō Rājyavard-
dhana²¹
- 7 guṇaiḥ kri(kṛi)ta-nāmadhēyā(yaḥ) [|| 5*] | Tēṇ=āpi²² ch=ōrjjita-jit-āri-jayamnta²³-pakshah-
(kshō) jātaḥ sutō(taḥ) kari-kar-āyata-dīrggha²⁴-bāhuḥ [1*] yas=ch=āri-rāshṭra-mathan-
ōdyata-dīpta-chakraḥ(krō)

¹ From estampages.

² Read *sūlā* and omit the mark of punctuation which is represented by a slightly curved horizontal stroke. This stroke has been often used in the record as a mark of punctuation at the end of the feet of the stanzas.

³ Better *rath-āsthita* ; but *somāsa* has been avoided for the sake of the metre.

⁴ There appears to be an unnecessary *anuvāra* above *ta*. But the mark may be due to a flaw in the stone. A few other cases of this type occurring elsewhere in the record have been ignored by us.

⁵ Read *vēgā* and omit the mark of punctuation as in foot-note 2 above.

⁶ The reading of this expression was suggested to me by Dr. Chhabra.

⁷ The word, evidently derived from *svaka*, has been used in the sense of *svakīya*.

⁸ Read *prēmni* or better *prēma*°. The syllables preceding *prē* here and *snē* in *snēhā* have been taken to be short.

⁹ Read *tasyāḥ* or better *tasyai*.

¹⁰ For the shortness of the syllable *mya*, Cf. note 8 above.

¹¹ The word *jasram* has been used in the sense opposite to that of *ajasram*.

¹² Possibly *Mānavāyanī*.

¹³ Note that the syllable *ta* before *ksha* has been regarded as short.

¹⁴ Read *śrīmām*.

¹⁵ The word *yaśas* has been used as *yāśa*.

¹⁶ Read *Punya*°.

¹⁷ Note that the syllable *ti* preceding *ksha* has been regarded as short.

¹⁸ Better read *mūrdha*°.

¹⁹ An unnecessary *ā-matrā* is noticed with *sū*.

²⁰ The word *jita* seems to have been used in the sense of *jaya*.

²¹ Read *varidhana*° or better *varddhanō*, although the latter does not suit the metre.

²² Read *tēn=āpi* or better *tasy=āpi*.

²³ Read *jayanta*. The author seems to have used the word in the sense of *jayat*. The usage may be supported by expressions like *jayanta-putra* used in the sense of *jaya-patra*.

²⁴ To avoid *punar-ukti-dōsha*, *āyata* has to be taken in the sense of 'big' and not in that of 'long' (*dīrggha*).

TWO INSCRIPTIONS OF GAURI

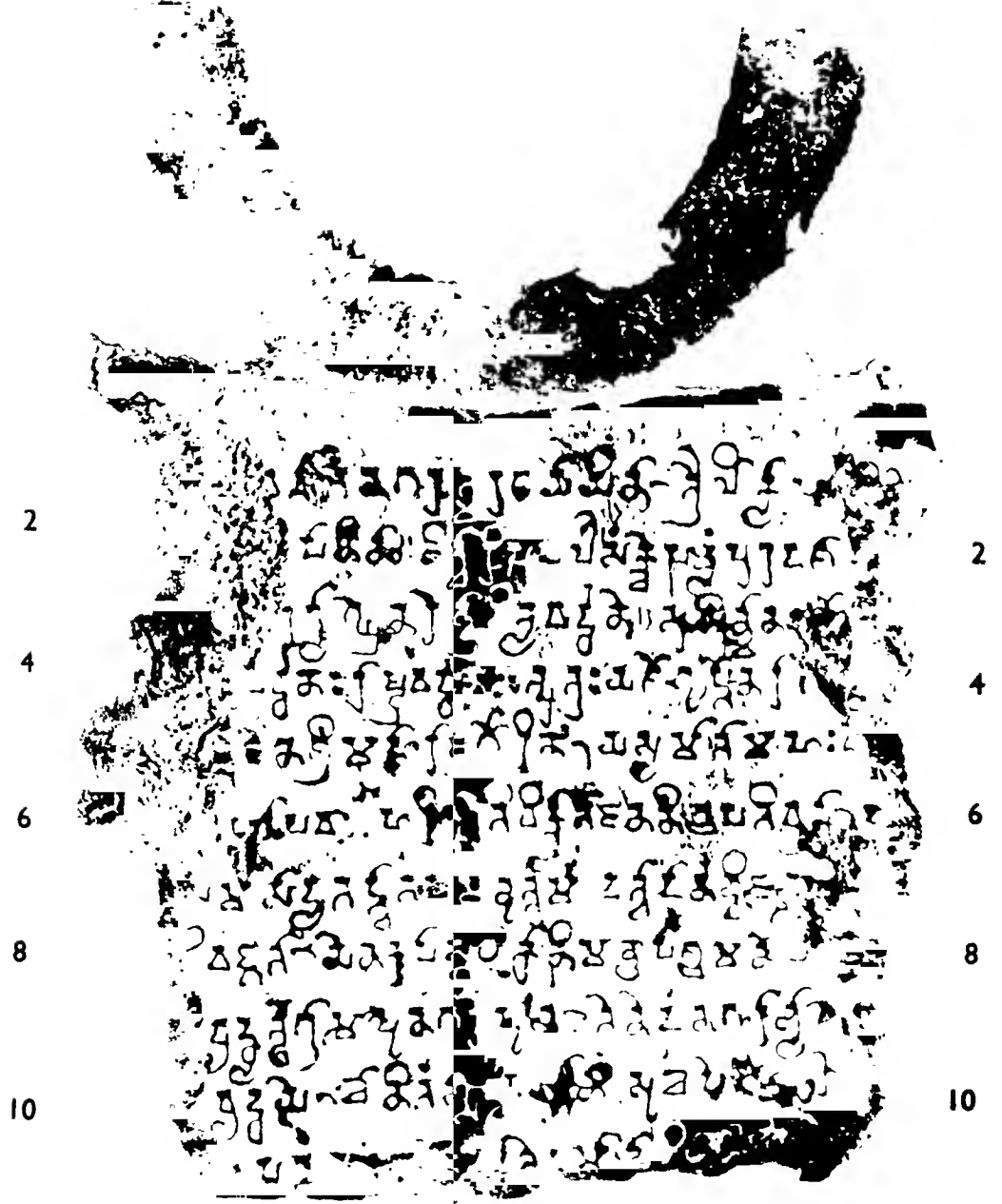
I. CHHOTI SADRI STONE INSCRIPTION : YEAR 547

2
4
6
8
10
12
14
16

2
4
6
8
10
12
14
16

The image shows a circular stone inscription with 16 lines of text. The text is written in an ancient script, likely Devanagari, and is arranged in two columns. The lines are numbered 2 through 16 on both the left and right sides of the inscription. The text is highly degraded and difficult to read, but it appears to be a historical record or a religious inscription. The script is dense and fills most of the circular area of the stone.

2. MANDASOR FRAGMENTARY INSCRIPTION



2
2
4
4
6
6
8
8
10
10

- 8 nāmnā sa Rāshṭra iti prōddhata-punya(ṇya)-kīrttiḥ [|| 6*] Tta(Ta)sy=āpi ddha(dha)rmma-suta¹-śānta-svabhāva-mūrttiḥ² yajña-kriyā-satata-dikshita-dāna-dakshah [||*] āhvāna-śānkita-surādḥipa-
- 9 tiś=cha yasya lēbhē na śarma punar-āgamanāya Śa[kra]ḥ³ [|| 7*] Sō=yam(yam) yaś-ābharaṇa⁴-bhūshita-sarvva-gātraḥ prōtphulla-paṅkaja-sam-āyata-chāru-nētraḥ [||*] dakshō dayātur=iha
- 10 śāsita-śatru-pakshah kshma-śāsita sa Yaśagupta⁵ iti⁶ nrip-ēnduh [|| 8*] Tta(Ta)sy=aisha⁷ āhava-gajendra-sa(su)darppa-hartā |⁸ matt-ēbha-dam(da)nta-vinipāta-vibhinna-vakshah⁹ [||*] [vyu(vyū)h]ēshu ya[sya]
- 11 mada-ni[h*]sri(śri)ta-bhinna-gaṇḍāḥ(ṇḍā) ārttā drutaṁ śara-nipāta-hatā vrajam(ja)nti [|| 9*] Saḥ¹⁰ ssa(sa)rvva-satva(ttva)-[vi]tat-ārtthibhi¹¹ nitya-dātā din-ānukam(ka)mpana-rataḥ satataṁ prajānām |
- 12 yasya¹² sarassu ka(ku)mud-ōjva(jjva)latām niśā(śa)mya śatru-s[t]riyō(yah) sishichur-amnsrubhi¹³ vaktra-padmān¹⁴ ||¹⁵ [10*] Tēn=ēyam bhūtheadhātri kratubhir=iha chitā yūva(pa) śri(śri)ṅgi(ṅg=ē)va bhāti |¹⁶ prā[sā]-
- 13 dair=adri(dri)-tuṅgaiḥ śāsikara-vapushai¹⁶ sthāpitair=bhūshitā ścha(cha) [||*] nānā-dān-ēn[d]u-śubhrai[r]=dvija-vara-bhavanair=yyēna lakshmi[r]=vrbhaktā¹⁷ sa[t]-putraḥ sō=timāni sita-yaśa-vapushah¹⁸
- 14 śri-mahārāja-Gauriḥ [|| 11*] Tēn=ē(n=ai)shah¹⁹ śāsi-hāra-kunda-dhavalah śail-ēndra-śri(śri)ṅg-ōnnata[h*] prāsādō=dbhuta-darīśanaḥ²⁰ kṛitam²¹=ayam(yam) dēvyāḥ prasād-ārtthinā | yat-pūnyam²² i-

¹ The author seems to have used the expression *dharma-suta* in the sense of 'virtuous son', although he may have had the comparison with 'Dharma's son' (i.e. Yudhishtira) in his mind. If the expression is taken in the latter sense, a word meaning 'son' has to be added in the stanza. Cf. verse 9 below.

² Read *mūrttir=yajña*.

³ In *kra*, *k* is imperfectly formed.

⁴ The word *yaśas* has been used as *yaśa*. The reading is probably not *yaśō-bharaṇa*.

⁵ The correct form of the name is *Yaśōgupta* which, however, does not suit the metre.

⁶ The word *iti* is written as *iti* to satisfy the requirement of the metre. *Kṣitindraḥ* instead of *nripēnduh* would have served the author's purpose.

⁷ A word having the sense of 'son' has to be added in the stanza to complete the sense. The author apparently thought that the use of the expression *sat-putraḥ* in verse 11 (line 13) below would serve the purpose.

⁸ The mark of punctuation is unnecessary.

⁹ Properly *vakshāḥ*. But the passage seems to refer to the enemy's elephants injured by the king's own elephants. In that case, *vakshasah* is required, although it does not suit the metre. Probably the word *vakshas* was taken by the author as *vaksha* exactly as in the case of *yaśa*. See verse 4 in line 5 above.

¹⁰ The *visarga* has been wrongly retained for the sake of the metre.

¹¹ Read *ārtthiḥshu*; *ārtthibhyō* would not suit the metre.

¹² The metre requires a long syllable in the place of *sya*.

¹³ The reading intended seems to be *asrubhir=va°*; but this does not suit the metre.

¹⁴ Properly *padmāni*; but better read *padmam* to suit the metre.

¹⁵ This is a double *daṇḍa* of the type often found in inscriptions. The first of the two *daṇḍas* has its head considerably curved towards the left.

¹⁶ In the expression *vapushaiḥ*, the word *vapusha* may have been used in the sense of 'handsome'. But it is more probable that the author read the word *vapus* as *vapusha* and followed here a course altogether different from the case of *yaśas=yaśa*, because the correct form *vapurhīḥ* would not suit the metre.

¹⁷ There is an unnecessary dot here probably used as a mark of punctuation.

¹⁸ As in the earlier half in the stanza, the word seems to be *vapusha* (with the first case-ending) and not *vapus* with the sixth case-ending. Here also *yaśa* has been used for *yaśas*.

¹⁹ The *visarga* is wrongly retained for the sake of the metre.

²⁰ Read *darīśanaḥ*.

²¹ Correctly *kṛitō=ya°*; but *kṛitam* has been wrongly used for *kṛitah* for the sake of the metre.

²² Correctly *pūnyam=ī°*; but the final *m* of *pūnyam* has been wrongly changed to *anusvāra* for the sake of the metre.

- 15 ha nyapyatē¹ dvijavaraiḥ śās[t]rēshu yach=ch=ōchyatē tat=sarvvam mama² akshayaṁ bhavatu naḥ³ mātā-pitri(tri)bhyām=idam(dam) ![12*] Yātēshu pañchasa śatēshv =atha vatsarāṇām |⁴
- 16 dvē viśā(vimśa)ti⁵ samadhikēshu sa-saptakēshu [!*] Māghasya śukla-divasē sagamat⁶=pratishṭā(shṭhā)m prōtphulla-kunda-ddha(dha)val-ōjva(jjva)litē daśamyām [| 13*] Jivaddharaṇa-samutpannasya
- 17 Mitrasōma-sūnō⁷ Bhramarasōmasya kri(kṛi)tiḥ ||⁸ likhitā ch=ēyam pūrvvā Aparājītēna |⁴ rājaputra-Gōbhaṭa-pād-ānuddhyātēna ||⁹

TRANSLATION

(Line 1) (*Let there be*) success !

(Verse 1) Victorious is the Goddess (i.e. the Mother-goddess) who bears a sharp spear that tears asunder the demons (or, the demon Mahishāsura); the lustre emitted from whose jewelled crown makes a tremulous flow; whose rapidity is impetuous owing to her being seated on a chariot attached to a fierce lion (or, fierce lions); (and) whose anger is concentrated in her frowning glance.

(Verse 2) Victorious again is she who, out of her devotedness (*to the god*), assumes half of the body of the moon-crested Hara (and) who, out of her kindness to the devotees, sustains the worlds just like a mother full of tenderness arising from her affection for her own children.

(Verse 3) After having bowed down to her, I am dealing, just a little, with the bright glory of the kings;—(*the glory*) that is made of a mass of good qualities;—(*the kings*) who were born in the Mānavāyaṇi (Mānavāyani) family (and) made their race pure (*by their deeds*); who dedicated themselves permanently to the dignity of the Kshatra (Kshatriya) status (and) were skilled in war.

(Verse 4) Amongst them, in the first place, was one named Puṇyasōma who was the extirpator of the enemy's partisans among the Kshatras (Kshatriyas); who was prosperous; whose beautiful chest was well adorned with a mass of fame; who, in the midst of (all) the Kshatras (Kshatriyas), enjoyed the anointment of his head with (*the waters of the auspicious*) jar, accomplished (*as it were*) by his title 'King' (*which he had acquired by his valour*).

(Verse 5) His son was [Rājyavardhana] whose figure was beautiful and radiant owing to the crown attached (*to his head*); whose face enjoyed the splendour of the rays of the circle of the full moon; whose valour (*showed itself*) in conquering kingdoms (*of the enemies*); whose name indeed was so coined owing to his qualities that were (*responsible for*) increasing his sovereignty (or, kingdom).

(Verse 6) To him was born a son who was named Rāshṭra; who conquered the victorious partisans of the enemies by his prowess; whose arms were big and long like the trunk of an elephant; whose excited army was active in destroying the kingdoms of enemies; (and) whose pure fame rose high.

¹ An expression like *khyāpyatē* is apparently intended; but it does not suit the metre.

² The rules of *Sandhi* have been ignored here. Note also the abrupt change from the Third Person (the king) to the First (the poet). But this may have been forced on the author by the requirement of the metre and was probably not his real intention.

³ Read *nō*; but this word in the plural does not suit the context in which *mama* is used in the singular. One may suggest *mē*.

⁴ The mark of punctuation is superfluous.

⁵ Properly *vimśati-dvaya-samadhikēshu* as the author no doubt means 'exceeded by two scores'; but *samśa* has been avoided to satisfy the requirement of the metre.

⁶ Read *tv-agamat*.

⁷ Read *Mitrasōma-sūnōr=Bhramara*², or better *Mitrasōmasya sūnōr=Bhramara*².

⁸ This is an ordinary double *daṇḍa*. It is preceded in the original by two concentric circles.

⁹ There is here the ornamental design of a creeper to indicate the end of the record.

(Verse 7) His virtuous son had an undisturbed temperament and contented appearance ; (the son) who was always engaged in sacrificial rites and was prompt in charities ; whose call Śakra, the lord of the gods, feared and did not feel happy at (the possibility of) coming again (to the earth from his heavenly abode) ;

(Verse 8) this was he who was by name Yaśagupta (Yaśōgupta¹), the very moon among kings ; whose whole body was decorated with ornaments that were his fame ; whose eyes were big and beautiful like full-blown lotuses ; who was honest (and) kind ; who punished the partisans of the enemies on the earth ; (and) who was the ruler of the world.

(Verse 9) This is his [virtuous son] who humbled the great arrogance of the best of war-elephants ; whose rutting elephants tore asunder by the strokes of their tusks the chests (of the war-elephants of the enemies) ; the temples (of the enemies' elephants) were split open for the exudation of ichor, (and) they, when struck by the fall of arrows (discharged by Yaśōgupta and his men), became distressed (and) returned to the battle-arrays (of the enemies).

(Verse 10) He was always liberal to the supplicants among all living beings ; (he) always delighted in being compassionate to the destitute among his subjects ; having noticed the splendour of the water-lilies in his tanks, the wives of his enemies drenched their lotus-like faces with tears.

(Verse 11) This earth, being covered by him with sacrificial rites, shines here as if it has horns in (the shape of) sacrificial posts ; (the earth) has also been adorned (by him) with palatial buildings which have been set up (by him), which are as lofty as mountains (and) have their structure (as white as) moon-light ; by him wealth has been distributed by means of houses (made over to) the best of Brāhmanaṣas ;—(the houses) which are radiant like the moon owing to the various gifts (offered by the king to the Brāhmanaṣas). He, the virtuous son (of Yaśōgupta), is the illustrious Mahārāja Gauri who is highly respected (and) has his body adorned with bright fame.

(Verse 12) By him, desirous of the grace of the Goddess (i.e. the Mother-goddess), has been built this palatial building (i.e. temple of the Goddess) of marvellous view, which is as bright as the moon, necklaces and kunda flowers (and) is as lofty as the peaks of the lord of mountains (i.e. the Himālayas). Whatever merit (for the construction of the temple) is declared by the best of the Brāhmanaṣas and is stated in the scriptures—may all that inexhaustively belong to me² (and also) to our³ parents.

(Verse 13) When five hundreds of the years, exceeded by two scores together with seven, had well passed away, (the said temple) was consecrated during the tenth tithi on the bright day (i.e. day of the bright half), which was white and bright like the full-blown kunda flowers, of the month of Māgha.

(Lines 16-17) (This is) the composition of Bhramarasōma who is the son of Mitrasōma begotten by Jivaddharaṇa. And this above-quoted (eulogy) has been written³ by Aparājita who meditates on (or, is favoured by) Rājaputra (prince) Gōbbhaṭa.

2. Mandasōr Fragmentary Inscription

In the rainy season of the year 1946, heavy floods of the river Shivrā washed the town of Mandasōr, headquarters of a District of that name in Madhya Bhārat. As a result of this washing, an inscribed slab of stone came into view in a field belonging to a Muhammadan gentleman named Mirza Naim Beg. A farmer took the stone slab away and kept it for some time in the compound of his cottage standing near the field. While lying there, the slab attracted the attention of a local

¹ The intention of the poet seems to have been 'him' (i.e. the king) and not 'me' (i.e. the poet himself).

² The intention of the poet seems to have been 'their' or 'his' (i.e. the king's) and not 'our' or 'my' (i.e. the poet's own).

³ This writing was meant for facilitating the work of engraving.

goldsmith named Harirām N. Sonī who takes interest in the antiquities of the area. A few years later, the news of the discovery of the inscription reached the ears of Mr. M. C. Chaubey soon after he had come to join the Government Intermediate College at Mandasōr as Lecturer in History. Mr. Chaubey took photographs of the inscription and sent them for examination to a few students of Indian history known to him. The inscription was next brought by Mr. Chaubey to the College premises where a small museum was started under the guidance of Mr. N. S. Purandare, Principal of the College. About the middle of 1954, one of Mr. Chaubey's photographs of the inscription reached the office of the Government Epigraphist for India through Dr. S. L. Katare, then Professor of the Jabalpur Mahāvīdyālaya. In January 1955 I visited Mandasōr and copied the inscription.

The inscribed space on the stone slab covers an area about 10 inches in breadth and about 9 inches in height. The inscription is **fragmentary**. Some letters have broken away from both the left and right sides while the concluding lines of the original record, probably containing a date and the names of the scribe and engraver, are also lost. The extant portion of the inscription contains only eleven lines of writing ; but just a few letters of the eleventh line are now visible. Originally a line of the epigraph contained about twentyfour *aksharas*. Each *akshara* measures about $\frac{1}{2}$ inch or more in height. In spite of its fragmentary nature, the record, when studied along with the Chhōṭī Sādṛī inscription edited above, throws some light on a rather dark period of the history of Daśapura which stood on the site of present Mandasōr.

The **characters** closely resemble those of the Chhōṭī Sādṛī inscription (491 A. D.) and the record has to be assigned to a date about the end of the fifth century A.D., not only on palaeographical considerations but also for the fact that both the epigraphs were incised during the reign of the same ruler. The signs of medial *u* and *ū* (cf. *satputra* in line 4, *Harisūr=ēti* in line 6, *anuttama* in line 7, *kūpās=cha* in line 8, etc.) and subscript *ḍ* in *vaṇḍapās=cha* (line 8) are interesting to note. The end of the second and fourth feet of a stanza is often indicated by a slightly curved horizontal stroke. The ordinary double *daṇḍa* has, however, been placed at the end of verses 1-2, while at the end of a half stanza, apparently treated by the author as a full verse, in line 5, we have a *daṇḍa* with its upper part curved towards the left. The language of the inscription is Sanskrit. It is written in verse, the metre of the extant stanzas being *Anuṣṭubh*. There is, however, not a single stanza which is fully preserved. The beauty of the composition of this small fragmentary poem in the simplest of Sanskrit metres is marred by a number of **orthographical** and grammatical errors as well as by the weakness of the author's style. Although such defects are more marked in the Chhōṭī Sādṛī inscription, which is a much longer record composed in several classical metres, it is possible to suspect that it was the same poet who was responsible for the composition of both the records. As regards orthographical and grammatical errors in the present inscription, attention may be drawn to *garutma-ratha* for *garutmad-ratha* (line 1), *saṁkkhē* for *saṁkhyē* (line 2), *varddhana* for *varddhana* (twice in line 4), *putraḥ* for *putrō* (line 4) and *īdam* for *ayam* (line 9). Mistakes like *datvā* for *dattvā* (line 7) and *satva* for *sattva* (line 10) are of course of common occurrence in early Indian epigraphs while *tapa* for *tapas* (line 7) is not unknown to Sanskrit lexicons. The following stylistic defects in the author's composition may also be noticed in this connection. The use of the seventh case-ending (*bhāvē saptamī*) in verse 2 in lines 2-3 suggests that the author is going to describe an event that happened during the reign of a ruling king mentioned in it. The event in question, however, is referred to in a stanza in lines 9-10 about the end of the epigraph and the intervening stanzas deal with facts which relate to the ancestors of the person responsible for the said event and mostly happened before the reign of the ruler referred to in verse 2. Then again, in line 5, a ruler is mentioned with the third case-ending suggesting that the author was going to describe some of his activities. But this expected description of his deeds is found only after two complete stanzas referring to facts that relate to the maternal grandfather and mother of the said ruler. As will be seen below, the first

of these two cases is responsible for some doubt regarding the interpretation of the evidence of the inscription under study, although the same style of introducing a subject is also noticed in some other inscriptions.

In the first half of verse 1 in line 1 we have the expression *Garutma[d*]-ratha-yāyinā*, preceded by the expression *tēna*, and the *aksharas vatā* which stand at the beginning of the line and appear to represent the latter part of the expression *bhagavatā*. *Garutmad-ratha-yāyin* means 'one who moves in a chariot that is Garutmat (Garuḍa)' and therefore refers to the god Vishṇu. The *aksharas pāṇinā* in the second half of the same stanza stand at the beginning of line 2 and suggest the word originally engraved to have been *Chakrapāṇinā*, Chakrapāṇi (literally, 'one holding the discus in his hand') being a well-known epithet or name of Vishṇu. There is thus little doubt that the stanza in question, with which the record begins, contained an adoration of *Bhagavat* Vishṇu. The lost verb to go with the name and epithets of the god in the third case-ending (*anuktē kartari tṛitīyā*) seems to have been *jitam* as in the *maṅgala* at the beginning of numerous epigraphic records.¹

Verse 2 runs :

Jitvā ripu-balaṁ samkhhē(khyē) ramyaṁ pura[m] daś-ādī[kam]*
..... [na]ra-vyāgghrē narēndr-Ādityavarddhanē ||

The lost word at the beginning of the second half of the stanza seems to be something like *pālayati* or *praśāsati*. Thus the verse means : " When king **Ādityavardhana**, the best among men, is protecting the city with (*its name having the word*) *daśa* at the beginning, after having routed the enemy's army in a battle." This no doubt looks like a clause introducing the description of an event that happened during the reign of king **Ādityavardhana** of **Daśapura** (i.e. old **Mandasōr**). But, as has been already indicated above, the mention of this event, viz. the excavation of a tank by **Mahārāja Gauri**, comes about the end of the record and the intervening stanzas deal with **Gauri's** ancestry.

Verse 3 states how there was (*āsīt*) something called *Māna*... and how king **Yaśōgupta**, the worthy son of **Rāshṭravardhana**, was the *vardhana* (i.e. bestower of prosperity) to that thing. There is no doubt that the letters *māna* represent the first part of the name of the royal family to which king **Yaśōgupta** belonged. The **Chhōṭī Sādṛī** inscription gives the name of this family as **Mānavāyaṇi**, although it is difficult to determine the actual form of the name given in the present record from the traces of the *aksharas* following *māna*. Both **Yaśōgupta** and his father are mentioned in the **Chhōṭī Sādṛī** inscription ; but it gives the name of **Rāshṭravardhana** as **Rāshṭra** who is represented as the son of **Rājyavardhana** and grandson of **Puṇyasōma**. The next stanza (verse 4 which is actually half of a stanza) mentions **Mahārāja Gauri**, also known from the **Chhōṭī Sādṛī** inscription, as the son of **Yaśōgupta**. The name of **Gauri** is given in the third case-ending (*anuktē kartari tṛitīyā*) as the performer of a deed, although, as noted above, the said deed (viz. the excavation of a tank) is referred to in a stanza (verse 8) which comes after the intervening description of **Gauri's** maternal grandfather and mother as well as certain other activities of the king. This abrupt introduction (in parenthesis as it were) of the king's mother as the daughter of his maternal grandfather is due to the fact that the tank in question was apparently excavated for the merit of the queen mother who was then dead.

¹ For the expression *jitam bhagavatā* as an introductory *maṅgala* in inscriptions, cf. *The Successors of the Śātaavāhanas*, pp. 197, 205, 294, 309. The **Hebbaṭa** grant of **Kadamba Viṣṇuvarman I** begins with the following verse :

Jitam bhagavatā tēna Viṣṇunā yasya vakshasi |
Śrīsvayaṁ bhātī dēvascha nābhi-padme Pitāmahaḥ || (ibid., p. 292).

Verse 5 speaks of Gauri's maternal grandfather whose name is lost but may have ended with the *akshara nta* and gives the name of his mother as Hariśūrā. The next stanza (verse 6) says that, after attaining something (the name of which is lost but which may be widowhood or old age) or reaching something like a place, the lady (queen mother Hariśūrā) performed penances, gave gifts to Brāhmaṇas and ultimately went to heaven.

Verse 7 takes up the thread from verse 4 and the sentence is continued in the following stanza (verse 8). The two verses 7-8 run :

Yēna kūpās=taṭākāni maṇḍapās=cha manōha[rāḥ |]
.....vriddhyartha[m] grāmēshu nagarēshu cha || [7]*
Tēn=ēdam(n=āyam) nagar-ābhyā[sē]vriddhayē |
khānitam(ta)s=sa[rvva-satvā(ttvā)nām] sukha-pē[yō ja]lā[śayah ||] [8]*

The most probable restoration of the lost *aksharas* at the beginning of the third foot of verse 7 and of the second foot of verse 8, considering the context discussed above, appears to be *kāritāḥ puṇya°* and *mātulḥ puṇy-ābhī°* respectively. The stanzas therefore state as follows with reference to Gauri mentioned in verse 5 : " By whom wells, tanks and beautiful buildings [were made] in the villages and towns, for the increase [of his fame], by him has this tank, (*with waters*) to be drunk by all creatures with pleasure, been excavated in the vicinity of the city (Daśapura) for the increase [of his mother's merit]. " Of the next stanza (verse 9), only a few letters are visible and its purport is not clear.

It will be seen from the contents of the inscription analysed above that *Mahārāja* Gauri excavated a tank in the suburbs of Daśapura for the merit of his deceased mother, when *narēndra Ādityavardhana* had his headquarters there. This would suggest that the latter was the overlord of the former who excavated the tank at his overlord's capital at a considerable distance from his own residence. As it was the custom to excavate a tank where the funeral pile of the deceased person stood,¹ it is possible to think that the mother of *Mahārāja* Gauri died at the capital of her son's overlord. The language of verses 7-8 saying that king Gauri, who made wells, tanks and *maṇḍapas* in various villages and towns apparently in his own kingdom, excavated the particular tank in the neighbourhood of the city (meaning Daśapura) may, however, suggest that Daśapura was his own capital. In that case, *Ādityavardhana* was just another name of Gauri, although the unsatisfactory composition of the document, already discussed above, does not make this point clear at all. The second of the two interpretations suggested here may perhaps be supported by the fact that the more elaborate *praśasti* of Gauri in his other record from Chhōṭī Sādṛī (about 32 miles from Mandasōr), which lay within his own territory, does not speak of his overlord, while the names of his grandfather and great-grandfather, viz. Rāshṭravardhana and Rājyavardhana, render it possible that he had also a similar name ending in *vardhana*. Other possibilities will be discussed below in connection with the history of Daśapura in the period in question.

Although Daśapura is mentioned as a holy place of pilgrimage in an inscription² of the second century A. D., the city became famous as the capital of the Aulikara dynasty which flourished in West Mālwa after the country had passed to the Guptas when Chandragupta II Vikramāditya (376-414 A. D.) extirpated Śaka rule from West India about the close of the fourth century.³ The early Aulikaras owed allegiance to the Gupta emperors who tolerated their use of the Mālava era in preference to the era of their own (i.e. the Gupta era). The extirpation of the Śakas by a Gupta Vikramāditya and the patronage of the Aulikaras of Mālava origin and of the Mālava era by

¹ *JAHRS*, Vol. XIX, p. 207.

² *Select Inscriptions*, p. 161.

³ Cf. Allan, *Catalogue of the Coins of the Gupta Dynasties*, pp. xxxvii-xxxix.

the Gupta kings styled *Vikramāditya* led to the growth of the Śākāri Vikramāditya saga and to the tradition ascribing the foundation of the Mālava era to the Vikramāditya of Indian folklore.¹ The inscriptions² of the Aulikara king Naravarman (described as a follower or subordinate of Simhavikrānta identified with Chandragupta II, styled Simhavikrama), son of Jayavarman and grandson of Simhavarman, are dated in the Mālava years 461 (404 A. D.) and 474 (417 A. D.). His son Viśvarman is known from an inscription³ of the Mālava year 480 (423 A. D.), while both Viśvarman and his son and successor Bandhuvarman are mentioned as feudatories of the Gupta emperor Kumāragupta I (414-55 A. D.) in an inscription⁴ recording the construction of and repairs to a temple at Daśapura respectively in the Mālava years 493 (436 A. D.) and 529 (473 A. D.). King Prabhākara, mentioned in another record⁵ of the Mālava year 524 (467 A. D.), seems to have belonged to the same family and to have been a successor of Bandhuvarman. While all these rulers appear to have owed allegiance to the Imperial Guptas, the only known Aulikara king of a later date, viz. Yaśōdharman Viśṇuvardhana, one of whose records is dated in the Mālava year 589 (532 A. D.)⁶ was an independent ruler. This monarch claims to have ruled over territories that even the Hūṇas and the Guptas failed to conquer. This shows that Western Mālwa passed from the Guptas to the Hūṇas and from the Hūṇas to Yaśōdharman. King Yaśōdharman also claims to have subdued the famous Hūṇa king Mihirakula. That the whole of Mālwa passed from the Guptas to the Hūṇas about the close of the fifth century seems to be suggested also by the fact that a ruler of Airikiṇa (Eran in the Saugor District, Madhya Pradesh) acknowledged the supremacy of Budhagupta (477-95 A. D.) in the Gupta year 165 (484 A. D.) while his younger brother and successor acknowledged the suzerainty of the Hūṇa king Tōramāṇa, an inscription of whose son Mihirakula was found at Gwalior.⁷

The question is : what happened to the Aulikaras of Daśapura, who were the feudatories of the Guptas, when Gupta suzerainty was extirpated from Mālwa by the Hūṇas ? As the Eran inscription of the time of Tōramāṇa is dated in his first regnal year and Mihirakula's Gwalior inscription is dated in his fifteenth regnal year, Hūṇa occupation of Mālwa must have lasted at least for more than a decade and a half. This period has to be placed between 484 and 532 A. D. It is interesting to note that the Mānavāyani king Gauri was ruling over the district around Chhōṭī Sādṛī in 491 A. D. falling exactly in this period of the Hūṇa occupation of Mālwa. He therefore may have been a feudatory of the Hūṇas and not of a king of Daśapura, although the use of the Mālava era in the Chhōṭī Sādṛī inscription may point to his Mālava origin or association. As *Ādityavardhana* does not appear to be a secondary name of the Hūṇa monarchs Tōramāṇa and Mihirakula who moreover may not have their residence at Daśapura, it is possible to think that it was a second name of Gauri himself and that the Aulikaras were ousted from Daśapura and the Mānavāyanis established there as a result of the extirpation of Gupta suzerainty and the establishment of Hūṇa supremacy in West Mālwa. Another possibility is that *Ādityavardhana* was a hitherto unknown Aulikara king of Daśapura, of whom Gauri was a relation or feudatory. In this connection, the secondary name of Yaśōdharman, viz. *Viśṇuvardhana*, which is rather peculiar for the Aulikara family, is interesting to note. Did he get it from his association with the Mānavāyanis ? Since, however, his principal name, viz. *Yaśōdharman*, is also equally peculiar for the earlier Aulikaras with names ending in *varman*, it is not possible to be definite on this point.

¹ Cf. *The Age of Imperial Unity*, p. 165.

² *Select Inscriptions*, p. 377 ; above, Vol. XXVI, p. 131.

³ *Sel. Ins.*, p. 379.

⁴ *Ibid.*, pp. 288 ff.

⁵ Bhandarkar's List, No. 7 ; above, Vol. XXVII, pp. 12 ff.

⁶ *Select Inscriptions*, pp. 386 ff. Some scholars suggest that Yaśōdharman and Viśṇuvardhana were different persons and that the latter was a feudatory of the former. But cf. *op. cit.*, p. 386, note.

⁷ See *ibid.*, pp. 326 f., 296 f., 400 f.

Among **geographical** names, the fragmentary record under study mentions only *daś-ādiku pura*, i.e. **Daśapura** which was the ancient name of modern Mandasōr.

TEXT¹

- 1 [vatā² tē]na garutma-ratha³-yāyinā |⁴ trailōky-ām[a]⁵
 2 pāṇinā⁶ ||⁷ [1*] Jitvā ripu-balaṁ saṁkkhē(khyē) ramyaṁ pura[m*] daś-ādi⁸
 3⁹ [na]ra-vyāggṛhē narēndr-**Ādityavarddhanē** ||⁷ [2*] Āsīn=Māna¹⁰
 4¹¹ varddhaṇaḥ(naḥ) | **Rāshṭravarddhaṇa(na)**-sat-putraḥ(trō) **Yaśōguptō** nar-ā¹² [3*]
 5¹³ [nū]jēna śrī-mahārāja-**Gauriṇā** . |¹⁴ [4*] Yasya mātāmahaḥ śr[ī]¹⁵
 6¹⁶ [pratā]pavān¹⁷ [|*] Hariś[ū]r=ēti vikkhyātā jananī cha pativra[t]ā ||¹⁸ [5*]
 7¹⁹ samāsādyā taptvā tapam=anuttamaṁ(mam |) datvā(ttvā) dānaṁ dviyēbhya[h]²⁰
 8²¹ divaṅ=gatā ||²² [6*] Yēna k[ū]pās=taṭākāni maṇḍapās=cha manō[harāḥ] ||²²
 9²³vṛiddhyartha[m] grāmēshu nagarēshu cha ||²² [7*] Tēn=ēdam²⁴ nagar-ābhyā[sē]
 10²⁵vṛiddhayē ||²² khānitaṁ(ta)s=sa[rvva-satvā(ttvā)nām] sukha-pē[yō ja]lā²⁶ [8*]
 11 prada t=ēva mātā-pitrō

¹ From impressions.

² Read *Jitāḥ bhāgavatā*. There was probably the *Sidham* symbol at the beginning of the record before *Jitāḥ*.

³ Read *garutmud-ratha*.

⁴ This stop is indicated by a slightly curved horizontal stroke.

⁵ About four *aksharas* are damaged here.

⁶ We may suggest *Vishnūnā chakrapāṇinā*.

⁷ This stop is indicated by a double *daṇḍa*.

⁸ Read *daś-ādikaḥ* ||

⁹ We may suggest *pāṇiyati* or *praśāsati*.

¹⁰ The reference is to the family name given as *Mājavāyapi* in the Chhōti Sādri inscription. But the reading *Mānavāyaninām*, although tempting, does not appear to be supported by the traces of the damaged *aksharas*. The reading intended may have been *Mānava-gōtrasya*.

¹¹ The *akshara* before *va* may be *sya*.

¹² Read *nar-ādhipaḥ* ||

¹³ We may suggest something like *tasy-ānēna tanūjēna*.

¹⁴ This stop is indicated by a *daṇḍa* with its upper part curved towards the left.

¹⁵ The word seems to be *śrīmān*.

¹⁶ The letters of the name of king Gauri's maternal grandfather are lost with the exception of traces of the last *akshara* which may be *ntaḥ*.

¹⁷ The half *n* is incised above the line.

¹⁸ This stop is indicated by a slightly curved horizontal stroke.

¹⁹ May we suggest a word like *vaidharyān=cha* or *vārdhakyān=cha* ?

²⁰ One *akshara* (*sā* ?) seems to be lost here.

²¹ About four *aksharas* are lost here.

²² This stop is indicated by a slightly curved horizontal stroke.

²³ We may suggest *kāritā punya-vṛiddhy-artham*.

²⁴ Read *tēn=āyam*.

²⁵ We may suggest *mātuh punya-abhivṛiddhayē*.

²⁶ Read *jalāsayaḥ* ||

No. 23.—DEVAPRAYAG BRAHMI INSCRIPTIONS

(2 Plates)

B. CH. CHHABRA, NEW DELHI

In May 1948, I toured in those parts of the Himālayas that go by the name of Uttarākhaṇḍa. Owing to the difficulties of transport, I got stranded, so to say, at **Dēvaprayāg**. Every cloud, they say, has a silver lining. In the case of my enforced stay at the said holy place the silver lining appeared in the shape of a chance discovery of quite a number of short inscriptions in early characters, crowding a small area on a rugged rock, very centrally located.

The village of Dēvaprayāg is within the former Tehri State, 'situated in 30°10' N and 78°37' E, at the confluence of the Alakānandā and Bhāgīrathī rivers, the combined stream being then called the Ganges; elevation 1,550 feet. The point of junction forms one of the five sacred confluences in the hills, and is annually visited by many devout pilgrims. The village stands 100 feet above the water's edge on the scarp side of a mountain, which rises behind it to a height of 800 feet.¹ The accompanying sketch map will show the position of Dēvaprayāg in relation to some of the well-known land marks such as Badrīnāth and Kēdārīnāth in the north-east, Dehradun in the north-west, and Hardwār in the south-west.

The rock bearing the inscriptions is situated behind the famous temple of Raghunāth, which is comparatively of recent origin. The rock forms the back wall of the rectangular courtyard of the temple. It contains about 40 inscriptions in characters of three different types: Brāhmī, ornamental Brāhmī and Dēvanāgarī. The inscriptions of the last type are very few. One of them is pretty long and is dated Śaṁvat 1736. Those of the second type are more or less equal in number to those of the first type. In this article I deal only with the Brāhmī inscriptions. At the end I have given one of the inscriptions of the ornamental type as a sample. This seems to read *Bhāddrabalaḥ*. The characteristic feature of the ornamental type of the script represented here is the use of a 'cone' placed on the top of some of the letters, as may be seen in the present instance on the letters *ba* and *la*. I intend to deal with these ornamental inscriptions in a separate paper. Likewise, the later inscriptions will be dealt with separately.

The **Brāhmī script** represented in the inscriptions discussed here is of a period ranging from the 2nd to the 5th century A.D. The earliest variety is represented by the inscriptions Nos. XIV and XVIII. In the last mentioned inscription, the subscript *y* may be observed to retain its tripartite form, which is an indication of its being early. The flat and angular bases of *d*, *p*, *m*, *v* and *h*, etc., in some of the inscriptions also indicate an early period. The inscriptions Nos. XV and XVI illustrate what is known as the nail-headed or acute-angled variety of the late Brāhmī script. According to J. F. Fleet, the script represented in all these inscriptions will be 'a variety with southern characteristics, of the Central Indian alphabet of about the 4th century A.D.'² The letters *m*, *s* and *h* here are throughout of the so called southern type. Since these inscriptions are in the north, we need not call the script as peculiar to Central India alone. The treatment of the *mātrās* in some of the inscriptions is worth noticing. Medial *ā* in the syllable *mā* in Nos. I, II and III is differently indicated. In No. I it rises from the left limb of the consonant and ends in a flourish. In No. II it is placed on the right limb and is bent downwards. In No. III it is attached to the right side of the consonant, not on the top, but a little below. The same *mātrā* in *dā* of No. IV is again different, bending like a hook. Medial *i* where its use is superfluous in No. III is ornamentally treated, while its normal form is seen in Nos. V, IX, X and XVI

¹ *District Gazetteers of the United Provinces of Agra and Oudh*, Vol. XXVI, *British Garhwal*, compiled by H. D. Walton, 1921, p. 214. The name of the village is more commonly spelt as Deoprayāg.

² *CI*, Vol. III, p. 18.

Medial \bar{i} is plainly visible in the word $\acute{s}r\bar{i}$ in No. VIII. It is open to the left. The same $m\bar{a}tr\bar{a}$ is also seen on the letter h in No. XI where, correctly speaking, it should be \bar{e} and not \bar{i} . The form of medial \bar{i} , open to the right, is to be seen in the word $\acute{s}r\bar{i}$ in No. XIII. The form of medial u differs, as is well-known, in combination with different consonants. The examples of this sign found in these inscriptions are as follows: a straight downward stroke in tu (No. VI), a curved downward stroke in gu (Nos. IX, XI and XII) and ru (Nos. XIII and XVI), and a curved upward stroke in tu (No. XVIII). In the case of the medial u in gu of No. IX, it looks almost like the medial u in modern Nāgarī, but in reality the curved stroke which appears to be a continuation of the u $m\bar{a}tr\bar{a}$ is not joined with the u stroke. The form of the medial $\bar{r}i$ is to be seen in Nos. II, and XVI. In No. II, it ends in a loop; it is partly mixed up with an ornamental letter below. In No. XVI, it looks as it is in the modern Nāgarī script; but here some flaw in the stone is responsible for its modern look. In fact, it is more or less of the same type as is found in No. II, its curl descending from the right side of v and ending in a loop.

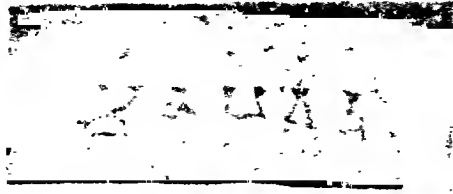
TEXTS

I Mānāparvvataḥ	XI Guhīśvaradattaḥ
II Mātrīdattaḥ	XII [Śrīmad-Gu]hēśvaradatta[s]ya
III Mātri (tri)chētasya	XIII Śrī-Rudravarm[m]aṇaḥ
IV Īśvaradāsaḥ	XIV Skandadattaḥ
V Hiraṇya	XV Skandadattaḥ
VI Kaṭukattam[bha]	XVI Rudravṛiddhiḥ
VII Yajña	XVII [A]ḍhishṭhāṇa
VIII Śrī-Guhavarmmaḥ	XVIII Chaturvy[ū]haḥ
IX Guhavarm[m]a Ādityava[rmma]	XIX Bhaddrabalaḥ
X Āditya	

These short inscriptions contain only proper names and were possibly engraved on the rock by pilgrims who visited the holy place in olden days. Most of the names are typical of the Gupta period. Hence their importance. The first in our list, *Mānāparvata*, obviously refers to the Māna mountain or Māna pass which, as may be seen on the accompanying map, lies higher up in the Himalayan range, beyond Badrīnāth. The occurrence of the name on the rock in question, however, tends to indicate that the range of hills behind the confluence of the Alakānandā and Bhāgirathī at Dēvaprayāg was also known as *Māna*. The personal name *Mātrīchēṭa*

DEVAPRAYAG BRAHMI INSCRIPTIONS (I)

1



3



4



5

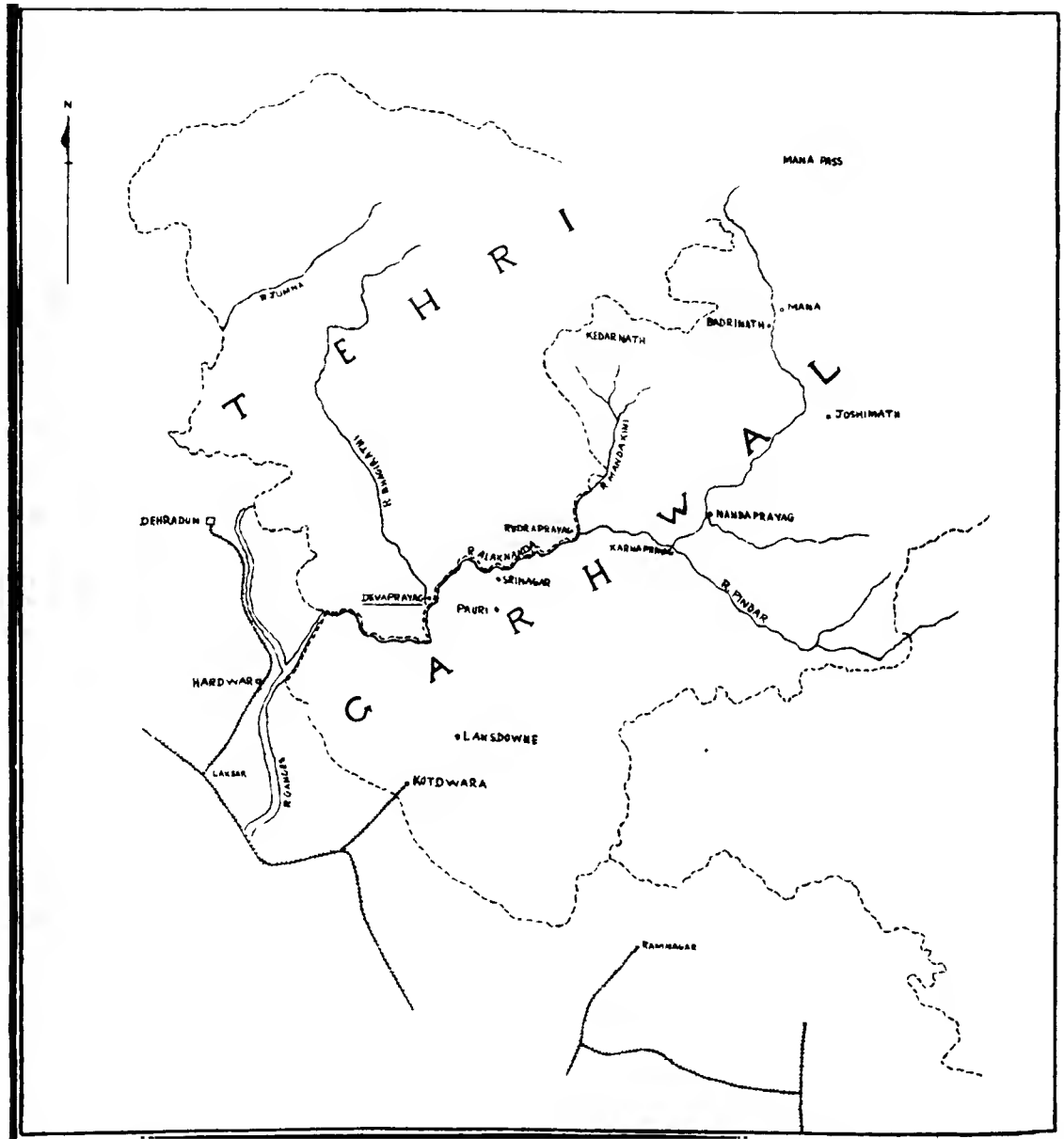


6



(From a Photograph)

SKETCH MAP SHOWING THE POSITION OF DEVAPRAYAG



- BOUNDARIES -----
- RIVERS ~~~~~
- RAILWAY - - - - -

reminds us of the early Buddhist author of that name, sometimes identified with Aśvaghōṣa.¹ Many of the remaining names show that their bearers were followers either of Śaivism or of Vaiṣṇavism. Some of them are rather quaint as personal names, *Adhiṣṭhāna*, for instance. It may, however, be observed that *Adhiṣṭhāna* is known as one of the thousand names of Viṣṇu :

Apāṁnidhir=Adhiṣṭhānam=Apramattaḥ Pratishṭhitah².

Similarly the words *yajña* and *chaturvyūha* also figure among the thousand appellations of Viṣṇu :

Yajña Ijyō Mahējyas=cha Kratuḥ Sattraṁ Satāṁgatiḥ³

and

Yajñō Yajñapatir Yajvā Yajñāṅgō Yajñavāhanaḥ⁴

and

Chaturātmā Chaturvyūhas=Chaturdaṁshīras=Chaturbhujah⁵

and

Chaturmūrtiḥ=Chaturbāhuḥ=Chaturvyūhas=Chaturgatiḥ⁶

The four *vyūhas* hinted at in the name *Chaturvyūha* are *Vāsudēva*, *Samkarshana*, *Pradyumna* and *Aniruddha*, the significance of which is explained in the *āgamas* such as the *Ahīrbudhanya Samhitā*.

It may be noted here that the name *Chaturvyūha* is engraved, not on the rock behind the Raghunāth temple, but lower down, at a distance, on a boulder along the steps leading to the water's edge where the pilgrims now take bath at the confluence of the two rivers. There is no other engraving on this boulder.

It may further be observed that the rock behind the Raghunāth temple, near the point where the name *Mānaparvataḥ* is engraved, has a vertical portion rubbed smooth as if by the constant flow of water. Again, at this very point, at the foot of the rock, the stone has been hollowed out into a shallow basin, so to say, likewise rubbed smooth. All this indicates that in olden days there was a waterfall at this place and that it was equally a sacred spot frequented by pilgrims.

No. 24.—BANDA PLATES OF PARACHAKRASALYA, SAMVAT 56

(1 Plate)

D. C. SIRCAR, OOTACAMUND

About the end of November 1950, I visited Russelkonda, headquarters of the Ghumsur Sub-division of the Ganjam District, Orissa. There I met Mr. D. P. Tripathi, then Revenue Divisional Officer of Ghumsur, who kindly gave me the information that he had once seen a set of inscribed copper plates in the possession of Mr. B. S. Mahanti, then Secretary of the Revenue Department, Government of Orissa, Cuttack. I at once wrote to Mr. Mahanti requesting him to be so good as to lend me the plates for a few weeks for examination. Mr. Mahanti kindly responded to my

¹ See A. Berriedale Keith, *A History of Sanskrit Literature*, p. 64

² *Viṣṇusahasranāma*, 50.

³ *Ibid.*, 63.

⁴ *Ibid.*, 119.

⁵ *Ibid.*, 30.

⁶ *Ibid.*, 97.

request and the inscription reached me at Ootacamund about the middle of March 1951. After examination, the plates were duly returned to Mr. Mahanti. As to the question how the inscription was acquired by him, Mr. Mahanti was good enough to write to me, "The plates were given to me by an old man who was an inhabitant of **Banda**, a village in the Bargarh Subdivision of the Sambalpur District. I have forgotten his name; but he put in a claim to be appointed as village watchman of the said village when I was Sub-Divisional Officer at Bargarh. He produced the plates with the belief that the inscription supported his claim to the post. I told him that it contained nothing of the kind and that it was of no help in deciding the case. The old man lost his case. He then said that I could keep the inscription as it was of no use to him, and it is with me since. The village of Banda lies three miles off from Bargarh which is the headquarters of the Subdivision of that name in the Sambalpur District, Orissa." My thanks are due to Mr. Mahanti for his kindness in lending me the inscription for examination and publication as well as for the above information.

The inscription is engraved on a set of **three** thin plates which measure about 9 inches by 3.1 inches each. They are strung together on a ring (about 2.2 inches in diameter and .2 inch in thickness) to which a small figure of Garuḍa (1.6 inches in height) is fixed instead of a seal of the usual type. The figure shows only the upper part of Garuḍa's body with folded palms and with a crown on the head as well as two outstretched wings on the back. The first plate has writing only on the inner side; but the second and third plates are inscribed on both the sides. There are altogether 23 lines of writing on the plates. The reverse of the third plate has only 3 lines while the other inscribed faces of the plates have 5 lines each. The incision of the letters is fairly deep and the preservation of the plates is satisfactory with the exception of the reverse of the third plate, which exhibits effects of corrosion. A few letters on the second side of the third plate are badly damaged. The weight of the three plates together is 66 *tolas*, while that of the ring with the Garuḍa emblem is 7½ *tolas*.

The **characters** are very indifferently incised and often the same letter has a variety of forms, while in some cases different letters have the same form. The letters *p* and *sh* are usually undistinguishable, whereas, in some cases, *y* also closely resembles them; see, e.g. °gat-āśēsha-pañcha in lines 3-4, *turya* in line 5, etc.; for slight variation in the form of *p*, see *dappana* in line 8 and *patī* in line 9. For different forms of *r*, cf. *para*° (line 2), *māhēsvara* (line 3), *ravō*° and °*rātī* (line 5), *Rāshṭra* (line 6) and *Rāṇaka* (line 10). For similar variants of *k*, see *kulā-tilaka* (line 6), °*lika* and *rāṇaka* (line 10), *rāṇaka* (line 12) and *sākhika* (lines 20-21). The letters *t*, *l* and *s* also have several forms; cf. °*sira* (line 1), *samadhi*° (line 3) *kulā-tilaka* (line 6); *suta* (lines 11 and 11-12) and °*gasti* (lines 14-15). The medial sign of *ā* is usually of the *daṇḍa* type; but it is found in modified forms in †*tā* (lines 2, 6), *gō*° (lines 9, 13, 21), *ñchā* (line 13), *shṭā* (line 19) and *tvā* (line 19). Medial *ē* is of the Bengali-Oriya type, although rarely the Devanāgarī type of the sign has been used (cf. *Llātālōra* in line 7). The double *daṇḍa* at the end of the inscription is preceded by a *visarga*-like sign which forms a part of the mark of interpunctuation as in numerous other inscriptions. From the palaeographical point of view, the inscription resembles such other Orissan records of about the **twelfth century A.D.** as the Mahada¹ plates of the Telugu-Chōḍa king Sōmēśvaradēvavarman, the Kelga plates² of the Sōmavarmāsi *Kumāra* Sōmēśvara, the Baud plates³ of Salōṇabhañja, and others.⁴ The **language** of the inscription is Sanskrit mixed with the local dialect. Its **orthography** is greatly influenced by local pronunciation. The rules of *sandhi* have often been neglected.

¹ Above, Vol. XXVIII, pp. 283 ff.; cf. Vol. XII, pp. 218 ff. and Plates.

² Ibid., Vol. XXVIII, pp. 321 ff.; cf. Vol. XII, pp. 239 ff. and Plates.

³ Ibid., Vol. XXVI, pp. 276 ff. and Plates. The Bhañjas of Baud were probably feudatories of the Sōmavarmāsi and raised their head on the decline of the latter, but were subdued by the Telugu-Chōḍas of Kōsala.

⁴ Ibid., Vol. XIX, pp. 97 ff. and Plates, etc.

The date of the document is given in lines 1-2 as *Samata 56 Mūyasira-vadā 4 vāra Vihapāi*, i.e. *Samvat 56 Mārgasira-vadi 4 vārē Brihaspatau*. The date is thus Thursday, Mārgasira-badi 4, year 56. It is of course not impossible to regard the year 56 in the date of the charter under discussion as the regnal year of its issuer; but the internal evidence of the record, as will be shown below, would suggest that the year should better be referred to the Chālukya-Vikrama Samvat, the first year of which corresponds to Śaka (current) 999=1076-77 A. D.¹ In that case the date of our record, viz. Chālukya-Vikrama Samvat (current) 56, Amānta-Mārgasīrsha-badi 4, Thursday would correspond to **Thursday, the 20th November, 1130 A. D.**

The charter was issued from **Vāgharākōṭṭa** by **Rāṇaka Parachakraśalya** who was the son of Dhaṁsaka (possibly Sanskrit *Dhvaṁsaka*) and grandson of *Mahāmaṇḍalēśvara Mahō-ṛṇḍa-likā Rāṇaka Chamaravigraha*. The issuer of the charter and his grandfather have been endowed with feudatory titles only. The name of the issuer's father goes without any royal epithet possibly because he predeceased his father and Parachakraśalya directly succeeded his grandfather.

The charter records the grant of a village called *Salēḍāgrāma* in favour of a Brāhmaṇa named *Brihaspati* who belonged to the *Vatsa gōtra* and the *pañch-ārshēya pravara* and was the son of *Āgasti* and grandson of *Chaikara*. It is interesting to note that the donee's grandfather is represented as belonging to the *Kavaṇḍilla gōtra*. *Kavaṇḍilla* seems to be a mistake for *Kauṇḍilya* or *Kauṇḍinya* and the donee of the charter under review may have actually been a *dvyaṁmushyāyana*. The *Vatsa gōtra* has five *pravaras* (viz. *Bhārgava*, *Chyavana*, *Āpnuvat*, *Aurva* and *Jāmadagnya*), while the *Kauṇḍilya* or *Kauṇḍinya gōtra* has three *pravaras*, viz. *Āngirasa*, *Bārhaspatya* and *Bhāradvāja*. The donee's *pañch-ārshēya pravara* seems to refer to the *Vatsa gōtra*. A Brāhmaṇa named *Priyaka* seems to be mentioned in the document as a witness while *Mahāpātra Gōvindasāi* was the *dūtaka* or executor of the grant. The plates appear to have been engraved by two persons named *Dhōllajā* and *Gābhuruja*.

There is a group of epithets seemingly applied to the name of *Chamaravigraha*, although, considering the corrupt language of the document, they may be actually meant for *Parachakraśalya* who issued the charter. The first of these epithets is *parama-māhēśvara* which shows that the rulers in question were devotees of Śiva in spite of the fact that the charter under discussion bears the Vaishṇava emblem of *Garuḍa* which, as will be shown below, was probably borrowed from their ancestors. The second epithet, viz. *samadhigat-āśēsha-pañcha-mahāśabd-āvali-vandita*, points to the feudatory status of the rulers, also indicated by their titles, *Rāṇaka*, etc. The other epithets, which are of outstanding importance, are (1) *kanaka-damaru-trivali-rav-ōtrāsīt-ārātī-chakra*, (2) *Rāshṭrakūṭ-āmala-kula-tilaka*, (3) *Llālālōra-vinirgata*, (4) *śvēta-chchhatra*, (5) *pīta-chāmara*, (6) *Garuḍa-darpaṇa-dhvaja* and (7) *ashtādaśa-ghaṭṭa-gōndram-ādhipati*. These epithets show that *Rāṇaka Parachakraśalya* claimed to have belonged to the *Rāshṭrakūṭa* royal family and that his family hailed from the *Kannaḍa* area although he was ruling in the *Sambalpur* region of *Orissa* far away from the original home of his forefathers.

The word *rāshṭrakūṭa*, as an official designation probably meaning 'the head of a *rāshṭra* (a small division of a kingdom)' (cf. *grāma-kūṭa* meaning 'the head of a village'), is often found in the copperplate charters of certain rulers, generally of *Kannaḍa* origin, in the usual list of officials and others, to whom the royal order concerning a gift was issued.² In ancient and medieval India, such official designations are known to have very often become stereotyped as family names. Out of hundreds of such cases, a few, viz. *Dēsāi* (Sanskrit *Dēsādhipati* or *krīta*), *Mahāpātra*, *Niyōgin*, *Rājaguru*, *Sēnāpati*, *Majumdār* (from *Mazmuadār*), *Mirbahar*, etc., may be quoted here by way of illustration. It is also well known that *Pēshwā* was originally the official designation of a minister of the *Marāṭhā* rulers of *Śivājī's* house, but that it gradually became stereotyped as a family name

¹ *Bombay Gazetteer*, Vol. I, part ii, p. 446.

² Above, Vol. XXIII, p. 169; Vol. XXV, p. 30. etc.

and that the Peshwās did not give it up even when they became independent or even imperial rulers. An ancient Indian instance of exactly the same kind is that of the wellknown Pratihāra emperors whose dynastic name was apparently derived from the official designation *pratihāra* meaning 'guardian of the palace gate'. The designation *rāshtrakūṭa* was also similarly stereotyped and a number of Rāshtrakūṭa royal families, later called Rāthōḍ (through Prakrit *raṭṭhāḍa*) in some cases, are known to have ruled in different parts of India. There is no reason to believe that all these families were branches of a single dynasty; but all of them appear to have been essentially of Kannaḍa origin although it is difficult to trace their original southern characteristic in some of the North Indian Rāshtrakūṭas. So long no Rāshtrakūṭa royal family was traced in Orissa. The inscription under discussion proves for the first time the existence of a line of Rāshtrakūṭa rulers in the Sambalpur region of Orissa. An interesting epithet of the ruler who issued the charter (or, of his grandfather) is *Llālālōra-vinirgata* which shows that the family claimed to have hailed from a locality called Llālālōra. There is no doubt that the locality referred to is the same as Lattalūra (otherwise called Lattalūr, Lattanūr, Latalaura, etc.) which was the traditional home of the Rāshtrakūṭas of Southern India and has been identified with modern Lātūr in the Osmanabad District of Hyderabad. We know that the imperial Rāshtrakūṭas often called themselves *Lattalūra-pura-paramēśvara*¹ and the Raṭṭa chieftains of Saundatti usually described themselves as *Lattalūr-pura-var-ēśvara* or *Lattanūr-pura-var-ēśvara*,² while *Mahāsāmanta Dhāḍibhaḍaka* of the Mahā-Rāshtrakūṭa family, who was a feudatory of the Western Chālukya emperor Vikramāditya VI (1076-1127 A. D.), is described as 'emigrated from Latalaura',³ exactly as the king in the inscription under review. The advent of these Rāshtrakūṭas of Kannaḍa origin in Orissa, like that of the Kanarese Sēnas in Bengal, of the Karnāṭaka dynasty of Nānyadēva in Mithilā and of the Telugu-Chōḍas in Chattisgarah and Orissa, seems to have been the result of the eastern expeditions led by Chālukya Vikramāditya VI some time before 1068 A. D.⁴ It seems that Parachakraśālya acknowledged, however nominally, the supremacy of the Western Chālukyas of Kalyāṇa. The establishment of the Kannaḍa royal houses in Bengal, Bihar and Orissa is a very interesting fact of South Indian history. The Kannaḍigas of Bengal and North Bihar have left their mark on the culture of the lands of their adoption; but those of Orissa were politically insignificant.

The Rāshtrakūṭas of Southern India had the *Pāli-dhvaja*, *Ōka-kētu* and *Garuḍa-lāṅchhana*,⁵ while the Orissan Rāshtrakūṭas are described in our record as having the *Garuḍa-darpaṇa-dhvaja*. The fact that the former were heralded in public by the sound of a musical instrument named *ṭivilī* (variously called *trivale*, *trivali* or *trivalī* in the records of the Raṭṭas of Saundatti) explains the occurrence of the epithet *kanaka-damaru-trivalī-tūrya-rav-ōṭrāsīt-ārāṭi-chakra*, applied to the Rāshtrakūṭa kings mentioned in the record under discussion. The Orissan Rāshtrakūṭas are further said to have enjoyed the *śvēta-chchhatra* (white umbrella) and *pīta-chāmara* (yellow fly-whisk).

From what has been said above about the epithets of the Rāshtrakūṭa rulers mentioned in the inscription under review, it may be suspected whether they had anything really to do with Orissa. Such a doubt is, however, set completely at rest by the epithet *ashṭādaśa-ghaṭṭa-gōndram-ādhipati*, 'lord of the eighteen *ghaṭṭas* and Gōndramas'. The word *ghaṭṭa* is not found in similar context in Orissan epigraphs and may have been used to mean 'a pass' or 'hill range' in the Kannaḍa sense of the word. The word *gōndrama* is, however, found in many early copperplate grants of Orissa in royal epithets claiming lordship over 'all the Gōndramas' or 'the eighteen Gōndramas' although the meaning of the word *gōndrama* and its origin are both unknown. Whether it is

¹ Cf. *Ind. Ant.* Vol. XII, p. 220.

² Cf. *ibid.*, Vol. XIX, pp. 165, 248.

³ *Bombay Gazetteer*, op. cit., p. 384, note 4.

⁴ *Ibid.*, p. 442.

⁵ *Ibid.*, p. 387.

BANDA PLATES OF PARACHAKRASALYA; SAMVAT 56

i

2
 4
 2
 4

ii a

6
 8
 10
 6
 8
 10

ii, b

12
 14
 12
 14

iii,a

16 ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ 16

18 ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ 18

20 ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ 20

iii,b

22 ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ ~~...~~ 22

Seal



connected with the Telugu word *koṇḍa*, meaning 'hill', is uncertain. The eighteen Gōndramas are sometimes supposed to indicate the same thing as the Oriya *aṭhara-gaḍa-jāta*, vaguely referring to the Native States now merged in the State of Orissa. The earliest reference to 'the eighteen States' of this area seems to be found in the Kanās plate¹ of Lōkavighraha dated in the Gupta year 280 (599-600 A.D.), which speaks of the Tōsali kingdom (Balasore-Cuttack-Puri-Ganjam region) as consisting of 'eighteen forest kingdoms (*aṭavī-rājya*)'. The association with *ghaṭṭa* may possibly suggest that *gōndrama* indicated 'a hill-fort' or 'a State with its headquarters in a hill-fort'.

Of the **geographical** names mentioned in the inscription, **Vāgharā-kōṭṭa** seems to have been a hill-fort that was the capital of the Rāshtrakūṭas of Orissa (cf. *kōṭṭa*, 'a fort'). Whether it was the old name of the present Bargarh in the Sambalpur District cannot be determined with certainty. The gift village is called **Salēḍāgrāma** without mentioning the name of the *vishaya* or district in which it was situated. This is probably because it was lying near the headquarters of the Rāshtrakūṭas of Vāgharākōṭṭa. It may, however, be pointed out that the usual passage referring to the royal order regarding the grant, addressed to the king's officials, subordinates and others, seems to be wanting in our record owing to the inadvertence of the scribe or the engraver and that the reference to the *vishaya* in which the gift village was situated may have been lost along with it.

TEXT*

First Plate

- 1 Siddham³ [Ōm] svasta(sti ||) Samata⁴ 56 Muyasira-vadā(di)⁵ 4
 2 vāra Vihapai⁶ śrī-Vāgharākōṭṭāta(tṭāt) para-
 3 mamāhēsva(śva)ra-samadhigatāsēshapa-
 4 nīchamāhāsavdalivandīta⁷-kanakaḍa-
 5 maruṭṭri(tri)valitu(tū)ryaravō[t*]trāsītārātī(ti)-

Second Plate, First Side

- 6 chakra-Rāshtrakūṭāmālakulātīlaka⁸-
 7 Līlātālōraviniṅg[ga]lata-śvētachha(chchha)tra-pīta-
 8 chāmāra-Garuḍadappa(rppa)ṇadhvajā-āsh[t]jā-
 9 dasa⁹ghaṭṭagōndramādhipatī(ti)-māhā¹⁰ma-
 10 ṇḍalēsvara-māhā¹⁰māṇḍalī(li)ka-Rāṇaka-

¹ Above, Vol. XXVIII, pp. 328 ff.

² From the original plates and their impressions.

³ Expressed by symbol.

⁴ Read *Samvat*.

⁵ Sanskrit *Mārgasīra* or *Mārgasīrsha*. The engraver had *vadī* in mind but formed *ḍī* in such a way as to resemble *dā*.

⁶ Sanskrit *vārē Bṛihaspatau*.

⁷ Sanskrit *mahāśabd-āvali-vandīta*.

⁸ Sanskrit *Rāshtrakūṭ-āmala-kuta-tīlaka*.

⁹ Read *dhvaj-āshṭādāsa*.

¹⁰ Sanskrit *mohā*.

Second Plate, Second Side

- 11 śrī-Chamaravigrahasya suta¹-Dhamsaka-su-
 12 ta-Rāṇaka-śrī-Parachakrasalla²-pādā³ 4Vachha-
 13 syagōtrāya pañch-ārishaya⁴ -p[r]avarā-
 14 ya Kavaṇḍilla⁵-gōtra-Chaikarasuta⁶-Āga-
 15 sti-pa(pu)tra-śrī-Vṛihaspatī sāsanikṛitvā⁷ Sa-

Third Plate, First Side

- 16 lēḍā-grāmō=ya[m*] pradatō(ttō)=smābhī(bhiḥ |) ja gōna
 17 haratī hārayatī narakē pīṛibhī⁸ saha
 18 pachyatē [|*] tathā cha [|*] sadatamī jō⁹ da(ha)rēta
 19 vasu[m*]dharā[m |*] sa ¹⁰vīsh[t]āyyā krimi bhutvā pitvī-
 20 bhi¹⁰ saha pachyatē [|*] Vavana-Pīēka sākhi-

Third Plate, Second Side

- 21 ka¹¹[|*] dūta[kō=tra mā(ma)hāpā]tra-Gōinda¹²-sā-
 22 i [|*] śrī-Dhō[lla]jā-nāma Gābhuruja-
 23 nānā(ma?) likhana tīkala¹³ ||¹⁴

No. 25.—FURTHER NOTE ON DHULEV PLATE OF MAHARAJA BHETTI,
 YEAR 73

V. V. MIRASHI, NAGPUR

I have read with great interest Dr. D. C. Sircar's Note on the Dhulēv plate of *Mahārāja Bhētti*,¹⁵ in which he criticises my interpretation of the grant and its date. I shall deal here briefly with the points raised by him.

¹ Better read °*vigraha-suta*.

² Sanskrit °*śalya*°.

³ Here a passage referring to the king's order regarding the grant, addressed to his officials, subordinates and others, seems to have been inadvertently omitted.

⁴ Sanskrit *Vātsya-sagōtrāya pañch-ārshēya*°.

⁵ Sanskrit *Kaunḍilya*°.

⁶ Read °*sut-Āgasti*.

⁷ Sanskrit *Bṛihaspatayē sāsanikṛitya*.

⁸ Read *yaḥ katchit haratī hārayatī narakē pīṛibhīḥ*.

⁹ Read *Sva-dattām para-dattām vā yō*.

¹⁰ Read *vīshhāyām krimir-bhūtva pīṛibhīḥ*.

¹¹ The intended reading seems to be *Brāhmaṇa-Priyakaḥ sākshikaḥ*.

¹² The first part of the name is no doubt Sanskrit *Gōvinda*.

¹³ The intended reading may be *śrī-Dhōllajā-nāmnā Gābhuruja-nāmnā cha likhitā triphalī*. The word *triphali* is found in the records of the Sōmavānśis in the sense of a charter engraved on a set of three copper plates.

¹⁴ The double *daṇḍa* is preceded by a *visarga*-like sign which forms a part of the mark of interpunctuation and apparently indicates here a fullstop. Such marks are found in many other records, e.g., the Madras Museum plates of the time of Narēndradhavalā (above, Vol. XXVIII, pp. 44 ff.).

¹⁵ Above, pp. 5 ff.

While admitting that the interpretation of the grant proposed by Dr. Sircar with the emendation of *mahārāja-bappadattiḥ* into *mahārāja-bappa-dattau* is possible, I would point out that the interpretation offered by me is not impossible. It may be mentioned in this connection that Gaurisankar H. Ojha, who first noticed the record in the *Annual Report of the Rajputana Museum for 1932-33*, p. 2, also took Bappadatti as a personal name. Bappa is not always used in the sense of a father. It is sometimes noticed as a personal name also.¹ We have names ending in *datta* such as Virapurushadatta and Kumāvaradatta. There is therefore no reason why we should not find some others ending in *datti* as we have those ending in *prasāda*,² since *datti* and *prasāda* have the same meaning of a gift. So the predecessor of *Mahārāja* Bhētti may have borne the name of Bappadatti.

The main importance of the inscription lies, however, not in the mention of the name of *Mahārāja* Bhētti's father, but in that of the year 73 in which it is dated. Dr. Sircar has unnecessarily argued at length to prove what is not disputed, viz. that the year 73 is not the regnal year of *Mahārāja* Bhētti.³ The question, however, is, 'To what era does it belong?' I hold that the use of *pratipatti* in *rājya-pratipatti-varshē tri-saptatitamē*⁴ is significant. It seems to indicate that the seventy-third year was counted from the acquisition (or foundation) of the kingdom, of course, by an ancestor of *Mahārāja* Bhētti. It is noteworthy that no such expression is known to occur when the years of eras founded by imperial families are cited in the records of their feudatories.⁵

I wonder how Dr. Sircar believes that the Dhulēv grant was made in the *first* regnal year of *Mahārāja* Bhētti. Had that been the case, we would have had an expression like *rājya-pratipatti-varshē prathamē* and the word *varshē* would have been repeated with *tri-saptatitamē* even as the word *saṁvatsarē* has been repeated in the Mathura inscription of Chandragupta II cited by Dr. Sircar.⁶ In the absence of such an expression we have no means to find out whether the grant was made by *Mahārāja* Bhētti in his first regnal year or some time afterwards.

That the era to which the year 73 refers may have been founded by a king named Bhētti is a tentative conjecture suggested by its identity, shown by independent evidence, with the Bhāṭika era mentioned in two inscriptions found at Jaisalmer. It is supported by the general belief current in Rajputana that the Bhāṭika era was founded by a king named Bhaṭṭi or Bhaṭṭika⁷ and there is no philological impossibility in equating this name with Bhētti.⁸ Dr. Sircar's suggestion that the Bhāṭika era was a later modification of the Hijri era cannot be accepted; for such an era could not have begun in 624 A. D. The Hijri year was a lunar year of 354 days. It was shorter than the year of the Christian era and the luni-solar years of the different eras current in India. When the Hijri era was started in 622 A. D., the difference between its year and the corresponding year of the Christian era was 621. This difference continued to diminish as the era advanced. In all Indian eras based on the Hijri era such as the Suhūr and Fasli eras the difference between their dates

¹ Cf. the names of the Guhila chief Bappa and of the officer Bappa in Bhandarkar's List, Nos. 533 and 1362.

² Cf. *Bālaprasāda* in Bhandarkar's List, No. 94, etc. [Such names are not known to have been popular in the 7th century.—Ed.]

³ [This is a matter of opinion.—Ed.]

⁴ The original has *rājya-pratimattā-varshaiḥ tri-saptatibhiḥ* which is evidently a mistake for *rājya-pratipatti-varshē tri-saptatitamē*.

⁵ A similar expression *rājya-bhukti* no doubt occurs in the records of the Parivrājaka Mahārājas, but it is explicitly stated there that the *rājya-bhukti* (enjoyment of sovereignty) was of the Gupta kings.

⁶ [The original has *rājya-pratimattā* which has been emended to *rājya-pratipatti*^o although *rājya-pratipattau* seems to be a better emendation. But even *rājya-pratipatti-varshē* may be understood to mean *rājya-pratipatty-ankita-varshē*.—Ed.]

⁷ Ojha, *Prāchīna-lipi-mālā*, p. 178.

⁸ [The authority of a philologist should better have been quoted in support of the contention.—Ed.]

and those of the Christian era was less than six hundred when they started.¹ This difference went on diminishing in course of time. As the difference between the corresponding years of the Bhāṭika and Christian eras in the fifteenth century A.D. was 624, the former could not have been a modification of the Hijrī era.²

Dr. Sircar's other suggestion also, viz. that the year 73 of the Dhulēv plate refers to the Harsha era does not bear scrutiny. There is no evidence to show that Harsha ever extended his empire to Rajputana or even brought that country within 'the sphere of his influence'. Even supposing that the country round Dhulēv was included in the sphere of his influence, his era need not have been current there as it was not current even in Kathiawad, the ruler of which he had actually defeated.³

There is not much point in Dr. Sircar's criticism of my view that there was a large empire flourishing in Rajputana in the seventh century A.D. Hiuen Tsang no doubt makes no mention of it, but he does not also suggest that the country was included in the sphere of Harsha's influence. As for the objection that we have no other dates of this Bhāṭika era before the fifteenth century A.D., I have already pointed out that in view of this date of the Dhulēv plate, the dates of some other early inscriptions from Rajputana such as the year 48 of the Kot inscription, the year 182 of the Tasāi inscription and the year 207 of the Udaipur Museum inscription may also have been recorded in the same era. These dates will have to be examined carefully to find out whether they contain any details useful for verification. This will be possible only when these inscriptions are properly edited and published. Bhētti as well as his father, no doubt, bears the humble title of *Mahārāja*, but that does not *per se* prove that they were feudatories of some other imperial power. All emperors did not assume grandiloquent titles in ancient times. The great Kalachuri emperors Kṛishnarāja, Śaṅkaragaṇa and Buddharāja did not use even this humble title in their grants, though they ruled over a large empire comprising Malwa, Gujarat, Kōṅkaṇ and Mahārāshṭra including Vidarbha. There is thus no valid objection against my thesis that there was a large empire in Rajputana in the seventh century A.D.⁴

The important question thus to be determined is, 'To what era does the year 73 of the Dhulēv plate refer?' In this connection we must attach due importance to the statement in the grant that the year was the Āśvayuja-saṁvatsara, evidently, of the twelve-year cycle of Jupiter. Such details useful for verification rarely occur in early inscriptions and must therefore be utilised fully. It is well known that S. B. Dikshit determined the epoch of the Gupta era by utilising the references to Jovian years occurring in the inscriptions of that era. I have already shown in my article that if we refer the year 73 mentioned in the Dhulēv plate to the Bhāṭika era of 624 A. D., the mention of the Āśvayuja-saṁvatsara coupled with it can be satisfactorily explained. On the other hand, if we refer that year to the Harsha era of 606 A.D., we find that the Jovian year current in (606 + 73 =) 679 A.D. was Jyēshṭha, not Āśvayuja. Dr. Sircar says that my calculations do not preclude the possibility of the Harsha era being used in the Dhulēv plate. I wish he had been explicit on this point and shown us wherein my calculations were wrong and how he would reconcile the mention of the Āśvayuja-saṁvatsara with the year 73 of the Harsha era. In a foot-note he refers us to his article entitled 'The Astrologer at the Village and the Court',⁵ in which he attributes the irregularities in the dates of epigraphic records to 'mistakes in

¹ The Suhūr era was started in 1344 A.D., when the Hijrī year was 745. So the difference between the two years was 599. The Faslī era was started by Akbar in 1556 when the Hijrī year was 963. So the difference between the two years was 593.

² [See above, p. 7, note 4.—Ed.]

³ [The known facts of the spread of Indian eras do not go against the views expressed above, p. 7.—Ed.]

⁴ [Unlike the Dhulēv plate, the Kalachuri inscriptions do not suppress the fact that the kings in question were imperial rulers.—Ed.]

⁵ *Ind. Hist. Quart.*, Vol. XXVIII, pp. 242 ff.

the calculations of the astrologers who were often certainly not quite competent astronomers and to the erroneous method followed in the calculation.' Dr. Sircar apparently attributes the irregularity in the date of the Dhulēv plate (if taken as recorded in the Harsha era) to the wrong calculation of the astrologer at the court of *Mahārāja* Bhētti. This indeed is a veritable cutting of the Gordian knot. He considers the recent attempts to fix the epochs of the Kalachuri and Gaṅga eras as futile; for 'in a large number of cases the dates are irregular'. I think that Dr. Sircar is here overshooting the mark. The number of irregular dates is not so large as he thinks if the proper epoch of the particular era has been fixed. For instance, out of the forty dates of the Kalachuri era containing details useful for computation which I have examined, only three or four have been found slightly irregular.¹ Almost all the dates of the Gaṅga era appear quite regular according to the epoch fixed by me.² Dr. Kielhorn examined numerous dates of the Vikrama, Śaka and other eras. He also found that the number of irregular dates was very small.³ Again, the irregularity in many cases is of a single day, not of four years as it would be if the date of the Dhulēv plate is referred to the Harsha era.⁴

I do not think it would be correct to say that the astrologers attached to royal courts were often not quite competent astronomers. Had that been the case, the number of irregular dates would have been much larger. Realising the importance of ascertaining the correct position of heavenly bodies for religious and astrological purposes, astronomers verified their calculations by actual observation (*dr̥ik-pratyaya*) and composed new *karāṇa* works from time to time to eliminate all mistakes. Some kings like Bhōja and Jayasīma took personal interest in such work. The works of astronomers must have been utilised by the authors of *pañchāṅgas* and astrologers attached to royal courts. It would not therefore be wise to reject the valuable evidence afforded by the calculation of dates, which makes our knowledge precise. It would be like refusing to study and publish inscriptions because some of them are found to be spurious.⁵

No. 26.—TWO PRatihARA GRANTS FROM KURETHA

(1 Plate)

D. C. SIRCAR, OOTACAMUND

Two copper-plate grants issued by rulers belonging to a branch line of the celebrated Pratihāra family were discovered nearly forty years ago from the village of *Kurōṭhā* in the Śivapurī District of the old Gwalior State now merged in *Madhya Bhārat*. The inscriptions were noticed in the *Progress Report of the Archaeological Survey of India*, Western Circle, 1915-16, p. 59, and the *Annual Report of the Archaeological Department*, Gwalior State, Śaṁvat 1972, Nos. 64-65. The summaries of these notices also appeared in Bhandarkar's *List of Inscriptions of Northern India*, Nos. 475 and 541, and H. N. Dvivedi's *Gwalior Rājyake Abhilekh* (Hindī), Nos. 97 and 110. But the text of

¹ *ABORI*, Vol. XXVII, p. 47.

² Above, Vol. XXVI, pp. 326 ff.; Vol. XXVII, p. 192; Vol. XXVIII, pp. 171 ff.; *Ind. Hist. Quart.*, Vol. XXX, pp. 271 f.

³ In the case of the Vikrama era, for instance, he found that out of the 200 dates that he calculated, only twenty appeared as wholly or partly faulty (*Ind. Ant.*, Vol. XX, p. 410).

⁴ [It is wrong to think that the number of irregular dates is small, although attempts are often made to represent as regular what is actually an irregular date. Out of 265 inscriptions examined by us in 1951-52 and noticed in the Report for the year, 62 only contain verifiable dates. Out of these 62 dates, 35 are found to be strictly regular and 27 irregular. This shows the very high percentage of irregular dates noticed in Indian inscriptions.—Ed.]

⁵ [See note 4 above.—Ed.]

neither of the two records has ever been published. Sometime ago a fragmentary stone inscription (found somewhere in the Kotah District of Rājasthān) of king Malayavarman, who issued one of the two Kurēṭhā charters, was published in the pages of this journal¹ by Dr. A. S. Altekar who rightly pointed out the desirability of the publication of the Pratīhāra grants discovered at Kurēṭhā many years ago. I edit the Kurēṭhā inscriptions in the following pages from their impressions preserved in the office of the Government Epigraphist for India.

A. Plate of Malayavarman, V. S. 1277

This is a **single** plate having twentyfour lines of writing on one side only. The plate has its corners rounded off and measures about 13.95 inches in length and 10.35 inches in height. There is a hole (about .25 inch in diameter) about the middle of line 1 of the record. The writing is neat and its preservation is satisfactory.

The **characters** belong to the ornamental variety of the Nāgarī alphabet of the thirteenth century, sometimes noticed in stone inscriptions. The top *mātrā* of the *aksharas* has often a downward stroke attached to its left end. The **language** is Sanskrit. The record is written in verse with a few sentences in prose in lines 12, 16-20. There are altogether twentytwo stanzas in the record, the first eleven of which have their respective numbers engraved at the end. In regard to palaeography and **orthography**, the inscription resembles such other contemporary epigraphs of the same area as the fragmentary stone inscription of Malayavarman referred to above and the records of the Jajapāla or Yajvapāla kings of Nalapura (Narwar), some of which will be published in this journal. It has to be said to the credit of the author and the engraver of the inscription that the number of errors that have crept into the text is small. The **date** of the charter is quoted in lines 11-12 both in words and figures. It is **V.S. 1277, Jyēshṭha-badi 15, Sunday**, when a **solar eclipse** is stated to have taken place. It has been suggested that the date corresponds to Sunday, May 3, 1220 A.D.² But, in the year in question, solar eclipse occurred not on May 3, but on June 2 which was, however, a Tuesday and not a Sunday as given in the inscription. It is therefore possible to think that the solar eclipse referred to in the record is the one that took place on **Sunday, May 23, 1221 A.D.**

The inscription begins with a variety of the *Siddham* symbol and the *Pranava* followed by a salutation to *Dharma*, apparently meaning 'religious merit'. Next follow twelve stanzas, the first of which is in adoration to *Dharma* which is stated to be caused by charity. Considering the fact that the document records a donation, this appears to be a quite suitable introduction, although invocation to *Dharma* is not usually found at the beginning of such records. Verse 2 purports to be a prayer to the goddess *Āmralōhitā* for the protection of king **Malaya** who issued the charter. The deity was no doubt held by the king in special veneration and may have been the tutelary goddess of his family. She was apparently a local form of the Mother-goddess. Whether *āmra* (Prakrit *amba*) in the name *Āmralōhitā* (literally, 'mango-red'³) is the Sanskrit word meaning 'mango' or a modification of the word *amba* or *amma* meaning 'mother' cannot be determined; but it is noteworthy that a similar confusion is noticed in connection with the Jain goddess *Ambikā*.⁴ Verse 3 introduces the **Pratīhāra** family and a king named **Naṭula** born in it. The next stanza (verse 4) mentions Naṭula's son **Pratāpasimha** who is called a *nripa* or king. The following four stanzas (verses 5-8) describe king **Vigraha**, who was the son of Pratāpasimha, and Vigraha's queen

¹ Above, Vol. XXVI, pp. 279 ff.

² Bhandarkar's List, No. 475.

³ The name may also mean 'Lōhitā (literally, 'the goddess red with anger'), fond of mangoes'.

⁴ Cf. *JBORS*, Vol. XXVIII, p. 201: "She stands... under the *āmra* or mango tree, holds a bunch of mangoes in her hand, and is therefore also called *Amrā* (Prakrit *Ambā*, *Ambinī*)". For the Jain *Ambikā*'s association with mango, see op. cit., pp. 201 ff.

Ālhaṇadēvi, daughter of king Kēlhaṇa. This Kēlhaṇa, father-in-law of the PratiĪhāra king Vighraha, has been identified with the homonymous Chāhamāna king of Nāṭṭl (Mārwar), the dates of whose records range between V.S. 1220 (1163 A.D.) and 1249 (1192 A.D.).¹ The name of the queen, who is represented in the record as of a highly religious disposition, was, however, wrongly read as *Lālhaṇadēvi*. An interesting information regarding Vighraha's exploits is supplied by verse 5 which says that he killed a leader (or, leaders) of the armies of a Mlēcchha king. The expression *mlēcchha* has apparently been used to indicate the Turkish Musalmans who extended their power over wide areas of Northern India about the close of the twelfth and the beginning of the thirteenth century when PratiĪhāra Vighraha apparently flourished. As will be seen below, the other Kurēthā plate (verse 4) also vaguely refers to certain military achievements of Vighraha. The relations of these PratiĪhāras with Muslims will be treated in a subsequent section. The same stanza (verse 5) of the present record further states that king Vighraha was very liberal to good poets.

Verses 9-11 of our record describe the exploits of king Malayavarman who was the son of Vighraha from Ālhaṇadēvi. This PratiĪhāra ruler is wellknown to the students of Indian history from his coins found at Gwalior, Nārwar and Jhansi and bearing dates ranging from V. S. 1230 (1223 A.D.) to 1290 (1233 A.D.).² The present inscription bearing a date in 1220 or 1221 A.D. shows that he ascended the throne some time before the earliest date found on his coins. In the other Kurēthā plate (verse 6), edited below, king Malayavarman is described as *Gōpātri-chāmāra*, i.e. 'the moon of Gōpātri (Gwalior)'. This suggests that he had his capital at Gwalior. But, as will be seen below, verse 11 of the present record speaks of the capture of Gōpāgiri (Gwalior) by Malayavarman. This seems to indicate that his predecessors were not rulers of Gwalior and that it was he who conquered Gwalior and made it his capital. Of course it may be suggested that one of his ancestors lost Gwalior to some adversary and Malayavarman merely recovered it. But the language of the verse in question, as will be seen below, does not appear to support such a contention.

Verse 9 says that, on the occasion or in the context of the crushing of Amdārya's valour, the first of the pictures which were drawn by the people to illustrate that great event was that of king Malayavarman. This seems to suggest that several rulers including Malayavarman attempted to crush Amdārya but that Malayavarman's success against him was the most spectacular. Unfortunately no person named Amdārya who may have been a contemporary of Malayavarman is known to us. This fact and that the tenor of the language of the stanza in question seems to refer to certain general qualities of a king may tempt one to suggest the emendation *audārya-śāurya-gaṇan-āvasarē* for *Amdārya-śāurya-malan-āvasarē* occurring in the record. But it is rather difficult to favour such an emendation in view of the carefulness of the engraver noticed in the record. Verse 11, which describes another achievement of the PratiĪhāra king, says that, on one occasion, when Malayavarman was out merely on a hunting excursion and was not really ready for a trial of strength, he succeeded miraculously in capturing Gōpāgiri (Gwalior) as a result of his victory in a battle. The passage *nihatya prakharāṃ saṃkhyē yō Gōpāgirim-agrahāt* occurring in the description of this exploit may be differently interpreted. If the verb *ni-han* is understood in the sense of striking, Malayavarman may be taken to have hit hard at the Gwalior fortress in course of a battle and succeeded in capturing it. But in case the author used the verb in the sense of killing, it is possibly to be suggested that Malayavarman fought with a ruler named Prakhara (Prakharāditya ?) whom he killed and, as a result of this victory, obtained the mastery of Gwalior. In view of the fact that no person named Prakhara is known to have been ruling over Gwalior about the time of Malayavarman, the first alternative may be considered preferable in the present state of our knowledge. It has, however, to be admitted that the tenor of the language of the verse seems to support the second alternative.

¹ Cf. Bhandarkar's List, No. 475, and p. 382.

² Cunningham, *Coins of Medieval India*, pp. 89-91; *ASIR*, Vol. II, p. 314. The dates read on the coins are V.S. 1280, 1282, 1283 and 1290. But Altekar speaks only of the dates V. S. 1280 and 1283 on Malayavarman's coins.

Verse 12 gives the date on which, on the occasion of a solar eclipse, a grant was made by Malayavarman. This date, already discussed above, is also quoted in figures in a prose passage, which follows the stanza. Verse 13, which follows the short passage in prose says that, on the said date, the king took a bath in the waters of the Charmavatī (Chambal) and worshipped the gods, Brāhmaṇas and elders, in order to make a grant for the merit of himself and his parents with the consent of his minister and priest (or, ministers and priests). The following two stanzas (verses 14-15) describe the family of the donees. It is stated that there was a Brāhmaṇa family called Bhēraṇḍa which belonged to the Vāsala gōtra. It may be observed here that the Vāsala gōtra is not known from the old works on gōtras and pravaras. In the Bhēraṇḍa family was born Bhōlēka who had a son named Gaṅgādharma whose son was Rajapālaka. Verse 16 says that king Malayavarman granted by a charter a village called Kudavaṭhē in favour of the Brāhmaṇas, Vatsa and Haripāla, who were the sons of the said Rajapālaka.

The above part of the inscription is followed by a prose section which says that the said village of Kudavaṭhē, having all its four boundaries accurate and the land below the surface pure, was granted together with the grazing ground (*sa-gōprachāra*), the salt pits (*sa-lava ūkara*), the mango and Madhūka trees and the things under the ground and above it (*ākāśa-pātāl-ōtpatti-sahita*), but without the lands previously granted in favour of gods and Brāhmaṇas (*dēva-Brāhmaṇa-bhukti-varja*). The king also informed the village elders (*mahattama-jānapadān*) that the village had been granted by him by a charter in favour of the Brāhmaṇas, Vatsa and Haripāla. The villagers were asked to pay the two Brāhmaṇas whatever was payable as *bhāgi* (customary share of the produce), *bhōga* (periodical supply of fruits, etc.) and other dues from the date of the grant. The king also said that there should be no obstruction to the enjoyment of the village by the donees from the members of the royal family or any one else.

The details of the donation quoted above are followed by four imprecatory and benedictory stanzas stated to be sayings of the *Smṛitikāras*. The record ends with two stanzas (verses 21-22), the first of which says that the document was composed by Vishṇu, son of the poet Dharma and grandson of the scholar Hari. The last verse states that it was written by the learned Vāghadēva, son of the venerable Vishṇu, who belonged to a Kāyastha family of the Māthura clan. It seems that Vāghadēva wrote the document on the plate to facilitate the work of the engraver and was not himself the engraver of the inscription.

We have seen that Pratihāra Malayavarman captured the fortress of Gwalior where he was ruling at least from about 1220 to 1233 A.D. This fortress is known to have been under the Gurjara-Pratihāra emperors of Kanauj in the ninth and tenth centuries¹ and then under a branch of the Kachchhapaghāta family from the middle of the tenth century to at least the beginning of the twelfth.² Lakshmaṇa (*circa* 950-75 A.D.), the first king of this house, is stated to have defeated the king of Gādhinagara (apparently a Pratihāra king of Kanauj) and captured Gōpādri which may have been then under a Pratihāra viceroy. The Sasbahu temple inscription³ of Kachchhapaghāta Mahipāla, dated V. S. 1150 (1093 A.D.), shows that Lakshmaṇa's descendants were still holding Gwalior. There were two other branches of the Kachchhapaghāta family in the Gwalior region, one ruling in the Dubkund area in the period *circa* 1000-1100 A.D.⁴ and the other in the Narwar area in *circa* 1075-1125 A.D.⁵ Of these, the Kachchhapaghātas of Dubkund are known to have owed allegiance to the Chandēllas whose suzerainty may have also been acknowledged by the other branches of the family flourishing in the Gwalior region at least for some time. Epigraphic

¹ Cf. Bhandarkar's List, No. 35-36.

² Ray, *DHNI*, Vol. II, pp. 822 ff., 835; Bhandarkar's List, No. 169.

³ *Ind. Ant.*, Vol. XV, pp. 33 ff. There is another inscription of this family at Gwalior, which bears a date in V. S. 1161 (1104 A.D.). See Bhandarkar's List, No. 169.

⁴ Ray, *op. cit.*, pp. 829 ff., 835.

⁵ *Ibid.*, pp. 833 ff.

and numismatic evidence shows that, in the thirteenth century, a branch of the Pratihāra family was ruling at Gwalior and rulers of a dynasty called Jajapēlla or Yajvapāla were holding sway over Narwar.¹ The history of the Gwalior region between the fall of the Kachchhapaghātas and the rise of the Pratihāras and Jajapēllas is obscure. According to the bardic traditions of the Rājputs, the last Kachhwāha (Kachchhapaghāta) king of Gwalior was Tej Karan, otherwise called Dulha Rai, who left his capital about 1128 A.D., and Parmal Deo or Paramardidēva, nephew of Tej Karan, founded the Parihār (Pratihāra) dynasty of Gwalior, which ruled for 103 years until the capture of the fortress by the Turkish Musalmans in 1232 A.D. from Sārang Deo, the seventh and last prince of the line.² But we have seen that it was Pratihāra Malayavarman who was ruling Gwalior about the year 1232 A.D. At least some of the details of the Rājput traditions must therefore be regarded as wrong.

According to some Muslim chroniclers, Sultān Mahmūd invaded the territories of Nandā (sic. Vidā, i.e. Chandēlla Vidyādharma, circa 1015-40 A.D.) for a second time in 1022 A.D.³ In the course of this expedition he laid siege to the fortress of Gwalior; but, finding it too strong, he permitted the *hākīm* or governor of the fort (apparently a Kachchhapaghāta feudatory of the Chandēlla king) to compound for a formal submission by a gift of thirty-five elephants. About the end of 1196 A.D., Muizuddīn Muḥammad bin Sām, accompanied by Quṭbuddīn, advanced against Gwalior and besieged it; but he found the fortress too strong to be taken by a *coup de main* and he could not spare the time for a regular siege; but the Rājā was prepared to purchase immunity for himself and his dominions, and in consideration of a promise to pay tribute and the immediate payment of a first instalment he was permitted to retain possession of his state and his fortress.⁴ The fief of Gwalior was allotted to Iltutmish. The name of the king of Gwalior who opposed the Muslim armies under Muizuddīn is given by the *Tājul Ma'asir* as Rai Solankh Pal. Cunningham⁵ identifies him with Lohang Deo, one of the seven Parihār kings of the bardic list, the authenticity of which is, however, doubtful. The fortress of Gwalior apparently assumed independence shortly afterwards and, about the beginning of 1232 A.D., Iltutmish came back to subdue it permanently. The fortress was occupied by Iltutmish after a protracted siege lasting for eleven months.⁶ The *Tabaqāt-i-Nāṣiri* gives the name of the king of Gwalior defeated by Iltutmish as Milak Deo, son of Basil. Some writers propose to read the name as Mangal Bhava Deo, son of Mal Deo or Birbal Deo.⁷ But the difficulties of reading correctly an Indian proper name given in the Perso-Arabic script are wellknown; cf. the name of Chandēlla Trailōkyavarmadēva given in the *Tabaqāt-i-Nāṣiri* as *Dalki wa Malki* (apparently for *Tilkiwama Deo*).⁸ The known facts of the history of Gwalior, discussed above, make it clear now that the names intended by the *Tabaqāt-i-Nāṣiri* in the present case were Malaiwama Deo, son of Bigarh Deo, i.e. Malayavarmadēva, son of Vighradēva.

The Muslim authors appear to suggest that Gwalior remained a fief under Iltutmish from the time of its nominal conquest by Muizuddīn and Quṭbuddīn about the end of 1196 A.D. till the death of Quṭubuddīn in 1210 A.D.⁹ But they do not speak of the extirpation of Hindu rule from Gwalior. It appears therefore that the Hindu king of Gwalior paid tribute to the Musalmans during the above period. Malayavarman thus seems to have conquered Gwalior not from the Musalmans but from

¹ *Ind. Ant.*, Vol. XLVII, pp. 241 ff.

² Cunningham, *ASR*, Vol. II, pp. 370 ff.; Ray, *op. cit.*, pp. 828-29.

³ Cf. Ray, *op. cit.*, p. 692; *Cambridge History of India*, Vol. III, p. 22.

⁴ *Cambridge History of India*, Vol. III, pp. 44, 51-52; Elliot and Dowson, *History of India as told by its own Historians*, Vol. II, pp. 227-28.

⁵ *Op. cit.*, pp. 378-79, note.

⁶ Elliot and Dowson, *op. cit.*, pp. 327-28.

⁷ Cf. Hodivala, *Studies in Indo-Muslim History*, p. 216.

⁸ See Ray, *op. cit.*, pp. 929-30.

⁹ *Cambridge History of India*, Vol. III, pp. 55, 533.

one of their Hindu feudatories.¹ If Malayavarman conquered Gwalior shortly after Quṭbuddīn's death, his accession probably took place sometime earlier. With the material at our disposal, his reign may be tentatively assigned to the period 1205-35 A.D. His father Vighraha seems to have flourished in the period *circa* 1185-1205 A.D. It appears that Malayavarman and his predecessors were feudatories of the kings of Gwalior, whose subservience to the Musalmans was one of the causes that led to the extirpation of their rule from Gwalior by Malayavarman. His father Vighraha thus seems to have killed some leader or leaders of the Mlēcchha or Muslim armies that besieged Gwalior about the end of 1196 A.D. when he was fighting on behalf of his overlord, the king of Gwalior (Rai Solankh Pal of the *Tājul Ma'asir*). It may be noticed that the occupation of the Gwalior fortress by Iltutmish in 1232 A.D. did not mean the end of Malayavarman's rule. The *Tabaqāt-i-Nāsirī* says that Milak Deo (i.e. Malayavarmadēva) succeeded in escaping from the besieged fortress. That he continued to rule over some parts of the Gwalior region seems to be suggested by the other Kurēṭhā plate, edited below, which was issued by his successor in V.S. 1304 (1247 A.D.). For some time after 1232 A.D. the Musalmans were probably holding sway only over a small area around the fortress of Gwalior which, however, could not be recovered by the Hindus for many years to come.² The relations of Malayavarman, after his escape from the fortress of Gwalior, with the Muslim occupants of the fortress are unknown. The fall of the Pratihāra house of Gwalior probably led to the rise of the Jajapēllas of Nalapura (Narwar), who may have originally been feudatories of the king of Gwalior.³

Of the geographical names mentioned in the inscription, Gōpādri is of course modern Gwalior while Charmanvati is the river Chambal, the well-known tributary of the Yamunā. Kudavathē, the gift village, has been identified with Kurēṭhā which is the findspot of the record.

TEXT*

[Metres: verses 1, 12, 13, 15 *Āryā*; verses 2-4, 10-11, 16-22 *Anuṣṭubh*; verses 5-6, 9 *Vasantatilakā*; verse 7 *Upajāti*; verse 8 *Indravamśā*; verse 14 *Sārdūlavikrīḍita*.]

1 Siddham⁶ || Ōm⁶ namō Dharmmāya || Dēśē kalē pātrē śraddhāvat-sātvi(ttvi)kēna bhāvēna |
dānam yasya nidānam sa jayati Dharmāḥ satām

2 sēvyah [[[*] 1 [[[*] Vṛimḍārak-āsura-gaṇair=archchit-āmhri-yug-āmvu(bu)jā | dēvi Malaya-
bhūpālam sā pāyād=Āmrālōhitā ||2 [[[*] Nishkalaṅka-Pratihāra-

¹ Bhandarkar thinks that Malayavarman's capture of Gwalior refers to the recovery of the fort by the Hindus from the Muhammadans in the confusion caused by Quṭbuddīn's death in 1210 A.D. (*PRASI*, WC, 1915-16, p. 59). But the Muslim historians do not say that in 1196 A.D. Gwalior was occupied by the Musalmans and a Muslim officer was placed in charge of the fortress. Altekar's statement that 'the Kurēṭhā plate of Malayavarman claims that this fort (Gwalior) was recaptured by the king from the Muslims' (above, Vol. XXVI, p. 281) is wrong. On the basis of the reference to Malayavarman's victory over a powerful enemy in line 8 of the fragmentary inscription, he further suggests, "It would appear that the Muslim general, who was in charge of Gwalior, died fighting when he lost the fort to king Malayavarman" (loc. cit.). But we know that no Muslim officer was placed in charge of the Gwalior fortress in 1196 A.D. Moreover Malayavarman is now known to have fought also with other enemies besides the ruler of Gwalior.

² Hindu rule was re-established at Gwalior by the Tōmaras (1308-1516 A.D.).

³ Cf. *Cambridge History of India*, Vol III, p. 68; Elliot and Dowson, op. cit., pp. 351, 368-69; *Ind. Ant.*, Vol. XLVII, pp. 24 ff. The Jajapēlla king Chāhāḍa who captured the fortress of Narwar and made it his capital is known from epigraphic and numismatic records with dates ranging between V.S. 1294 (?) and 1311 (i.e. between 1237 and 1254 A.D.). About the end of 1251 A.D., during the reign of Sultān Nāsiruddīn of Delhi, Ghiyāsuddīn Balban led an expedition against Chāhāḍa who was then regarded as the most powerful Hindu king in that part of the country. Chāhāḍa was defeated, but his descendants continued to rule till the end of the thirteenth century probably as feudatories of the Musalmans.

* From impressions.

⁶ Expressed by symbol.

⁶ It is a symbolical representation of the *Praṣava*,

TWO PRATHIHARA GRANTS FROM KURETHA
 A. PLATE OF MALAYAVARMAN, V. S. 1277

2 नदीवत्सोद्यास्तरे काले पात्रावावत्सादि...
 4 कलदीपतरसुतः उदरतः दुलीराडासिवराडीसीवी...
 6 नातिनसिंकितादपीठः शुचीकृतैर्विचुदनेयशसारा...
 8 सशुभदापीनासिनाग...
 10 पदादिगनेपिसन...
 12 मेघविहादनेश...
 14 अस्मिन्निप्रवरो...
 16 श्रुतिनासा...
 18 अस्मिन्निप्रवरो...
 20 सावैशक...
 22 न्यानि...
 24 वसुगो...
 26 उपले...

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१०॥ सृष्टिः ॥ उन्नमोरुगतते वा सुदे वाय ॥ श्रीः ॥ २
 धि स्याति ह स्याति धितम लि सुशान्त्रि म् वि म् च्छलेना का ष्टा मात्रं गृही ताप न रु त्रि म ल स च्छै र्ब ब के क शो र्त्वा
 ३ दधे म् त्रि य दी षा वि त म् नु स ह वि र्ह य सी ष्ट त्र ति वः ॥ देशे काले पात्रे श्र द्धा व श्च श्रि के त्वा नो दा तं य स्य ॥
 ४ ति दानं स ज य ते ध म्भः स तां ये त्वाः ॥ श्री म स्य ती ल न श्ल म्भे दो दि ग्ग न्नो त्रं सित कृ ण की र्त्तः ॥ श्री म स्य ता
 पा द्ज ति ष्ट पु त्रः स्ति ती श्व नो वि ग्ग ह ना ज ना म् ॥ रु त्वा स्य का ष्ठं क न ग्ग न्ते वो पु वा ह दे वे त्र ये न ज म्भे
 ६ किं त ग्ग ति ते न ॥ ति र्वा वि तः स कृ ष्ट व म्भे ति र्वा णां क्ष नो ज ले त्रि दु च न क्क्ष ति तः प्र ता पः ॥ त स्याः षो जो
 म ल्प व र्त्त न पः प्र पे दे सिं हा स न्ने ष्ठि कु न व प्र थि त प्र त्य वः ॥ प द्धे ॥ श्रि त्कृ षि म्भे व ल ये स म्भे रो जः सु वं
 ८ वि न मं स्र स मं वि या षिः ॥ त स्मि न् गौ षां प्रि वं दे वि ति नि पु ज ना न्दो ज शौ ष्ठि त्प सु इ दे वें डे ला प्र
 स र्थे य स म्भे म म न व धे ने त्र वं दे क ल क्ते ॥ आ स्रे त स्या न्द जो घं ज ति त सु र्त्त त्पु यी न्द वं म्भो ऽ व न्नी षो ना ज्पे
 १० प्रा ऽप्य ना पं त ए न मि ब्र प नं वे ति थं वै नि त र्ग्यः ॥ दानौ पु षु नि त म्भ नो षि ग्ग ला न व ल न्त्रो ॥ म्भी लि ग म ल
 त तिः कि ल की त्रि व श्चो ॥ उ ह्ने ष्ठि ना खि ल क कु षु न द ए ट का ला प्र भा ए उ म ए उ प म वा ष्य न मा ति
 १२ य स्य ॥ आ श्री द्वि ज ति र्थ त न न क र्त्तौ गौ ष न्द यो र्ग र्गं न्ति प्र ती तः ॥ त स्या म्भ जः स रू न वि त्र ल नी व रू त्ना म्ना कि
 ल मा ज दे वः ॥ श्री नृ व म्भी व नी पा लः क लि क ल्प म ही उ ह्ः ॥ त स्य पु त्रो य स्य य च ता नी आ म शा स न म् ॥ सं व १३ ॥
 १४ वै त्र ष्ट ज्ञा प्र ति प रि पु थ वा स ने म ला नो जः श्री न म र्त्त दे वः आ वा दे वं दि श्र व ना दि क र्त्त का णं नि र्वा त्म ल दे वी श्च
 ष्ट कृ मा न म ल मं वि पु नो ह्ति त प्र ती ल ना कृ प द ति का न्दु म ते व उ न घा ट वि षु इं गु र्वा ग्ग मं शा स नी ट ना य क
 व द्धे क र्त्तै प द न्ना न् ॥ ह शिं थः प्र ति र्क्ता ति र्क्ता नि य थ्यं प्र य षु ति ॥ उ शो तौ पु ण्ण क र्त्तौ लो नि य तं षु ॥ १६
 र्ग म्भि नो ॥ शौ र वे र हा स नं षु चं त ना श्वा ध न न्ना म्नाः ॥ इ मि दान स्र वि क्ता नी फ ल्पे त त्पु नं द न ॥ व षु
 १८ रि र्त्त म्भु क्ष नु षा न ज तिः म म ना दि तिः ॥ प्र सा र स्य य र्त्त र्त्त मि त्त्त स्य त स्य र्त्त र्त्त फ ल्प ॥ क वि च्छ मि दे पं पु त्र
 रा म स्य ॥ उ की सं स्र र्त्त क न स्र ष्ट क ॥

- 3 kula-kshīra[sa]rasvataḥ | udabhūn=Naṭulō rājā mitra-rājīva-vāmdhavaḥ¹ |[[*] 3 |[[*] Tasmāt-Pratāpasimhō=bhūn=Manōbhava-vapur=nripaḥ | dripta-
- 4 pratyarthi-nāgēndra-vidrāvāṇa-parō yudhi |[[*] 4 |[[*] Tasmād=ajāyata nripaḥ sa-kṛipaḥ pratāpi viśrāṇan-aika-rasikaḥ kavi-puṅgavānām(nām) | Mlē-
- 5 chchh-ādhinātha-pṛitana-pat i)-kaṁṭha-piṭṭha-chchhēd-ōchchhalad-va(d-ba)hala-sōṇita-pichchhal-āsiḥ |[[*] 5 |[[*] Sri-Vigrahō nripati-mauli-kirīṭa-ratna-nānā-pra-
- 6 bhā-vitati-ramjita-pāda-pīṭhaḥ | śubhrikṛitām tribhuvanām yuśasā śasāmka-karpūra-kumda-vīsada-dyutin=ēha yēna |[[*] 6 |[[*] Tasya priyā Kēlhaṇadē-
- 7 va-putrī yayā kṛit-ādhaḥ kshamayā dharitṛi | gō-bhūmi-hēm-ānva(ba)ra-ratna-dātrī rājūi prapā-mamdira-kārayitṛi |[[*] 7 |[[*] S-ānugrah-āp=īmdriya-nigrahē ratā²
- 8 sarvv-āśray=āpy=ēnasi sā parānmukhī | tyakt-ābhilāsh-āpy=atilaulya-tatparā puṇy-ārjanē tv=Ālhaṇadēvi³-samjñitā |[[*] 8 || Sūnus=tayōr=Malaya-
- 9 varma-nripaḥ pṛithivyām samtāpakṛit=samara-murddhani yō ripūṇām(nām) | Amḍārya-śaurya-malan-āvasarē yadiyām sarvvē janāḥ prathamam=ēva likhamti lē-
- 10 khām(khām) |[[*] 9 |[[*] Śyāmām kṛipāṇa-latikām vi(bi)bhratī gaurikā bhujā | Gaṁgā-Yamunayōr=asya sambhēda iva rājatē |[[*] 10 |[[*] Ākhētaka-vinōdāya lī-
- 11 layā nirgatō=pi san | nihatyā Prakharām samkhyē yō Gōpagirim=agrahit || 11 || Śri-[V]ikramārka-nripati-dvādaśa-śata-saptasaptatita⁴-
- 12 mē=vdō(bdō) | vra(bra)dhna-dinē darśa-tithō(thau) Jyēshthē tasy=ōparāgō cha || 12 |[[*] Sarvat 1277 Jyēshtha-vadi 15 Ravi-dinē sūry-ōparāga-nimittē | snātvā Charmanva(ṇva)tyārā
- 13 vidhivat=sam-pūjya dēva-vipra-gurūn | mamtri-purōdhō-numatau puṇy-āptyai svasya pitrōś=cha |[13 |[[*] Gōtrē Vāsala-samjñakē samabha[va]d=Bhēraṁḍa-nām=ānva-
- 14 yas=tasmin=vipravarō guṇaiḥ samuditō Bhōlēka-nāmā sudhīḥ | tas[m]āt=sūnur=anūnalaksha-ṇa-yu[tō⁵] Gaṁgādharah sat[va](ttva)vān sisṭ-ēshṭō Rajapālakō=
- 15 'sya tanayō dā[tā] guṇi-grāmaṇiḥ || 14 |[[*] Vatsa-Har[ī]pāla-samjñau putrāv=asy=ēha sam[ya]-tau sumatī | dattaḥ śātrava-kāmtā-mukha-kamala-kalāni-
- 16 dhi-vilāsam(sam) || 15 |[[*] Ābhyām Malayava[rm-ākhyō] rājā rājīva-lōchanaḥ | grāmam Kudavaṭhē-samjñam śāsanikṛitya dattavān || 16 |[[*] atra upa-
- 17 rilikhita-Kudavaṭhē-grāmam chatur-āghāṭa-visu(śu)ddham sa-gōprachāram⁶ sa-lavaṇākaram s-āmra-madhūkam=ākāsa(śa)-pātāl-ōtpatti-sahitam sah-ābhyaṁta-
- 18 ra-su(śu)ddhyā |⁶ dēva-Vrā(Brā)hmaṇa-bhukti-varjam śāsanikṛitya dattavān uktavāms=cha rājā tad-grāma-nivāsinō mahattama-jānapadān yathā grāmō=

¹ Read *bāmdha*. Originally *vāḥ* had been engraved, but the *ā mātrā* was later rejected by adding a *kākapā* la-like mark.

² A *danda* together with a slanting stroke which is a cancellation mark has been incised here as well as in lines 10-11 to cover a little space at the end of the lines in order to make their length roughly uniform with that of the other lines. This device is noticed in a number of other records.

³ The short vowel in *vi* is not strictly correct, although versifiers sometimes preferred such shortening in female names for the sake of the metre.

⁴ This *ta* has been engraved on another unfinished letter which the engraver had begun to make in its place through oversight.

⁵ This *tō* has been engraved on another unfinished letter which the engraver had begun to incise in its place through oversight.

⁶ The *danda* is superfluous.

- 19 yam=asmābhiḥ Vatsa-Haripāla-Vrā(Brā)hmaṇāya(bhyām) śāsanikṛitya pradatta iti | adya-
prabhṛiti yat=kimcaid=bhāga-bhōg-ādikam=utpadyatē tat-sarvva-
- 20 m=ā-chaṁdr-ārkam=amūbhyām dātaḥyam(vyam) | na ch=ātr=āsmad-anvaya-sambhūtair=
anyair=vā vā(bā)dhā na¹ kartavyā | yataḥ Smpitikārair=apy=uktaḥ(ktam) | Va(Ba)hubhir=
vvasudhā [bhu]-
- 21 ktā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ(lam) ||
[17 || *] Bhūmiḥ yaḥ pratigrihṇāti yaś=cha bhūmiḥ prayachchhati | u-
- 22 bhau tau puṇya-karmāṇau niyataḥ svarg[g]a-gāminau || [18 || *] Sva-dattāṁ para-dattāṁ vā
yō harēta vasumdharaṁ(rām) | sa viśṭhāyām kṛimir=[bhū]tvā pitṛibhiḥ saha
- 23 majjati [[19 || *] Saṁ(Śaṁ)khō bhadr-āsanam chehha(chha)traṁ var-āsvā(śvā) vara-vāraṇāḥ |
bhūmi-dānasya pu[ṇ]yāṇi(ni) phalaṁ svarg[g]aḥ Puraṁdara || [20 || *] Sūri-śrī-Hari-pautreṇa
śrī-Dharma-ka-
- 24 vi-sūnūnā | Viśṇunā sajjan-ānaṁda-kāriṇ-ākāri śāsanam(nam) [[21 || *] Māthur-ānvaya-
Kāyastha-varṁdya-Viśṇu-sutēna cha | Vāghadēv-ābh[i]dhānēna vi-
- 25 dush=ālēkhi śāsanam || [22 || *]

B. Plate of Naravarman, V. S. 1304

This is also a single plate having nineteen lines of writing only on one side of it. The corners of the plate are rounded off. It measures about 11.55 inches in length and 7.55 inches in height. There is a small hole about the middle of the first line of writing. In all these respects, the plate resembles the other Kurēṭhā plate discussed above, although it is smaller in size.

The characters belong to the ordinary type of Nāgarī as prevalent in the thirteenth century. In respect of language, style and orthography, the inscription closely resembles the grant of Malayavarman edited above. The date of the record as quoted in lines 13-14 is : V.S. 1304, Chaitra-śudi 1, Wednesday. It corresponds to March 11, 1248 A.D.

The inscription begins with the *Siddham* symbol. Then comes the word *svasti* followed by a salutation to the god Vāsudēva (Vishṇu). Verse one is in praise of the god Hari (Vishṇu). Verse 2, which is in adoration to *Dharma*, is the same as the first stanza of Malayavarman's plate edited above. Verse 3 states that a king named **Vigraharāja**, who was the son of **Pratāpa** (Pratāpasimḥa of Malayavarman's plate), was born in the **Pratīhāra** family. The following stanza (verse 4) refers to **Vigraharāja's** military achievements in vague terms. It is interesting to note that this verse was plagiarized by the *Paṇḍita* claiming the composition of the document (cf. lines 18-19 of the inscription) either from the original poem entitled *Kapphaṇābhyudaya* or *Kapphin*^o (I, 24) by the Kashmirian poet Śivasvāmin who flourished during the reign of king Avantivarman (circa 856-83 A.D.) or from its quotation in the *Kāvyaṇṣakāsa* (ch. iv, verse 54) composed about 1100 A.D. Verse 5 introduces king **Malayavarman**, son of **Vigraharāja**, while the next stanza (verse 6) states that, when that 'moon of Gōpādri' (i.e. Malayavarman) died, his younger brother **Nṛivarman** (**Naravarman**) ascended the throne. Verse 8 describes the donee's family. It is stated that there was a **Brāhmaṇa** named **Garga** who belonged to the **Gauḍa** community and was a *vyavahāra-kartri* (possibly a judge or an author of a work on *vyavahāra* or legal procedure). **Garga's** son was **Rājadēva**. The following stanza (verse 9) says that a charter relating to the gift of a village was granted by king **Nṛivarman** (**Naravarman**) in favour of **Vatsa** who was a son of the said **Rājadēva**.

¹ The word *na* has been used twice apparently because the author reckoned two sentences in the section in question.

The above part of the record in verse is followed by a section in prose which begins with the date already discussed above. It is stated that, on the said date, *Mahārāja* Naravarmadēva, after having taken a bath and performing such ceremonies as the worship of gods and Brāhmaṇas, granted by a charter in favour of *Nāyaka* Vachchhēka or Vachchha (apparently the same Brāhmaṇa elsewhere called Vatsa) the village called Guḍhhāgrāma, which had all its four boundaries accurate. The epithet *nāyaka* seems to show that the donee was an officer or feudatory of the king. The grant was made with the consent of the king's *mahādēvi* (queen, probably the chief queen), *vyēshṭha-kumāra* (eldest son), *maḥāmantrin* (chief minister), *purōhita* (priest) and *akshapaṭalika* (accountant or record-keeper). A passage engraved in the lower margin of the plate, but apparently meant for insertion into this section says that the grant, like that of Malayavarmān, was made without the lands that had been previously granted in favour of gods and Brāhmaṇas. Then follow three of the usual imprecatory and benedictory stanzas. The record ends with two sentences in prose saying that it was composed (cf. *krivivim=idam*) by *Paṁ* (i.e. *Paṁlita*) Purutyama (possibly a mistake for *Purushōttama*) and engraved by the goldsmith Saḍhēka.

We have discussed above the history of the Pratihāras of Gwalior. It will be seen that king Naravarman flourished at a time when the fortress of Gwalior together with the surrounding area was under the Turkish Musalmans.¹ He may have held sway over the present Śivapurī region where Kurēṭhā, the findspot of his plate, is situated. But whether he was a feudatory of the Musalmans cannot be definitely determined. His simple title *Mahārāja* in the prose portion of the document may, however, point to such a possibility. His relations with the powerful Jajapēlla king Chāhaḍa of Nalapura (Narwar) who flourished in *circa* 1237-55 A.D. are also as yet unknown.

Only two geographical names are mentioned in the inscription. Besides Gopādri (Gwalior), it speaks of the village called Guḍhhāgrāma. It is difficult to determine the exact location of this village.

TEXT*

[Metres : verses 1, 6 *Sragdharā* ; verse 2 *Āryā* ; verses 3, 8 *Upajāti* ; verses 4-5, 7 *Vasantatilakā* ; verses 9-12 *Anuṣṭubh*.]

- 1 Siddham² || Svasti || Ōm³ namō bhagavatē Vāsudēvāya || Svikurvvaṇā trilōkīm=asura-parivṛḍha-dhvamsanāy=ātidūr-ōdamcha-
- 2 d-vistāri-hast-ātithi-taraṇi-sudhāraśmi-vimva(mba)-chchhalēna | kashṭhāmāt[r]am̄ grīhī-āpara-ruchira-lasach-chhamkha-chakr-ēva śōbhām̄
- 3 dadhrē mūrttir=yadiyā vitaratu sa Harir=bhūyasīm=unnatim̄ vaḥ || [1*] Dēsē kālē pātrē śradhāvat-sāttvikēna bhāvēna | dānam̄ yasya⁴
- 4 nidānam̄ sa jayati Dharmmaḥ satām̄ sēvyah̄ || [2*] Śrīmat-Pratihāra-kul-āmal-ēndōr-dig-aṅgan-ōttamsita-punya-kīrttēḥ | śrīmat-Pratā-
- 5 pād=ajanishṭa putrah̄ kshit-īśvarō Vīgraharāja-nāmā || [3*] Bha(U)llāsyā kāla-karavālanav-āmvu(bu)vāham̄ dēvai(vē)na yēna jarath-ō-

¹ Dr. Altekar's statement that both Malayavarmān and Nṛivarman (Naravarman) were rulers of Gwalior (above, Vol XXVI, p. 280) appears to be wrong.

² From impressions.

³ Expressed by symbol.

⁴ It is a symbolical representation of the *Pranava*.

⁵ A *danda* with a slanting stroke which is a cancellation mark has been incised here to cover a little space at the end of the line in order to make its length uniform with that of the other lines.

- 6 rjita-garjjetēna | nirvāpitaḥ eakala ēva raṇē ripūṇām dhārā-jalais=tribhuvana-jvalitaḥ pratāpaḥ
|| [4*] Tasyāḥ(sy=ā)tmaḥ
- 7 Malayavarman-nripaḥ prapēdē śiṃh-āsanam pitur=atha prathita-pra[bhā]vaḥ | yad-dōshṇi
tasthushi mahi-valayē samastē Śēshaḥ sukham
- 8 chiram=aramsta samam priyābhiḥ || [5*] Tasmin Gōpādri-chamdrē vihita-ripujan-āmbhōja-
dausthitya-mudrē Dēvēmdrēṇ=āpta-
- 9 sakhyē samam=amara-vadhū-nētra-vṛind-aika-lak[sh]yē | āstē tasy=ānujō=yam janita-sujana-
much=chhri-Nṛivarmā-'van-Imdrō rājyē
- 10 prājya-pratāpam tapanam=iva param vētti yam vairivarg[g]aḥ || [6*] Dān-ām̄vu(bu)-
pūrta-manishi-gaṇ-ālavāla-prō²nmilit-āmala-
- 11 tatiḥ kila kirtti-vallī | udvellit-ākhila-kakuch=chhara-daṇḍa-kāṇḍā pra(bra)hmāṇḍa-maṇḍa-
pam=avāpya na māti
- 12 yasya || [7*] Āsid=dvijātir=vyavahāra-kar[t]tā Gauḍ-ānvayō Garga iti pratitaḥ | tasy=ātma-
jaḥ sajjana-chitta-hāri va(ba)bhūva nāmnā ki-
- 13 la Rājadēvaḥ || [8*] Sri-Nṛivarm=āvanipālaḥ kali-kalpa-mahīruhaḥ | tasya putrāya Vatsya-
(tsā)ya vyatārid=grāma-śāsanam || [9*] Samva[t] 1304
- 14 Chaitra-[śu]kla-pratipadi Vu(Bu)dha-vāsarē | mahārājaḥ śri-Naravarmadēvaḥ snātvā
dēva-dvij-ārchan-ādi-karmakāṇḍam nirvartya mahādēvi-jyē-
- 15 śhṭhakumāra-mahāmamtri-purōhita-pratihār-āku(ksha)paṭalik-ānumatē chatur-āghāṭa-vi[śū]-
ddham Guḍhhāgrāmam³ śāsani[kṛi]tya nāyaka-
- 16 Vachchhēkasmai⁴ pradattavān || Bhūmim yaḥ pratigrihṇāti bhūmim yaś=cha pru(pra)-
yachchhati | ubhau tau puṇya-rka(ka)rmāṇau niyataṁ stha(sva)-
- 17 rgra(rgga)-gāminō(nau) || [10*] Śāmkhō bhadrāsanam chchha(chha)tram var-āsvā dha(va)-
ra-trā(vā)raṇāḥ | bhūmi-dānasya chihnāni phalam=ētat=Purāmdara || [11*] Va(Ba)hu-
- 18 bhir=vasudhā bhuktā rājabhiḥ Ma(Sa)gar-ādibhiḥ | yasya yasya yadā⁵ bhūmis=tasya tasya
tadā⁶ phalam || [12*] kavitvam= idam paṁ⁶-Puru-
- 19 tityamasya⁷ || utkirṇam svarilla(rṇa)kāra-Saḍhēkēna || dēva-dvija-chamra-vṛittim vāhi-
hkritya 4⁸

¹ As pointed out to me by Pandit Subrahmanyan, this stanza belongs to Śivasvāmin's *Kapphaṇḍhūdaya* or *Kapphaṇḍ* (I, 24) and is quoted in the *Kavyaprakāśa* (ch. iv, verse 54). The variant readings are *mah-āmbuv-āham* and *°e-tri-jagati* respectively for *nav-āmbuvāham* and *°e-tri-bhuvana*.

² There is an unnecessary *daṇḍa* after *prō*.

³ A passage meant for insertion after this word had been left out and was later incised in the lower margin of the plate.

⁴ Read *Vachchhēkāya* or better *Vatsāy-aikasmai* or *Vatsāy-āsmāi* (cf. line 13 above).

⁵ The vowel mark in *dā* here is not of the ordinary type.

⁶ I. e. *paṁḍita*.

⁷ The reading intended seems to be *Purushōttamasya*.

⁸ The reading intended seems to be *dēva-dvija-chara-vṛittim bahihkritya 4* (cf. *dēva-Brāhmaṇa-bhūcti-varjan* in line 18 of Malayavarman's grant edited above). The numeral 4 here suggests that the passage has to be inserted in the fourth line above it, i. e. line 15 of the inscription (apparently after *(Guḍhhāgrāmam)*).

No. 27.—SANGLI MUSEUM PLATES OF KRISHNADEVARAYA, SAKA 1434

Moreshwar G. Dikshit, Sagar

The existence of the plates, published¹ here for the first time, was brought to my notice by the late Rao Bahadur K. N. Dikshit. It is reported that, about thirty years ago, they had been ploughed up from a field at **Bidarhaḷḷi**, a village on the banks of the river Tuṅgabhadrā, in the Shirahaḷḷi Taluk of the former Sangli State, and were later transferred to the State Museum.² I approached the authorities of the former Sāngli State for their kind permission to edit the inscription. My thanks are due to Mr. Deshpande, the then Education Minister, Sangli State, for placing the plates at my disposal.

These are a set of **five** copper plates, each measuring about 7 inches by 10 inches, with a rounded top so commonly noticed in the copper-plate grants of the Vijayanagara kings. This rounded top has in it a small hole, measuring about $\frac{3}{4}$ inch in diameter, for passing a ring to secure the plates together. The ring bearing the seal of the Vijayanagara rulers, on which the plates must have been strung, was not available to me.

The **writing** is in a good state of preservation. The first side of the first plate and the back side of the last are uninscribed, while the other plates are engraved on both the sides. There are 153 lines of writing. Of these the first 22 lines are incised on the second side of the first plate; the second plate has 23 lines on each of its sides; the third plate has 23 and 20 lines respectively on the two sides; the fourth plate has 20 lines on the first side and only 10 lines on the second with a considerable space left blank; and the last plate has only 12 lines in its lower part, the upper part having been left blank. The plates are numbered. Each plate bears a numerical symbol in Kannada engraved at the top of the reverse side indicating its number.

The **characters** are Nāgarī. They are boldly engraved and measure each about $\frac{1}{4}$ inch in size. At the end of the fifth plate *Śrī-Vīru(rū)pa(pā)ksha* is engraved in very bold Kannada characters. This is the wellknown sign-manual of the Vijayanagara kings. The **language** is Sanskrit and the record is composed in verse throughout except for the adoration to Gaṇādhipati in the beginning and the sign-manual at the end.

The charter belongs to the celebrated **Vijayanagara** monarch **Kṛishṇadēvarāya**, three of whose copper-plate records have been published in this journal.³ The inscription is dated **Śaka 1434, Āṅgīrasa, Āsvayuja śu. 15, Monday, lunar eclipse**. This date corresponds to **1512 A.D., September 25**, when there was a lunar eclipse as stated in the inscription. The week day, however, was Saturday.

The **object** of the inscription is to record the grant of the village of **Niṭāla**, which was re-named **Kṛishṇarāyapura** after the donor, to the learned Brāhmaṇa **Timmā-jyōtishin**, son of **Nāgi-dēvārya**. The grant was made in the presence of the god **Gaṅgādhara** in the sacred place called **Śivagaṅgā**. The donee was a resident of **Arasikere** and belonged to the **Kauṇḍinya gōtra** and the **Āpastamba sūtra** of the **Yajurveda**. The donee divided the gift village into thirty-two *vṛittis*. Of these he retained sixteen for himself and distributed the rest among the following learned Brāhmaṇas.

¹ [This article has been revised by Mr. P. B. Desai.—Ed.]

² [The plates have since been examined in my office and registered as C. P. No. 16 of 1949-50.—Ed.]

³ Above, Vol. XIII, pp. 126 ff; Vol. XIV, pp. 168 ff; Vol. XIX, pp. 131 ff.

<i>Name of the Brāhmaṇa</i>	<i>Father's name</i>	<i>Śākhā</i>	<i>Gōtra</i>	<i>Vṛitti</i>
Raṅgu-dikshita	Nañjinātha	Ṛik	Janmadagni-Śrīvatsa	2
Śivā-dikshita	Immaḍi-bhaṭṭa	Do.	Rēbha-Kāśyapa	1
Līngam-bhaṭṭa	Basavā-bhaṭṭa	Do.	Kāśyapa	1
Rāmēśvara-bhaṭṭa	Basavā-bhaṭṭa	Do.	Do.	1
Dāti-bhaṭṭa	Nārasimha	Yajus	Harita	1
Lakshmaṇa-bhaṭṭa	Nṛihari-bhaṭṭa	Do.	Do.	1
Tirumala	Vira-bhaṭṭa	Do.	Śrīvatsa	1
Siddhi-bhaṭṭa	Ananta (?)	Do.	Kauṇḍinya	1
Mummaṇi-bhaṭṭa	Gaṅgādhara	Do.	Bhāradvāja	1
Mukunda-bhaṭṭa	Nāgidēva	Ṛik	Vasishṭha	1
Sālva-jyōtishin	Ellā-jyōtishin	Do.	Maudgalya	1
Mādhavārya	Nāgidēva	Yajus	Kutsa	1
Nṛisimha-bhaṭṭa	Sāi-bhaṭṭa	Do.	Kāśyapa	1

Besides these, one *vṛitti* was reserved for the sacred place of the Śaivas and Vaishnavas and another for the person who inscribed the grant.

The engraver of the record was Mallāṇa, son of Virāṇa. As gathered from other charters, he appears to have held this office hereditarily. The composer was the well-known Sabhāpati.

The following **geographical** details are found in the inscription. The gift village Niṭāla is said to have been situated to the south of Gāvarehālu, to the west of Beṇṇekal, to the north of Talilebālu and to the east of Hamchinahālu. The gift village was situated in the administrative unit of Kopaṇa which is modern Kopbal, famous for the Aśokan Edicts discovered there and for several Kannaḍa inscriptions.¹ Paḍuva-nāḍaka, the country in which Kopaṇa was situated, is apparently a part of the present Raichur District in the Doab between the rivers Kṛishṇā and Tuṅgabhadrā. The gift village is now called Niṭāli and it is located at a distance of nearly 11 miles to the north-west of Kopbal. Beṇṇekal is modern Beṇkal, well-known for its forests containing several dolmens and other prehistoric antiquities. It is about one mile from Niṭāli. The present name of Gāvarehālu is Gāvarahāḷ which is 2 miles from Niṭāli. Hamchinahālu is now called Masabina Hamchināḷ which is about a mile from Niṭāli. Talilebālu is to be identified with Tāḷbāḷ which lies about three miles from Niṭāli. The locality called Kātari-Beṭṭaga cannot be traced near Kopbal on the maps; but it was apparently a small hillock in its vicinity. The places can be found in the Survey of India Sheet No. 56 A/3 comprising the Hyderabad territory.²

¹ See *Hyderabad Archaeological Series*, Nos. 10 and 12.

² [Mr. P. B. Desai reads *Kātari-vēṭe* for *Kātari-Beṭṭaga* and offers the following suggestions in regard to the place-names occurring in the record. The earlier form of the name Niṭāla is Niṭṭāraṇe (cf. line 93 of the Itagi record, above, Vol. XIII, p. 60, where it has been wrongly read as *Niṭṭāri* (?) *ṭṭāraṇe* by Barnett). This village is stated to have been situated in the Hastināvati rājya, Paḍuva nāḍaka, Kopaṇa śima and Kātari vēṭe. *Nāḍaka* is the Sanskritised form of *nāḍu*. *Kātari-vēṭe* must have been a small tract named after the village of Kātari, which is modern Kātarki, a few miles away from Kopbal. The expression *vēṭe*, *vēṭhe* or *vēṭṭhe* denoting an area is met with in the inscriptions of this period (cf. *Ind. Ant.*, Vol. IV, p. 327). Arakere where the chief donee resided is modern Arakēri about three miles towards the east of Beṇkal. Dr. Dikshit has confused the village of Beṇkal lying about a mile from Niṭāli with another village of that name containing dolmens etc., in the Gangavati Taluk of the Raichur District, which is far away. Compare *QJMS*, Vol. XI, V, pp. 68-69.—Ed.]

TEXT¹

[Lines 1-81 contain the usual two invocatory stanzas and 26 other verses commonly found in the copper-plate charters of this king with the addition of one more verse in his praise.²]

Third Plate, First Side

- * * * * *
- 82 शालिवाहननिर्णीते शकाब्दे श(स)चतुःस्स(श्श)तैः । चतुर्त्रि(स्त्रि)श-
- 83 स(त्स)मायुक्तैः* शं(सं)ख्याते दशभिः स(श)तैः ॥ [३०*] आ(आं)गिरसाह्वरे
वर्षे मा-
- 84 सि चश्वैयुजा³ह्वये [1*] शो(सो)मोपरागसमये ।⁴ शो(सो)मवारसम-
- 85 न्विते ।[। ३१*] शुक्लपक्षे शुभे लग्ने पुं(पु)ण्यायां पूर्णिमातिथौ [1*]
- 86 शि(शि)वगंगाह्वये तीर्थे श्रीगंगाधरसंनिधौ ॥ [३२*] कौ(कौं)डि-
- 87 न्यगोत्रजाताय वरापस्तंबसूत्रिणे [1*] यशस्विने
- 88 यजुः*]शास्त्राध्यायिने गुणशालिने [॥ ३३*] अरसोकेरेय-
- 89 शो(श्री)मन्नाग्निदेवार्यसूनवे । अशेषवेदवेदांतपु-
- 90 राणागमवेदिने ।[। ३४*] ज्यो(ज्यो)तिः*]शास्त्रा(स्त्रां)बुधेः*] पारदृश्वने श्रुत]-
- 91 शोभिने [1*] तिमाज्योतिषिकेंद्राय [शास्त्रपूज्याय घी]-

Third Plate, Second Side

- 92 मते ।[। ३५*] हस्तिनावतिराज्यस्थं स्थितं पडुवनाडके ।
- 93 सीन्मि(म्नि) श्रीकोपणाख्यायां श्रुतं कातरिवेदृगं(गम्) ।[।३६*] प्रा-
- 94 च्यं(च्यां) हंचिनहाल्वाख्य[।*]त् ग्रामवर्यान्मनोहरात् [1*]
- 95 गावरेहालुनान्मो(म्नो)पि ग्रामाद्दक्षिणतां श्रितं(तम्) ॥[३७*]
- 96 बें(बे)ण्णकल्वाह्(ह्व)या[द्*] ग्रामात् पश्चिमायां दिशि
- 97 स्थितं(तम्) । तलिलेबालुनान्मो(म्नो)पि ग्रामकादुत्तरं

¹ From the original plates and impressions prepared by me.

² This verse which comes after the 20th reads as follows :—

यत्प्रतापजितो भानुः] पतत्पंभु(भु)निधौ षु(श्रु)बं(बम्) ।

ब्रुस(ब्रुस्त)हं मनश(स)स्तापं सुतरां वो(सो)ब्रुमक्षमः ॥

³ Read *ch=divayuj-ā*.

⁴ The *danḍa* is superfluous.

- 98 तथा ।[1३८*] कृष्णरायपुरं चेति प्रतिनामसमाश्रितं ।
 99 विख्यातं भुवि निटालनामानं ग्राममुत्तमं(मम्) ।[1 ३९*] स-
 100 र्वा(र्वं)मान्यचतुः*]सीमाशं(सं)युतं च समंततः । निधि-
 101 निक्षेपपाषाणशि(सि)द्धसाध्यजलान्वितं(तम्) ।[1 ४०*] अ-
 102 क्षिण्यागामिसंयुक्तं(क्त)मेकभोग्यं सभूरुहं(हम्) । वा-
 103 पीकूपतटाकैश्च कच्छेनापि समन्वितं(तम्) ।[1 ४२*] पुत्र-
 104 पौत्रादिभिर्भोग्यं क्रमादाचंद्रतारकं(कम्) । दानस्या-
 105 घमनस्यापि विक्रयस्यापि चोचितं(तम्) ।[1 ४२*] परीतः प्र-
 106 यतैः*] स्निग्धैः पुरोहितपुरोगमैः । विविधैः वि(धैर्वि)-
 107 बुधैः श्रौतपथिकैरधिकैर्गिरा ।[1 ४३*] कृष्णदेवम-
 108 हारायो माननीयो मनस्विनां(नाम्) । सहिरं(र)ण्यपयो-
 109 धारापूर्वकं दत्तवान्मुदा ॥ [४४*] ग्रामस्य यजमान-
 110 स्य(स्तु) त्ति(ति)म्माज्यौतिषिकां(का)ह्वयः [1*] स्ना(स्वा)परत्वात्मने
 111 ग्रामादर्थमस्मान्महामतिः*] ॥ [४५*] ^१अन्यदर्शन

Fourth Plate, First Side

- 112 जाद ग्रामादस्मात्पुण्याय भूयसे । प्रादाद् ब्राह्मणवर्येभ्यो
 113 विख्यातेभ्योधिमेदिनि ।[1 ४६*] द्वात्रिंशद्वृत्तिकेत्रैवे(व) ग्रामे स-
 114 स्यमनोहरे । वृत्तिमंतो विलिख्यंते वेदवेदांत-
 115 पारगाः ।[1 ४७*] ग्रामस्य यजमानोसौ जो(ज्यो)तिःशास्त्रा-
 116 ण्विपारगाः(गः) । विखा(ख्या)तो विनयी वृत्तीः षोडशा-
 117 त्र श(स)मश्नुते ॥[४८*] बव्ह(ह्वृ)चो जामदग्निः] श्रीवत्सगो-
 118 [इ]हाश्नुते । नंजिनाथार्यजो वृत्तिद्वयं श्रीरंगुदी-
 119 क्षितः ।[1 ४९*] सूनुर्(रि)म्मडिभट्टस्य रेभकास्य(श्य)पगो-
 120 त्रजः [1*] श्रीशिवादीक्षितोत्रैकां बव्ह(ह्वृ)चो वृत्तिमश्नुते [॥ ५०*]

^१ The following passage is faulty.

- 121 सूनुर्बंसवाभट्टस्य लिंगभट्टस्सतां वरः । काश्यपा-
 122 न्वयजोत्रैकां वृत्तिमाप्नोति बव्ह(ह्व)चः ॥ [५१*] बं(व)व्ह(ह्व)चो बस-
 123 वाभट्टसूनुः कास्य(श्य)पगोत्रजः । श्रीरामेश्वरभट्टा-
 124 ख्यो वृत्तिमेकामिहाश्नुते ॥ [५२*] जो(ज्यो)तिःशास्त्रविदः सू-
 125 नुः(नु)नारिशि(सि)हस्य याजुषः [१*] दातिभट्टोश्नुतेत्रैकां
 126 वृत्ति हरितगोत्रजः ॥ [५३*] सूनुर्नृहरिभट्टस्य याजु-
 127 षो हरितां(ता)न्वयः [१*] धीमान्^२ लक्ष्मणभट्टाख्यो वृत्ति-
 128 मेकामिहाश्नुते ॥ [५४*] विद्वांस्तिरुमलाभिख्यो वीराभ-
 129 ट्टस्य नंदनः [१*] श्रीवत्सगोत्रजोत्रैकां याजुषो वृत्ति-
 130 मश्नुते ॥ [५५*] अनंतोत्कलुसूनुः[*] श्रीकौ(कौ)डि[न्या]न्वयसं-
 131 भवः । याजुषः सिद्धिभट्टाख्यो वृत्तिमेकामिहाश्नुते ॥ [५६*]

Fourth Plate, Second Side

- 132 भारद्वाजान्वयः सूनुः[*] श्रीगंगाघरयज्वनः [१*] मुं(मु)म्प[नी]भ-
 133 ट्टाह्वयोत्रैकां^३ याजुषो वृत्तिमश्नुते ॥ [५७] धीमान् मुकुंद-
 134 भट्टाख्यो वशि(सि)ष्ठान्वयसंभवः] बव्ह(ह्व)चो नागिदेवार्यसू-
 135 नुरत्रैकवृत्तिकः ॥ [५८*] मौद्गल्यगोत्रजो घोमा[ने]ल्लाज्यो-
 136 तिषिकात्मजः । साल्वज्योतिषिकोत्रैकां बह्वचो वृत्तिम-
 137 श्नुते ॥ [५९*] कुत्सगोत्रो यजुः[*]शाखी नागिदेवार्यनन्दनः । मा-
 138 धवार्येति विख्यातो वृत्तिमेकामिहाश्नुते ॥ [६०*] कास्य(श्य)पो या-
 139 जुषो धीमान् साइभट्टस्य नंच(द)नः । नृसिंह्य(ह)भट्टवि-
 140 ख्यातो वृत्तिमेकामिहाश्नुते ॥ [६१*] शे(शै)ववंष्णवयोः[*] स्थाने वृत्ति-
 141 रेका समर्पिता^४ ।

^१ It seems the name had been engraved as *Narahari*^२ first and was later corrected to *Nrihari*^३.

^२ The rule of *Sandhi* has not been observed here.

^३ [The metre is defective here.—Ed.]

^४ The rest of the space on this plate is left blank.

Fifth Plate.

- 142 तदिदमधनीवनीवनीपकविनुतधरा यस्य कृष्णरायस्य [1*] शासनमति-
 142 व(ब)ले शासनतरुकरदानस्य शापदानस्य ॥ [६२*] कृष्णदेवमहारायशा-
 144 सनेन सभापति [: 1*] अभाणीमृ(णीन्मृ)दुसंदर्भं तदिदं ताम्र(म्र)शासनं(नम्) [॥ ६३*]
 145 त्वष्टा श्रीमल्लणाचार्य(र्यो) वीरणाचार्यनंदनः [1*] आकल्पे(ल्प)मश्नुतेत्रै-
 146 कां वृत्ति शासनलेखका[*] ॥ [६४*] ग्रहो राघवराजेंद्र सप्तकल्प(ल्पं) वसाम्य-
 147 हं(हम्) [1*] न श्रुणोमि न पस्या(श्या)मि स्वयं दत्तापहारिणा ॥[६५*]
 स्वदत्तां परदत्तां वा

148—153 The usual imprecatory stanzas (verses 66-69).

154 श्रीविरु(रु)प(पा)क्ष¹

No. 28.—BHUBANESWAR INSCRIPTIONS OF RAGHAVA, SAKA 1090

(1 Plate)

D. C. SIRCAR, OOTACAMUND

The celebrated Gaṅga monarch Anantavarman Chōḍagaṅga (1078-1147 A. D.) is known to have annexed the whole of Lower Orissa to his empire. So far, however, very few inscriptions of this king and his immediate successors have been traced in the Puri-Cuttack region. It was therefore not without satisfaction that I found two fragmentary records of the time of Rāghava, one of the sons and successors of Anantavarman Chōḍagaṅga, amongst the impressions (preserved in the office of the Government Epigraphist for India)* of the inscriptions in the Liṅgarāja temple at Bhubaneswar in the Puri District of Orissa. In the copper-plate charters of the later members of the family, Rāghava is assigned a reign of 15 years, sometimes believed to be of the Aṅka reckoning and equal to 13 actual years. His rule was placed by M. Chakravarti between Śaka 1078 (1156-57 A.D.) and 1092 (1070-71 A.D.).² Some scholars³ believe that Rāghava ended his rule in Śaka 1090, although he could not have died before Śaka 1091 (1169-70 A.D.) which is the date of one of his known records.

Five inscriptions of Rāghava's reign, all of them in the Śrikūrmam temple, have so far been published.⁴ Two of these refer to the reign of Anantavarman Dēvidāsa Raṅaraṅga-Rāghava Chakravartin, while the rest mention the king under the name Anantavarman only. The five

¹ Engraved in bold Kannaḍa-Telugu characters.

² Another fragmentary inscription, some impressions of which were traced by me among the estampages preserved in the office of the Government Epigraphist for India, may be noticed here. The first three lines of this record, engraved on the east wall (right) inside the central shrine of the Liṅgarāja temple, read : (1) *Siddham svasti śrī-Rā*..... (2) *vijayarājyē [sam]*..... (3) *vārē śrī-Kīrtitā*..... It is, however, impossible to determine whether the king mentioned in line 1 is Rāghava or Rājarāja (II or III).

³ *JASB*, 1903, p.113.

⁴ Cf. Ray, *DHNI*, Vol. I, p. 474.

⁵ *SII* Vol. V, Nos. 1330, 1331, 1336, 1340 and 1341.

inscriptions bear the following dates : (1) Śaka 1084 = Añka 8 (a mistake for Añka 9 or the 7th regnal year), Makara-badi 15, Wednesday. (2) Śaka 1084=Añka 9 or the 7th regnal year, Makara-badi 15, Wednesday, (3) Śaka 1089 (a mistake for 1085) = Añka 10 or the 8th regnal year, Uttarāyana-sañkrānti, (4) Śaka 1091 = Añka 17 or the 14th regnal year, Vṛschika-sudi 12, Monday, and (5) Śaka 1092 = Añka 18 or the 15th regnal year, Tulā-sudi 12. An analysis of these dates appears to suggest that Rāghava ascended the throne sometime about the beginning of Śaka 1078, that is to say, about the middle of 1156 A.D. The two Bhubaneswar inscriptions under study do not throw much light on the chronology of Rāghava's reign. Their importance lies in the fact that they raise the number of the known records of Rāghava to seven and are the only inscriptions of this Gaṅga king so far discovered in **the heart of Orissa**. One of the two records again offers the rare instance of a date with omitted hundreds.

The two inscriptions under study are engraved on the east wall inside the third entrance of the Liṅgarāja temple. The first consists of six lines of writing and the second, incised immediately below the first, also has six lines. The two together look like a single record and appear to have been engraved by the same person at the same time. The space covered by the two epigraphs measures about 28 inches by 24 inches. But the right hand side of the stone bearing the inscriptions must have been damaged at a later date so that about six or seven letters at the end of all the lines are broken away. The last line of the second record consists only of a few *aksharas* while the line preceding it is also shorter than the other lines of the records by about nine inches. These two lines begin from a space below the fifth *akshara* of the previous line of the inscription in question.

The inscriptions are written in the Gaudīya script as used in Orissa about the twelfth century A.D. Their **language** is only seemingly Sanskrit. Often the *vibhaktis* are omitted as in some of the early Oriya inscriptions. The **orthography** also is greatly influenced by local pronunciation. Both the records are dated. Unfortunately, however, some letters of the passages containing the dates in the first line of both the inscriptions are lost. But the lost letters in this part can be restored with some amount of precision. Inscription No. 1 bears the date : **Wednesday, the 10th of a particular month in a particular year of the victorious reign of Rāghavadēva**, while inscription No. 2 is dated in the **Śaka year *navaī* (i.e. 90, with the hundreds omitted). Kumbha (Phālguna)-sudi 15, Thursday**. Now the fact that the two records were apparently engraved by the same person at the same time suggests that, in spite of the absence of Rāghava's name in inscription No. 2, it has to be assigned to the same Gaṅga king's reign between Śaka 1078 and 1091 (or 1092). Thus the Śaka year 90 undoubtedly refers to Śaka 1090. The date, Śaka 1090, Kumbha-sudi 15, Thursday, corresponds regularly to the **22nd February, 1169 A.D.** The same fact also suggests that the dates of the two records were not far removed from each other. It is thus possible to think that inscription No. 1 was also dated in Śaka 1090 which was the 13th regnal year of Rāghava. In this year, the 10th of the bright half of the month of Dhanus (Pausha) alone was a Wednesday. This date corresponds regularly to Wednesday, the 11th December, 1168 A.D. Under the circumstances, it may be suggested that the draft of inscription No. 1 was prepared on Wednesday, the 11th December, 1168 A.D., while that of inscription No. 2 about two months later on Thursday, the 22nd February, of the next Christian year and that both the records were simultaneously incised on the wall shortly after the latter date.

Inscription No. 1 records the grant of a perpetual lamp in favour of **Kīrttivāsōśvara** (i.e. the god Kīrttivāsa or Śiva worshipped in the Liṅgarāja temple) by a lady named Mēḍamadēvi apparently for the merit of herself and her parents. That Mēḍamadēvi was not an uncommon female name in the Orissa region is known from a Siṁhāchalam inscription¹ of Śaka 1202 (1280 A.D.) recording certain grants of Vāsudēva Pratirāja (Paḍirāja) of the Bhāradvāja *gōtra*, who

¹ *SI*, Vol. VI, No. 936.

was the son of Rāyavallabha Mahāsēnāpati and Mēdamadēvi, otherwise called Mēdamāmbā. It is of course impossible to identify Mēdamadēvi of the Siṃhāchalam record with her namesake of the Bhubaneswar inscription under study. It is stated in our record that Mēdamadēvi's father, whose name was Kōmi-nāyaka, and her mother, whose name began with the letters *nuka*, were residents of Padādhvāva-khaṇḍa. It is further said that, apparently to cover the expenses of the perpetual lamp, the lady purchased, in conjunction (*samavāya*) with a leading merchant (*sādhu-pradhāna*) named Jayadēva who was resident of a locality attached to Kūrmapāṭaka, from the hands of a *śrēṣṭhin* of Dāsapura, a piece of land entitled Vāhiḍā at Dēvadhara-grāma, and granted it in favour of the god. The name of the locality where Jayadēva lived and that of the *śrēṣṭhin* who resided at Dāsapura are broken away and lost.

Inscription No. 2 records the grant of another perpetual lamp in favour of the same god by Āchana Pradhāni who was the son of Divākara and resident of a locality, the name of which is lost. Apparently to cover the expenses of the said perpetual lamp, the donor granted seven *Vā* (i.e. *Vāṭis*) of land in a village called Aṇḍidō-grāma which was situated in the Uttara *khaṇḍa* (i.e. the northern sub-division) within the Kalambōra *vishaya* (district). There are some other details of the grant in the last three lines of the record. An expression occurring in this damaged part is *chandana-samāi*, the meaning of which is not quite clear. Whether it may be Sanskrit *chandana-samayē*, i.e. *chandana-yātrā-samayē*, and suggest that the grant was made actually on the occasion of the festival called *Chandana-yātrā* held in the month of Vaiśākha cannot be determined. It must, however, be admitted that the said festival is now associated usually with the Vaishṇava deities. This section also mentions the names of the persons, with whose cognizance the grant of the seven *Vāṭis* of land was made. The names of two of these persons may be Āditaka (probably the same as Sanskrit *Ādityaka*) and Varāhila. The concluding part of the inscription in the last line reads *nd-ārka-thīi* which apparently stands for the expression *ā-chandr-ārka-sthīi* referring to the permanent nature of the grant.

The following **geographical names** are mentioned in the two inscriptions : (1) Padādhvāva-khaṇḍa (possibly a *khaṇḍa* or sub-division called Padādhvāva), (2) Kūrmapāṭaka, (3) Dēvadhara-grāma, (4) Dāsapura, (5) Vāhiḍā-khaṇḍakshētra, (6) Kalambōra-vishaya (i.e. the district called Kalambōra), (7) Uttara-khaṇḍa (i.e. the northern sub-division of the Kalambōra district) and (8) Aṇḍidō-grāma. I am not sure about the identification of these localities. Kūrmapāṭaka may be the same as Kūrmapāḍa mentioned in such other inscriptions of the Gaṅga family as the Puri plates¹ of Bhānu II. The Kalambōra district is also known from other records.²

TEXT³

Inscription No. 1

- 1 Svasti [I*] śrī-Rāghavadēvasya pravarddhamāna-[vijaya-rā]...⁴
- 2 sudi 10 vārē Vuddha⁵ śrī-Kirttiv[ā]śśśvaras[y]a⁶ pri(prī)tayē Mēdamadē[vī]...⁷
- 3 Padādhvāva-khaṇḍa(ṇḍa)[s]ya cha tasyā mātā-pitaṣ[y]ai⁸ [Kō]mi-nāyaka-Nuka...⁹

¹ See *JBS*, Vol. XXXVIII, p. 228.

² See above, Vol. XXX, p. 31; *IHQ*, Vol. XXXI, p. 82.

³ From impressions preserved in the office of the Government Epigraphist for India at Ootacamund.

⁴ The lost *akṣaras* were probably intended to read : °jya-sa+vat 13 Dhanuḥ°

⁵ Read *Budhē*.

⁶ Better read *Kṛittivāśśśvarasya*.

⁷ The lost *akṣaras* may have been : *ātmanāḥ puṇyārtham*.

⁸ Read *mātā-pitṛībhyām*.

⁹ The lacuna may be conjecturally restored as *mādhhyam puṇyārtham śrī-Ki°*.

No. 1

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No. 2

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 6

- 4 rttivāsēsvasya¹ prītayē dīpaṃ da[dy]ātā² || Kūmapāṭaka-pratī[va]...³
 5 ra-sādhipradhāna-Jayadēva-samavāya⁴ Dēvadharagrāma⁵ Dāsapura-srēṭhi⁶...
 6 hastāt kritvā Vāhidā-khaṇḍakrē(kshē)tra[m*] sarvva[m*] Kīrttivāsēsvarāya⁷ dhā⁸...

Inscription No. 2

- 1 Svastiḥ⁹ Saka-varisa¹⁰ navai¹¹ srāhi¹² Kumbha-purṇṇima¹³-Guru¹⁴....
 2 sya Dī(Di)vākara-put¹⁵ Āchana-pradhāni¹⁶ śri-Kī....¹⁷
 3 khaṇḍa-dīpaṃ dataṃ¹⁸ || Kalamvō(mbō)ra-visayē¹⁹ Utara²⁰....
 4 Aṇḍidōgrāmē chandana-samāi²¹ Āditaka²¹....
 5 Varā[hi]la-gācharē bhūmī Vā²² 7 . . .²³
 6 nd-ā(ndr-ā)rka-thiti²⁴ ||

No. 29—NOTE ON MALLASARUL CHARTER OF VIJAYASENA

B. CH. CHHABRA, NEW DELHI

The Mallasarul copper-plate inscription of Vijayasēna has been published in this journal by the late Mr. N. G. Majumdar.²⁵ The record is engraved on both sides of a single sheet of copper, with a circular seal soldered on the left side of the plate. It is this seal which is of main interest to us in the present note. Its description as given by Mr. Majumdar reads as follows: "It bears in relief a standing figure of a two-armed deity with a

¹ Read *Kṛttivāsēsvarāya*.

² Read *dadāti*.

³ The word intended is *pratibaddha* which was followed in the compound by the name of a locality ending in *ra* at the beginning of the next line. The name may have ended in *pura*.

⁴ Possibly *samavāyēna* is intended.

⁵ Possibly *grāmē* is intended.

⁶ The word intended is *śrēṣṭhi*² which was apparently followed in the compound by the personal name of the *śrēṣṭhin* in the sixth case-ending.

⁷ Better read *Kṛttivāsēsvarāya*.

⁸ The lacuna may be conjecturally filled up with the letters *ra pūrvaḥ dattam*.

⁹ See above, Vol. XXVII p. 140, note 2. Cf. Monier-Williams, *Sans.-Eng. Dict.*, s.v. *svasti*.

¹⁰ Sanskrit *Śaka-varshē*.

¹¹ Sanskrit *navai*. Read *navatyām*.

¹² Sanskrit *śaradi*, used in a rather technical sense in the inscriptions. Cf. above, Vol. XXIX, p. 106.

¹³ Read *pūrṇimā*.

¹⁴ The expression intended is *Guruvārē* which was apparently followed by the name of a locality in the sixth case-ending; cf. *śya* standing at the beginning of the following line.

¹⁵ Read *putrēna*.

¹⁶ Read *pradhānēna . . . dīpaḥ dattam*.

¹⁷ The lost letters may be restored as *rttivāsēsvarāya a°*. Better read *Kṛttivā°*

¹⁸ Read *vishayē*.

¹⁹ The expression intended is apparently *Uttara* which seems to have been followed in the compound by *khaṇḍa-madhyam=adhyāśina*. See *Journ. As. Soc.*, Letters, Vol. XVII, p. 25.

²⁰ As indicated above, the expression intended may be *samayē*.

²¹ The reading intended may be *Ādityaka*. The letter *ka* at the end may, however, also be the beginning of another personal name.

²² The contraction *Vā* apparently stands for *Vāṣi*.

²³ The lacuna may be conjecturally filled up by *bhavalu ā-cha°*.

²⁴ Sanskrit *sthiti*. Read *sthitikā* or *sthitayē*.

²⁵ Above, Vol. XXIII, pp. 155 ff., and Plate.

chakra in the back-ground representing perhaps the 'Wheel of Law.' Below the figure occurs in raised letters the legend [*Mahā*]rāja-*Vijaya*[sē]nasya, i.e. 'Of the Mahārāja Vijayasēna,' which is partly defaced."¹ Further on, commenting on the opening verses of the inscription, Mr. Majumdar says: "The figure on the seal of the copper-plate may be a representation of Lōkanātha, although it is too indistinct to admit of a definite identification."² By *Lōkanātha*, Mr. Majumdar evidently means the Buddha; for, his remarks on the invocatory *Āryās* in the beginning run as follows: "The record opens with an eulogy of the god Lōkanātha, of *Dharma*, and of the saints (*santaḥ*), i.e. the Buddhist Saṅgha."³

It may be pointed out that there is no other evidence in the record of its being Buddhistic. On the contrary, there is ample proof in it to the fact that it is Brahmanical. The grant of land, for instance, is made 'to a Brahmin named Vatsasvāmin of the Kaunḍinya *gōtra*, belonging to the Bahvricha *sākhā* of the Ṛigvēda, to enable him to perform the "five great sacrificial rites".⁴ It need not be pointed out that these details do not assort well with a Buddhist record.

It is easy to understand as to how Mr. Majumdar came to take the invocation as offered to the Buddhist *triratna*, 'Three Jewels': the Buddha, the *Dharma* and the Saṅgha. We have seen how he is inclined to explain the *chakra* device on the seal as standing for the 'Wheel of Law' or the *Dharma-chakra* of the Buddhists. Through the association of this, he naturally took *Lōkanātha* in the opening couplet as standing for the Lord Buddha, although ordinarily the appellation *Lōkanātha* is applicable to the gods Brahman, Vishṇu and Śiva quite as well as to the Lord Buddha. It is in extension of the same chain of association that Mr. Majumdar takes the word *dharma* in the first *Āryā* as referring to the *Dharma* of the Buddhist *triratna* and the word *santaḥ* in the second *Āryā* as referring to the *saṅgha* of the same 'Three Jewels.' It may be pointed out that there is no justification for explaining the word *sant* (or *sat*) in the normal course as synonymous with the Buddhist *arhant* (or *arhat*), through which Mr. Majumdar obviously comes to take *santaḥ* of the record as *arhantaḥ*, i.e. collectively speaking, the Buddhist Saṅgha.

Mr. Majumdar has, it looks, totally neglected to observe the inconsistency resulting from the view accepted by him: the nature of the record being Brahmanical, while that of its seal and invocation being Buddhistic.

This inconsistency can easily be obviated if we take the *chakra* on the seal for the *Sudarśana-chakra* of the god Vishṇu. In that case, even *Lōkanātha* of the invocation will have to be taken as meaning *Vishṇu*. We have, in fact, the name *Lōkanātha* included in the thousand names of Vishṇu:

*Lōkabandhur=Lōkanāthō Mādhavō Bhaktavatsalaḥ.*⁵

As for the words *dharma* and *santaḥ* in the invocation, they may be taken in their normal sense of 'law' and 'good folk' respectively. *Dharma* can be taken even as another name of Vishṇu.⁶ In this way, there is nothing inconsistent in the charter.

¹ Ibid., p. 155.

² Ibid., p. 157, n. 1.

³ Ibid., p. 157. [The expression *santaḥ* seems to be used in the same sense in the Buddhist *maṅgala* at the beginning of the *Trikāṇḍaśeṣha* of the East Indian lexicographer Purushōtama: *Jayanti santaḥ kubalam prajānāṁ namō Munīndrāya surāḥ smṛitāḥ stha*, etc. Cf. *OHRJ*, Vol. I, p. 168; *Sel. Ins.*, p. 360.—Ed.]

⁴ Loc. cit. [Most of the numerous charters of the Buddhist kings of Eastern India, such as the Pālas, Chandras and others, exhibit the same characteristic of recording grants in favour of Brāhmaṇas.—Ed.]

⁵ *Vishṇusahasranāma*, 93; *Mahābhārata*, edited by P. P. S. Sastri, *Anuśāsanaparvan*, part ii, p. 1291.

⁶ Ibid., 58: *Vīraḥ Śaktimatāṁ trēṣṭhō Dharmō Dharmavid-Uttamaḥ*.

We may now turn to the 'standing figure of a two-armed deity' against the elaborate wheel on the seal of the charter. Well, we have here an instance of the representation of the personification of Vishṇu's mighty weapon, the *Sudarśana* discus, called *Chakrapurusha*.

We are now in a position to say that the best specimen of the Chakrapurusha representation occurs in the Chakra-Vikrama type of gold coins of the Gupta emperor Chandragupta II. The credit of its identification goes to Sri C. Sivaramamurti and Dr. V. S. Agrawala.¹ The latter has quoted extensively from the *Ahīrbudhnya-saṁhitā*, a well-known text of the *Pañcharātra Āgama*, roughly assignable to the Gupta period. This work is essentially the glorification of Lord Vishṇu in the form of *Chakrapurusha*.

It may further be pointed out that the reading *Lōkanātha* in the original is due to conjectural restoration. *Trilōkanāthah* may as well fit in. We may supply the missing words and read *Jayati Trilōkanāthah(thō)*, etc., the meaning remaining the same.² It will be interesting to investigate as to how far the ideas expressed in the invocatory stanzas of the Mallasārul charter conform to the contents of the *Ahīrbudhnya-saṁhitā*.

No. 30—CHARTER OF VISHNUSHENA, SAMVAT 649

(1 Plate)

D. C. SIRCAR, OOTACAMUND

In the office of the Government Epigraphist for India, Ootacamund, there are two sets of old impressions of an exceedingly interesting copper-plate inscription. I have failed to trace the whereabouts of the original document. An old employee of the office tells me that the impressions were received, together with a number of other stampages, from the office of the Director General of Archaeology in India about 35 years back.

A scrutiny of the impressions shows that the inscription was incised on the inner sides of a set of two rectangular plates of the same size. There are two holes in the lower border of the writing on the first plate and also in its upper border on the second, the lines of writing running lengthwise. The holes were no doubt meant for the rings necessary for holding together the two plates. Two rings were necessary for the rather unusual length of the plates. It has to be noticed in this connection that one of the holes shows a broken part in the impressions of the first side of the inscription, but that there is no trace of a similar break in the corresponding hole in the impressions of the second side. The holes had been made in the plates before the document was incised on them. We know that the use of the inner sides of a set of two copper plates, strung on two rings with one of them having the royal seal soldered on it, for engraving a document, was popular in early times with certain royal families of the western parts of India, such as the Maitraka dynasty of Valabhi in Saurashtra.³ This fact suggests that the record under study was issued by a ruler of Western India. As will be seen below, this is supported by the internal evidence of the inscription itself.

The impressions show that the size of the plates was 17.2" by 7.3". There are sixteen lines of writing on the impression of the first plate and eighteen lines on that of the second; but the last three lines of the inscription, written in letters of slightly smaller size, record an endorsement and

¹ See *An Explanation of the Chakravikrama Type Coin of Chandragupta II* by V. S. Agrawala in the *JNSI*, Vol. XVI, 1954, pp. 97-101.

² Cf. *Trilōkadhrit* of the *Vishṇusahasranāma*, 95. As Mr. Majumdar has observed, about eight letters are missing before *-kanāthah*. The blank may be filled by reading the *Siddham* symbol followed by *Jayati Trilōkanāthah*.

³ Cf. *Corp. Ins. Ind.*, Vol. III, pp. 164, 172.

were apparently engraved later than the main document. The signature of the ruler, responsible for the main record, forming its last line, looks rather like a continuation of the first line of the endorsement. The letters of the document are very careful and beautifully-incised and are about .2" in height. The plates appear to have been in a fairly satisfactory state of preservation when the impressions were prepared.

The inscription is of great interest from the palaeographical point of view. The **characters** employed belong to the West Indian variety of the Southern Alphabet and resemble those used in such epigraphs as the Sunākala plates of *Mahāsāmanta-Mahārāja* Saṅgamasimha (Kalachuri year 292=540 A.D.),¹ the Sankheda-Mankani plates of the Kalachuri year 346 (594 A.D.),² the Palitana plates of *Sāmanta-Mahārāja* Siuhāditya of the Gārulaka family (Gupta-Valabhī year 255=574 A.D.)³ and the inscriptions of the Kaṭachchuris (Kalachuris) of the sixth and seventh centuries⁴ as well as of the early members of the Gurjara family of Nāndipuri and the Maitraka family of Valabhī. On palaeographical grounds, the inscription under discussion has to be referred to the sixth or seventh century and to a locality not far from the Gujarat-Kathiawar region. These suggestions are supported by the internal evidence of the document which we shall take up presently for discussion (cf. also the nature of the plates already discussed above). The inscription employs the initial vowels *a* (lines 5, 7, 10-13, 15-17, 20, 23), *ā* (lines 4, 6, 8, 10, 13, 18, 24), *i* (line 20), *u* (lines 4, 8, 12, 15), *ri* (line 9) and *ē* (line 34). The *akshara i* is formed by three dots as in the older records and *ri* (line 9), the occurrence of which is rather rare in inscriptions, shows a slightly developed form than in the Andhau inscriptions of 150 A.D.⁵

Final forms of the consonants *ṭ* (line 24), *ṭ* (lines 9-10, 15-16, 20, 24-25) and *m* (line 16) are found in the record. The form of subscript *n* in the conjunct *ṛṇṇa* is interesting (cf. lines 5, 15, 18, 25, 29). That *b* and *v* are indicated by two distinct letters is interesting in view of the fact that, about the age to which our record belongs, *b* came to be often written by the sign for *v* in the eastern parts of India.⁶ The *upadhmaniya* is used once in line 7 and the *jihvamūliya* twice in lines 28 and 32. Punctuation is often indicated by a dot (lines 4-5, 7-8, 10-11, 13, 19, 23, 25-26), but in a few cases also by a small vertical or horizontal stroke (cf. lines 8, 14, 16) or a small curve (cf. the mark before the representation of the ruler's signature in line 31). Full-stop is indicated by two *danḍas* followed by a dash (line 31), the latter being joined in one case to the foot of the second *danḍa* (line 30). That the endorsement in the last three lines of the inscription is later than the main document is not only suggested by the date and internal evidence, as will be shown below, but also by the form of subscript *th* which is more developed than in the main record. The inscription employs symbols for the numbers 1 (lines 22, 23), 2 (lines 17-18, 20-21), 3 (line 20), 5 (lines 22, 30), 6 (line 24), 7 (line 34), 8 (line 15), 9 (line 30), 10 (line 21), 30 (line 20), 40 (line 30), 50 (line 34), 100 (line 15), 300 (line 34) and 600 (line 30). The symbol for 40 is of the dental sibilant type. But what is of remarkable interest is that the inscription employs the symbol for $\frac{1}{2}$ in two cases (lines 17, 22) and that for $\frac{1}{4}$ for no less than eleven times (lines 20, 22-24, 26-27).

The knowledge of fractions has been traced back, with reference to India, to very early times.⁷ The words *ardha* (one-half) and *tri-pāda* (three-fourths) occur in the *Rigvēda* (X, 90, 4). The *Maitrāyaṇī Samhitā* (III, 7, 7) mentions *kalā* (one-sixteenth), *kushṭha* (one-twelfth), *śapha* (one-

¹ Above, Vol. X, pp. 74 f

² *Ibid.*, Vol. II, p. 20; *Important Inscriptions from the Baroda State*, Vol. I, pp. 4 ff. I do not think that there is any evidence against the genuineness of this record.

³ Above, Vol. XI, pp. 17-18.

⁴ Cf. Bhandarkar's List, Nos. 1206-08.

⁵ Above, Vol. XVI, pp. 24 f.; *Select Inscriptions*, Vol. I, pp. 167 ff.

⁶ Cf. *Select Inscriptions*, Vol. I, p. 265, n. 7; p. 360, n. 8, etc.

⁷ Datta and Singh, *History of Hindu Mathematics*, Part I, pp. 185 f.

eighth) and *pāda* (one-fourth). The *Sulba-sūtra*,¹ regarded as one of the earliest known mathematical works, not only mentions fractions but actually uses them in the statement and solution of problems. Nothing, however, is known as to how the Indians wrote the fractions in figures or symbols in the ages represented by those works. It is well known that early Indian epigraphs used two different systems of writing numerals, viz. the ancient 'letter numerals' and the later decimal notation. According to the second system, which is now commonly used throughout the civilized world, there are only ten figures, viz. those for the numbers one to nine and the zero. With the application of the principle of place value, these are sufficient for the writing of any number in the simplest way possible. According to the older system, separate symbols were employed for the numbers one to nine, for ten and its multiples upto hundred and for the multiples of 100 upto 1000. Still higher numbers were also written according to the same principle. This old system was followed in Indian inscriptions exclusively upto 594-95 A.D., the date of the Sankheda-Mankani inscription wherein the use of the new system is noticed for the first time,² although Varāhamihira's *Pañchasiddhāntikā* (sixth century A.D.) and the *Pulīśasiddhānta*, referred to by him and quoted by Utpala (tenth century), suggest that the system was known to astronomers at least about the close of the fifth century.³ From this time upto the end of the tenth century,⁴ the two systems are found to be used side by side in Indian inscriptions, the old style being discontinued thereafter.

But the old system appears exclusively in the Bower manuscripts and in the manuscripts from Kashgarh, as well as, together with the decimal system, in the old Jain manuscripts from Western India and in the Buddhist manuscripts from Nepal as late as the sixteenth century and in the Tamil and Malayalam manuscripts upto the present time.⁵ We know that, according to the new system, fractions were written, at least in the manuscripts of mathematical works, practically in the modern fashion. We also know that the system of writing fractions by symbols is followed in the medieval and modern records of South India⁶ and that another system of writing them with the help of vertical and slanting *daṇḍas* is prevalent in many parts of India,⁷ although both these systems are imperfect. But very little is known as to how the fractions would have been written when the decimal system of writing numbers had not developed. It is usually believed that 'from very early times (c. 200 A.D.) the Hindus wrote fractions just as we do now, but without the dividing line'.⁸ Here is no doubt a reference to the system followed in mathematical manuscripts. In the Bakhshali manuscripts,⁹ the earliest mathematical manuscripts in the Indian alphabet, $2\frac{1}{2}$ is indicated by placing 2, 1 and 2 vertically as 2 and 'fractions and groups of fractions are placed in

1

2 .

¹ Ed. Datta, pp. 212 ff.

² See p. 164, note 2 above.

³ G. H. Ojha, *The Palaeography of India* (in Hindi), 1918, pp. 115-16. For the evidence of the Bakhshali manuscript, see *infra*.

⁴ *Ibid.*, p. 115. But we now know that the old system was used in Orissan inscriptions as late as the second quarter of the eleventh century A.D. Cf. *IHQ*, Vol. XXIX, p. 151.

⁵ Cf. *Ind. Ant.*, Vol. XXXIII, Appendix, pp. 77 ff.

⁶ See Burnell, *Elements of South Indian Palaeography*, 1878, Pl. XXXIII, A.H. Arden *A Progressive Grammar of Common Tamil*, 1930, p. 62.

⁷ The use of this system prevalent in Bengal and many other parts of Northern and Southern India, is noticed in certain East Indian inscriptions of the thirteenth century. See N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 146 ff., above Vol. XXVII, pp. 182 ff., Vol. XXX, pp. 51 ff. The principle was based on the division of one into quarters and sixteenths expressed respectively by vertical and slanting *daṇḍas*. These original forms have undergone slight changes in some modern Indian scripts. It has to be noticed that all fractions cannot be written according to this system.

⁸ Datta and Singh, *op. cit.*, p. 188.

⁹ Ed. G. R. Kaye, Parts I-II, p. 23.

cells or groups of cells'. This system can be traced to *circa* 200 A.D. only if Hoernle's view regarding the date of the Bakhsali manuscripts is accepted. This scholar assigned the manuscripts to the third or fourth century,¹ although the suggestion has been disputed by Kaye.²

But, considering the imperfect nature of the system of writing fractions by symbols, it is possible to conjecture that the custom followed in the Bakhsali manuscripts is really very old. It is, however, certain that some fractions at least were expressed by symbols, as it is done even today, when the old system of writing numerals by symbols was prevalent and this is definitely suggested by the present inscription belonging to the sixth century. In this inscription, the symbol for five exactly resembles the *akshara nā* while that for ten looks somewhat like *ndā* (with the loop of *n* having an opening above and the lower part of *d* not being so flat as in ordinary cases), and, in writing one-half and one-fourth, a symbol exactly resembling the *akshara vi* has been employed before those for ten and five respectively. Thus the symbol indicating one-half looks somewhat like *vindā* and that indicating one-fourth exactly like *vinā*. Whether these are developed and modified forms of the symbols originally used in writing one-half and one-fourth cannot be satisfactorily determined and the occurrence of the symbols for five and ten in those respectively for one-fourth and one-half is also not very easy to explain. It should, however, be pointed out that *vi* may be taken to stand for the word *vimśati* meaning 'twenty'. In that case it can be suggested that *vi 5* means '5 in relation to 20', i.e. $\frac{5}{20} = \frac{1}{4}$, and *vi 10* indicates '10 in relation to 20', i.e. $\frac{10}{20} = \frac{1}{2}$. In this system $\frac{3}{4}$ may have been expressed with *vi* placed before the two symbols jointly indicating 15. It is clear, however, that all fractions could not be written with the help of 20 alone. But whether a fraction like $\frac{1}{4}$ was expressed as '5 in relation to 40' is more than what we can say in the present state of our knowledge.

The language of the inscription is Sanskrit. The record is composed throughout in prose. There are a few grammatical errors (cf. *pratibhuvēna* in line 10; *anāprishṭvā* in line 17; etc.). Interesting from the orthographical point of view is that final *m* has been changed to *anusvāra* before vowels in a large number of cases (cf. lines 4, 10, 12, 18, 23, etc.). The word *dhārmikēṇa*, correctly spelt in lines 11, 13-14, is written with *n* in lines 22-24, 27. *Sandhi*, which is optional in prose composition, has not been observed in many cases (cf. lines 8, 10, 12, 15, 20-21, 24, etc.). Consonants like *g, gh, j, ṅ, t, d, n, m, y* and *v* have been reduplicated after *r*; but *th* and *dh* after the same letter have been similarly reduplicated only occasionally. The record is highly interesting from the lexical point of view, as it abounds in words which are not to be traced in the standard Sanskrit lexicons and are in many cases extremely difficult to interpret. As will be seen from our discussion below, some of these words are of Prakrit origin and may be explained with the help of the vocabularies of some forms of the Prakrit speech. A number of obscure and technical words, which could not be traced to any other work, have been conjecturally explained.

The document is dated on the 5th day of the bright half of Śrāvapa in the year 649 and the endorsement on the 7th day of the dark half of Kārttika in the year 357. Both the dates are expressed in symbols instead of numerical figures of the decimal notation. We have to note that the year 357 refers to a date later than that indicated by the year 649 as, it will be clear from our discussion below, the endorsement must be some years later than the document itself. Now, considering the palaeography of the document, the year 649 can only be referred to the Vikrama era and taken as corresponding to 592 A.D. This is also supported by the fact that the later date, year 357, which, considering the palaeography of the endorsement, can only be referred to the Traikūṭaka-Kalachuri-Chēdi era or the Gupta-Valabhī era, corresponds either to

¹ *J. Ind. Ant.*, Vol. XVII, p. 36. Relying on Hoernle, Bühler suggested that the use of the decimal system in India may be as old as the beginning of the Christian era or even earlier. Cf. *ibid.*, Vol. XXXIII, Appendix, p. 82.

² *JASB*, 1907, pp. 475 ff.

605 A.D. or to 676 A.D. This no doubt precludes the possibility of referring the year 649 to the Śaka era and taking it to correspond to 727 A.D. which would be later than 605 or 676 A.D. That the use of the Vikrama era was not unknown in the Gujarat-Kathiawar region, to which our record seems to belong, is suggested by the Dhiniki plates of Jāikadēva, dated V.S. 794 (737 A.D.),¹ found in the Okhamandal District of Saurashtra. The Vikrama Samvat seems to have penetrated into that region from Rājputana where we notice its use in records dating from the third century A.D.² The use of the Vikrama era in the present inscription may possibly be explained by the suggestion that the merchants, in whose favour the document was issued, were accustomed to its use. It seems reasonable to think that the Jains, mostly a mercantile community, were greatly responsible for the development of the Vikrama and Śālivāhana-Śaka sagas as well as for the spread of both the Vikrama and Śaka eras.³

The document records an order, issued from the *vāsaka* (residence) at **Lōhātā**, by a ruler named **Vishṇushēna** (called **Vishṇubhaṭa** in the endorsement) who is endowed with the subordinate titles *Mahākārttākṛitika*, *Mahādaṇḍanāyaka*, *Mahāpratihāra*, *Mahāsāmanta* and *Mahārāja*. The real meaning of *kārttākṛitika* is unknown; but it may have indicated a royal agent⁴ or a judge of a superior court or an officer, like the present day Legal Remembrancer, inviting the king's attention to what was done or left undone. *Daṇḍanāyaka* was either a leader of the army or the chief of the police with power of judging criminal offences.⁵ *Mahāpratihāra*, literally 'the great door-keeper', was probably the chief of the palace-guards and the royal bodyguards.⁶ It is interesting to note that precisely the same five feudatory titles, the *pañcha-mahāśabda*,⁷ are also known to have been used by Dhruvasēna I (Gupta-Valabhī years 206-26=525-45 A.D.) of the Maitraka dynasty of Valabhī,⁸ although to whom exactly he owed allegiance is difficult to determine in the absence of further light on the subject.

The order of *Mahāsāmanta-Mahārāja* Vishṇushēna was addressed to his subordinates and officials such as the *Rājan*, *Rājaputra*, *Rājasthānīya*, *Āyuktaka*, *Viniyuktaka*, *Śaulkika*, *Chōrōddharanika*, *Vailabdhika*, *Drāṅgika*, *Chāṭa* and *Bhaṭa*, to other officials executing the ruler's orders as well as to the *Dhruvādhikaraṇa*. *Rājan* and *Rājaputra* apparently refer to subordinate rulers and their sons put in charge of administrative units. *Rājasthānīya* means a feudatory or viceroy.⁹ *Āyuktaka* possibly means a magistrate (or treasury-officer) appointed by the king and *Viniyuktaka* (the same as *tad-āyuktaka*, *tan-niyutaka* or *tad-viniyuktaka*) an officer of a similar category appointed by the viceroy.¹⁰ *Śaulkika* is of course a customs officer and *Chōrōddharanika* a prefect of the police. *Vailabdhika* may have been the custodian of recovered stolen property as the *Yukta* of the *Manu Smṛiti* (VIII, 34) although the *Rājatarāṅgiṇī* (VII, 161-63) uses the word *vilabdhī* probably in the sense of an assignment. The *Drāṅgika* must have been the officer in charge of a *drāṅga* which is explained as 'a town' in the lexicons and used in the sense of 'a town or village' in Jain literature, but is known to have the sense of 'a watch-station' in the *Rājatarāṅgiṇī* (VIII, 2010).¹¹ *Chāṭa* and *Bhaṭa* are often taken to mean regular and irregular soldiers respectively, although

¹ Bhandarkar, op. cit., No. 17.

² Ibid., Nos. 1 ff.

³ Cf. *The Age of Imperial Unity (Hist. Cult. Ind. Peop., Vol. II)*, p. 114; *IHQ*, Vol. XXIX, p. 296.

⁴ *Sel. Ins.*, Vol. I, p. 360, n. 9.

⁵ Ibid., p. 260, n. 1.

⁶ Ibid., p. 33, n. 9.

⁷ Cf. *Rājatarāṅgiṇī*, IV, 140-43 and 680; *IHQ*, Vol. XXIII, p. 226. In the South Indian records, *pañcha-mahāśabda* seems to refer to the privilege to enjoy the sounds of five kinds of musical instruments (*Corp. Ins. Ind.*, Vol. III, p. 276 n.).

⁸ Cf. Bhandarkar, op. cit., Nos. 1304-05.

⁹ *Sel. Ins.*, p. 391, n. 5.

¹⁰ Ibid., p. 360, n. 7; 351, n. 1; p. 284, n. 3.

¹¹ Cf. Stein, *Rajatarāṅgiṇī*, English translation, Vol. II, pp. 291 f.

their duty appears to have been something like that of the policemen, watchmen or peons. Instead of *Chāṭa*, some inscriptions use the word *Chhātra*, often explained as 'an umbrella-bearer'.¹ It is interesting to note that the word *chhātra* has actually been used in the sense of 'a court peon' in line 12 of the inscription under discussion.

Vishṇushēṇa's order was addressed not only to the subordinates and officials but also to the *dhruv-ādīkaraṇa*, i.e. the office of the *dhruva*, the mention of which again connects our epigraph with the Maitraka dynasty and with the Gujarat-Kathiawar region. The expressions *dhruv-ādīkaraṇa*, *dhruvasthān-ādīkaraṇa* and *dhruv-ādīkaraṇika* are peculiar to the records of the Maitrakas of Valabhī. *Dhruva* has been explained as being still used in Saurashtra and Kutch to denote 'a person who superintends, on behalf of the Rājā, the collection of the royal share of lands', and *Dhruva* is still a surname among the Gujarati people.² Another fact possibly connecting Vishṇushēṇa with the Gujarat-Kathiawar region, if not with the Maitrakas themselves, is his interesting epithet *paramabhaṭṭāraka-śrī-bāva-pād-ānudhyāta*, i.e. meditating on (or, favoured by)³ the feet of the illustrious *bāva* who was a paramount ruler. This reminds us of the fact that, in several Maitraka records, *Paramabhaṭṭāraka-Mahārājādhirāja-Paramēśvara Śīlāditya III* (Gupta-Valabhī years 343-65=662-84 A.D.) is represented as *paramabhaṭṭāraka-mahārājādhirāja-paramēśvara-śrī-bāva-pād-ānudhyāta*, while his son Śīlāditya IV is endowed with the same epithet with the only substitution of the word *bappa* (i.e. 'father') for *bāva*. Fleet explained *bāva* as indicating an uncle or a relation of the father's generation.⁴

In connection with the possible relation of the issuer of our record with the Maitrakas, reference should also be made to his name, viz. *Vishṇushēṇa* or *Vishṇubhaṭa*. We know that the names of the Maitraka kings ended usually with the word *sēna* but sometimes also with the word *bhaṭa*.⁵ What is, however, more interesting is that, as in the case of Vishṇushēṇa-Vishṇubhaṭa, sometimes a Maitraka ruler is found to have borne a name ending both with *sēna* and *bhaṭa*. We know that Maitraka Dhruvasēna II Bālāditya (Gupta-Valabhī years 310-21=629-40 A.D.), who was the son-in-law of king Harsha of Kanauj, has been mentioned in the *Si-yu-ki* of Hieun-tsang by the name *Dhrūbhaṭa* or *Dhruvabhaṭa*.⁶

We have seen that *Mahāsāmanta-Mahārāja* Vishṇushēṇa (Vishṇubhaṭa) claimed some relation with his overlord described as *paramabhaṭṭāraka-śrī-bāva*. The date of the document, 592 A.D., as well as its possible place of issue somewhere in the Gujarat-Kathiawar region would suggest that this overlord was probably the Kalachuri king Śaṅkaragaṇa whose Abhona plates are dated in the Kalachuri year 347 (595 A. D.).⁷ This seems to be supported further by other facts. The Sarsavni plates of Kalachuri Buddharāja, son of Śaṅkaragaṇa, dated in the year 361 (609 A. D.),⁸ were issued from Ānandapura, which is the modern Anand⁹ in the Kaira District in Gujarat. Dadda I of the Gurjjara house of Nāndīpurī (Nandor in the old Rajpipla State) and Broach is described as *Gurjjara-nṛpati-vaṁśa-mahōdadhou śrī-saha-janmā Kṛishṇa-hṛiday-āhit-āspadaḥ kaustubha-maṇir-iva*¹⁰ with a probable allusion to his allegiance to Kalachuri Kṛishṇa, father of Śaṅkaragaṇa.

¹ Cf. *Sel. Ins.*, p. 414, n. 5.

² Cf. *ibid.*, p. 404, n. 1; *Corp. Ins. Ind.*, Vol. III, p. 190 n; H. D. Sankalia, *Archaeology of Gujarat*, p. 200 and note.

³ Cf. *Sel. Ins.*, p. 454, n. 3.

⁴ *Corp. Ins. Ind.*, Vol. III, p. 186 n.

⁵ Cf. names like *Dharasēna* (I-IV), *Dhruvasēna* (I-III) and those like *Dhrūbhaṭa* and *Dērabhaṭa* (*Bhandarkar*, *op. cit.*, p. 394). The name-ending *bhaṭa* also occurs in the contemporary ruling family of the Gurjars of Nāndīpurī.

⁶ Cf. *Watters, On Yuan Chwang's Travels in India*, Vol. II, pp. 246-47.

⁷ *Bhandarkar*, *op. cit.*, No. 1206.

⁸ *Ibid.*, No. 1208.

⁹ *Above*, Vol. VI, p. 297.

¹⁰ Cf., e.g., *Ind. Ant.*, Vol. XIII, pp. 82, 88.

The Kalachuris certainly extended their power over the northern Maratha country and Malwa¹ and probably also over some adjoining regions. King Krishna's coins, styled *Krishnarāja-rūpaka* in the Anjaneri inscription of Prithivichandra Bhōgaśakti, dated 709 A. D., are not only found in the Nasik District but also in the islands of Bombay and Salsette.² The above facts no doubt suggest that the Kalachuris very probably succeeded in extending their power over the Gujarat-Kathiawar region or at least over wide regions of that area and that, from the middle of the sixth century A.D., all rulers of that region, bearing subordinate titles, owed allegiance to the Kalachuris. It may further be noted that the date of our inscription falls in the period between the rule of the Maitraka ruler Dharasēna II (Gupta-Valabhī years 252-70=571-89 A.D.) and that of Śilāditya I Dharmāditya (Gupta-Valabhī years 286-90=605-09 A.D.). Thus if Vishṇushēṇa (Vishṇubhaṭa) actually belonged to the Maitraka dynasty, his rule may be accommodated between 589 and 605 A.D., although it has to be admitted that the introductory part of the epigraph under study does not follow that of the Maitraka records. But if Lōhātā, and not Valabhī, was his headquarters, it is possible to suggest that he was ruling side by side with the Maitraka king or kings of Valabhī, even though he belonged to the same family or a branch of it. Lōhātā is, however, mentioned as Lōhātaka-grāma in the endorsement and may have been merely a village in the dominions of Vishṇushēṇa.

The inscription says that Vishṇushēṇa had been approached by the community of merchants, apparently of Lōhātā as suggested by the endorsement, with the request of being favoured with the ruler's *āchāra-sthiti-pātra* which they might utilise in protecting and favouring their own people (*lōka-saṃgrah-ānugrahārtham*) and that the merchants were actually favoured with the ruler's *sthiti-pātra* used in the protection and settlement of the people of his dominions (*janapadasya parirakshaṇa-sannivēśanāya*). This *sthiti-pātra* or *āchāra-sthiti-pātra* is elsewhere also called *anugraha-sthiti-pātra*, *sthiti-vyavasthā* and *sthiti-pātra-vyavasthā* and is actually a long list of regulations which look like prevalent customary laws without much modification. At the end, king Vishṇushēṇa (Vishṇubhaṭa) further says that, in addition to the *āchāras* quoted, he also approved of other *āchāras* that were handed down from ancient times. He ends with the request that his *anugraha-sthiti-pātra* should be approved and followed by the future rulers of the country. The executor (*dūtaka*) of the document was Bhaḍḍaka who was an officer of the department of war and peace (*sandhivigraha-ādhipikaraṇ-ādhipikṛita*). The main document ends with the date and the representation of Vishṇushēṇa's signature.

This is followed by an endorsement according to which *Sāmanta Avanti* issued an order from *Darpapura* to his own officials informing them that he had given his assent to the *sthiti-vyavasthā* granted by the illustrious Vishṇubhaṭa (Vishṇushēṇa) to the community of merchants residing at Lōhātakagrāma (apparently the same as Lōhātā, from where Vishṇushēṇa's document had been issued) and that persons conducting their respective trades and following the above *sthiti-pātra-vyavasthā* should not be disturbed in any way. The endorsement ends with the second date referred to above. Whether *Sāmanta Avanti* was a subordinate of *Mahāsāmanta-Mahārāja Vishṇushēṇa* (Vishṇubhaṭa) or whether the Lōhātā area came to form a part of the district ruled by Avanti at a later date cannot be satisfactorily determined. It is not improbable that Avanti was a Gurjara who dated his document in the Kalachuri era. If this suggestion may be accepted the endorsement is to be regarded as dated in 605 A.D., only about 13 years after the original document.

The said list of regulations or customary laws, which is full of obscure and technical words, is very valuable not only to a lexicographer but also to all students of ancient Indian history.

¹ They granted lands in the Nasik region and issued charters from Ujjayini and Vaidiśa (Vidiśā). Cf. Bhandarkar, loc. cit., Nos. 1206-08.

² Above, Vol. XXV, p. 229.

We know of an *āchāra-vyavasthā* embodied in the Lakshmanwar Kannada inscription¹ (circa 725 A.D.) of Yuvarāja Vikramāditya II of the Chālukya house of Badami; but that record is small and damaged and is not of any help in the elucidation of the text of the *āchāras* quoted in the inscription under discussion. We propose to quote below the text of the seventytwo *āchāras* and make an attempt to explain them one by one.²

1. *Āputrakam na grāhyam*. *Āputraka* means 'the property belonging to a person who died without leaving a son'.³ This seems to say that such property should not be confiscated by royal officials disregarding the claim of any legal heir other than the son.

2. *Unmara-bhēdō na karaṇīyō rāja-purushēna*. This is probably connected with No. 1 above. The royal officials are asked not to break open or violate the *unmara*, the meaning of which is unknown. It may be related to the word *umbara* (Pali *ummāra*; Prakrit *ummara*; Gujarati *umbro*, *umro*, 'threshold'). The reference may be to the threshold or door of a house. Vishṇu (V, 116) prescribes a fine of 100 *paṇas* for a *sa-mudra-griha-bhēdaka* (one who breaks open the sealed door of a house); but Kauṭilya speaks of 48 *paṇas* as the fine for the same offence (*Arthasāstra*, III, 20).

3. *Udbhāvaka-vyavahārō na grāhyaḥ*. The word *vyavahāra* here may be taken in the sense of 'a law-suit'; but the real meaning of *udbhāvaka* is uncertain. It may, however, refer to a case carelessly put before the court (cf. *udbhāvana*, 'neglect') or to one based on fabrication or false allegation.

4. *Saṅkayā grahaṇam n-āsti*. This is apparently related to No. 3 above. The royal officials should not go in for the apprehension of persons or for taking up a case against one or for seizing one's things through mere suspicion (*saṅkā*) of a crime.

5. *Purush-āparādhē strī na grāhyā*. This means to say that the wife should not be apprehended for her husband's guilt.

6. *Kshēm-āgni-samutthānē chhalō na grāhyaḥ*. The word *chhala* ordinarily means 'a pretext'. But, in the Smṛiti literature, it is used in the sense of 'careless declaration', while *bhūta* means 'a solemn statement of truth'.⁴ The word occurs in Nos. 7, 9 and 31 below. Although the technical meaning seems to be preferable, the ordinary meaning of the word may be applied to all the cases, especially to No. 31. *Kshēmāgni* seems to mean 'sacred fire' such as is kindled on the occasion of marriage, etc. If we follow the technical sense of *chhala*, the *āchāra* may mean that no half-hazard allegation should be entertained against one's neighbour for the burning of one's house when, according to the accused, the conflagration resulted from the sacred fire kindled in his house. But, if the ordinary meaning of the word is preferred, this may refer to a case involving the burning of a neighbour's house, in which the plea that the conflagration was due to the sacred fire kindled in the house of the accused would not be acceptable.

7. *Svayam hrasitē karṇṇē chhalō na grāhyaḥ*. This means either that (1) there was no pretext for a man who was himself responsible for cutting a bit from a neighbour's ear, or that (2) no careless accusation was acceptable from a man in regard to the cutting of a bit from his own ears. Cf. *karṇṇa-trōṭana* in No. 37 below. If *hrasita* may here be taken in the sense of 'sounded', the

¹ Ibid., Vol. XIV, pp. 190-91.

² In interpreting some of the words and in bringing out the significance of some of the *āchāras*, I have received help from V. Raghavan, P. V. Kane, G. S. Gai, P. B. Dessi, H. C. Bhayani, N. M. Sen and V. S. Agrawala, to all of whom my sincere thanks are due. The list reminds us of Kātyāyana's view quoted in Dēvaṇṇa-bhaṭṭa's *Smṛitichandrikā*, Vol. III, part i, p. 58: *dēśasy-ānumatēn-aiiva vyavasthā yā nirāpitā | likhita tu sadā dhāryā mudritā rāja-mudrayā || sāstra-vad=yatnatō rakshyā tān nirīkshya vinirṇayēt*. It seems to recognise *rāja-sāsana* among the sources of law.

³ See above, Vol. XXVIII, p. 291 and n. 13.

⁴ Cf. *Yājñavalkya Smṛiti*, N. S. Press ed., p. 130: *chhalam nirasya bhūtena vyavahārān-nayēn-nripaḥ*, where the *Mitāksharā* explains *chhala* as *pramād-ābhīhita* and *bhūta* as *tatto-ārtha-samyukta*.

reference may also be to a case in which the details of a dispute had previously reached the ears of the judge who was thus in a position to detect the fabricated element in the statement put to him without investigation.

8. *Arthi-pratyarthinā vinā vyavahārō na grāhyah*. A law suit could be taken up for disposal only when the complainant and the defendant were both present and never in the absence of either of the parties.

9. *Āpaṇē āsanasthasya chhalō na grāhyah*. This means either that (1) the pretext of being engaged in work at the shop should not justify the absence of a party to a law-suit from the court (cf. No. 8 above), or that (2) no careless statement of accusation was acceptable from a person who had been at the time of occurrence busy in selling things in a shop or market (cf. No. 21 below).

10. *Gō-śakaṭam na grāhyam*. This seems to be related to No. 11 below.

11. *Sāmant-āmātya-dūtānām=anyēshām ch=ābhyupāgamē śayanīy-āsana-siddhānnaṁ na dāpayēt*. When a subordinate chief, an officer or an envoy of the king came to a village, the inhabitants thereof should not be compelled to supply beds or couches, seats and boiled rice. Some of these things, however, are known to have been usually supplied by the villagers and the kings are found to have exempted gift villages from these obligations. Cf. such *parihāras* or exemptions as *a-kūra-chōllaka-vināśi-khaṭvā-samvāsa* and *a-paramparā-balivārda-grahaṇa* explained in the *Successors of the Śātavāhanas*, p. 187 ff. It may be pointed out that inscriptions speak of supplying bullocks to the touring officials by the inhabitants of different villages in succession but not of supplying carts (cf. No. 10 above). The reference to boiled rice (*siddh-anna*) in particular may suggest that unboiled rice had to be supplied. But the expression *siddh-anna* also reminds us of *sīdhā*, 'uncooked victuals', in Hindi, Bengali, etc.

12. *Sarva-śrēṇinām=ēk-āpaṇakō na dēyah*. Members of different guilds should not be allowed to flock to the same market. The idea seems to be that different mercantile guilds should occupy different markets or at least different quarters of the same market.

13. *Sarva-śrēṇibhiḥ khōvā-dānam na dātavyam*. All the guilds should not be compelled to pay *khōvā*, the meaning of which is unknown. It may be the same thing as the *aṭṭapati-bhāga* or 'the share of the lord of the market' mentioned as a tax in the *Rājatarāṅgiṇī* (V, 164).

14. *Rājākulē=dhikaraṇasya cha rāj-ārgghikā dēyā ; anyēshām=adēyā*. Periodical offerings to be made to the king should be brought to the palace or to the particular office engaged in collecting them, but not to anybody else. *Rāj-ārgghikā* may be the same as *rāja-pradēya* of the *Manu Smṛiti* (VII, 119).¹ The word also occurs in No. 45 below.

15. *Vārikasya hastē nyāsakō na sthāpanīyah*. This is probably related to No. 14 above. The offerings meant for the king were not to be deposited with (or, no deposits should be entrusted to) the *vārika*. The *vārika* (cf. No. 72 below) seems to indicate a class of officials, three of which are mentioned in the record (cf. Nos. 27, 28, 31, 47). It may be compared with Gujarati *vārēdār* or tax-gatherer. The *Bṛihaspati Smṛiti*² mentions *vārika* along with the *chāturvaidya*, *vaṇik*, *sarva-grāmīṇa*, *mahattara* and others, while the *Rājatarāṅgiṇī* (VI, 345) speaks of the *Kaṭaka-vārika*. The meaning is, however, not clear. The word may be connected with *vāra*, probably meaning 'the member of a committee' and occurring in such expressions as *vāra-gōshṭhī*, *pañcha-vūrī* and *vāra-pramukha* found in inscriptions.³ But the official designation *Śānti-vārika*, occurring in the inscriptions of the Chandra kings of Bengal, has been explained as 'probably a priest in charge of propitiatory

¹ According to Manu, however, 'the headman of the village should get all of what is daily payable by the villagers to the king in the shape of food, drink, fuel and other things'. Cf. *Successors of the Śātavāhanas*, p. 187.

² Cf. *Bṛihaspati Smṛiti*, G.O.S. ed., p. 159: *rājā kshētram dattvō chāturvaidya-vaṇig-vārika-sāvragrāmīṇa-mahattara-svāmīpurush-ādhiakṣhitam parichchhindyāt*,

³ Cf. above, Vol. V, p. 138 n.

ceremonies',¹ while Monier-Williams recognises the word *nāga-vārika* in his Sanskrit Dictionary and explains it as 'an elephant-driver or keeper' and 'the chief person in a court or assembly'

16. *Para-vishayāt-kāraṇ-ābhīyagatō vāñijakaḥ para-rēshē na grāhyāḥ*. The word *rēsha* means 'injury'; but its significance in the present context is unknown. The meaning of the *āchāra* may be that a merchant belonging to another district or kingdom should not be accepted as a witness in a criminal case involving persons of a locality where he happened to be present on account of some reason or other.

17. *Āvēdanakēna vinā utkrishṭi na grāhyā*. This seems to be related to No. 16 above; but the meaning of *utkrishṭi* is unknown. *Āvēdanaka* may indicate 'a formal complaint in court' and *utkrishṭi* may be the same as Pali *ukkuṭṭhi* and Sanskrit *ukrushṭi*, *ukrōśa*, meaning 'wailing'. A proper complaint, and not mere wailing, was acceptable to court.

18. *Vākpārushya-daṇḍapārushyayōḥ sākshītvē sārī na grāhyā*. The *sārikā* bird could not be allowed to be a witness in cases of defamation and assault.

19. *Dhēṅku-kaḍḍhaka-nīla-dumpha-kāś=cha vishṭim na kārayitavyāḥ*. The *dumpha* of a *nīla-kuṭī*, liable to pay a certain tax, is also referred to in No. 48 below; but who are actually exempted from forced labour (*vishṭi*) in the present case cannot be determined. The words *dhēṅku*, *kaḍḍhaka* and *dumpha* are unknown. *Dhēṅku* may be compared with Hindi *dhēṅki* or *dhēṅkūli* meaning a machine for extracting juice, while *kaḍḍhaka* seems to be a Prakrit form of Sanskrit *karshaka*. *Dumpha* may be the same as Sanskrit *drimpha* meaning 'one who presses'. The *nīla-dumpha* possibly manufactured blue dye from the indigo plant. If *dhēṅku* is the same as Gujarati *dhikvo*, Hindi *dhēṅkūli*, *dhēṅkul*, in the sense of the contrivance (based on the principle of lever) for drawing water from a well, the drawers of water for the irrigation of fields may be the persons indicated by *dhēṅku-kaḍḍhaka*

20. *Prapāpūra-ka-gōpālāḥ rāja-grahēna na grāhyāḥ*. *Prapā-pūra* is a person entrusted with *prapā-pūraṇa*, i.e. 'filling the cisterns with water in a place for watering cattle or supplying water to travellers'. Such persons as well as the milkmen were not to be apprehended or recruited for free labour on the king's behalf.²

21. *Grih-āpaṇa-sthitānām mudrā-patraka-dūtakaḥ sāhasa-varjjam=āhvānam na karaṇīyam*. Persons engaged in work at home or at their shops should not be summoned to court by means of a seal-ring or a letter or by a messenger unless they were involved in a criminal case.³

22. *Parēṇ=ārth-ābhīyuktānām vāda-pratisamāsanē yajña-sattra-vivāh-ādīshu āhvānam na kāra-yēt*. Persons engaged in such works as a sacrifice or a marriage ceremony should not be summoned to court to refute the charges brought against them. *Artha* may refer to an *artha-mūla* or civil (and not a *himsā-mūla* or criminal) suit.⁴ Or, there may be reference here to two different sets of persons who should not be summoned, viz. (1) one engaged in *yajña*, etc.,⁵ and (2) one already involved in another case.⁶ A word like *niratānām* seems to be understood after °*ādīshu*.

23. *Ṛiṇ-ādān-ābhilēkhita-vyavahārē a-kāshṭha-lōha-baddhēna kṛita-pratibhuvēna (bhuvā) guptir=upāsya*. In connection with a written complaint about the realisation of borrowed money, the debtor, when he was not under wooden or metal handcuffs because of security having been furnished for him by somebody, should enjoy the protection of the court. This seems to say that in the case

¹ N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 8, 166.

² Cf. *Bṛihaspati Smṛiti*, p. 26: *gavāṃ prachārē gōpālāḥ sasy-ārambhē kṛishṭvālāḥ* in the section on *dhvāna* (summons) and in the list of the *n-āsēdhyaḥ*.

³ Cf. *ibid.*, p. 24: *mudrām dadyāt tathā patraṃ puruṣaṃ vā vīsarjayēt*. See also P. V. Kane, *Kātyāyanaśrōddhāra*, verse 88.

⁴ Vide *Kātyāyanaśrōddhāra*, verse 108.

⁵ Cf. *Bṛihaspati Smṛiti*, p. 22: *sattr-ōdvāh-ōdyatō*, etc., in the list of the *n-āsēdhyaḥ*.

⁶ Cf. *Yājñavalkya Smṛiti*, N. S. Press ed., p. 125: *ābhīyuktāṃ cha n-ānyēna*.

of a debtor, for whom security had been furnished, neither handcuffs nor guards at court were necessary. When no *pratibhū* was furnished, the court had to arrange for the person's watch and the cost of it had to be borne by the parties.¹

24. *Varshāsu sva-vishayāt bij-ārtham-āgataka-karshakāḥ svāminā na grāhyāḥ*. Cultivators coming out of their areas for sowing seeds during the rainy season were not to be apprehended or engaged by the king or landlord in free labour.²

25. *Āshāḍha-māsi Paushe cha drashṭavyam māna-pautavam; ādānē rūpakāḥ sa-pādaḥ saha dhārmikēṇa*. The *māna-pautava*³ which had to be examined in the months of Āshāḍha and Pausa seems to have been a store-house where grains were measured and stored. Possibly there were two kinds of store-houses, one working on a small fee and the other working free of charges; but there was no reduction of the tax for the latter. *Ādāna* no doubt refers to the collection of tax and *dhārmika* seems to point to an extraordinary case somehow associated with religious merit or, as suggested by No. 65 below, with the permission or grace of the authorities. It is also possible to think that *dhārmika* was a cess payable in addition to the usual tax. The terms *ādāna* and *dhārmika* are frequently mentioned in the latter part of the document.

26. *A-samvādya vyavaharataḥ śulka-ādikaṁ cha dhūny-ādi pravēśayato nishkāśayato vā śulkam=ashta-guṇam dāpyaḥ*. It seems to be related to No. 25 above. If a store-house collected fees and stored and disposed of grains without informing the royal officials, it had to pay eight times the usual tax, i.e. ten silver coins. This may also refer to the bringing and taking out of goods without official checkup in regard to matters of *śulka*, etc., as per the rules laid down.⁴

27. *Pēṭavika-vārikēṇa pañcha-rātrakē pañcha-rātrakē kartavyam=arggha-nivēdanam; anivēdayato vinayē⁵ rūpakāḥ shaḍ-dhārmikē pādaḥ*. The *Pēṭavika-vārika* appears to be a particular class of *vārika* or official that was responsible for the delivery of the *rāj-argghikā* received from the subjects once in five days. The word *pēṭavika* is possibly associated with Marathi *pēṭhā* (sub-division of a Taluk) or *pēṭh* (a trading town or an emporium). The fine for non-delivery was six silver coins; but, in the case of *dhārmika*, i.e. when there was any reasonable excuse, the fine was only one-fourth silver coin. *Vinaya*⁶ means 'fine'. It is also possible that the *āchāra* refers to the rule that, every five days, the official should fix prices (*arggha*) of commodities and inform the higher authorities about the prices so fixed.⁷

28. *Uttarakulika-vārikāḥ māna-bhāṇḍa-mēya-gatē bahir-na gantavyam*. *Uttarakulika*, like *pēṭavika*, possibly meant another class of *vārika* or official. The *Uttarakulikas* appear to have been associated with the law-court. In cases of disputes in regard to the measurement, the measuring pot or the thing measured, such officers were possibly not allowed to go out of the court to be influenced by one party or the other.

29. *Uttarakulika-vārikāṅām=ēva karaṇa-sannidhau Chhātrēṇa trir-āghushitānām nirupasthānād=vinayē rūpaka-dvayam sa-pādam saha dhārmikēṇa*. *Karaṇa* apparently means *adhikaraṇa*, 'a law-court', and *Chhātra* seems to indicate a peon or a constable. *Karaṇa* as a contraction of *adhikaraṇa*

¹ Cf. *Yājñavalkya Smṛiti*, N. S. Press ed., p. 126, quotation from *Kātyāyana*: *atha chēt pratibhūr=n=āsti kārya-yōgyas=tu vādinaḥ | sa rakshitō dīnasy=āntē dadyād=bhṛityāya vētanam ||*

² Cf. *Kauṭīliya Arthasāstra*, III, 11: *a-grāhyāḥ karma-kālēshu karshakū rāja-purushāt=cha*. See also *Bṛhaspati Smṛiti*, pp. 22, 26, and *Kātyāyanasārōddhāra*, verse 109.

³ For *pautava* (measures), *tulā-māna-pautava* and *pautav-āpachāra* (fraud in regard to measures), see *Kauṭīliya Arthasāstra*, IV, 2 (cf. pp. 103-05 of the Mysore ed.).

⁴ See *Kauṭīliya Arthasāstra*, II, 23 (cf. Mysore ed., p. 112) on *nishkrāma* and *pravēśa*.

⁵ In similar contexts, the author uses both *vinayē* and *vinayaḥ* (cf. No. 30 below).

⁶ Cf. Nārada quoted in the *Yājñavalkya Smṛiti*, p. 126.

⁷ Cf. *Manu Smṛiti*, VIII, 402: *pañcha-rātrē pañcha-rātrē pakshē pakshē-thavā gatē | kurvīta ch=aihsāmpratyaksham=arggha-samstāpanam nripaḥ*. See also *Yājñavalkya Smṛiti*, p. 270.

is found in the Midnapur plates of Śāsānka,¹ while the word *chhātra* is used in the above sense in several inscriptions.² It seems that there was no excuse for the absence of the *vārikas* of the *Uttarakulika* class when thrice summoned to court by a court peon. The fine for the offence was two and one-fourth silver coins even if there was any good reason for absence.

30. *Vyavahār-ābhilēkhitaka-karaṇa-sēvakasy-ā-madhyāhnād-ūrdhvam nirupasthitasya vinayō rūpakāḥ shaṭ=sa-pādās=saha dhārmikēṇa*. If the clerks³ who had to write down the statements of cases in the law-court were absent from the court after mid-day, they were liable to a fine of six and one-fourth silver coins.

31. *Ā-madhyāhnād-ūrdhvam=Uttarakulika-vārikānām chhalō n=āsti*. No pretext of the *Uttarakulika-vārikas*, absent from the court after mid-day, was to be accepted. For *chhala*, see Nos. 6, 7 and 9 above. The ordinary meaning of the word seems to suit the present context better.

32. *Arggha-vañchanē rūpaka-trayaṃ sa-pādām saha dhārmikēṇa*. This may refer to the *Pēṭavika-vārikas* (cf. No. 27 above). In cases of fraud in regard to the delivery of *rāj-argghikā*, the officers concerned were liable to a fine of three and one-fourth silver coins and the fine could not be reduced even when there was a reasonable excuse. *Arggha-vañchana* may, however, also refer to the flouting of the prices fixed by the authorities (cf. No. 27 above).

33. *Mudr-ūpachārē vinayē rūpakāḥ shaṭ=sa-pādāḥ saha dhārmikēṇa*. *Mudr-ūpachāra* is the crime of using counterfeit coins (or, the misuse of official seals), the fine for which was six and one-fourth silver coins and no excuse for reduction of the fine was allowed.⁴

34. *Sihāvara-tya(vya)vaḥārē sāmantaish avasitasya vinayō rūpaka-śatam=ashṭ-ōttaram 108*. *Sāmanta* possibly means a subordinate ruler (cf. No. 11 above). The meaning of the *āchāra* may be that a subordinate ruler was liable to pay a fine of 108 silver coins if he disposed of a case involving landed property without informing his overlord (cf. No. 35 below). If the word *sāmanta* may be taken in the sense of men from neighbouring villages who had to settle boundary disputes,⁵ the meaning of the *āchāra* may possibly be that the defeated party in a boundary dispute had to pay a fine of 108 silver coins. But the fine seems to be rather heavy for a case like this.

35. *Saṃvadanē rūpakāḥ chatushpañchāśat*. Taking *sāmanta* in the sense of a subordinate ruler (cf. No. 34 above), this seems to mean that the fine was only 54 silver coins (i.e. half the amount prescribed in No. 34 above), if information had been later given to the overlord about the case. In case the alternative interpretation of the word *sāmanta* is preferred, the *āchāra* may refer to the party that had itself invited arbitration in a boundary dispute but was defeated.

36. *Jayikē bhāshā ; phālāvanē chā(cha) rūpaka-trayaṃ sa-pādām*. This is probably connected with Nos. 34-35 above. This *āchāra* is difficult to explain. But it may mean that the winning party (*jayika*) in a boundary dispute was to be granted a written declaration (*bhāshā*) in its favour although it had to pay 3½ silver coins for the protection of his ploughed field (*phāl-āvana*) from the encroachment of the defeated party in this dispute. We may also take *chā* as a combination of *cha* and *ā*. In that case, *ā-rūpaka-trayaṃ sa-pādām* would mean 'any amount upto 3½ silver coins'.

37. *Ullambanē karṇṇa-trōṣanē cha vinayō rūpakāḥ sapṭāvimsat(śatik)*. The word *ullambana* is recognised in the lexicons in the sense of 'leaping over someone'; but the *Kautiliya Arthaśāstra*,

¹ Vide *Pranāsi* (Bengali), Srāvāṇa, B.S. 1350, pp. 291 ff.; *JRASB*, Letters, Vol. XI, 1945, pp. 8-9.

² Cf. *Select Inscriptions*, p. 414 and note 5.

³ Cf. *adhikarāṇa-lēkhaka*, 'an official recorder', in the *Rājatarāṅgī*, VI, 38.

⁴ Vide *Yājñavalkya Smṛiti*, p. 268 (verse 240): *tulā-kāsana-mānānām kūṭakṛin-nūnakasya cha | ebhī=cha vya-oahartū yaḥ sa dāpyō damam=uttamam* || Cf. also quotation from *Kātyāyana : pramāṇēna tu kūṭēna mudrayā v=āpī kāmāyā | kāryan=tu sādhyēl=yō vai sa dāpyō dandam=uttamam* ||.

⁵ See *Yājñavalkya Smṛiti*, II, 152.

IV, 8, uses it to indicate 'hanging' which seems applicable to the present case, although the punishment appears to be rather mild. *Karna-trṣṭana*, i.e. 'cutting off of a bit from some one's ear', seems to be also referred to in No. 17 above. For these offences the fine was 27 silver coins.

38. *Vākparushya-dandapārushyayōḥ vinayē rūpakāḥ shaṭ=sa-pādāḥ*. The fine for the offence of defamation and assault (or, rough behaviour) was six and one-fourth silver coins.

39. *Kshata-darśanē rūpakāḥ aṣṭāchatvāriṃśat*. In the case of *daṇḍa-pārushya* involving visible injury or infliction of wounds, the fine was 48 silver coins.¹

40. *Gavām tauṇḍikē vimśōpakāḥ pañcha*. Five *vimśōpakas* were equal to one-fourth of a silver coin, a *vimśōpaka* being $\frac{1}{20}$ of the standard silver money.² The meaning of *tauṇḍika* is 'biting of crops with the mouth'.³ The offence involving *tauṇḍika* by cows caused a fine of five *vimśōpakas*.

41. *Mahishyās=tad-dviguṇam*. But the offence involving *tauṇḍika* by a she-buffalo was ten *vimśōpakas*, i.e. one-half silver coin. Yājñavalkya prescribes four *māshas* for the offence indicated in No. 40 and eight *māshas* for that in No. 41. Nārada, however, speaks of one *māsha* and two *māshas* respectively. The same authority regards *māsha* as one-twentieth of the *paṇa* which is explained by Vijñānēśvara as the well-known copper coin of that name. Vishṇu supports Yājñavalkya.

42. *Madya-bhājanasy-āvalōkyē rūpakāḥ pañcha*. *Āvalōkya*, derived from *avalōka*, seems to indicate 'detection'. If one was found out with a vessel full of wine distilled illegally, his fine was five silver coins.

43. *Prathama-bhājanē dhārmikē adhikaraṇasya rūpaka-dvayaṃ s-ādham rū 2½*. But, when it was the first offence and no bad motive could be substantiated, the fine to be paid to the court was only 2½ silver coins.

44. *Anapriṣṭvā(chchhya) sandhayatō dvitīyē=havi tad-dviguṇam dāpyaḥ*. The first two words appear to mean *adhikaraṇam=anāpriṣṭchchhya rājapurushaiḥ sandhayataḥ*. This seems to say that, if a man, let off for the first offence, was caught with a vessel full of wine for the second time, his fine was double the amount prescribed in No. 43.

45. *Surā-karaṇasy-āvalōkyē rūpaka-trayaṃ; dhārmikē rūpakāḥ sa-pādāḥ; rāj-ārghikayā madya-chātūrtha-dvayaṃ 2*. If one was caught while distilling liquor, his fine was three silver coins. But the fine was only 1½ silver coins if no bad motive could be substantiated, although two *chātūrtas* (one *chātūrtha* possibly being $\frac{1}{4}$ of the standard measure of liquid substance; cf. Nos. 47 and 70 below) of wine had to be paid as *rāj-ārghikā* (cf. No. 14 above).

46. *Kāmsya-dōsy-āyudhānām Āshāḍhi-paurṇamāsī-bharōlaka-nirōdhēna grahaṇaka-praviṣṭam bhavati; grahaṇakēshu daṇḍakō n=ānusaraṇīyah*. This is apparently related to the distillation of wine which is the subject of No. 45 above and No. 47 below; but I find it extremely difficult to explain the *āchāra*. The word *āyudha* may be taken in its old sense of 'a vessel'; but *dōsya* is unknown although it may be a metal like *kāmsya* or bell-metal. It seems that the *bharōlaka* (distillery?) was closed on the fullmoon day of Āshāḍha and the vessels (connected with the distillation of wine?) were put into the *grahaṇaka* (custody?); the *daṇḍaka* (rule about the supply of the royal share of wine?) was not to be followed when the distilling vessels were in the *grahaṇakas*. Alternatively it may be suggested that *kāmsya*=bronze utensils; *dōsya*=clothes; *āyudha*=arms;

¹ Cf. *Vishṇu Smṛiti*, V, 66-67: *ḥṇitēna vinā duḥkham=utpādayitā dvātriṃśat-paṇān; saha ḥṇitēna chatuḥ-shaṣṭim*.

² It is to be noted that in line 23 of our record five *vimśōpakas* have been separately indicated by the symbols for $\frac{1}{4}$. This shows that five *vimśōpakas* were equal to $\frac{1}{4}$ silver coin. Cf. D. R. Bhandarkar, *Carmichael Lectures*, 1921, p. 210.

³ Cf. *Yājñavalkya Smṛiti* II, 159 (see also Nārada quoted in the *Mitāksharā*) *Nārada Smṛiti*, XI, 31, *Vishṇu Smṛiti*, V, 139 and 142.

bharōlaka=store-house. If the king's share of these articles was not delivered by the producers by the fullmoon day of Āshāḍha (which was, according to Kauṭilya, the last day of the financial year¹), then to such objects the law of mortgage (*grahaṇaka*) was applied and they were subject to the payment of interest at the mortgage rate but no fine (*daṇḍaka*); or, such objects were confiscated and no fine was levied.

47. *Rājākīya-gaṅjē Kalvapāla-vārikēṇa chātūrtha-śōṭi-hastēna mēyam muktṵā n=ānyat=kiṁ-chit=karaṇīyam*. The word *gaṅja* is used in the *Rājatarāṅgiṇī* (IV, 589 ; VII, 125-26) in the sense of 'a treasury' or 'a fund', but may be taken here to signify 'a store-house' as in the lexicons. The *vārika* of the *Kalvapāla* community was apparently in charge of a store-house of wine. The word *kalvapāla* is no doubt the same as *kalyapāla* or *kalyāpāla* found in the lexicons in the sense of 'a spirit-distiller'.² It is also found in the form *kalpāla* in Viśvarūpa's commentary on the *Yājñavalkya Smṛiti* (Vyavahāra, verse 50) and is the same as Prakrit *kallāla* and Hindi and Gujarati *kalāl*. *Śōṭi* seems to mean a pot for measuring liquids like wine.³ While measuring wine in *chātūrthas* or quarter-measures at the royal store-house with the measuring pot in hand, the *vārika* or officer of the *Kalvapāla* community was possibly not allowed to divert his attention to some other work. The word *chātūrtha* is also found in No. 15 above and No. 70 below.

48. *Nīla-kuṭy-ādānam ḍuṁphakēna dēyam rūpaka-trayam rū 3*. *Nīla-kuṭi* may mean an indigo factory and *ḍuṁphaka* (cf. No. 19 above) its owner or supervisor. The *ḍuṁphaka* had to pay the tax of three silver coins for a *nīla-kuṭi*.

49. *Ikshu-vāt-ādānam rūpakāḥ dvātriṁśat rū 32 ; dhārmikē rūpaka-dvayam sa-pādam*. The tax for a sugar-cane plantation was 32 silver coins ; but it was only 2½ silver coins if the field belonged to a religious establishment. The word *vāṭa* may have indicated a particular area of land.

50. *Alla-vāṭasy-ātō=rdh-ādānam*. The tax for an *alla-vāṭa* was half the amount prescribed in No. 49 above. *Alla* is the Prakrit form of Sanskrit *ārdraka*, 'ginger', and *alla-vāṭa* may possibly mean 'a ginger plantation'. It should, however, be noticed that the word *ārdraka* itself occurs in No. 60 below. The word *alla* in Pali means 'moist' and *alla-vāṭa* may probably indicate 'lowland'. But *ikshu-vāṭa* in No. 50 seems to suggest that *alla* was a produce like *ikshu*.

51. *Yantra-kuṭy-ādānam rūpaka-trayam rū 3 ; dhārmikē rūpakāḥ sa-pādaḥ*. *Yantra-kuṭi* may indicate an oil-mill or manufactory, for which the tax to be paid was three silver coins, although the tax was only 1½ silver coins if the productions were meant for a religious cause.

52. *Varsha-paryushitā vaṇijāḥ prāvēśyam śulka-ātiyātrikam na dāpanīyāḥ ; nairgamikam dēyam*. Merchants staying abroad for a year were not to pay any entrance fee while returning to their native place ; but they had to pay the exit tax when they went out again on business. *Atiyātrika* is no doubt connected with *atiyātrā* used in the *Divyāvudāna*⁴ in the sense of 'fare for crossing the boundary'. The *āchāra* may also refer to foreign merchants coming and staying in the kingdom for a year.

53. *Bhāṇḍa-bhṛta-vahitrasya śulka-ātiyātrikē rūpakāḥ dvādaśa rū 12 ; dhārmikē rūpakāḥ sa-pādaḥ rū 1½*. For a boat full of vessels probably of metal, the crossing fare was 12 silver coins ; but, if the vessels were meant for any religious purpose, the tax was only 1½ silver coins.⁵ It is difficult to determine whether *bhāṇḍa* may here be taken in a general sense of manufactured articles or merchandise.

¹ *Arthasāstra*, II, 7.

² Cf. *Rājatarāṅgiṇī*, IV, 467.

³ Cf. *śōṭi*, *sautu*, *sonṭige*, etc., meaning a specific liquid measure in some early Kannada inscriptions, and *savaṭu* in modern Kannada in the sense of 'a ladle'.

⁴ Ed. Cowell and Neil, p. 92, line 27.

⁵ Cf. the rates of customs duty for ferry crossing in the *Manu Smṛiti*, VIII, 493 ff., and *Yājñavalkya Smṛiti*, p. 274, with commentary thereon.

54. *Mahish-śhṭra-bharakasya rūpakāḥ pañcha sa-pādāḥ saha dhārmikēṇa*. For a boat full of buffaloes and camels, the tax was $5\frac{1}{2}$ silver coins and there was no reduction even if they were meant for some religious cause. *Bharaka* seems to mean the same thing as *bhṛita-vahitra*. If *bharaka* may be taken in the sense of a load carried on the back of an animal, Nos. 54-56, 59 and 60 may not refer to a boat. The second interpretation seems to be more suitable in the case of Nos. 54-56; cf. No. 62.

55. *Balivard-ādānam rūpaka-dvayaṃ s-ārḍham rū 2½; dhārmikē pādāḥ ½*. The tax for a boat full of bulls was 2 silver coins; but, if they were meant for a religious cause, the tax was only $\frac{1}{2}$ silver coin.

56. *Gardabha-bharak-ādānē rūpakāḥ sa-pādāḥ rū 1½ saha dhārmikēṇa*. The tax for a boat full of asses was $1\frac{1}{2}$ silver coins and there was no reduction even if they were meant for a religious cause. Cf. Nos. 53-54 above and 61 below.

57. *Atō-rdhēna pōṭṭalikā-samkāchitak-ādānam; avalambakasya vimśōpakāḥ pañca ½*. The tax for bundles suspended from loops probably in shops was half of $1\frac{1}{2}$ silver coins and for the hanger of such loops the tax was five *vimśōpakas* or $\frac{1}{2}$ silver coin. The word *samkāchitaka* is no doubt related to *kāchita* used in the lexicons as an adjective; but, in No. 68 below, it has been used as a noun possibly in the sense of 'a loop' (*kācha*). The same may also be the meaning in the present case. If *avalambaka* refers to the carrying of bundles of goods by a person, *samkāchitaka* may refer to a mechanical means of carrying loads.

58. *Pala-satasya vimśōpaka-dvayaṃ saha dhārmikēṇa*. A bundle weighing 100 *palas* was taxed at two *vimśōpakas*.

59. *Yath-ōpari-likhita-bhāṇḍ-ādānāt dhānyasy-ārḍh-ādānam*. This seems to be related to No. 53 above. A boat full of paddy (or, grains in general) was taxed at half the amount prescribed for a boat full of vessels.

60. *Ādraka-lakaṭāyāḥ sulk-ātiyātrikē rūpakāḥ sa-pādāḥ saha dhārmikēṇa rū 1½*. The crossing fare for a boat full of dried ginger sticks (*lakaṭā*) was $1\frac{1}{2}$ silver coins and there was no reduction even if the things were meant for a religious purpose. *Lakaṭā* may also be the same as Hindi *lakṭī*. In that case *ādraka-lakaṭā* would mean 'undried fire-wood'.

61. *Vamśa-bhṛita-vahitrasya rūpakāḥ śhaṭ sa-pādāḥ saha dhārmikēṇa*. The tax for a boat full of bamboos was $6\frac{1}{2}$ silver coins and there was no reduction even if the material was meant for a religious purpose. Cf. Nos. 53-54 and 56 above.

62. *Skandha-vāhyaṃ dhānyam sulkam na pradāpayēt*. There was no tax for paddy (or, grains in general) to be carried by a person on his shoulder.¹

63. *Kaṇikā-kustambari-rājikā-prabhṛitānām varṇikā-grahaṇē sētikā grāhyā*. *Kaṇikā* is the Prakrit form of *kaṇikā* meaning 'cummin seed'. *Rājikā* is black mustard, while *kustambari* is the coriander seed. *Varṇikā* is the same as Prakrit *vanniā* meaning 'sample', while *sētikā*² is the same as Prakrit *seīā* or *seigā* indicating a measure equal to two *prasṛitis*. The word *prasṛiti* means the palm of the hand stretched out and hollowed and also a handful of things regarded as equivalent to two *palas* in weight. It seems therefore that only two handfuls of cummin seed, black mustard and coriander seed could be taken as sample by royal officials.

64. *Vivāha-yajñ-ōtsava-simantōnnayanēshu cha sulkam na pradāpayēt*. Ceremonies such as marriages were not to be taxed.³

¹ Cf. *Nārada Smṛiti* (ed. Jolly, p. 134): *skandha-vāhyam cha yad-dravyam na tad-yuktam* (sic: *tach-chhulkam*) *pradāpayēt*.

² Cf. above, Vol. XXV, p. 235 and note 3.

³ Cf. the receipts of the office called *graha-kṛitya* in the *Rājataranginī*, V, 357, VII, 42.

65. *Vara-yātrāyām tulk-ādi (ti) yatrikē rūpakāḥ dvādaśa ; paṭṭaka-dhārmikē rūpakāḥ sa-pādaḥ rū 1½*. If the procession of a bridegroom had to cross the boundary of the kingdom or district to reach the house of the bride, it had to pay the crossing fare of 12 silver coins ; but, if it was legalised by means of a *paṭṭaka* or pass-port, the fare was only 1½ silver coins. If *vara-yātrā* is taken in the sense of a public procession, *paṭṭakadhārmika* may refer to an authorised religious procession.

66. *Madya-vahanakasy=ādānē rūpakāḥ pañcha rū 5 ; dhārmikē rūpakāḥ sa-pādaḥ rū 1½*. If a vehicle or boat full of wine had to cross the border, it was taxed at five silver coins, although the tax was reduced to 1½ silver coins if the wine was meant for a religious purpose.

67. *Khalla-[bha]rakasya rūpakāḥ sa-pādaḥ saha dhārmikēṇa rū 1½*. The tax for a *khalla* (literally 'leather' ; cf. Bengali-Hindi-Gujarati *khāl*) measure was only 1½ silver coins even if the material was required for a religious purpose. *Khalla* seems to mean here a leather vessel for carrying a liquid like wine which is mentioned in No. 66.

68. *Kēlāyāḥ saṁkāchitakasya cha atō=rdh-ādānam*. For a loop (cf. No. 57 above) holding *kēlā*, the tax was half of 1½ silver coins prescribed in No. 67 above. The meaning of *kēlā* is uncertain, although *kēlā* in Hindi stands for Sanskrit *kadālī*. Can *kēlā* in our record stand for a Prakrit form midway between *kilā* and *khelā* for Sanskrit *kriḍā* in the sense of *kriḍanaka* ? It may also mean a vessel for carrying wine, which was smaller than *khalla*.

69. *Pāda-ghaṭasya vimśōpakāḥ pañcha saha dhārmikēṇa*. The tax for a *pāda-ghaṭa* was five *vimśōpakas*, i.e. ½ silver coin, and it was not reduced even when the thing was meant for a religious cause. The word *pāda-ghaṭa* possibly indicates a jar holding a quarter measure of wine.

70. *Kaṭu-madyē śidhu-chātūrtha-trayaṁ 3*. Three *chātūrtas* or quarter measures (cf. Nos. 45 and 47 above) of the liquor called *śidhu* were regarded as the tax for very strong liquors.

71. *Chhimpaka-Kōlika-Padakārāṇām yath-ānurūpa-karmaṇaḥ janapada-mūlyād=rdh-ādānam*. The *Chhimpakas*, *Kōlikas* and *Padakāras*, who appear to have been followers of particular professions, possibly had to pay as tax half the money that would be the price of the things produced by them according to the rate prevalent in the land. *Kōlika* may be the same as Sanskrit *kaulika* or a weaver and *Padakāra* may possibly be a shoe-maker. *Chhimpaka* is Prakrit *chhimpaya* (Gujarati *chhipo*) meaning 'a dyer of clothes'. If *Padakāra* is the same as Hindi *paūkār* he was a retailer hawking his goods on foot.

72. *Lōhakāra-rathakāra-nāpita-kumbhakāra-prabhṛtinām vārikēṇa viśṭiḥ karaṇīyā*. The blacksmiths, carpenters, barbers, potters and others could be recruited for forced labour under the supervision of the *vārikas* or officers.

In presenting my suggestions in regard to the interpretation of the *āchāras* quoted in the inscription under discussion, I request scholars to take note of the interesting words and senses occurring in them but not recognised in the Sanskrit *kōshas* and to try to interpret the passages in order to improve upon the interpretations offered above.

There are only two geographical names in the inscription, viz., **Lōhātā** or **Lōhātaka-grāma** and **Darpapura**. There is reason to believe, as will be evident from the discussions above, that both the places were situated in the present Gujarat-Kathiawar region. Unfortunately I can identify neither of them satisfactorily. It is difficult to say if Darpapura may be identified with modern Dabhoi (medieval Darbhavati), about 38 miles north-east of Bharoch, and **Lōhātā** with modern Rohar on the Gulf of Cutch, which is the chief sea-port of the Anjar District. In regard to the second suggestion, it may, however, be pointed out that, as indicated by some of the *āchāras* (cf. Nos. 53-56, 61, etc.), **Lōhātā** was probably a port.

TEXT¹

First Plate

- 1 Svasti [!]* **Lobhātā-vāsakāt**=paramabhaṭṭāraka-śrī-bāva-pād-ānudhyātō mahākārttākṛitika-mahādaṇḍanāyaka-mahāpratihāra-mahāsāmanta-mahārāja-śrī-**Viṣṇuśhēpaḥ**
- 2 [ku]śali [sa]rvvān=ēva svān=rāja-rājaputra-rājasthānīy-āyuktaka-viniyuktaka-śaulkika-chōrō-ddharanika-vailabdika-chāṭa-bhaṭ-ādīn=anyāmś=cha yathāsambadhyamānakān=ādēśa-vikshēpa-kāriṇa[h]
- 3 dhruv-ādihikaraṇam cha samājñāpayaty=astu vaḥ samviditaṁ yathā vijñāptō=ham vaṇig-grāmēṇa yath=āsmākaṁ lōka-samgrah-ānugrah-ārtham=āchāra-sthiti-pātram=ātmiyam prasādikurvantu [!]* tan=mayā bhūtapūrvvasya
- 4 janapadasy=ābhūtapūrvvasya cha parirakṣhaṇa-sannivēśanāy=ātmiyam sthiti-pātram prasādikṛitaṁ(tam) [!]* yatr=ādau tāvat=prathamam(mam) āputrakam na grāhyam(hyam) [!]* unmara-bhēdō na karānīyō rāja-purushēṇa | udbhāvaka-
- 5 vyavahārō na grāhyaḥ [!]* śaṅkayā grahaṇam n=āsti | purush-āparādhē strī na grāhyā [!]* kshēm-āgni-samutthānē chhalō na grāhyaḥ [!]* svayam hrasitē karṇṇē chhalō na grāhvaḥ [!]* artthi-pratyartthinā vinā vyavahārō na grāhyaḥ [!]*
- 6 āpaṇē āsanasthasya chhalō na grāhyaḥ [!]* gō-śakataṁ na grāhyam(hyam) | sāmānt-āmātya-dūtānām=anyēśhām ch=ābhypūgāmē śayanīy-āsana-siddhānām na dāpayēt=sarvva-śrēṇīnām=āk-āpaṇakō na dēyaḥ [!]* sarvva-ārō-
- 7 pībhīḥ khōvā-dānam na dātavyam(vyam) | rājakulē=dhikaraṇasya cha rāj-ārgghikā dēyā | anyēśhām=adēyā | vārikasya hastē nyāsaḥ na sthāpanīyaḥ [!]* para-vishayāt=kāraṇ-ābhya-gatō vāṇijakaḥ=para-rēshē na grāhyaḥ [!]*
- 8 āvēdanākēna vinā utkṛiṣṭī na grāhyā | vākpārushya-daṇḍapārushyayōḥ śākshitvē śārī na grāhyā | dhēṅkukaḍḍhaka-nīladūmphakās=cha viṣṭim na kārayitavyāḥ [!]* prapāpū[ra]ka-gōpālāḥ rājagrahēṇa na grāhyā[h*] | grīh-ā-
- 9 paṇa-sthitānām mudrā-patraka-dūtakaiḥ sāsana-varjjam=āhvānam na karānīyam(yam) | parēṇ=ārth-ābhīyuktānām vāda-pratisamāsanē yajña-satra(ttra)-vivāh-ādīshu āhvānam na kārayēt [!]* rīṇ-ādān-ābhīlēkhita-vyavahārē
- 10 a-kāshṭha-lōha-baddhēna kṛita-pratibhuvēna(bhuvā) guptir=upāsya | varshāsu sva-vishayāt bij-ārtham=āgataka-karshakāḥ svāminā na grāhyaḥ [!]* Āshāḍha-māsi Paushē cha drasṭavyam māna-pautavam(vam) | ādāne rūpakāḥ
- 11 sa-pādaḥ saha dhārmikēṇa | a-samvādyā vyavaharataḥ śulka-ādikaṁ cha dhāny-ādi pravēśayatō nishkāśayatō vā śulkam=asṭa-guṇam dāpyaḥ [!]* Pēṭavika-vārikēṇa paṁcharātrakē paṁcha-rātrakē karttavayam=arggha-
- 12 nivēdanam(nam) | a-nivēdayatō vinayē rūpakāḥ shaḍ=dhārmikē pādaḥ [!]* Uttarakulika-vārikaiḥ māna-bhāṇḍa-mēya-gatē bahir=nna gantavyam(vyam) | Uttarakulika-vārikāṇām=ēva karāṇa-samnidhau Chhātrēṇa trir=āghushitāna(nām)
- 13 nirupasthānād=vinayē rūpaka-dvayam sa-pādam saha dhārmikēṇa [!]* vyavahār-ābhīlēkhita-karāṇa-sēvakasy=ā-madhyāhnād=ūrdhvam nirupasthitasya vinayō rūpakāḥ shaṭ=sapādās=saha dhārmikēṇa [!]* ā-ma-
- 14 dhyāhnād=ūrdhvam=Uttarakulika-vārikāṇām chhalō n=āsti | arggha-varṁchanē rūpaka-trayam sa-pādam saha dhārmikēṇa [!]* mudr-āpachārē vinayē rūpakāḥ shaṭ=sapādāḥ saha dhārmikēṇa | sthāvara-[vya]vahārē sāmantaīḥ

¹ From two sets of impressions preserved in the office of the Government Epigraphist for India.² Better read *dāpayēt* | *sarvva*.

- 15 avasitasya vinaya(yō) rūpaka-śatam=asht-ōttaram 100 8 [*] samvadanē rūpakāḥ chatushpā-
ñchāśat [*] jayikē bhāshā phālāvanē chā(cha)¹ rūpaka-trayaṁ sa-pādam(dam |) ullāmbanē
karṇṇa-trōṭanē cha vinayō rūpakāḥ
- 16 saptavimsat(śatīḥ) [*] vākpārushya-daṇḍapārushyayōḥ vinayē rūpakāḥ shaṭ=sa-pādāḥ [*]
kshata-darsane rupakāḥ ashtāchatvārimśat [*] gavāṁ tauṇḍikē vi[m*]śōpakāḥ pañcha |
mahishyās=ta[d*]-dviguṇam |

Second Plate

- 17 madya-bhājanasy=āvalōkyē rūpakāḥ pañcha [*] prathama-bhājanē dhārmī[kē] adhikāra-
nasya rūpaka-dvaya[m] s-ārdha[m*] rū 2½ [*] anāpṛishṭvā(chchhya) sandhayatō dvitīyē=
hani tad-dviguṇam dāpyaḥ [*] surā-kara[ṇa]-
- 18 sy=āvalōkyē rūpaka-trayaṁ dhārmīkē rūpakāḥ sa-pādāḥ rāj-ārgghikayā madya-chātūrtha-
dvayaṁ 2 [*] kāmsya-dōsy-āyudhānām(nām) Ā[shā]dhī²-paurṇṇamāsi-bharōlaka-nirōdhēna
graha-
- 19 paka-pravishṭam bhavati | grahanakēshu daṇḍakō n=ānusaraṇiyāḥ [*] rājakiya-gaṇjē Kalva-
pāla-vārikēṇa chātūrthā-śōṭī-hastēna mēyam muktva n=ānyat=[ki]mchit=karaṇiyam(yam |)
nīla-kuṭy-ādānam [D]umphakēna
- 20 dēyam rūpaka-trayaṁ rū 3 [*] ikshu-vāṭ-ādānam rūpakāḥ dvātrimśat rū 30 2 dhārmīkē
rūpaka-dvayaṁ sa-pādam rū 2½ [*] alla-vāṭasy=ātō=rddh-ādānam(nam |) yantra-kuṭy-
ādānam rūpaka-trayaṁ rū 3 dhārmīkē rūpakāḥ
- 21 sa-pādāḥ [*] varsha-paryyushitā vaṇijāḥ prāvēśyam śulka-ātiyātrikam na dāpaniyāḥ nairgga-
mikam dēyam(yam |) bhāṇḍa-bhṛita-vahitrasya śulka-ātiyātrikē ³ rūpakāḥ dvādaśa ³ rū 10 2
dhārmīkē rūpakāḥ
- 22 sa-pādāḥ rū 1½ [*] mahish-ōshṭra-bharakasya rūpakāḥ pañcha sa-pādāḥ rū 5½ saha dhārmī-
kēna(ṇa |) balivaradd-ādānam rūpaka-dvayaṁ s-ārdham rū 2½ dhārmīkē pādāḥ ½ [*] gardda-
bha-bharak-ādānē rūpakāḥ
- 23 sa-pādāḥ rū 1½ saha dhārmīkēna(ṇa |) atō=rddhēna pōṭṭalikā-sa[m]kāchitak-ādānam(nam |)
ayalambakasya vimśōpakāḥ pañcha ³ ½ [*] pala-śatasya vimśōpaka-dvayaṁ saha dhārmī-
kēna(ṇa) | yaṭh-ōpari-likhita-
- 24 bhāṇḍ-ādānāt dhānyasy=ārdh-ādānam(nam |) ārdra-ka-lakāṭāyāḥ śulka-ātiyātrikē rūpakāḥ
sa-pādāḥ saha dhārmīkēna(ṇa) rū 1½ [*] varṇśa-bhṛita-vahitrasya rūpakāḥ shaṭ sa-pādāḥ
saha dhārmīkēna(ṇa) rū 6 [½] [*]
- 25 [ska]ndha-vāhyam dhānyam śulkaṁ na pradāpayēt [*] kaṇikkā-kustambari-rājikā- prabhṛi-
tīnām varṇnikā-grahanē sētikā grāhyā | vivāha-yajñ-ōtsava-simantōnnayanēshu cha śulkaṁ
na pradāpayēt [*] vara-yātrāyam
- 26 śulka-ādi(ti)yā[tri]kē rūpakāḥ dvādaśa ³ rū 10 [*] paṭṭaka-dhārmīkē rūpaka-dvayaṁ sa-
pādāḥ rū 2½ [*] madya-vahanakasy=ādānē rūpakāḥ pañcha ³ rū 5 [*] dhārmīkē rūpakāḥ
sa-pādāḥ rū 1½ [½] [*]
- 27 kha[lla-bha]raka[sya] rūpakāḥ sa-pādāḥ saha dhārmīkēna(ṇa) rū 1½ [*] kēlāyāḥ samkā-
ohitakasya cha atō=rddh-ādānam(nam |) pāda-ghaṭasya vimśōpakāḥ pañcha | saha dhārmī-
kēna(ṇa) | kaṭu-madyē śidhu-chātūrtha-

¹ We may also suggest *ch=ā-rūpaka*°.

² Originally *mā* was engraved for *śmā*.

³ The punctuation mark is unnecessary.

CHARTER OF VISHNUSHENA, SAMVAT 649

First Plate

2
4
6
8
10
12
14
16

2
4
6
8
10
12
14
16

Handwritten text in Devanagari script, arranged in two columns. The text is densely packed and appears to be a historical document or charter. The script is written in black ink on a light-colored background. The text is organized into lines, with some lines starting with a small symbol or character. The overall appearance is that of an ancient manuscript or inscription.

Second Plate

18
20
22
24
26
28
30
31
34

Handwritten text in a script, likely Tamil, arranged in approximately 14 horizontal lines. The text is densely packed and appears to be a form of liturgical or philosophical writing. The lines are numbered on the left side of the page, with numbers 18, 20, 22, 24, 26, 28, 30, 31, and 34. The script is written in black ink on a light-colored background. The text is contained within a rectangular border that has some irregularities, possibly due to the scanning process or the original document's layout. The characters are small and closely spaced, typical of traditional South Asian scripts. The overall appearance is that of an ancient manuscript page, possibly a palm leaf or a similar material, given the context of the 'Second Plate' label.

- 28 trayam 3 [||*] Chhimpaka-Kōlika-Padakārāṇām yath-ānurūpa-karmmaṇaḥ janapada-mūlyād-
rājakulē=rdh-ādānam(nam |) Lōhakāra-Rathakāra-Nāpita-Kumbhakāra-prabhṛitinām vāri-
kēṇa viśṭīḥ=karāṇiyā | yē ch=ānyē
- 29 [pū]rvva-valamānak-āchārās=tē=pi mayā samanujñātāḥ [||*] yatō=nya-rājabhir=api asmad-
vaśśajair=anyair=vvā sāmānyam=ā-chandr-ārka-ārṇava-graha-ṅakshatra-kshiti-sthiti-sama-
kālinam putra-pautr-ānvayaṁ yaśaḥ-
- 30 kīrtti-phalam=abhivāṁchhadbhir=idam=asmad-pradatt-ānugraha-sthiti-pātram(tram) anumō-
daniyam pratipālanīyam ch=ēti || dūtako=tra sandhi-vigrah-ādhipikarāṇ-ādhipikṛita-Bhaḍḍakaha
[||*] **Sarṁ 600 40 9 Śrāvāṇa-śu 5 [||*]**
- 31 |¹sva-hastaḥ śrī-Viśṇuśeṇāsya ||—
- 32 Svasti [||*] **Da²rpapurāt=sāmant-Āvantiñ=kuśali** [sa]rvvān=ēv=ātmīyān=anyāśś=cha yathā-
śambadhyamānakān=bōdhayaty=astu vō viditām yathā may=aishām³
- 33 vaṇig-grāmasya Lōhātaka-grāmē pra[ti]vasatō y=ēyam(ya)m=uparilikhitā sthiti-vyavasthā
śrī-Viśṇubhaṭṭēna dattā sā may=āpy=anumatā [||*] yata
- 34 ēśām=uparilikhita-sthiti-pātra-vyavasthayā prativasatā[m] sva-panyēna ch=ātmānam vartta-
yatām ṇa(na) kēnachit=paripanthanā kāry=ēti [||*] **Sarṁ 300 50 7 Kārttika-ba 7 [||*]**

No. 31—MATHURA IMAGE INSCRIPTION OF VASUDEVA

(1 Plate)

D. C. SIRCAR, OOTACAMUND

Recently I had an opportunity of examining a few impressions of an inscription in five lines incised on the base of a stone image of the Buddha now preserved in the Archaeological Museum at Mathura as Exhibit No. 2907. The image was discovered at **Palikhra** which is a well-known ancient site about 4 miles from **Mathura**. A short note on the epigraph, with a transcript of the first three lines of writing but without any facsimile, was published in the *Proceedings of the Indian History Congress*, Hyderabad, 1941, pp. 163-64. The author of the note, however, could not read the last two lines of the record and his partial transcript is also not free from errors.

The inscription is **fragmentary**, some letters at the commencement of all the five lines being broken away and lost. The preservation of lines 1-3 of the extant part of the writing is fairly satisfactory, although, even in this part of the record, a few *aksharas* are damaged or unsatisfactorily preserved. The upper part of some letters in line 4 is broken away while, in line 5, some *aksharas* are partially preserved and some altogether lost.

The **characters** of the inscription are Brāhmī as found in the epigraphs of the Kushāṇa age. The **language** is an admixture of Sanskrit and Prakrit. As regards **orthography**, the record resembles most other Brāhmī inscriptions of the Kushāṇas. It is dated in the **year 64 or 67** apparently of the Kanishka era which is usually identified with the Śaka-kāla of 78 A. D.⁴ The date of the inscription therefore falls in **142 or 145 A.D.**

The first line of the inscription gives details of the date and mentions the monarch during whose reign it was engraved. This is the most important part of the record. The line begins

¹ The following *aksharas* are below the concluding portion of line 30 and actually stand at the end of line 32.

² The mark looking like the tail of *da* may be due to a break in the original.

³ Read ³*aitasya*. Lines 32-33 are shorter owing to the space covered by line 31.

⁴ *The Age of Imperial Unity (The History and Culture of the Indian People, Vol. II)*, pp. 144 ff.

with °*trasya Vāsudevasya*¹ *Sam*. The *aksharas* immediately preceding *trasya*, now lost, must have been *devapu*, *Devaputra* being a characteristic epithet of the Kushāna emperors of Kanishka's house², to which king *Vāsudeva*, mentioned in the passage, is known to have belonged. It is possible to think that *Devaputrasya* in the line was preceded by the expression *Mahārājasya*. In the inscriptions of the Kushāna rulers of Kanishka's house, the word *Devaputra* is often preceded by *Mahārāja* and in some cases by *Mahārāja Rājātirāja*.³ The *akshara Sam*, which is a contraction of the word *saṁvatsare*, is followed by the symbol for 60 and a unit sign which is partially damaged. This imperfectly preserved figure, however, looks more like 4 or 7 than any other numeral. Thus the inscription under study was engraved in the year 64 or 67 of the Kanishka era during the reign of the Kushāna emperor Vāsudeva. This is a very important information, supplied for the first time by the present record, as so long the earliest epigraph of Vāsudēva's reign was known to be the year 74⁴ of the era in question, corresponding to 152 A. D. in the opinion of most scholars. Since the latest known date of Huvishka's reign is the year 60⁵ of the same era, the intervening period between the last known date of that king and the earliest known date of Vāsudēva had so far to be reckoned as no less than fourteen years. The present inscription reduces this period to four or seven years only.

The number 64 or 67 in the date of the inscription in line 1 is followed by *varsh[ā]-māse dviti 2 divasi...* (Sanskrit *varshā-māse dvitīye 2 divase...*), the number of the day in the month being possibly incised at the beginning of the next line (line 2) and now lost. The actual date of the inscription is therefore some day in the second month of the rainy season in the year 64 or 67 of the Kanishka era. As the season in question followed the fullmoon day of the month of Āshāḍha and lasted for four months till the fullmoon of Kārttika, the second month of it corresponded to the lunar (*Pūrṇimānta*) month of Bhādra (August-September).⁶ The actual date of our inscription was therefore a day of Bhādra in 142 or 145 A. D.

The object of the inscription is recorded in the following lines (lines 2-5), the beginning of all of which, as noticed above, is broken away. Line 2 reads : °*nam sa[ra]v[ī]sha yat[ra]-opanāna p[ū]jārtha*, although it is difficult to determine whether an *akshara* is lost at the end of it. In Sanskrit, the passage would be : °*nām sarveshām yat[ra]-otpannānām pūjārtham*. The epithet *upana* (Sanskrit *utpanna*), i.e. 'born', seems to suggest that *nam* at the beginning of the line is the concluding part of an expression like *satvānām* (Sanskrit *sattvānām*), i.e. 'of the creatures [that were born]'. Line 3 reads : °*na pari[grahā]ya** *achariyana Mahāsaghi[kā]* with possibly the *akshara nam* lost at the end. In Sanskrit, the passage would be : °*nām pari[grahā]ya āchāryānām Mahāsāṅghikānām*. Barring *na (=nām)* at the beginning of the line, the passage means : 'for the acceptance of the teachers of the Mahāsāṅghika community'.⁷ The arrangement of words in this part of the record would suggest that *na* at the beginning of line 3 is the remnant of a word in the sixth case-ending plural, which should have to be read with *pūjārtha* at the end of the previous line. It may be conjectured that the complete passage read something like *pūjārtha [sarva-Buddhā]na* (Sanskrit *pūjārtham sarva-Buddhānām*), 'for the adoration of all the Buddhas'.⁸ Consequently it would appear that a lost word at the beginning of line 2, to be read along with the

¹ Macron over *e* and *o* has not been used in this article.

² *The Age of Imperial Unity*, op. cit., p. 141.

³ *Select Inscriptions*, pp. 134, 141, 152; also pp. 135, 144, 147.

⁴ Lüders' List, No. 60.

⁵ *Ibid.*, No. 56.

⁶ *Select Inscriptions*, pp. 63, 119n, 122, 134n; *JRASB*, Vol. XIV, p. 118.

⁷ The Mahāsāṅghikas represented a reformist group that seceded from the orthodox Buddhist Saṅgha at the Second Council held in the third century B. C. See *Mahāvastu*, V. For their mention in Kushāna inscriptions, cf. *Select Inscriptions*, Vol. I, p. 154, etc.

⁸ See *ibid.*, pp. 117, 120, 129, etc.

proposed *satvānam* (Sanskrit *sattvānām*), may have been *puṇyam*, 'religious merit', although it would imply a rather poetic arrangement of words in this section. It should, however, be noticed that the lost word in the sixth case-ending plural at the beginning of line 3 makes the arrangement of words equally poetic if *pūjārtha* is read with *satvānam sarvasha yatr=opanāna*. Moreover it would make *yatra* in the above passage in line 2 quite meaningless. We therefore propose to fill up the lacunae in lines 2-3 as follows : [*puṇyam satvā*]nam sarvasha yatr=opanāna pūjārthā [*sarva-Buddhā*]na parigrahā[ya*] achariyana Mahāsaghi[kānam]. In Sanskrit, the passage would be : *puṇyam sattvānām sarveshām yatr=otpannānām pūjārtham sarva-Buddhānām parigrahāya āchāryāṇām Mahāsāṅghikānām*. The concluding lines of the inscription, as will be seen below, speak of the pious work of a person, which, according to lines 2-3 as read by us, was intended 'for the acceptance of the teachers of the Mahāsāṅghika community', which was done 'with a view to honouring all the Buddhas', and 'for which the merit was intended to go to all the creatures born [up till then]'. The use of *yatra* with reference to a pious deed cannot be regarded as improbable in view of the use of *atra* in a similar context in such epigraphic passages as *ya chatra puṇya tam Devaputrasya Shāhisya Huvishkasya* (Sanskrit *yat cha atra puṇyam tat Devaputrasya Shāhēḥ Huvishkasya*).¹

Line 4 begins with : °*nasya pratama sagaha*. The upper part of the letters is broken away. We are inclined to suggest : °*nisyā pratimā sagihā*. There is little doubt that *nisyā* is the concluding part of a word like *Sākyamunisya* (Sanskrit *Sākyamuneh*), which may or may not have been preceded by the word *bhagavato* (Sanskrit *bhagavataḥ*). The passage thus refers to an image of the *Sākyamuni* (i.e. Buddha). The word *sagihā* seems to stand for Sanskrit *sa-grihā*. The passage [*Sākyamu*]nisya pratimā sa-gihā (Sanskrit *Sākyamuneh pratimā sa-grihā*) would mean : 'an image of the *Sākyamuni* (Buddha) together with a shrine [for it]'. The person responsible for the setting up of the image of the Buddha therefore also constructed a *grihā* or shrine for installing it therein. The following word *mātā-pitṛeṇa* stands for Sanskrit *mātā-pitṛibhyām* [*saha*] and shows that the person responsible for the construction of the Buddha image and the shrine did the work with the help and goodwill of his parents.² It may also be suggested that the word intended is *mātā-pitṛiṇām* to be read with the following words in the sixth case-ending. The reading of the next word, which is in the sixth case-ending plural, is doubtful; but it seems to be on a par with the word *kuṭumbikānam* in the next line (line 5). The doubtful word may be *abhasitanam* (Sanskrit *abhāshitānām*) indicating persons who are referred to in the following words but are not specifically mentioned. It may possibly also indicate a locality where the family of the person responsible for the image and the shrine resided.

Line 5, which begins and ends with traces of some damaged *aksharas*, reads : *k[u]l[u]bikānam Guhasene[na]* (Sanskrit *kuṭumbikānām Guhasenena*) which was apparently followed by a word like *pratiṣṭhāpitā* (Sanskrit *pratishṭhāpitā*). The image of the Buddha was therefore installed in the shrine mentioned in line 4 by Guhasena who belonged to a family of *kuṭumbikas*, probably agriculturist householders.

TEXT*

1 trasya⁴ Vāsudevasya Sa[m] 60 [4 or 7] Varsh[ā]-māse dviti⁵ 2 divasi⁶

¹ Ibid., p. 146.

² Ibid., pp. 132, 148, etc.

³ From estampages.

⁴ Apparently *Devaputrasya* which may have been preceded by a symbol followed by *Mahārājasya*.

⁵ This is a contraction of Sanskrit *dvitīye*.

⁶ Sanskrit ; *divase*. The number following this word seems to be lost at the beginning of the next line

- 2 nam¹ sa[rva]sha yatr=opanāna² p[ū]jārtha³
 3 na⁴ parigrahā[ya*] achariyana Mahāsaghikā⁵
 4 [ni]sya⁶ prat[i]m[ā]⁷ sa-g[i]h[ā]⁸ mātā-pitreṇa⁹ abha[s]i[ta]nam¹⁰
 5 k[u]t[ub]jikānam¹¹ [Guha]sene[na]¹²

No. 32—SOBHARAMPUR PLATE OF DAMODARADEVA, SAKA 1158

(1 Plate)

AHMAD HASAN DANI, DACCA

This copper-plate was discovered in the village of Śōbhārāmpur, P. S. Burichong, District Tippera, by Maulavi Mohammad Ibrahim. While he was digging out earth from a vacant portion of his homestead situated in C. S. Plot No. 603 in J. L. No. 42, he found a brick-work about a cubit below the surface of the earth. That brick-work was broken by him out of curiosity and the plate was discovered inside it.

When I was Superintendent of Archaeology, Eastern Pakistan Circle, I went to Comilla on official tour and there I came to learn through the courtesy of Mr. Ali Ahmed, teacher in the Zilla School, Comilla, about the discovery of the plate. At once the matter was reported to the District Magistrate of Tippera, through whose kind efforts the plate was acquired under the Treasure Trove Act and handed over to me.

This is a **single plate** measuring 10½" by 9" with a thickness of about ½". The upper edge has in the middle a 2" long semicircular projection, containing the royal emblem. The plate bears a Sanskrit inscription of the 13th century A. D., consisting of 35 lines, 22 engraved on the obverse and 13 on the reverse. The emblem on the present plate occupies a position different from that of the Chittagong¹³ and Mehar¹⁴ plates of Dāmōdaradēva. The human figure on the plate under study occurs on the reverse, while on the obverse is carved the simple double-lined disc of the sun set within a double-lined crescent. There is no pedestal as we find in the Mehar plate and the sun is also not rayed. On the whole, though the crescent is well drawn, the circle of the disc is crudely outlined. The design on the reverse seems to tally with the figures of the Mehar plate; but the drawing is not clear-cut. In the Mehar plate one can clearly distinguish one figure fallen prostrate on the ground with the right leg drawn in and face turned up, and the other figure sitting on the back of the fallen man, with his left hand holding the latter's hair and the right hand raised

¹ Possibly we have to suggest *satvānaṁ* (Sanskrit *sattvānām*).

² Sanskrit : *sarvēśhām yatr=ōtpannānām*.

³ Sanskrit : *pūjārtham*. An *akshara* may have been lost at the end of the line.

⁴ Possibly we have to suggest *sarva-Buddhāna* (Sanskrit *sarva-Buddhānām*).

⁵ Sanskrit : *āchāryānām Mahāsānghikānām*. The *akshara nam* is possibly lost at the end of the line.

⁶ Probably we have to suggest *Śākyamunisya* (Sanskrit *Śākyamuneh*) which may have been preceded by *bhagavato*. Traces of the *akshara mu* appear to exist before *ni*.

⁷ The damaged *akshara* read as *ti* looks more like *kta*.

⁸ Sanskrit : *sa-grihā*.

⁹ Sanskrit : *mātā-pitribhyām [saha] or mātā-pitrēṇām*.

¹⁰ This may be Sanskrit *abhāshitānām*. There appear to be traces of a letter like *ā* or *b* at the end of the line.

¹¹ Sanskrit : *kuṭumbikānām*.

¹² Apparently a word like *pratiṭhāpitā* is lost here.

¹³ *JASB*, Vol. XLIII (1874), part i, pp. 318-24, and Plate VIII.

¹⁴ Above, XXVII, pp. 182-191.

MATHURA IMAGE INSCRIPTION OF VASUDEVA



2

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SCALE THREE-FOURTHS

aloft probably with the intention of striking. The suggestion that the scene represents a wrestling duel between Kṛishṇa and the demon Chāṇūra is plausible. In the present plate, the person below seems to be on his legs and his body is being squeezed between the legs of the man above, whose right hand is raised aloft while the left is drawn at the side. The head and the upper portion of this man is crudely drawn. On the other hand, the Chittagong plate shows one person being carried by another, obviously suggesting Vishṇu riding on Garuḍa. It is difficult to say why these different forms were adopted by Dāmōdarādēva, although they point to the Vaiṣṇava leaning of the dynasty.

That Dāmōdarādēva¹ who issued the grant professed the Vaiṣṇava faith¹ is suggested by the opening verse which praises the wonderful deed performed by the nails of Vishṇu's hands in tearing asunder the chest of the demon-chief (Hīraṇyakaśipu).

The date of the charter is given in the first line : Śakābdāḥ 1158 (1236 A.D.) while the actual date of execution of the grant is stated in the last line on the reverse as : vijaya-rājyē Saṃvat 6 sūryya-gatyā Āshādha-dinē 15, i.e. the 15th day of Āshādha of the solar reckoning in the 6th year of his victorious reign. The present record is, therefore, two years later than the Mehar plate and seven years earlier than the Chittagong plate.

As regards palaeography and orthography, the present record closely resembles the Chittagong and Mehar plates. Some minor differences may be pointed out. The forms of *j* and *g* can be distinguished only by the horizontal stroke over the former. *P* in the Chittagong and Mehar plates looks like the modern Bengali *p*, while in the present plate it comes closer to *y*. Angularity is more pronounced in the letters like *s* and *r*. There is no difference in the signs of the *aksharas ndha, nvz, ttha* and *nu*.

The language is Sanskrit and the composition is partly in verse and partly in prose. The verses containing the *Dēva maṅgala*, the genealogical and grant portions, and the usual imprecation come first and are followed by the prose part giving details of the grant.

The inscription begins with a symbol, which probably stands for *Siddham*. This symbol is followed by the *Pranava*. Then, as in the Chittagong plate, the year of the issue is stated after the auspicious words *śubham=astu*. The first verse is in praise of Vishṇu's sharp nails, which tore asunder the chest of the demon-chief (Hīraṇyakaśipu). The second verse praises the Moon, from whom sprang the line of **Purushōttama**, the progenitor of the Dēva dynasty. In the Mehar plate he is called *dēv-ānvaya-grāmaṇī*, i.e. 'leader of the Dēva family'. Therefore, it is reasonable to hold that he was only a *grāmaṇī* and not a ruler. His son, **Madhumathana**, is called 'lord of the earth' and *Dēva-vaṃś-ōdadh-īndu*, i.e. 'Moon in the ocean of the Dēva dynasty', and is credited with having 'snatched away the wealth of the enemies in war'. These epithets distinctly show that Madhumathana waged successful wars against his contemporaries and probably carved for himself a principality. He is called *nripati* in the Chittagong plate. His son, **Vāsudēva**, is also called 'lord of the earth', and a great 'archer'. From the Mehar plate he is known to be 'versed in all the *sūtras*, and foremost in military skill'. In the Chittagong plate, he is described as one 'whose feet were rubbed by the foreheads of princes bowing down to him in homage'. These words show that Vāsudēva imposed his authority over the neighbouring chiefs, and thus led the way for the rise of his son, **Dāmōdarādēva**, born of his queen, Mitradēvi. Dāmōdarādēva was 'well versed in polity', and also bore the title of *Gajapati*. He is said to have caused 'contraction (or dejection) to the lotus-like faces of heroic enemy kings'. In the Chittagong plate he is called 'overlord of all kings', and in verses 4 and 5 of the same plate he is said to have defeated many kings and brought them under subjection. In the Mehar plate also he bears the title of *Gajapati*,

¹ Cf. N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 159.

and probably in allusion to it, in verse 6, his 'column of the best elephants, well-equipped in battle-array' is highly spoken of. The other suggestive title that he assumes in that plate is *Arirāja-Chāṇūra-Mādhava*. The editors of the plate have rightly pointed out that this *biruda* 'cannot but remind us of similar *birudas* assumed by Viśvarūpasēna and Kēśavasēna in their inscriptions and applied by them to their three predecessors—Vijayasēna, Vallālasēna and Lakshmaṇasēna'. The assumption of these titles suggests that Dāmōdaradēva came into conflict with the Sēna ruler of Vaṅga, and was probably able to win these titles for himself; or, at any rate, Dāmōdaradēva considered himself strong enough to assume these titles in opposition to the Sēnas. But strange it is to note that Dāmōdaradēva adopts these titles in the fourth year of his reign, i.e. in 1234 A. D., while in the present plate, issued in the year 1236 A. D., only the title *Gajapati* is retained, and in the Chittagong plate dated 1243 A. D., both these titles are dropped. Does it imply that Dāmōdaradēva suffered a set-back towards the close of his reign? The answer cannot be definitely given in the present state of our knowledge. The inscriptions of Dāmōdaradēva, at least, do not speak of any loss of territory.

Another information that we get from the present plate is the name of Dāmōdaradēva's minister, **Gautamadatta**, who is given the title of *mudr-ādīkārī-sachiva*, and is said to be 'devoted to the feet of Śrī-Gautama'. Here, Gautama probably refers to the Buddha, and hence the minister was perhaps a Buddhist. It was through his request that the present grant was made by the king to the Brāhmaṇas. The fact clearly shows the spirit of toleration then prevalent in East Bengal.

The plate records the grant of three adjoining villages, viz. **Sundaraya**, **Āhaśyaga**¹ and **Vāṇḍura** together with 15 *drōṇas* of homestead land. The boundaries of the villages are given. They lay in the **Chhātihara khaṇḍala**, comprised within the **Miḍilli vishaya** in the **Samataṭa maṇḍala** within the **Paṇḍravardhana bhukti**. The gift villages cannot be definitely identified. Śobhārāmpur, the find-spot of the present plate, may represent one of the villages, as the plate was discovered inside a brick-work about a cubit below the surface of the earth. This conjecture receives support from the fact that adjacent to it lies a village called Sundram, which recalls the name of Sundaraya. If this identification is correct, then Chhātihara-khaṇḍala lay in P.S. Burichong, and Miḍilli *vishaya* indicated a larger administrative division including Burichong. Therefore, Samataṭa *maṇḍala*, which comprised this *vishaya* as well as the Parajāyī *vishaya* of the Mehar plate, included the greater part of the Tippera District of East Pakistan.

The donees are two Brāhmaṇas, Kauśika and Dēvarūta, of the Agnivēśya *gōtra*. The villages were granted along with the right of enjoying barren lands, waters and fields. Besides, 15 *drōṇas* of homestead land were also given; but the exact location of this land cannot be made out.

At the end I must express my indebtedness to Mr. D. K. Chakravarti of the V. R. Museum, Rajshahi, for cleaning the plate; to the Director of Archaeology, Pakistan, for permission to publish it; to Mr. S. C. Banerji of the Dacca University and Dr. N. P. Chakravarti for some suggestions in deciphering the plate.

TEXT²

[Metres : verse 1 *Śārdūlavikrīḍita*; verses 2, 6, 8-11 *Anuṣṭubh*; verse 3 *Upajāti*; verse 4 *Srag-dharū*; verses 5, 7 *Vasantatilaka*; verse 12 *Pushpitāgrī*.]

Obverse

1 सिद्धम्³ ॐ शुभमस्तु [11*] गकाब्दाः (ब्दाः) ११५८ [11*] ये लक्ष्मीस्तन-
लालनाविधि-

¹ [See below, p. 188, note 3.—Ed.]

² From the original plate and photograph.

³ Expressed by a symbol.



1 गुरुमुह्यमपु गकोदो १) ५८ यतच्छालुन नानवाविधि
 2 विद्येयमपव अछि मप्रबायुः कानाघ वातमक्षु (यो दैछे 2
 ३ यतश्चादिवावेयावेक यज्ञोद्वादि क गती यतश्चय स
 4 कानाश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 4
 5 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 4
 6 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 6
 7 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 6
 8 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 8
 9 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 8
 10 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 10
 11 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 10
 12 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 12
 13 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 12
 14 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 14
 15 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 14
 16 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 16
 17 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 16
 18 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 18
 19 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 18
 20 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 20
 21 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 20
 22 यतश्चादि क यवाश १ श्यायि १४ क नु शि १५ य न व ४ 22



24 ॐ नमो भगवते वासुदेवाय ॥ अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥ १ ॥
 २६ अर्जुन उवाच ॥ अहो भूयः ॥ पापं कुरुष्वमिह ॥ अर्जुन उवाच ॥ २ ॥
 २८ अर्जुन उवाच ॥ अहो भूयः ॥ पापं कुरुष्वमिह ॥ अर्जुन उवाच ॥ ३ ॥
 ३० अर्जुन उवाच ॥ अहो भूयः ॥ पापं कुरुष्वमिह ॥ अर्जुन उवाच ॥ ४ ॥
 ३२ अर्जुन उवाच ॥ अहो भूयः ॥ पापं कुरुष्वमिह ॥ अर्जुन उवाच ॥ ५ ॥
 ३४ अर्जुन उवाच ॥ अहो भूयः ॥ पापं कुरुष्वमिह ॥ अर्जुन उवाच ॥ ६ ॥

- 2 विदः संसारव(ब)न्वच्छिदः सेवाप्रह्वजनोपकारसुद्ध¹दो दैत्ये-
- 3 न्द्रवक्षोभिदाः [1*] दैत्यारेः कर्जाङ्कुरास्त्रजगतां सर्वस्य संर-
- 4 क्षणव्यापारैकपरायणस्य परितः कु²न्तश्रियः पान्तु वः ॥ [1*]
- 5 शशी तनोनु पीयूषरसमुल्लासयं जगत्³ [1*] कामिनीजनकन्दर्पद-
- 6 पंगः शिवाभूषणः ॥ [2*] तदन्व[वाये पुरु]⁴षोत्तमोऽभूदभूतपूर्व-
- 7 प्रथितैककीर्तिः [1] भूतिर्यदीया सु[र*]नाग⁵मानुषैर्युगान्तपर्यं-
- 8 न्तमिवो⁶पजीव्यते ॥ [3*] तत्पुत्रोऽभूद्धरायाः पतिरतिभुवनो दे-
- 9 ववंशोदधीन्दुर्द्वन्दाकृष्टद्विषष्टीर्मथु(धु)मथन इति ख्यातकी-
- 10 त्तिप्रतानः [1] यस्य श्रीवासुदेवोऽभवदमलयशाः सूनुरात्ताधि-
- 11 वेषो⁷ धन्वी श्रीमिश्रदेवीपतिरवनिपतिः कान्तिका[न्द]र्पमूर्तिः ॥ [4*]
- 12 तस्योभयान्वयश(स)रोजविकाशिशूरः शूरारिभूपं(प)कुमुदाननकु⁸-
- 13 ञ्चनाचिः [1*] दारिद्रगाढतिमिरक्षयकृत्करः श्री[दा]मोदरो ग-
- 14 जपतिः तनयो⁹ नयज्ञः ॥ [5*] यस्य दोर्दण्डमुद्दण्ड
- 15 पंयेत् [1*] त्रियुगीकृतशीर्षानि पदानि पदमुन्नयन् ॥¹⁰ [6*] मुद्राधिका-
- 16 रि¹¹सचिवातिविशुद्धवु(बु)द्धि[*] श्रीगौतमांघ्रिपरगौतमदत्तना-
- 17 मा¹² [1*] अभ्यर्थितोऽवनिपतिः स ददौ द्विजाभ्यां ग्रामत्रयान्तमि-¹³
- 18 लितं विधिवत् स्वशासनं(नम्) ॥ [7*]¹⁴ अग्निवेश्यसगोत्राभ्यां द्वि[जाभ्यां]

¹ Read *sukha*°. [The correct reading is °*suhridō*.—D.C.S.]

² I am obliged to Dr. D. C. Sircar for the correct reading of this letter.

³ [Read °*yañ=jagat*.—D.C.S.]

⁴ The letters, though dim in the photograph, are quite clear in the original.

⁵ The three letters are much corroded.

⁶ [The correct reading is °*m=ih*°=ō.—D.C.S.]

⁷ In the original plate, the *ē-mātrā* of *vē* looks like *i-mātrā*; but the same mark occurs before *sha* which is also followed by a vertical stroke. The reading in the latter case seems to be *shō*. The top mark in both the letters is probably a mistake. Hence, the first letter is read as *vē* and not *vi*. [The correct reading is *ait-ādhividyō*.—D.C.S.]

⁸ I am indebted to Dr. D. C. Sircar for the correct reading of this passage.

⁹ Read *Gajapatis=janayō*.

¹⁰ The meaning of this verse is not clear. [The reference here is to Dharma. The *aksharas* °*rpayēt* seem to be a mistake for °*rpayat*.—D.C.S.]

¹¹ I am indebted to Dr. Sircar for the correct reading of this designation.

¹² [The correct reading is *nāmnā*. The insertion of a *visarga* after *buddhi* in line 16 is wrong.—D.C.S.]

¹³ [The correct reading is °*trayan=tu*.—D.C.S.]

¹⁴ The metre is *Vasantatilakā*; but one syllable is in excess in the last *pālu*.

- 19 वास्तुभूयुतान् [1*] कौशिकदेवराताभ्यां द्रोणान् पञ्चदशावनेः ॥ [८*]
 20 [दत्त्वा] ॐ ॐ ॐ — [ग्रामं लो]लमालोक्य जीवितं [1*] सोऽयाचत् पालनं
 21 [भूमे]र्भाविभूपान् कृताञ्जलिः ॥ [९*] व(ब)हुभिर्वसुधा दत्ता राज-
 22 [भिः सगरादिभिः] [1*] यस्य यस्य यदा भूमिः तस्य¹ तस्य तदा
 फलम् ॥ [१०*]

Reverse

- 23 स्वदत्तां परदत्तां वा यो हरेत् वसुन्धरां(राम्) [1*] स विष्ठायां कृमिभूत्वा पि-
 24 तृभिः सह पच्यते ॥ [११*] इति कमलदलाम्बु(बु)विन्दुलोलां श्रियम-
 25 नुचिन्त्य मनुष्यजीवितञ्च [1*] सकलमिदमुदाहृतञ्च वु(बु)द्धा(द्धा) न हि
 26 पुरुषैः परकीर्त्तयो विलोप्याः ॥ [१२*] पौण्ड्य(ण्ड्)वर्द्धनभुक्त्यन्तःपाति-
 27 समतटमण्डले मिडिल्लीविषयप्रतिवर्द्ध²च्छातिहरखण्ड-
 28 लीयसुन्दरयाहश्यग³वाण्डुरग्रामत्रयान्तमिलित(तं) पूर्वे वाण्डु-
 29 रजंघालि[:*] दक्षिणे वारजिकगुणोगृहवाटी सुन्दरयपुष्क-
 30 रिणीपश्चिमपाटकार्द्ध उत्तरपाटसहित[:*] पश्चिमे राज-
 31 जंघालि[:*] उत्तरे [ताणराखाला]सीम एवं चतुःसीमावच्छिन्न(न्नं) सो-
 32 षरं [सजलस्थलं] भूच्छिद्रन्यायेन ताम्रशासनीकृत्य तेन राज्ञा
 33 प्रदत्ता [1*] यत्तु ग्राम [ण्ड⁴मर] . . . [पाडायां . . रा⁵लिग्रा]यी स[1*]-
 द्वंपा[दै]-⁶
 34 क[भू]मिं ताम्रशासनी[कृत्य श्रीश्रीमद्भ्यां] प्रदत्ता यत् स वास्तु⁷ भू
 द्रो⁸ १५ [1*]
 35 [एवं] . . . विजयराज्ये सम्भत् ६ सूर्यगत्या आषाढदिने १५ [11*]

¹ Read *bhūmis-tasya*.

² Read *pratibaddha*.

³ [The reading seems to be *Sundaraya-Diśāga*.—D.C.S.]

⁴ [The correct reading is *pradattam(tam)*.| *yatra grāma* 3.—D.C.S.]

⁵ [The reading may be . . . *grāma-mā(ma)dhyē Rō*.—D.C.S.]

⁶ I am indebted to Dr. Sircar for the correct reading of this expression.

⁷ [The correct reading is *yatra sa-vāstu*.—D.C.S.]

⁸ *Bhā*^o *drō*^o obviously stands for *bhūmēh drōṇāh*; cf. line 19 above.

No. 33—TWO INSCRIPTIONS FROM JAIPUR DISTRICT

(1 Plate)

D. C. SIRCAR, OOTACAMUND

About the end of 1952 and the beginning of the following year, I was travelling in various parts of Madhya Bhārat and Rājasthān in search of inscriptions. In the course of that tour, I visited Jaipur, headquarters of both the State of Rājasthān and the District of Jaipur (old Jaipur State), in January 1953. There are no inscriptions among the exhibits of the Jaipur Museum; but Dr. S. P. Srivastava, Chief Superintendent of Archaeology and Museums, Government of Rājasthān, was kind enough to allow me to examine some old impressions of epigraphic records that are preserved in that museum. These inscriptions were mostly copied from different parts of the Jaipur District of Rājasthān; but the findspots of many of them could not be determined. In the following pages I edit two of the inscriptions, impressions of which were kindly supplied to me by Dr. Srivastava. My thanks are due to him for this act of kindness as well as to Mr. U. C. Bhattacharya, Curator of the Rājputānā Museum, Ajmer, for a few informations, and to Pandit A. K. Vyas, Superintendent of Archaeology and Museums, Udaipur (Rājasthān), for some suggestions.

1. *Inscription of the time of Allāvādīna ('Alāuddīn), V. S. 1362*

This is a stone inscription in seven lines, the last of which has only two letters. The space covered by the writing measures 31½ inches in length and 8½ inches in height. The inscribed stone must have belonged to a step-well; but its findspot is unknown to me.

The characters, which are neatly and carefully engraved, are Nāgarī. The lines of writing have each a double *danḍa* at both ends. The language of the inscription is Sanskrit. Little calls for special remark as regards the palaeography and orthography of the record with the exception of the fact that *b* has been indicated by the sign for *v* and *kh* by that of *sh*. The date of the inscription is given as **Sarhvat 1362, Phālguna-vadi 12, Thursday, Uttarāshāḍhā-nakshatra, Varyān yōga**, which is stated to have fallen in the victorious reign of *mahārājādhirāja śrīmad-Allāvādīna*, 'the destroyer of the pride of all kings'. The date seems to correspond to **Thursday, February 10, 1306 A. D.**, taking the month to be *Pūrṇimānta*. On that date *krishṇa-dvādaśī* began at '33 of the day and Uttarāshāḍhā-nakshatra at '16.

The object of the inscription, which begins with an adoration to *Jagajjanmī*, 'the mother of the world', is to record the construction of a *vāpī* or step-well by two brothers, named Bhōjadēva and Padmasimhadēva, who belonged to the Chāhumāna (i.e. Chāhamāna or Chauhān) family. They are stated to have been the sons of Gōpatidēva (from Gōpati's wife Dharmādēvī), grandsons of Dhēnūdēva and great-grandsons of Mādhdēva. Bhōjadēva (possibly also his brother Padmasimha) is described as *Mahā-Khadgadhīra*. The record was written by Śivarāja, called *Vyāsa*. The expression *khadgadhara* means 'a swordsman'; but in inscriptions we have the official designation *Khadgagrāha* or *Khadgaraksha*¹ which has been interpreted as 'a clan of body-guards carrying swords'. *Khadgadhara* of the inscription under study seems to be a similar official designation, although the real status of Chāhamāna Bhōjadēva can hardly be determined. The eulogistic description of the imperial ruler Allāvādīna in the present inscription as *samasta-bhūpāla-māna-marddana*, which does not look like a casual reference to the lord of the land, may suggest that Bhōjadēva was in the service of the Muslim conquerors of Rājasthān. *Vyāsa* was the official designation of Brāhmaṇas employed by the Rājput kings for reciting and explaining the epics and the Purāṇas. It is still the family name of many Brāhmaṇas of Rājasthān. Apparently the

¹ N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, p. 853 (text line 18); Vogel, *Antiquities of the Chamba State*, pp. 127 f.

same official or professional position is also indicated by the epithet *Paurāṇika* applied to Vaijāditya, a courtier of Chāhamāna Hammīra (1238-1301 A.D.) of Raṇastambhapura (Ranthambhor), in the Balvan (Koṭah District, Rājasthān) stone inscription.¹

Allāvādīna is a Sanskritised form of the Muslim name 'Alāuddīn and undoubtedly refers to 'Alāuddīn Khajī (1296-1316 A.D.), Sulṭān of Delhi. It is well known that the imperial Chāhamānas who had their capital at Sākambharī (modern Sambhar in the Jaipur District) were overthrown by the Turkish Musalmans about the close of the twelfth century.² A member of the fallen house is known to have accepted the suzerainty of the Musalmans and many smaller chiefs must have done the same. During the weak rule of the successors of Sulṭān Iltutmish (1211-36 A.D.), a branch of the Chāhamāna dynasty established a powerful kingdom with its headquarters at Raṇastambhapura.³ The Khalji Sulṭān 'Alāuddīn killed king Hammīradēva of this line and conquered the fort of Raṇastambhapura in 1301 A.D. Minor chiefs of the Chāhamāna lineage, like those mentioned in our record, must have then acknowledged the suzerainty of the Sulṭān. But even before the overthrow of Hammīradēva, there were Chāhamāna partisans on the Sulṭān's side. Thus Bhōja, described as a natural brother and general of Hammīra, joined the Muslim side according to Nayachandra's *Hammīramahākāvya*.⁴ This Bhōja, however, seems to be different from the Chāhamāna chief of that name mentioned in the inscription under study.

TEXT*

- 1 [Siddham*] || Svasti | Śrī-Jagajjananyai namaḥ || **Samvat 1362 Varshē Phālguna-vadi tatkāla-dvādaśī 12 Guru-** ||
- 2 || **dinē Uttarāshāḍhā-nakshatrē Makara--sthitē chaṇdrē Variyā'-nāma-yōgē** samasta-bhūpāla-māna-marddana-mahā- [[]]
- 3 || **rājādhirāja-śrīmad-Allāvādīna-vijaya-rājyē mahāsha(kha)ḍgadhara-śrī-Bhōjadēvō va(ba)-bhūva | tasya pūrvva-** [[]]
- 4 || **jaḥ Chāhumān-ānvayē śrīmān-Māḍh[ū]dēvō va(ba)bhūva [I*] tasmād=dhīmān Dhēnūdēvaḥ** samjātaḥ [I*] tasmād=Gōpa- ||
- 5 || **tidēvaḥ puṇya-karmmā jātaḥ [I*] tasya bhāryā Dharmmādēvī va(ba)bhūva [I*] tasyām mahāsha(kha)ḍgadhara-śrī-Bhōjadēva-Padma-** [[]]
- 6 || **siṁbadēvau putrau jātau [I*] trā(tā)bhyām=iyam vāpi puṇyāya yasasē cha kārītā | Vyāsa-Śivarājēna li-**
- 7 [khitam*(tam) [[]]

2. *Todā-Rāising Inscription of the time Asalema-Sāhi (Islām Shāh); V. S. 1604, Śaka 1469*

The inscription* was briefly noticed by Daya Ram Sahni in his *Archaeological Remains and Excavations at Sambhar*, p. 8. Unfortunately the notice is rather misleading, as Sahni failed to

¹ Above, Vol. XIX, pp. 45-52.

² Ray, *DHNI*, Vol. II, pp. 1086 ff.

³ *Ibid.*, pp. 1094 ff.

⁴ *Ibid.*, p. 1100.

* From an impression.

¹ Expressed by a symbol which is damaged.

² The correct name of the *Yōga* is *Variyān*.

³ These two *aksharas*, standing below the last three letters of the previous line (line 6), are almost out off in the impression.

⁴ As the inscription is partly written in a dialect of Hindi, in which the vowels *e* and *o* are often short, macron over these vowels is not used in this section even in transliterating passages in Sanskrit. This is to avoid confusion. See above, Vol. XXIX, p. 106, note 2.

TWO INSCRIPTIONS FROM JAIPUR DISTRICT

I. INSCRIPTION OF THE TIME OF ALLAVADINA (ALLAUDDIN). V. S. 1362

2 2
 4 4
 6 6

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीशिवाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीशिवाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीशिवाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीशिवाय नमः ॥ श्रीगुरुभ्यो नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीशिवाय नमः ॥ श्रीगुरुभ्यो नमः ॥

॥॥ सिधि ॥ श्रीगणेशाय सादा ॥ यत्र नूतनदिति
 2 रिदोदंतिपरंप्रधानं प्रथमतया नूतनविशुद्धिने 2
 कारणात्मीश्वरं वा तद्विना किञ्चानपि यथा ३
 4 सवत्सरात् ३० वर्षे ३० को ४६८ भागि सिरयदि २ दिने 4
 वार्हमीपत्नी ॥ प्र० वत्सरात् स पुत्रपौत्ररा ३० ॥ तस्य पु
 6 त्रप्रे अहेमप्रे च कृपातिभक्तपुत्रवि फालीदस 6
 रिपिभुसरात् राजा सिराजराज त्रीश्वर्य मेरि ॥ तस्य पुत्र
 8 राजा प्रोद्वीरजातस्य पुत्रराजस्थीरावराभवंदरात् 8
 वर्तमाने ॥ तस्य पुत्रकवरं च परसरामः फलिसाह
 10 सोसाहिसरातस्य पुत्रपातिसाह असलेमसाहि ॥ को 10
 वोगैवत्रमात् सार्वभौम कौरवसम घोडालाघ ११ कोषस
 12 मु २ ॥ श्रीसंभाजदेवातस्य पुत्रराजश्री उदैयंशिवदेवराजौ 12
 उंतलमेरराजवर्षमात्रे काराग्रलाला श्रीरंदा रसू
 16 लिखितं जो कर्मास काराग्रलीव बहुलकाग्र 14
 17 याव्वीलागनि सतिमं चोत्वारिवडाहुते 15
 18 टं १००१ सादरकमके मेवाहोमलौ तं १००१ टं १ 18
 व १ कैनिमलग्न पुतंतवतु रसना १००१ म

realise the importance of the record. The inscribed stone was found on a step-well called Gaṇeśa-bāvaḍī (°bāwṛī) at Toḍā-Rāising (Toḍā Rāya-simha) in the Jaipur District of Rājasthān about 16 miles to the north of Deoli and 20 miles to the south-west of Tonk. The inscription contains seventeen lines of writing, although two of these lines have to be read actually as four as the first half of both of them belong to a supplement. The inscribed space covers an area about 14½ inches in length and 11½ inches in breadth.

The characters of the inscription are Nāgarī of the ordinary type. The sign for *v* has been used to indicate *b* as in the record edited above. In a few cases (cf. *rāva=rāv=rāv* in line 8; *Bhīva=Bhīv=Bhīv* in line 14, etc.), however, the letter *v* has been distinguished by the addition of a dot apparently to signify a modification in the pronunciation. This has been transliterated in our transcript by *w*. The single *daṇḍa* standing for a mark of interpunctuation is often placed so close to the preceding *akshara* as to look exactly like an *ā-mātrā*. The record is partly written in Sanskrit and partly in a dialect of Hindi. We have transliterated the Hindi words as they have been written and not as they are pronounced; e.g. we have quoted a word as *bahuta* and not as *bahut*. The Hindi part of the inscription contains some Arabic and Persian words, e.g. *Pātisāha* (Persian *Pādshāh* or *Pādishāh*, of which the popular *Bādshāh* is an Arabic corruption), *khasama* or *khasamu* (Arabic *khasam*), *kārāgara* (Persian *kārigar*; cf. Marāṭhī *kārīgir*). An orthographic peculiarity of the inscription is the representation of class nasals by the *anusvāra* and, in most cases, of *kh* and *t* respectively by *sh* and *s*. The spelling of names like *Narāiṇa* (Sanskrit *Nārāyaṇa*), *Parasarāma* (Sanskrit *Parasurāma*), *Udayasimgha* (Sanskrit *Udayasimha*), etc., is interesting. The Muhammadan names *Sher Shāh* and *Islām Shāh* (sometimes spelt *Islīm Shāh*) have been written as *Sera Sāhī* and *Asalema Sāhī* respectively. In the words *saṁvatu* (line 4) and *khasamu* (lines 11-12), the medial *u* substitutes the mark indicating a half consonant probably due to a peculiarity of the local pronunciation. In *prasādāt* (line 1), however, the half *t* has been written in the usual way. The linguistic peculiarities exhibited by the inscription are noticed in the western dialects of Hindi. The genitive suffixes used are *kau* (i.e. *ko*, masculine singular; cf. *sāhīkau*, line 10; *bhūmīkau* and *lākha 11 kau=11 lākha-kau*, line 11), *kī* (feminine singular; cf. *vāikī*, line 17) and *kai* (i.e. *ke*; cf. *vāikai*, line 19).¹ In *vārau* (i.e. *vāro*, line 11) and *rārau* (i.e. *rāro*, line 12), the nominative singular case-ending *au* has been added to words of the masculine gender ending in *a* or *ā*.² In the passage *Mevāḍyai nānai* (line 18), the locative singular case-ending *ai* (i.e. *e*) has been suffixed to words ending in *ā*.³ The word *nānā* is derived from Sanskrit *nāṇaka* meaning 'a coin'. The pronominal word *tina* (pronounced *tin*, line 15) is genitive third person plural and means 'of them'. The inscription uses a number of contractions such as *pro*, *ṣam*, *chī*, *jo*, etc.

The date of the record is quoted in lines 4-5. This is the second *tīthi* of the dark half of the month of Mārgaśira in Vikrama Saṁvat 1604 and Śaka 1469. The name of the week-day is quoted as *Vārhanīpati* which apparently stands for *Bṛihaspati*. The date is irregular; but it must have fallen in October-November, 1547 A. D.

The inscription begins with a variety of the *Siddham* symbol, followed by the word *siddhi* and a passage in Sanskrit invoking the grace of the god Gaṇeśa. Next follows a verse in Sanskrit containing an adoration to the god Vighnavināśana (i.e. Gaṇeśa), praised as the Supreme Being. The date of the record, already referred to above, is then quoted in lines 4-5. In lines 5-7 are given the names of the following persons: *pro*° Kānhaḍa (from Sanskrit *Kṛishṇa*), his son *pro*° Nārāyaṇa, his sons *pro*° Maheśa and *pro*° Chakrapāṇi, and the latter's sons *chī*° Kāsīdāsa and *chī*° Kimudāsa. It seems that the contraction *chī* before the names of Kāsīdāsa and Kimudāsa stands for Sanskrit

¹ For *kau* in Brajbhāshā and *kai* in Mewārī, see S. H. Kellogg, *A Grammar of the Hindi Language*, 3rd ed., 1938, Table II facing p. 120.

² Cf. nominative singular in *o* in the Rājputānā dialects (Kellogg, op. cit., p. 109, § 109).

³ See Kellogg, op. cit., p. 110.

chirañjīva (literally ' long-lived ') indicating that these two persons were alive while their ancestors mentioned in the list were all dead. Unfortunately the contraction *pro* used with the names of the other persons is difficult to interpret in contradistinction to *chirañjīva*. The only suitable word that suggests to us is Hindi *prohita*=Sanskrit *purohita* meaning ' a professional priest'.¹ The inscription does not clearly state the relation of Kāśidāsa and Kimudāsa with the object of the inscription, which, as will be seen later, is to record the construction of a step-well. There is, however, little doubt that the said two persons were responsible for the construction of the step-well in question or at least for the supervision of its excavation.

Lines 7-9 give the genealogy of the ruling chief in whose territory the step-well was apparently excavated. This chief was one Rāmachandra, called both Rājan and Rāwa (i.e. Rāo-Rājā), who was the son of Rājan Pṛithvirāja and grandson of Rājādhirāja Rājan Sūryaśeṇi (possibly a mistake for or corruption of °*senā*). This section also mentions Kamwara (Sanskrit *Kumāra*, ' a prince ') *cha*° Parasarāma (Sanskrit *Paraśurāma*) who was the son of Rāmachandra. The reason of the prince's mention, not apparent from the language of the record, seems to be that the area, where the step-well was excavated, formed a part of his *jāgir*. The abbreviation *cha* may be a mistake for *chi* or *chirañjīva*, for which *charañjīva* is a popular corruption. In Rājasthānī legal documents, the word *charaṇa* is often found between the names of the father and son to indicate the relation of the latter to the former. Thus *cha* in the passage in question may also stand for *charaṇa* although this is doubtful in view of the fact that the word *putra* occurs in our text to indicate the relation between Rāmachandra and Paraśurāma. These chiefs holding sway over the district round Toḍā-Rāising are not known from any other inscription. The reason for the application of a more dignified regal epithet to the name of Rāmachandra's grandfather is not apparent.

Lines 9 ff. refer to the ruling king and his overlord, to both of whom the chief Rāmachandra of the Toḍā-Rāising region owed allegiance. Mention is first made of the *vāra* (turn or time of rule) of Pātisāha Asalema Sāhi, the son of Sera Sāhi Sūra, i.e. Islām Shāh (1445-57 A.D.), son of Sher Shāh (1439-45 A.D.) of the Sūr dynasty of Delhi. Then follows a reference to Rānā Udayasiṅghadeva (Sanskrit *Udayasiṅghadeva*), son of Rājan Saṅgrāmadeva, as ruling over the Kumbhalamera *rājya*. It is interesting to note that the imperial status of Saṅgrāmadeva is especially indicated in the inscription which describes him as *sarva-bhūmikau khasama* (i.e. ' the lord of all land or the entire earth ', a conventional designation of the Indian imperial rulers) and *ghoḍā lākha 11 kau khasamu* (i.e. ' the lord of eleven lakhs of horses or horsemen '). But the mention of Udayasiṅha, the ruler of Kumbhalamera, side by side with the emperor (Pātisāha) Islām Shāh, both as overlords of the chief Rāmachandra, undoubtedly points to the fact that the Rānā was regarded as a feudatory of the Muhammadan monarch, although his father Saṅgrāmadeva, i.e. Saṅgrāmasiṅha or Sāngā, was an independent king. The mention of Rāmachandra, his immediate liegeland Udayasiṅha, and the latter's overlord Islām Shāh without clearly specifying the relations of one with the others is not peculiar to the record under study but is also known from other medieval inscriptions of the same region. Of course there are some epigraphs in which the subordinate relation of the feudatory is specifically expressed; cf. the Mandasor inscription of V.S. 1576 and Śaka 1441 introducing Rānā Saṅgrāmasiṅha's subordinate at Daśapura (Mandasor) in the following words: *mahārājādhirāja-śrī-Rānā-Saṅgrāma || tasya prasāde udyotakārī | Rāja-śrī-Rāva-Asokamala | Daśapura-nagare Thānāpati |*² But there are others which mention the names of the rulers without any specification exactly as in our record. An inscription from Rāmpurā near Mandasor, dated Śaka 1547, introduces the Mughal

¹ For a member of a Purohita family in charge of the construction of a fort, see another inscription from the Jaipur District in *Proc. I.H.C.*, Nagpur, 1950, pp. 193-93.

² From an inked impression preserved in the office of the Government Epigraphist for India.

emperor Salem Shāh (Jahāngīr), his feudatory Rāṇā Karṇasīmha of Mewār, and the latter's subordinate at Rāmapura (Rāmpurā) in the following words : *Dilīrāja-Pātasāha-śrī-Salemasāhajī Chītrakūṭarāja vāsa Udepu[ra*] Rāṇā-śrī-Amara-sīghajī tasya putra Rāṇā-śrī-Karṇasīghajī Rāmapura-rājakara Rāva-śrī-Chandrabhāṇajī tasyā rāṇī Chohāṇa Prabhāvati-bāijī bāvaḍī prasāda bāga udhāsya*.¹ There is no word in the passage expressing Rāva Chandrabhāṇa's subordination to Karṇasīmha and the latter's subordination to the Mughal emperor, although there cannot be any doubt about their position.

The above section of the inscription is followed by the names of four of the artisans or masons (*kārāgara*) who were employed in the construction of the step-well (lines 13 ff.). These were : *Kārāgara Lālū*,² Śrīchandra, Rāgū and *Kārāgara Bhīwa*. It is stated that, of the many workers employed for the work, the four named above were the foremost (*bahuta kārāgara, tina madhye chāri baḍā*). Here ends the main record with the word *iti* and this is followed by a sort of supplement in the concluding lines (lines 16 ff.). Lines 16-17 are engraved as the first halves of lines 14-15 containing the closing part of the record discussed above and may have been written in the original draft, copied on the stone, as a marginal note. The first of these two lines gives the name of the writer while the second saying 'the expenses [on account] of the step-well (*vāiki lāgati* in which *lāgati=lāgti* is the same as Hindi *lāgat*)' was meant to be a heading for the details of the expenditure given in the following lines. The writer was *jo* Rāmadāsa. The contraction *jo* appears to indicate a word like *joisī, jois, joshī*, etc., which are corruptions of Sanskrit *vyotishin*, i.e. a professional astrologer or astronomer. The amount spent for the step-well, as given in line 18, was *ṭam* 1001 (quoted both in words and figures) for which the equivalent in Mewār currency (*Mevādyā nāṇā*) is given as *ṭhaka 6106 ṭam 1* or *ṭhamkaḍa 106 ṭam 1*. In this passage, the abbreviation *ṭam* apparently signifies the *ṭanka*, very probably meaning the silver coins of that name issued by the Muslim rulers of Delhi, especially those of Sher Shāh and Islām Shāh. Unfortunately the ratio between the Mewār coin and the Delhi *ṭanka* cannot be determined. The inscription ends with the *maṅgala*, 'May it be well!', and the mention of the name of god Rāma, thrice repeated.

The importance of the inscription lies in the fact that it refers to Rāṇā Udayasīmha (1537-72 A.D.) of Mewār as a feudatory of the Sūr emperor Islām Shāh (1545-54 A.D.), son of Sher Shāh (1539-45 A.D.). We know that in V.S. 1594 (1537 A.D.) Udayasīmha was recognised as the Rāṇā of Mewār by the feudatories at Kumbhalgarh and that he recovered Chitor from Vanavīra in V.S. 1597 (1540 A.D.).³ He was a contemporary of all the rulers of the Sūr dynasty (1539-56 A.D.), founded by Sher Shāh, although little is as yet definitely known as regards the Rāṇā's relations with the Sūrs. As will be seen below, according to Muslim historians, Sher Shāh occupied Chitor in 1543 or 1544 A.D.; but they are silent as to whether the Rāṇā offered his allegiance to the Sūr emperor or continued to hold sway over parts of Mewār outside the Chitor region as an independent

¹ My attention to this record was drawn by Professor Ramachandra G. Tiwari of the Pratap College, Amalner, East Khandesh District, Bombay State. Among other records containing statements of this kind, mention may be made of two inscriptions from Sitamau (Mandasar District, Madhya Bharat), transcripts of which were received by me from Mahārāj Kumār Dr. Raghbir Singh of Sitamau. One of these is dated V.S. 1761 (1705 A.D.) and contains the passage : *Pātasāha-śrī-Oraṅgajebā Rāṇā Amarasīghab Jāgū[r*]dārab Rāṭhoda-Kasodāsa*. The other record, dated V.S. 1775 (1718 A.D.), has : *Pātasāha-śrī-Sapharakaseṇajī Rāṇajī Amara (sic. Saṅgrāma)-sīghajī Mahārājajīb Kesodāsajī*. Although these inscriptions do not state the relationship existing between Rāṭhor Kesavadāsa of Sitamau and the Rāṇā of Mewār, Amarasīmha II (1678-1710 A.D.) or Saṅgrāmasīmha II (1710-34 A.D.), and between the latter and the Mughal emperor of Delhi (Aurangzeb, 1658-1707 A.D., in the first record, and Farrukhsiyar, 1713-19 A.D., in the second), there can be no doubt that the fief-holder of Sitamau owed allegiance to the Rāṇā who himself acknowledged the suzerainty of the Mughal emperor.

² Cf. the name of the mason Lālo mentioned in the *Rāja-prabastī* inscription (above, Vol. XXIX, Appendix, p. 90 text, line 42).

³ G. H. Ojha, *Udaypur Rājyakt Itihās (Rājputānekā Itihās, Vol. II)*, pp. 714 ff.; cf. Tod, *Annals and Antiquities of Rajasthan*, Calcutta ed., Vol. I, pp. 334 ff.; Crooke's ed., Vol. I, pp. 367 ff.

ruler. There is no reference to the Sūr occupation of Chitor in Tod's work which is mainly based on the Rājput chronicles. While briefly describing Sher Shāh's campaigns in Rājputānā against Māladeva, the powerful Rāthor king of Jodhpur, Wolseley Haig says, "He (Sher Shāh) left Khavās Khān and 'Isā Khān Niyāzī to establish his authority in Marwar and marched to Chitor, the keys of which were sent to him by the officer who held it on behalf of Rānā Uday Singh of Mewar."¹ Quanungo observes, "He (Sher Shāh) spent a few months at Agra and rejoined his camp at Ajmir about the middle of June 1544. From Ajmir he marched towards Chitor which he easily acquired ... Mewar had not yet recovered from the evil effects of the civil dissensions which ended with the installation of the boy king Udai Singh in 1542 A.D. (see Tod's *Rajasthan*, pp. 330-33). Chitor was placed in charge of Shams Khan, a brother of Khawas Khan (Dorn's *History of the Afghans*, p. 140), Mian Ahmed Sarwani and Husain Khan Khalji (Abbas MS, p. 235)."² Ojha quotes Abbas Sarwani's *Tārīkh-i-Sher Shāhī*,³ according to which Sher Shāh advanced against Chitor in A.H. 950 (1543 A.D.) after having dispersed Māladeva's forces: "Sher Shāh..... marched towards the fort of Chitor. When he was yet 12 Kos from the fort of Chitor, the Rājā who was its ruler sent him the keys. When Sher Shāh came to Chitor, he left in it the younger brother of Khawās Khān, Miān Ahmad Sarwani and Hussain Khān Khiljī. Sher Shāh himself marched towards Kachwāra." But in this connection the author of the *Udaypur Rājyākā Itihās* observes, "It was almost the beginning of Udayasimha's reign. Thus it is possible that Udayasimha considered it unwise to fight with Sher Shāh and managed to send him away after making peace with him. Neither the Persian histories nor the local chronicles explain, as is expected in such a case, how Chitor came back into Udayasimha's possession [after its occupation by the Sūrs]."⁴ N. B. Roy, author of *The Successors of Sher Shah*, does not suggest that any of the later Sūrs had anything to do with Mewār. While describing Sher Shāh's achievements in Rājputānā, Quanungo does not clearly state that any of the Rājput rulers acknowledged the suzerainty of the Sūr emperor. Roy is likewise silent on the point as to how long the Sūrs succeeded in maintaining the position gained in Rājputānā by the founder of their house. The inscription under study, however, suggests that Rānā Udayasimha of Mewār not only acknowledged the suzerainty of Sher Shāh but even continued his allegiance to the Sūr dynasty down to the early years of the reign of Islām Shāh, son and successor of that monarch. There is no reason to believe that Islām Shāh, represented as the overlord of the Rānā in October-November, 1547 A.D., himself subdued Udayasimha. The mention of the Rānā as the ruler of Kumbhalamera in our record seems to suggest that he was staying at the fort of Kumbhalgarh till the end of 1547 A.D. while the fortress of Chitor continued to be in the possession of the Afghan governors employed by the Sūr emperors. Apparently the presence of a strong Afghan garrison at Chitor prevented Udayasimha from throwing off the Sūr yoke.⁵

When exactly the Rānā succeeded in freeing himself from the domination of the Sūrs is difficult to determine in the present state of our knowledge. After the celebrated Afgan general

¹ *Camb. Hist. Ind.*, Vol. IV, p. 55.

² *Sher Shah*, pp. 332-33.

³ Elliot and Dawson, *History of India as told by its own Historians*, Vol. IV, p. 406.

⁴ *Op. cit.* p. 718.

⁵ Professor Tiwari informs me that the *Amarakāvya* (MS No. 14935 of the Saraswati Bhandar, Udaipur, folio 32a) represents Udayasimha as an independent monarch and speaks of several engagements between the Rānā and Sher Shāh, while the *Vamśāvalī*, No. 872, states that Udayasimha defeated the Pathans. But we can hardly rely on these traditions. It is well known that the Mughal emperor Akbar defeated Udayasimha and occupied a considerable part of Mewār including its capital Chitor and that the Rānā was compelled to take shelter in the southern part of his dominions. In spite of this, the chroniclers of Mewār continued to represent Udayasimha as one who humbled the Mughal emperor (cf. above, Vol. XXIV, p. 68, verse 39). For Tiwari's views, see *IHQ*, Vol. XXX, pp. 311 ff.; *Journ. Bomb. Univ.*, July 1955, pp. 10-11 and notes. He relies too much on the Rajput traditions, for the untrustworthiness of which, see remarks on the evidence of the *Rājapratāstihāya*, above, Vol. XXX, App., p. 118.

Khawās Khān had taken refuge in the hills of Kumāūn, Islām Shāh is stated to have recorded a solemn oath that he had forgiven all his past offences and begged him to attend at court and proceed against the Rāpā of Udaypur who had again raised his head, plundered several of the royal possessions and carried off the wives and daughters of Muslims, although at the same time orders were sent to the governor of Sambhal to put the general to death as soon as he should come within reach.¹ This event took place in A.H. 959 corresponding to 1551 A.D. according to some authorities.² Rāpā Udayasīnha thus seems to have thrown off his allegiance to the Sūrs before the date of Khawās Khān's murder.³ The reference to the Sūr territory, which was plundered by the Rāpā and whence Muslim women were carried away, seems to point to the reoccupation of Chitor by Udayasīnha. Tod is silent in regard to the date of the recovery of the Jodhpur region by Māladeva from the Afghans.⁴ But B. N. Reu has quoted the following facts: Sher Shāh occupied the Jodhpur region of Mārwar in 1544 A.D. and left Khawās Khān at Jodhpur as his viceroy; the Sūr occupation of parts of Mārwar lasted only for about one year and a half; Māladeva (1532-62 A.D.) drove out the Afghans from Jodhpur before the end of V.S. 1693 (1546 A.D.).⁵ Unfortunately no authority has been cited in support of the last statement. Whether Rāpā Udayasīnha helped the Rāthors in ousting the Afghans from Jodhpur cannot be determined, although that is not improbable. But the Rāpā does not appear to have continued his allegiance to the Sūrs for any considerable length of time after the expulsion of the Afghans from Mārwar. This seems to be suggested by the prominent mention of the Rāpā's aggression in Islām Shāh's communication to Khawās Khān, which does not mention Māladeva, often described by Muslim authors as the most powerful ruler in Rājputānā. Thus the date of Rāthor success against the Sūrs may actually be a little later than that suggested by Reu. Reference has been made by Reu to the existence of Khawās Khān's tomb (now called Khāsgā Pīr's Dargah) at Jodhpur. This may suggest that Jodhpur was under Muslim occupation till the time of Khawās Khān's death.

Another very interesting fact disclosed by the inscription under review is the inclusion of at least parts of the present Jaipur District within the dominions of the Rāpās of Mewār.⁶ Cunningham sketched the history of Toḍā-Rāising on the basis of Rājput traditions which, however, have nothing to say on this particular point.⁷ This no doubt shows that these traditions are not quite trustworthy as a source of history. There is also no mention of the chief Rāmachandra

¹ *Camb. Hist. Ind.*, op. cit., p. 59; Roy, op. cit., p. 33; Elliot and Dowson, op. cit., p. 531.

² Badāūnī's *Muntakhab-ut-Tawārīkh*, Ranking's trans., Vol. I, pp. 525-26.

³ The date of Khawās Khān's murder is given sometimes as 1546 A.D. (*Camb. Hist. Ind.*, op. cit., p. 59) and 1550 A.D.=A.H. 957 (Elliot and Dowson, op. cit., p. 532, note 1). The first of these two dates is impossible unless it is believed that the hostility attributed to the Rāpā in Islām Shāh's communication to Khawās Khān was merely a bluff, although the probability is that the Rāpā's revolt and act of aggression were widely known facts. Our inscription shows that Udayasīnha did not completely shake off his allegiance to Islām Shāh till the close of 1547 A.D.

⁴ Op. cit., Vol. II, p. 30.

⁵ *Mārwarikā Itihās*, Vol. I, pp. 131-32.

⁶ Qanungo says that Toḍā was a border town of the expanded dominions of Māladeva (op. cit., p. 284). If it was taken by the Rāthor ruler from Mewār, Udayasīnha may have recovered it either as a Sūr partisan or in the confusion that resulted from Sher Shāh's victory over Māladeva.

⁷ *Archaeological Survey Reports*, Vol. VI, pp. 124 ff. Cf. "Thoda was originally founded by the Dhoda or Dhore tribe, from whom the present name of the place, *Thoda* or *Thore*, is said to be derived. Thoda next came into the possession of the Solankis, under Siddha Rai Solanki, in Samvat 1131. . . . Thoda passed out of the hands of the Solankis in Samvat 1360, when it was taken by the Chohans, probably in the time of Hararaja Chohan who founded Būndi. On the extension of the powers of the Kachhwāhas of Amber, they took Thoda from the Chohans and held it for some years. The possession of Thoda was next made over to the Sisodias by one of the Mughal emperors of Delhi. . . . Lastly, Thoda again came into the possession of the Kachhwāhas in whose possession it has since remained." The name of the first ruler of the Sisodia dynasty is given as Rāising (Rāyasīnha) after whom the place came to be known later as Toḍā-Rāising.

and his father and grandfather in Cunningham's account, although the manuscript of the *Amara-kośya* (folio 32b) is said to state that Toḍā was given by Udayasiṃha to Rāmachandra.

TEXT¹

- 1 Siddham² || Sidhi³ || śri-Gaṇeśa-prasādāt || Ya[m] Vra(Bra)hma Vedānta-
- 2 vido vadanti paraṃ pradhānaṃ puruṣaṃ tath=ānye ||(l) vi[śv]-odgate[h*]
- 3 kāraṇam=iśvaraṃ vā ta[smā] na[mo] Vighnavināśanāya ||⁴
- 4 Saṃvatu⁵ 1604 varṣe || Śāke 1469 Mā[rga]śira⁶-[va]di 2 dinē
- 5 Vārhanipati⁷ || pro⁸ Kānhaḍa | tasya putra pro⁹ Narāiṇa⁹ | tat-pu-
- 6 tra pro Mahesa¹⁰ | pro¹⁰ Chakrapāni || tasya putra¹¹ chi¹² Kāśidāsa¹³
- 7 chi¹⁰ Kimudāsa || rājādhirāja-rāja-śrī-Sūryaśeṇi¹⁴ | tasya putra
- 8 rāja-śrī-Prithirāja¹⁵ | tasya putra rāja-śrī-rāva¹⁶-Rāmachanda¹⁷-rājya
- 9 varttamāne || tasya putra kawaraṃ¹⁸ cha¹⁹ Parasarāma²⁰ || Pātisāha²¹
- 10 Sēra Sāhi Sūra²² | tasya putra Pātisāha Asalema Sāhi²³ |²⁴ kau
- 11 vārau varttamāna [|*] sārvaḥumikau²⁵ khasama ghoḍā lāsha(kha) 11 kau sha(kha)sa-
- 12 mu rāja-śrī-Saṃgrāmadeva | tasya putra rāja-śrī-Udaiyaṃ(ya)siṃghadeva²⁶ rāṇau
- 13 Kumhhalamera-rājya varttamāne [|*] | kārāgara²⁷ Lālū Śrichanda²⁸ | Rāgū
- 14 ²⁹kārāgara Bhīwa³⁰ [|*] va(ha)huta kārāga-

¹ From an impression.

² Expressed by a symbol.

³ Sanskrit *siddhi*.

⁴ The metre of the verse is *Upajāti*.

⁵ I.e. *Saṃvat*.

⁶ I.e. *Mārgaśira* or *Mārgaśraka*.

⁷ Sanskrit *Bṛihaspati* (or *Brahmasaspati* ?).

⁸ Possibly a contraction for *prohita*-Sanskrit *purohita*.

⁹ Sanskrit *Nārāyaṇa*.

¹⁰ Sanskrit °putra... *Mahesa*.

¹¹ In Sanskrit *putra*.

¹² Possibly a contraction of Sanskrit *chiraśīva*.

¹³ Sanskrit *Kāśidāsa*.

¹⁴ Possibly Sanskrit °*śeṇa*.

¹⁵ Sanskrit *Prithor*.

¹⁶ From Sanskrit *rāja*.

¹⁷ Sanskrit °*chandra*.

¹⁸ Read *kawara* (Sanskrit *kumāra*).

¹⁹ This may be a mistake for *chi* (i.e. *chiraśīva*).

²⁰ Sanskrit *Parasurāma*.

²¹ Persian *Pādehāl* or *Pādishāl*, i.e. *Bādehāl*.

²² I.e. *Shēr Shāl Sūr*.

²³ I.e. *Islām Shāl* (cf. the spelling *Islām Shāl*).

²⁴ Omit the *daṇḍa* and read *sāhika* (i.e. *sāhika*).

²⁵ Better read *sarva-bhūmi*.

²⁶ Sanskrit *Udayasiṃha*.

²⁷ Persian *kārīgar*.

²⁸ Sanskrit *śrichandra*.

²⁹ This line is engraved below the latter half of the previous line.

³⁰ Sanskrit *Bhīma*.

- 15 'za [i*] tina madhye |² chāri va(ba)ḍā ite(ti) [i*]
 16 'likhitam jo⁴ Rāmadāsa⁵ [i*]
 17 'Vai[k]i lāgati
 18 'am 1001 [sa]haara eka a[rn*]ke [i*] Mevā[ḍy]ai⁶ nāṇa⁷ṭhamka 6106⁸ am 1
 19 vāikai nimi[ṭta*] lāgā [i*] śubham bhavatu [i*] Rāma Rāma Rāma [i*]

No. 34—PURI INSCRIPTIONS OF ANANGABHIMA III, SAKA 1147 AND 1158

(1 Plate)

D. C. SIRCAR, OOTACAMUND

More than twenty years ago, the late Dr. Hirananda Sastri, then Government Epigraphist for India, copied some inscriptions engraved on the walls in the celebrated Jagannātha temple at Puri, Orissa. While examining the impressions of these records, now preserved in the Office of the Government Epigraphist for India at Ootacamund, I noticed four interesting epigraphs of the time of the Gaṅga monarch Anangabhīma III whose reign is usually assigned to *circa* 1211-38 A.D. The inscriptions were found on the walls of the second entrance of the Pātālēśvara (Śiva) shrine within the inner compound of the Jagannātha temple, one (No. 1) being on the right wall and the rest (Nos. 2-4) on the left. Of the three records on the left wall, No. 3 was found to occupy the space below the left half of No. 2.

Some special importance attaches to these inscriptions owing to the fact that, according to a tradition recorded in the *Mādala Pāñji*, it was Gaṅga Anangabhīma who was responsible for the construction of the temple of Jagannātha (Purushōttama) at Puri, although the records of the family attribute it to his great-grandfather Anantavarman Chōḍagaṅga (1078-1147 A.D.). Scholars now usually believe that the temple was begun by Anantavarman Chōḍagaṅga but completed by Anangabhīma III. Unfortunately so long no inscription either of Anangabhīma III or any of his ancestors including Anantavarman Chōḍagaṅga (who annexed the Puri region to the Gaṅga empire) was traced in the temple in question. An interesting problem raised by the existence of these inscriptions is whether the god Jagannātha (Purushōttama) or the deities Balārāma, Kṛishṇa and Subhadrā (mentioned in one of the four records) could have been originally housed in what is now called the Pātālēśvara shrine.¹⁰

¹ This line is incised below line 14.

² The *ḍaṣḍa* is unnecessary.

³ This line looks like the first half of line 14.

⁴ This is a contraction of *jośāt*, *jośat* or *jośa* (Sanskrit *śyotsakā*).

⁵ In Sanskrit *dhāna*.

⁶ This line looks like the first half of line 15.

⁷ I.e. *ṭanta*.

⁸ The letter may also be read as *ḍaṣ*.

⁹ The reading may also be *ṭakaḍa* 106, although the other reading is preferable as the Mewār coins could hardly have greater value than the Delhi *ṭakas*. A century later, during the reign of Rājasīnha (1652-80 A. D.), the Dhabbuka or Dhebus coins were the popular currency of Mewār (cf. above, Appendix (*Rājaprasasti*), p. 114). The Gadhaiya Paisās of both silver and copper were also current in Mewār. See W. W. Webb, *The Currencies of the Hindu States of Rājputāna*, 1893, pp. 5-6. Webb speaks of coins (mostly copper 'black *ṭaka*' weighing 80 Batis) issued by some of the Rājās (op. cit., pp. 6 ff.).

¹⁰ Mr. P. Acharya informs me that the space inside the shrine is too small to accommodate three deities.

Inscription No. 1 consists of seven lines of writing and occupies a space of about 1½ feet in length and 10 inches in breadth. There are only five lines of writing in Inscription No. 2, of which lines 1-4 are about 1½ feet long while line 5 is nearly 2 feet in length. This inscription covers a space about seven inches wide. Inscription No. 3, consisting of eight lines of writing, occupies a space about 1½ feet in length and 10½ inches in breadth. Line 7 of this epigraph is smaller than lines 1-6, while line 8 is even smaller than line 7. Inscription No. 4, which consists of ten lines of writing, covers a space about 1½ feet long and 1½ feet wide.

The records are written in the Gaudīya characters of about the thirteenth century A.D. Their language is old Oriya with a slight admixture of Sanskrit. They have to be counted amongst the earliest Oriya inscriptions so far discovered. In regard to palæography and orthography, the inscriptions resemble some other Orissan records of about the same period.¹ As usual with the medieval inscriptions of Orissa, some of the numerical figures are of the early Bengali type while others are of the Telugu-Kannāḍa type. But the figure for 3 has been written in two different ways in Inscription No. 1, line 7, and Inscription No. 4, line 3. In the former case, it resembles the Telugu-Kannāḍa form of the figure. The use of the pronominal adjective *i*, the locative suffixes *i* and *en* and the dative suffix *koi*, side by side with *ku*, is of grammatical interest. It seems that *koi* and *ku* have been used in two distinct senses, the former to indicate 'for' and the latter 'to'. All the four records bear dates in the Śaka era and in the years of the well-known Añka system of regnal reckoning prevalent in Orissa. No. 1 is dated in Śaka 1147 (1225 A.D.), the others (Nos. 2-4) bearing dates in Śaka 1158 (1237 A.D.).

Inscription No. 1 records the grant of three *Vāḍis* of land in a locality called Kshagōpaḍā or Chhagōpaḍā by the *Śrikaraṇa* (officer of the record department or member of the writer class) *Suru-sēnāpati* (literally, 'the general named Suru') on Thursday, Āshāḍha-sudi 5, in Śaka 1147 and in the Añka year 15 (or the 13th regnal year) of the reign of Anankabhīmadēva (i.e. Gaṅga Anāṅgabhīma III). General Suru, donor of the grant, is also known from two Srikurman records² of Śaka 1137 (1215 A.D.) and 1163 (1241 A.D.). It is well known that the royal name is found in various forms such as *Anāñka*, *Aniyāñka*, *Anāñga*, etc., although the form found in the present record (No. 1) is also noticed in the other three inscriptions under discussion. *Aniyāñka* seems to be derived from a combination of Telugu *ani* (cf. Kannāḍa *ani*, Tamil *aniyam*) 'battle', and Sanskrit *añka*, 'mark', etc., and to be Sanskritized into *Anāñga* through the intermediate form *Anāñka*.³ One *Vāḍi*, which is equal to twenty *Māṇas*, is now regarded as equivalent to twenty acres of land. The date of the inscription corresponds regularly to Thursday, June 26, 1225 A.D. The grant was made in favour of the god Purushōttama (Jagannātha), for making provision for the offering (*naivēdya*) of milk, clarified butter, rice and curds to the deity, with the cognizance (*gōcharē*) of Mahādēva Pāṭhin. The exact relation of Mahādēva Pāṭhin with the gift or gift land cannot be determined. We do not know whether he was a royal officer in charge of transactions involving deeds of gift, or a witness of such a transaction, or the original title-holder of the gift land from whom the donor may have purchased it. It is stated that the grant was made with clarified butter, curry (*vyāñjana*), curds and betel-leaf. The real significance of the statement is uncertain although a similar one is found in all the four inscriptions. But it is

¹ In some cases, the superscript *h* has been so written in the inscriptions as to look like the *anuvāra* as in certain modern Oriya conjuncts.

² *SII*, Vol. V, Nos. 1287 and 1299.

³ Mr. P. B. Desai thinks that *añka* is the abbreviation of *añkabhīra* which occurs frequently in the medieval Kannāḍa inscriptions and literature in the sense of a sworn champion, veteran, leader, etc. Its adaptation can be traced in Telugu *añkabhīra*. *Aniyāñka-Bhīma* would thus mean 'veritable Bhīma, the indomitable hero in battle'. *Aniyāñka* was the name of the leader of the Tamil army, who seized the throne of Ceylon according to the *Mahāvamsa* (Sewell), *Hist. Ind. S. Ind.*, p. 131).

not impossible to think that it was the custom to offer land to the god for making provision for *nai-vēdyā* formally with an offering of a *bhōga* consisting of clarified butter, curry, curds and betel-leaf.

Inscription No. 2 records the grant of two *Vāṭis* and 5 *Māṇas* (i.e. 2½ *Vāṭis*) of land in the village of Kshātayī (or Chhātayī)-Utapallī (or Utapallī in the Kehātayī or Chhātayī division) by the footman (*Padātaka*, modern Oriya *Pāika*) Khaṇḍa, who was the son of Chaṇḍānā, on Monday, Makara-badi 7, in Śaka 1158 and in the Aṅka year 29 of *Rāuta* (i.e. feudatory ruler) Anaṅkabhimadēva (Anaṅgabhima III) falling in the victorious reign of the god Purushōttama. It is clear from this record that the Gaṅga monarch Anaṅgabhima III considered himself a viceroy of the god whom he regarded as the real lord of his kingdom. We have seen elsewhere¹ how the Oriya chronicle *Mādalā Pāñjī* records a tradition according to which a Gaṅga king named Anaṅgabhima dedicated his dominions in favour of the god Purushōttama-Jagannātha, as a result of which act he regarded himself as a ruler of the *Rāuta* class and his successor did not enjoy formal coronation. We also know that one of the Bhubaneswar inscriptions² of Anaṅgabhima III mentions his empire as the *Purushōttama-sāmrajya*, 'the empire of Purushōttama', while some records³ of Bhānu II, great-great-grandson of Anaṅgabhima III, mention the god Purushōttama-Jagannātha as his overlord. The date of the inscription under review corresponds regularly to Monday, January 5, 1237 A.D. The twentieth year of the Aṅka reckoning corresponded to the twentyfourth regnal year of the Gaṅga monarch. The grant recorded in this epigraph was made in favour of the god Purushōttama for making provision for offerings to the deity with the cognizance of Viśvapati. It was made with clarified butter, curry, curds and betel-leaf as in the case of Inscription No. 1 analysed above. The meaning of the last line of the record, which speaks of the deities Halin (Balarāma), Chakrin (Kṛishṇa-Vishṇu) and Subhadrā, is difficult to determine. But the mention of these three deities, in connection with the Jagannātha temple at Puri in a record of the thirteenth century is interesting. A Bhubaneswar inscription of the same century, bearing the date Śaka 1200 (1278 A.D.), states how the Gaṅga princess Chandrikā or Chandradēvī, daughter of Bhānu I, built a Vishṇu temple at Ēkāmra (Bhubaneswar) and 'decorated with diadems and other ornaments Bala, Kṛishṇa and Subhadrā (apparently installed in the said temple)'.⁴

Inscription No. 3 records the gift of one *Vāṭi* of land at Kurāṅga and another plot consisting of one *Vāṭi* at Mūraḍa by Kirttivāsa (or Kṛittivāsa)-nāyaka on Sunday, Kumbha-sudi 7, in Śaka 1158 and in the Aṅka year 29 (i.e. in the 24th regnal year) of the reign of Anaṅkabhimadēva (Anaṅgabhima III). According to Swamikannu Pillai's *Indian Ephemeris*, in the Śaka year 1158 expired, Kumbha (i.e. solar Phālguna)-badi 7 fell on February 3, 1237 A.D., which was, however, a Tuesday and not Sunday as stated in the inscription. The grant of the above two *Vāṭis* of land was made in favour of the god Purushōttama for making provision for offerings to the deity with the cognizance of Pāṭhin Mahādēva who is known from Inscription No. 1. It was made with clarified butter, curds, curry and betel-leaf as in the cases of Nos. 1-2.

Inscription No. 4 records the grants of two pieces of land by the *Śrīkarana* Suru-sēnāpati, the donor of the grant recorded in No. 1, on Friday, Phālguna-badi 1, in Śaka 1158 and in the Aṅka year 31 (i.e. in the 25th regnal year) of the reign of Anaṅkabhimadēva (Anaṅgabhima III). According to the *Indian Ephemeris*, in the Śaka year 1158 expired, Phālguna-badi 1 fell on February 12, 1237 A.D., which was, however, a Thursday and not Friday as given in the record. The first of the two pieces of gift land measured one *Vāṭi* and was situated in a locality called Rāvaṅga-Ālasaṇā (or Ālasaṇā in the Rāvaṅga division). It was made in favour of the god Purushōttama for making provision for the supply of one *Māṇa* (probably the same as *Maṇa* equivalent to

¹ *Orissa Historical Research Journal*, Vol. I, No. 1, pp. 48 ff.; above, pp. 19 ff.

² *Ind. Cult.*, Vol. VI, p. 73; *Journ. Kal. Hist. Res. Soc.*, Vol. I, pp. 251 ff.

³ *SII*, Vol. V, Nos. 1154-5, 1214; Vol. VI, Nos. 714, 938.

⁴ See above, Vol. XIII, p. 153 (text, line 17).

40 Seers or about 82 pounds) of rice, possibly per day, to the deity with the cognizance of Mahā-dēva Pāṭhin known from Nos. 1 and 3. The grant was made with clarified butter, curds, curry and betel-leaf as in the other cases analysed above. The other piece of land measured 10 *Mānas* (i.e. $\frac{1}{2}$ *Vāṭi*) and was apparently situated in the same locality and dedicated to the same god. It is stated to have been granted for making provision for the supply of ten bundles (? *halā*) of fragrant flowers probably per day. This grant was made with the cognizance of a person called Kalūā-mālaṇī.

The dates of the inscriptions under discussion raise certain interesting questions, the first of which relates to the initial year of the reign of Anaṅgabhīma III. The late Mr. M. Chakravarti believed that the said Gaṅga king ascended the throne in Śaka 1133 (1211-12 A.D.)¹ and this suggestion has been generally accepted by scholars.² Our inscriptions, however, show that a date in his 13th regnal year (15th Aṅka) fell in Śaka 1147 (1225-26 A.D.), while the end of the 24th (29th Aṅka) and the beginning of the 25th (31st Aṅka) year of his reign fell in the month of Kumbha or Phālguna in Śaka 1158 (1236-37 A.D.). This fact would suggest that Anaṅgabhīma III ascended the throne not in Śaka 1133 but in the month of Phālguna in Śaka 1134, that is to say, about the beginning of 1213 A.D. Inscription No. 3 is dated in Śaka 1158, Kumbha-sudi 6, corresponding to February 3, 1237 A.D. This date fell in the king's 29th Aṅka or 24th regnal year, while Inscription No. 4, is dated in Śaka 1158, Phālguna (Kumbha)-badi 1 corresponding to February 12, 1237 A.D. and falling in his 31st Aṅka or 25th regnal year. Thus the end of the 24th and the beginning of the 25th regnal year of Gaṅga Anaṅgabhīma III fell on a date between the 3rd and 12th February, 1237 A.D. His accession or the beginning of his first regnal year therefore fell on a date in the corresponding period of 1213 A.D. It may be recalled in this connection that a Bhubaneswar inscription of Narasiṅha I, son and successor of Anaṅgabhīma III, is dated in Śaka 1165 and in the Aṅka year 5 (i.e. the 4th regnal year) of that king's reign and that this suggests a later date than the one proposed by Chakravarti for this prince's accession.³ It has, however, to be admitted that, among other known records of the time of Anaṅgabhīma III, some⁴ would support the evidence of the inscriptions under study while some others⁵ would suggest a slightly earlier date for his accession. Similarly there is no uniformity in the epigraphic evidence relating to the date of the accession of Narasiṅha I.⁶ Much of this discrepancy is no doubt due to the mistakes committed by the scribes responsible for the epigraphs.⁷

According to Chakravarti, the characteristics of the Aṅka system of regnal reckoning are the following: (1) 1 and all figures ending in 0 (except 10) and 6 should be omitted; (2) the last Aṅka of one king and the second Aṅka (i.e. regnal year 1) of the succeeding king fall in the same year; and (3) the year begins on the day of Suniyā, Siṅha (Bhādrapada) śukla-dvādaśī.⁸ Inscriptions

¹ *JASB*, 1903, p. 118.

² *JAHS*, Vol. VII, p. 233.

³ *Ind. Cult.*, Vol. III, p. 121. But this discrepancy may possibly be rectified if the Śaka year is regarded as current (see *IHQ*, Vol. XXXI, pp. 81 ff.).

⁴ See *SII*, Vol. V, No. 1290 equating his 22nd Aṅka or 18th regnal year (Siṅha-sudi 7, Friday) with Śaka 1152.

⁵ *Ibid.*, No. 1282 dated Śaka 1139 and the 9th Aṅka or 7th regnal year, and No. 1318 dated Śaka 1147 and the 17th Aṅka or 14th regnal year (Mithuna-sudi 11, Wednesday).

⁶ Cf. *ibid.*, No. 1261 dated Śaka 1176 (not 1179 as printed)=19th Aṅka or 16th regnal year (Tulā-saṁkrānti, badi 1, Monday), and No. 1265 dated 1179 (not 1129 as printed)=24th Aṅka or 20th regnal year (Tulā-sudi 3, Tuesday) which appear to suggest that Narasiṅha I ascended the throne in the month of Tulā in Śaka 1161 (October, 1239 A.D.). But some inscriptions point to a date several months earlier. Cf. No. 1272 dated Śaka 1163=4th Aṅka or 3rd regnal year (Rishabha-sudi 13, Thursday), No. 1305 dated Śaka 1167=10th Aṅka or 8th regnal year (Mina-sudi 6, Friday), etc.

⁷ Cf. *IHQ*, Vol. XXVIII, pp. 342 ff., for the responsibility of astrologers.

⁸ *JASB*, 1903, p. 100.

Nos. 3-4 under review show that the 29th Añka of Anañgabhima III was followed immediately by his 31st Añka. The year 30 was thus omitted according to rule No. 1 quoted above. But rule No. 3 does not agree with the evidence supplied by our inscriptions. According to the rule, an Añka year of a king's reign (with the exception of the 2nd Añka or 1st regnal year, according to rule No. 2) began on Simha (Bhādrapada)-sudi 12; but we have seen above how the 31st Añka or 25th regnal year of Anañgabhima III began in the month of Phālguna. The conventional beginning of the Añka year quoted by Chakravarti therefore seems to have been stereotyped after the age of Anañgabhima III.

The following geographical names are mentioned in the four inscriptions: Kshagōpaḍā or Chhagōpaḍā (No. 1), Kshātayī (or Chhātayī)-Utapallī or Utapallī in the division called Kshātayī or Chhātayī (No. 2), Kurāṅga and Mūraḍa (No. 3), and Rāvaṅga-Ālasaṅā or Ālasaṅā in the division called Rāvaṅga (No. 4). I am not sure about the identification of the localities. If Rāvaṅga was really the name of a district, it may be no other than the Rāvaṅga or Rāmaṅga *vishaya* mentioned in several other records.¹

TEXT²

INSCRIPTION No. 1

- 1 Siddham³ Svasta(sti |) Sākādvā⁴ 1[14]7 [| *] Svast[i] [| *] śrī⁵-Anañkabhi-
- 2 madevaśya(sya) prava[rddhamā]na-vija[ya]-rāye⁶ samata⁷ śrā-
- 3 hi 15 Āsāḍha-su[kla] 5 Guruvāreṃ⁸ śrikaiṇa-Suru-
- 4 senāpatiñka bhumi darta⁹ śrī-Pūrushotama¹⁰de-
- 5 vañku [| *] i naiverdya(dya) du[gdha-ghrita]-chāula-dahī [i-māna]-
- 6 ñkai Kshagopaḍā¹¹ i Māhādeva-Pāḍhikaṃ(ñka)¹² gochareṃ
- 7 dadhi-ghrita-tāmvolā-vyañjana-sahīte datta bh[u]mi vāṭi 3 [| *]

INSCRIPTION No. 2

- 1 Siddham¹³ Svasti [| *] Sākādvā¹⁴ 1158 śrī-Puruso(sho)ttamasya pravarddhamāna-vijaya-rājye Rāutta¹⁵-śrīmad-Anañka-

¹ *Journ. As. Soc., Letters*, Vol. XVII, p. 24.

² From impressions. As in Oriya the vowels *ē* and *ō* are often short, their length-marks have been omitted in the transcripts of the inscriptions to avoid confusion.

³ Expressed by symbol.

⁴ Sanskrit *Sākādvāḥ*.

⁵ The rule of *sandhi* (according to Sanskrit grammar) has been ignored.

⁶ Sanskrit *rājyē*. The word *rāye* is pronounced in Oriya as *rāje*.

⁷ The expressions *samata* and *śrāhi* stand respectively for Sanskrit *samvat* or *samvatsarē* and *śaradī* (through Prakrit *sarahi*).

⁸ Sanskrit *Āsāḍha-śukla 5 Guruvārē*.

⁹ Sanskrit *bhūmir-dattā*.

¹⁰ Sanskrit *śrī-Pūrushōtama*.

¹¹ The intended pronunciation may be *Chhagōpaḍā*.

¹² Sanskrit *Māhādeva-pāḍhinah*.

¹³ Expressed by symbol.

¹⁴ Sanskrit *Sākādvāḥ*.

¹⁵ This word stands for Sanskrit *Rājaputra* and is used as a viceregal title.

- 2 bhi(bhī)madevasya [śrāhī] sam¹ 29 aṅke abhili(li)khyamāne ||² Makara-kṛishṭa(shṇa) 7³
Somavāre śrī-Puruso-
- 3 tmadevakum(ṅku)⁴ [pa]dāta[ka]-Khaṇḍa Cha[ṇḍānā]-suta darta bhumi⁵ vāṭi-dvayam
māṇa-pa[ṇcha] Viśvapati⁶-go-
- 4 chareṃ grāma Kshātayī⁷-Utapalli naivedy-ārtham ghrita-vi[ṅja]na-dadhi-tāmvola-sahite⁸
- 5 *[ta]mḍau karārtham Halī Chatrī(krī) Sū(Su)bhadrā śrī-Koṅchakau karaśya ṇasyatiḥ ||⁹

INSCRIPTION No. 3

- 1 [Siddham]¹¹ Svasti [,*] śrī¹²-Anaṅkabhi(bhī)madevasya prava[rddha*]mā-
- 2 [na]-vija-rāye¹³ samvatta¹⁴ srāhī 29 Śākādvā¹⁵
- 3 1158 Kumbha-sukla¹⁶ 6 Ravi(vi)vāre śrī-Pu-
- 4 rushotmadevaṅka¹⁷ yi¹⁸ Kīrtivāsanāya-
- 5 ka-datta bhumi Kurāṅga Vāṭi 1 Mūraḍa
- 6 vāṭi 1 nau(nai)vedyako(kai) [vāṭi ?] 2 ghṛita-dadhi-[vya]¹⁹-
- 7 veṅjana-tāmvolapatā-dāna-[sa]ge[ṁ(ṅge)]
- 8 Pāṭhi-Māhādeva²⁰-gochare [||*]

INSCRIPTION No. 4

- 1 Siddham²¹ Svasti [*] Śyākādvā²² 1158 [*] svasti [i] [,*] śrī²³-Ana-
- 2 karṁ(ṅka)bhi(bhī)madevaśya(sya) pravarddhamāna-vija-rāye²⁴

¹ Sam is a contraction of *samvat* or *samvatsarē*.

² The *daṇḍas* are superfluous.

³ The figure 7 had been at first omitted by the engraver and was later squeezed in the small space between the preceding and following *akṣaras*.

⁴ Sanskrit *śrī-Purushōttamadevāya*.

⁵ Sanskrit *dattā bhūmih*.

⁶ Sanskrit *Viśvapati*.

⁷ The intended pronunciation may be *Chhātayī*. ¶

⁸ Two *akṣaras* here are indistinct.

⁹ The meaning of this line is not clear. *Karārtham* may be intended for Sanskrit *karuṇ-ārtham*. If *taṇḍau* can be read as *māṇḍo*, the word may be associated with Sanskrit *maṇḍapu* or *maṇḍana*. But it is very doubtful. The *akṣhara ḍau* may also be read *prai*; but the meaning of the expression is uncertain.

¹⁰ There are a number of *akṣaras* after this; but their reading is uncertain.

¹¹ Expressed by symbol.

¹² The rule of *sandhi* has been ignored.

¹³ Sanskrit *vijaya-rājyē*.

¹⁴ This expression stands for *samvat* or *samvatsarē*.

¹⁵ Sanskrit *Śākādvāh*.

¹⁶ Sanskrit *śukla*.

¹⁷ Sanskrit *śrī-Purushōttamadevasya*.

¹⁸ This is either a mistake for *śrī* or an alternative form of *i* as found in Inscription No. 1 above. The usual form of the following proper name is *Kīrtivāsa*.

¹⁹ This *akṣhara* is redundant.

²⁰ Sanskrit *Māhādeva*.

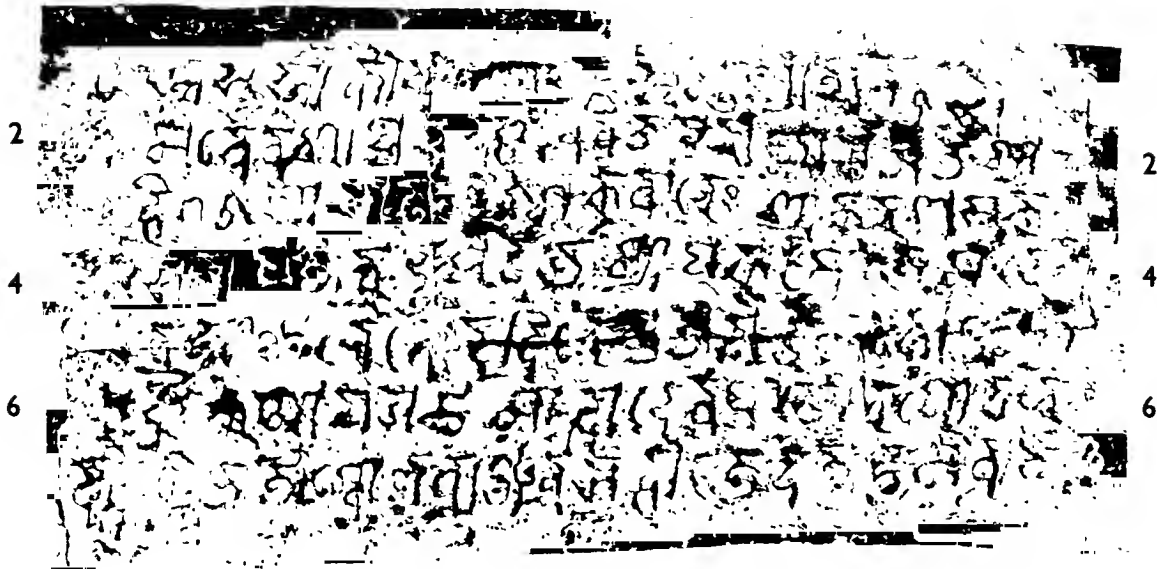
²¹ Expressed by symbol.

²² Read *Śākādvāh*.

²³ The rule of *sandhi* has been ignored.

²⁴ Sanskrit *vijaya-rājyē*.

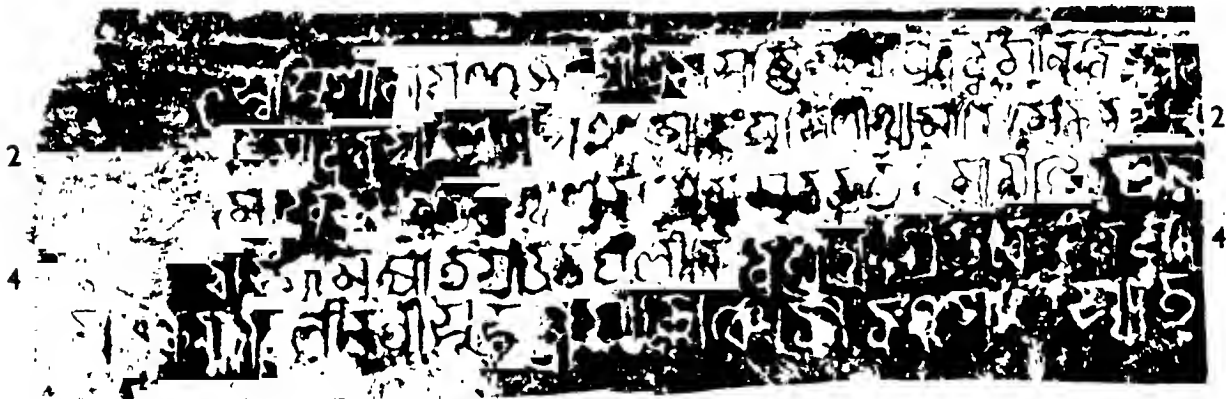
Inscription No.1



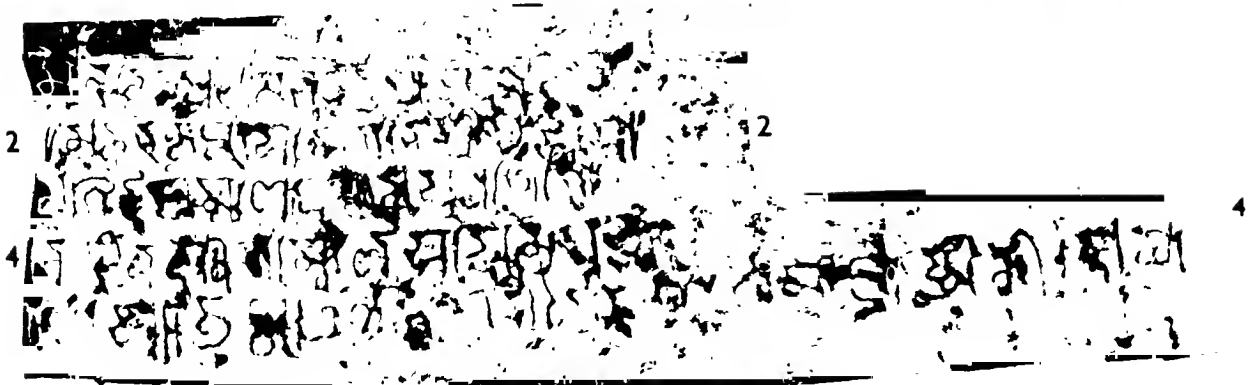
Scale: Two-Elevenths

Inscription No.2

Left Half

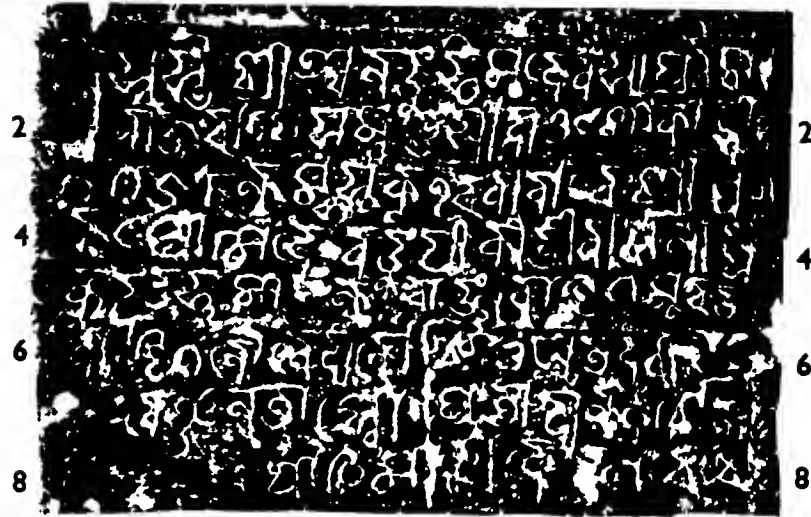


Right Half

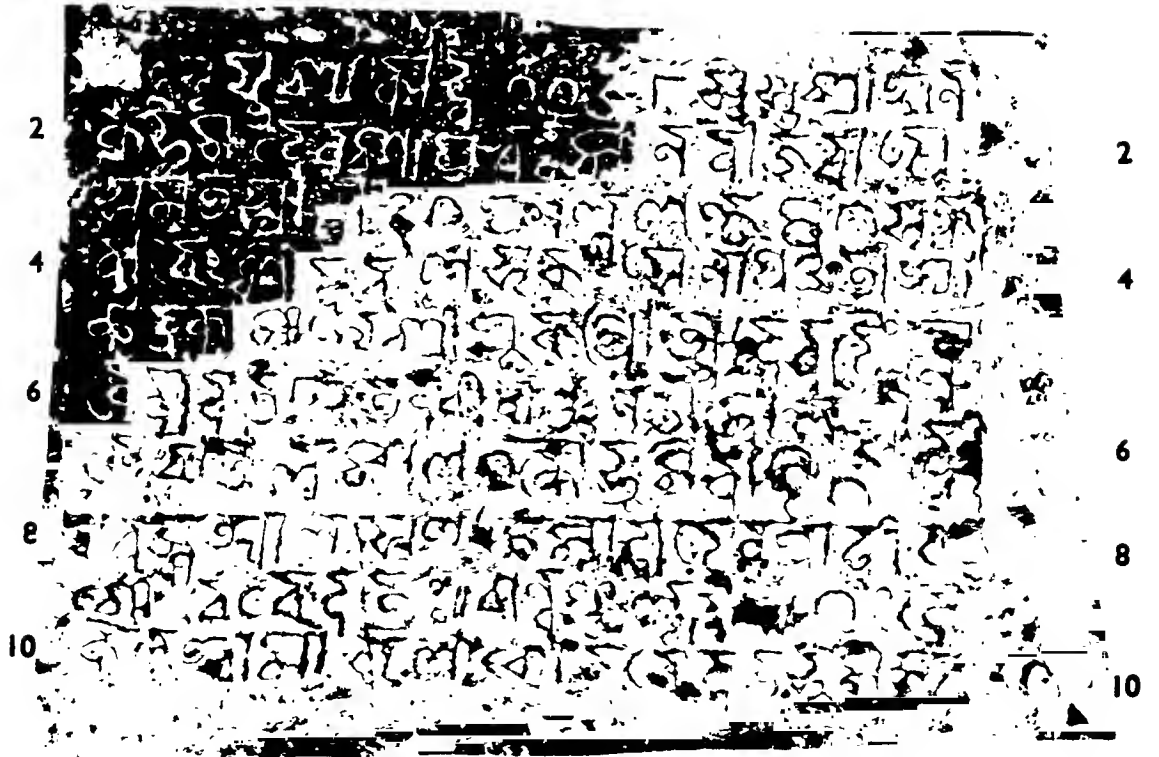


Scale: One-Fourth

Inscription No.3



Inscription No.4



Scale: One-Fourth

- 3 samata srāhi 31 Phālguṇa(na)-kṛishṇa 1 Su(Śu)kra-
 4 vārem śrikaraṇa-Suru-senāpatī(ti) ā-
 5 iu-kāmārthe¹ śrī-Pūrushotmadevaṅkai nai-
 6 vedya darta² gh[ri]ta-dadhī-vyañjana-tāmvola-sahī-
 7 te chāula-māṇa 1 kau(kai) bhūmi-vāṭi 1
 8 Rāvaṅga-Ālasaṇāi Māhādeva-Pādhi[kam(ṅka)]
 9 gochare dataḥ || gandha-phula-ha[lā ?] 10 kai
 10 Kalūā-mālaṇī-gochare data bhūmi-māṇa 10 [||*]

No. 35—KHONAMUKH PLATES OF DHARMAPALA OF PRAGJYOTISHA

(1 Plate)

P. BANERJEE, CALCUTTA

This is a set of **three** copper plates, each measuring 9"×6". They are the property of the Assam State Museum, Gauhati. They were found by one Budhu Sut while tilling the ground at **Khonamukh**, a village in Mauza Barbhagiya in the Nowgong District of Assam. Khonamukh is about twenty-one miles from the Nowgong town. According to the information supplied to me by the Government Epigraphist for India, the inscription had been kept for some time at the Śivathān of the village, but was brought afterwards to Mr. L. M. Som, then Deputy Commissioner of Nowgong. And, ultimately, it was secured for the Assam State Museum.

The inscription was first published with an English translation by Mr. P. D. Chaudhury in the *Journal of the Assam Research Society*, Vol. VIII, No. 4, pp. 113 ff. The late Dr. N. K. Bhattachali, aided by Dr. R. G. Basak, suggested some corrections in respect of lines 35, 36, 37 and 40 of the inscription in the same journal, Vol. XI, pp. 1-3. A fresh and critical edition is now attempted from a nice set of inked impressions kindly supplied to me by the Government Epigraphist for India.

The plates are held together by a ring passing through the circular holes in them. Around the hole in each plate has been left some blank space, about 1½"×1½" (the width of three lines of writing) in plate 1, and about 1"×1" (the width of two lines of writing) in plates 2 and 3. Joined to the ring is the king's seal which is heart-shaped. The seal is divided into two compartments 'by a ledge running across it'. The upper portion of it shows the figure of an elephant to front while the lower portion is occupied by the legend consisting of the king's name and titles engraved in letters slightly larger in size than those employed in the grant. The seal measures 5"×3½".

The first and third plates are inscribed only on their inner side. The second plate contains writing on both the sides. The inscription consists of 58 lines of writing. The first inscribed side contains 16 lines, the second and third 15 lines each, and the fourth only 12 lines. The first side of the inscription is broken at places with the result that some letters have completely disappeared. Some inscribed portions of the fourth side (i.e. the third plate) also are either wholly or partially effaced.

¹ Sanskrit *āyushkām-ā*°.

² Sanskrit *śrī-Purushōttamadēvārtham naivedyam* (i.e. °*devasya naivedy-ārtham*) *dattam*.

The language of the inscription is Sanskrit. The formal part of the grant in lines 26-35 and 44-58 describing the locality and its boundaries, etc., is in prose. The remaining portion giving the genealogy of the donor and the donee is in verse.

The characters of the inscription belong to a variety of the alphabet used in the eastern part of India in the 12th century A.D. The letter *r* retains mostly its old form though its more developed triangular shape is also in evidence here and there (cf. *vīr°* in line 25, *viśāradaḥ* in line 36, *Harēḥ* in line 41, etc.). Another peculiarity is the use of three varieties of the sign of the initial *i*. The first of these consists of two dots or ringlets with a complicated hook below. The second one is composed of two similar dots or ringlets with a circumflex above and hook below. The third variety is similar to the second except that, instead of a regular hook, it has got a slanting stroke below. *Anusvāra* is formed sometimes by a dot or ringlet alone (cf. *bhinnaṃ* and *Bhāratīyaṃ* in lines 2 and 17 respectively) but sometimes as in modern Bengali by a dot with a slanting line below it (cf. *Bhīmaṃ* in line 6, *paraṃ* in line 22, etc.). *B* and *v* are denoted throughout by the same sign.

As regards orthography, the following points call for remarks. *N* has been used in the place of *anusvāra* in *nistrinsa* in line 22 and *mīmānsā* in line 42. *Visarga* before the dental sibilant changes into that letter in *bhūs=sa* in lines 10-11. Final *m* is often wrongly substituted by *anusvāra*. Consonants following *r* are sometimes doubled.

The execution of the inscription is unsatisfactory. Letters or syllables are often omitted (cf. *kaṇa°* for *kaṇaṇa°* in line 30, *rādhikṛitān* for *rāṇak-ādhikṛitān* in line 31, *pratīn* for *prabhṛitīn* in lines 31-32). There are occasional confusions of sibilants, *aś* in *śringāra°* for *śringāra°* in line 2, *sasāsa* for *śasāsa* in line 4, etc. Prakritism is to be found in *vachchharē* for Sanskrit *vatsarē* in line 43.

The present charter was issued by king Dharmapāla (son of Harṣhapāla and grandson of Gōpālā) of Prāgjyōtisha in Assam. Two other copper-plate grants of this king are known. They are the Śubhaṅkarapāṭaka and Pushpabhadrā grants, both edited by Padmanātha Bhaṭṭāchārya in the *Kāmarūpaśāsanāvalī*, pp. 146 ff. The introductory as well as the genealogical portion of the present inscription is also found (with but few divergences) in the Śubhaṅkarapāṭaka grant. This agreement which is due to these two inscriptions having been composed by one and the same poet, named Prasthānakalasa, has helped us in restoring some of the portions missing in the present record.

The present inscription is the earliest of the three grants of Dharmapāla.¹ It was issued in the first regnal year of the king while his Śubhaṅkarapāṭaka inscription was issued in the third year of his reign. The Pushpabhadrā grant which contains no date was issued in his advanced age as Bhaṭṭāchārya has convincingly shown.²

The inscription begins with *svastī* and is followed by a laudatory verse in honour of Ardhayuvatiśvara (i.e. Ardhanārīśvara-Śiva).³ It then gives in the next thirteen verses the genealogy of king Dharmapāla. There was a king Naraka by name, who was born of the Earth and Viṣṇu in his Boar incarnation. His son was Bhagadatta. Then after an undefined interval flourished in the latter's family a king named Brahmapāla.⁴ His son was Ratnapāla⁵ and grandson Purandarapāla

¹ Mr. Jenkins, Agent of the then Governor General, made mention of a grant of one Dharmapāla, dated in the year 36, when he sent a copy of the grant of Vanamāla to the Asiatic Society, Calcutta. See *JASB*, 1840, p. 766. But nothing about its contents or whereabouts is known to us.

² *Kāmarūpaśāsanāvalī*, p. 147.

³ The Pushpabhadrā grant of Dharmapāla, which was issued in later years of the king, begins with a verse in honour of Viṣṇu. This shows that the king who was a follower of Śaivism as it appears from the present grant, in early years, became devoted to Viṣṇu in later life. [The adoration to Śiva at the beginning of the Khonamukh and Śubhaṅkarapāṭaka inscriptions may be due to their author Prasthānakalasa being a Śaiva.—D.C.S.]

⁴ No inscription of Brahmapāla has been discovered as yet. In the inscription of his son, Ratnapāla, he is simply called *Mahārājādhirāja*, while Ratnapāla has full imperial titles. See *JASB*, Vol. LXVII, 1898, p. 111.

⁵ For Ratnapāla's reign we have two copper-plate grants, the Bargaon grant and the Suālkuchi grant. See *JASB*, op. cit., pp. 99 ff., and *Kāmarūpaśāsanāvalī*, pp. 89 ff.

who died as a *Yuvarāja* leaving behind his son Indrapāla.¹ Indrapāla's son was Gōpāla. The latter's son was Harashapāla.² From him and his queen Ratnā was born Dharmapāla.

Besides carrying the genealogy of the Pāla kings of Assam three generations further from Indrapāla, the inscriptions of Dharmapāla throw no new light on the history of Prāgjyōtisha. These grants, like those of Indrapāla and Ratnapāla, are not dated in any era. Chronologically, the Pālas of Assam followed the line of Prālampha which again was preceded by that of Sālastambha³ flourishing perhaps immediately after Bhāskaravarman. Brahmāpāla, the first of the Pāla rulers in Assam, was chosen, we are told in his son Ratnapāla's Bargaon grant, as king by the people to continue the line of Naraka, on Tyāgasirinha (the last king of Sālastambha's family) dying issueless.⁴ On palaeographical grounds, Hoernle⁵ was inclined to place Ratnapāla's grants in *circa* 1010-1050 A.D. Brahmāpāla, then, it appears, ruled somewhere in the neighbourhood of 1000 A.D. Regarding Dharmapāla's period of rule, it may be stated that he flourished three generations later than Indrapāla whose Gauhati plates have been assigned to c. 1060 A.D.⁶ on palaeographical reasons. Thus Dharmapāla reigned somewhere in the first half of the 12th century A.D. and this is supported by the palaeography of his inscriptions.

The object of the inscription is to record a grant made by king Dharmapāla of some land in Mērupātaka, producing six thousand measures of paddy.⁷ Mērupātaka was a plot of land carved out of a bigger area called Digalaṇḍī belonging to the district of Purujī.⁸ The donee was *Bhaṭṭa Mahābāhu*, son of Vishṇu and grandson of Ummōka who was a Brāhmaṇa of the Kāśyapa *gōtra* and follower of the Kāṇva *sākhā* of the *Yajurveda* and hailed from Madhyadēsa.

It may be stated here that only a portion of Mērupātaka yielding six thousand measures of paddy was given by this grant to *Bhaṭṭa Mahābāhu*. Another portion of it yielding the same quantity of paddy was already in the possession of Mahābāhu. As it is stated in line 45 of the inscription, this portion lay on the east of what was conveyed to him by the present grant.

Regarding the localities mentioned in the inscription, the name Prāgjyōtisha is applied here to a city, as also in some other records of Assam. The city stood somewhere near the modern town of Gauhati. The other localities could not be identified.

TEXT*

First Plate

[Metres : vv. 1-13 *Vasantatilakā* ; v. 14 *Mālinī* ; v. 15 *Āryā* ; vv. 16, 17, 19, 20 and 22 *Anuṣṭubh* ; v. 18 *Śārdūlavikrīḍita* ; v. 21 irregular.]

1 S[*v*]asti | Vandē tam=Arddhay[*u*]vatīśvaram=ādīdēvam=indivar-ōraga-phaṇā-maṇi-karṇa-pūra[m]¹⁰(ram|) [uttu]-

¹ There are two copper-plate grants of Indrapāla's reign, namely, the Gauhati plates (*JASB*, Vol. XLVI, 1897, pp. 113 ff., and *Kāmarūpasāsanāvālī*, pp. 116 ff.) and the Guākuchi grant (*Kāmarūpasāsanāvālī*, pp. 130 ff.).

² No inscriptions of Gōpāla and Harshapāla, the grandfather and father respectively of Dharmapāla, have yet been found.

³ [But see above, Vol. XXIX, p. 149.—Ed.]

⁴ *JASB*, Vol. LXVII, 1898, p. 108.

⁵ *Ibid.*, 1898, p. 102.

⁶ *Loc. cit.*

⁷ In line 30 of the inscription the piece of land in question is described as *dvi-sahasr-ōpattika*, i.e. producing only two thousand measures of paddy. But this is apparently a scribal mistake for *ṣaṭ-sahasr-ōpattika*, for in line 43 of the record, the land granted to the donee is expressly called *dhānya-ṣaṭ-sahasr-ōpattikā bhūmi*.

⁸ It is mentioned also in the Pushpabhadra grant of Dharmapāla, line 46. See *Kāmarūpasāsanāvālī*, p. 177.

⁹ From impressions. Minor errors in the published transcript of the inscription have not been noted in all cases.

¹⁰ In the place of *karṇapūra[m]*, Padmanātha Bhaṭṭāchārya reads *kaṇṭha-ba[nḍum]* in the Subhankara-pātaka inscription (*Kāmarūpasāsanāvālī*, p. 150).

- 2 [ūga-pīna]¹-kucha-kuṅkuma-bhasma-bhinnaṃ śrī(śrī)ṅgāra-raudra-rasayōr=iva saṅgam=ēkaṁ-
(kam) || [1*] Dēvasya Sū[ka]-
- 3 [ra-tanōs=ta]²nayaḥ Pṛithivyām jātō va(ba)bhūva nṛipatir=Nnarak-ābhidhānaḥ | jitvā
Śatakratu-puraḥ[sa]-
- 4 [ra-dikpati]n³ yaḥ Prāgyōtishā⁴-puri chirāya sasāsa⁵ rājyaṁ(jyam) || [2*] Tasy=ātmajaḥ
samabhavad=Bhagada-
- 5 [tta-nā⁶]mā dhām-ādrikō nṛipati-mauli-nighṛishṭa-pādaḥ | yat-saṅgara-śrama-visī(shī)dad-
asima-śaurya[m]
- 6 [mū]rchchā priy=ēva parirabhya raraksha Bhīmaṁ(mam) || [3*] Tasmīna(smin) mahī-
pati-kulē Kulaśaila-kalpaḥ Prāchi-
- 7 [pa]ti-pratikṛitir=nnṛipatir=vva(bba)bhūva | śrī-Vra(Bra)hmapāla iti viśruta-nāmadhēyō dhyē-
yō dvi-
- 8 [shā]m guṇavatān=cha bhay-ānurāgaiḥ || [4*] Prādurvva(rbba)bhūva suta-ratnam=anūna-
dhāmā śrī-Ratnapā-
- 9 [la] iti tasya yathārtha-nāmā | yasy=āsa saṅgara-jitō nṛipa-chakra-mauli-mālā-dharē
- 10 [cha]raṇa ēva mahīpa-lakshmīḥ || [5*] Tasy=ātma-jō=jani Purandarapāla-nāmā dhām-aika-
bhū-
- 11 s=sa sukṛiti yuvarāja ēva | sāyujyam=āpa vidhi-viparyayataḥ⁷ pitṛpām=utpādyā sādhu-
chari[taṁ]
- 12 sutam=Indrapālaṁ(lam) || [6*] Rājā chirāya sa mahīm praśasā(śā)sa samyak śakti-traya-
prathita-śaurya-vi[n]i-
- 13 rjīti-āriḥ | ishṭaiḥ prahṛishṭa-Va(Ba)labhit-kratubhiḥ kṛitīnām=agrēsaraḥ Smara iva pramadā-
janānām(nām) || [7*]
- 14 Tasy=ātmaabhūr=abhavad=apratima=pratāpō Gōpāla ity=avanipāla-kula-pradīpaḥ | yaḥ śimni
śau-
- 15 rya-dhaninām guṇinām vadānya(nyō) dakṣhiṇya-puṇya-vidushām vasati sma lōk[ē] || [8*]
Tasmād=va(d=ba)bhūva tanayaḥ pitṛi-
- 16 haraha-pālaḥ śrī-Harshapāla iti sādhu-jan-ōpagitāḥ | samprāpya chāru-charitaṁ chiram=āpa
sa[khya]-

Second Plate, First Side

- 17 [sau]khy-āmṛitaṁ Kamalayā saha Bhāratīyath(yam) || [9*] Santarppitāḥ samara-bhūmishu
yēna sa(śa)śvat khaḍga⁸-prahāra-da-
- 18 lit-āhita-kumbhi-kumbhaiḥ | rakshōga⁹ṇā[h*] prachura-phēna-vimīśram=āśram=ushp-ō-
shṇam=āśu trīshitāḥ paritāḥ piva(ba)nti || [10*]

¹ The restoration here and in the following lines is based on the reading of the Subhāṅkarapāṭaka grant.

² Only traces of *ta* remain.

³ The letter *ti* is partially extant.

⁴ Read Prāgyōtishā⁹. The more familiar form of the name is Prāgyōtisha.

⁵ Read śaśāsa.

⁶ The letter *nā* is only partially extant.

⁷ Read *vidhi-paryayataḥ* for the sake of metre.

⁸ The Subhāṅkarapāṭaka inscription reads *śastra* (*Kāmarūpabāṅdavalī*, p. 153).

⁹ The letter *ga* is ill-formed.

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- 19 Dēvasya tasya mahishi pravara satinām=ātm-ānurūpa-kulajā Girij=ēva Śambhōḥ | Ratn-
ābhidhā vividha-puṇya-
- 20 pavitra-kirttir=utkīrya śitakiraṇād=iva nirmmitt=ābhūt || [11*] Putras=tayōr=abhavad=
· amvu(mbu)dhi-mēkhalāyā bha[r]ttā bhuvah(va)-
- 21 s=tribhuvan-ābharāṇa[m] mahīpaḥ ||() śrī-Dharmmapāla iti dharmmaparō=pi kāmam=
arthañ=cha pālayatē(ti) yaḥ prasamīkshya¹ kā-
- 22 lam(lam) || [12*] Nistrinsa²-ghāta-dalit-[ē]bha-vimukti(ka)-muktā-pushp-ōpahāra-ruchi-
rēshu raṇ-āṅgaṇēshu ||() dēvaḥ param samara-sambha-
- 23 vayā viharttum=ēkaḥ śriyā vijayatē saha Dharmmapālāḥ || [13*] Pariṇayati ya ēkō bhūmim=
=ēk-ātapa-
- 24 ttrām śaraṇam=upagatānām=ēkakō yaḥ śaraśya(ṇya)ḥ [] jagati vidita-kirttir=Dharmmapāl-
ābhidhānaḥ
- 25 sa jayati jita-vīr-ārāti-chakrō narēndrah || [14*] Prasthānakalasa-nāmnā kavinā gō-varṇṇa-
māna-vai-
- 26 dyēna | rachitā prasastir=amalā rājñāḥ śrī-Dharmmapālasya || ³ [15*] Svasti Prāggyōtish-
ādhipaty-asamkhyāt-ā-
- 27 pratihata-daṇḍa-kshapit-āsēsha-ripu-pakshaḥ(ksha)-śrī-vārāha-paramēśvara-paramabhaṭṭā-
raka-mahārājādhirāja-
- 28 śrīmad-dHarshapāla varmmadēva-pād-ānudhyāta-paramēśvara-paramabhaṭṭāraka-mahārā-
jādhirāja-śrīmad-Dha-
- 29 rmmapālavarmmadēva-pādāḥ kushalinaḥ⁴ || || Puruji-vishay-āntahpāti-Digalaṇḍī-bhūmy-
apakriṣṭa-
- 30 dhānya-dvi⁵-sahasr-ōtpattika-Mērupāṭaka-bhūmau || || Yathāyatham samupasthita-vishaya-
ka[ra*]ṇa-vya-
- 31 vahārika-pramukha-janapadān rāja-rājñī-rādhikritān=anany=api⁶ rājanyaka-rājaputra-
rājaval[1]abha-pra-

Second Plate, Second Side

- 32 [bhṛi*][ti]n yathākāla-bhāvinō=pi sarvvān mānanā-pū[r]vva[m] samādisa(śa)nti viditam=
astu bhavatām bhūmir=iyam vāstu-
- 33 [kē]dāra-sthala-ja⁷-l-ākara-gōprachār-āvashka(ska)r-ādy-upētā yathāsamsthā sva-sīm-ōddēśa-
paryantā hastiva(ba)ndha-naukāva(ba)ndha-
- 34 chaurōddharāṇa-dāṇḍapāsik-auperikara-nānā-nimitt-ōtkhēṭana-hasty-aśv-ōshṭra-gō-mahish-
ājāvika-prachāra-sa-ja-

¹ The Subhāṅkarapāṭaka inscription has *prasamīkshya* (*Kāmarūpaśāstrosāvalī*, loc. cit.).

² Read *nistrinsa*.

³ The punctuation mark here (and also in lines 29, 30, 35 and 44) consists of two pairs of *daṇḍas*, and an ornament-
tal design between them, looking like four *Nandipadas*.

⁴ This word can be spelt with *ś* or *sh* as pointed out by Padmanātha Bhaṭṭāchārya (*Kāmarūpaśāstrosāvalī*, p.
154 f., n. 8).

⁵ Here *dvi*⁶ appears to be a mistake for *śaṣṭi*; cf. line 43.

⁶ Read *rānak-ādihikritān-ananyān=api*.

⁷ An *ā-mātrā* had been originally engraved after *j* through inadvertence.

- 35 la-sthala-prabhṛitīn¹ vinivārita-sa[r*]vva-piḍā śāsanīkrītya || || Madhyadēs-ōdbhavō viprō
yajvā Vēd-āṅga²-pā-
- 36 ragaḥ | yōgī rathika Ummōkaḥ sarvva-śāstra-viśāra[da][h*] || [16*] Kāśya(śya)pō=sau Yajurv-
vēdi Kānva(ṅva)-śākhō mahāmakhaḥ [||]
- 37 Agnishṭōm-ādibhir=yō(yā)gair=yēn=ēshtaṁ va(ba)hudhā kila || [17*] Tasminn=adhvara-
dhūma-tivra-vikala-vyālōla-pāṭhān vaṭūn³
- 38 k[r]iḍā-pañjara-samīyataḥ sarid-uru-prajñā-nidhānaḥ |⁴ śukaḥ⁵ ||() [ya]nrā(tr=ā)śit khalu
śikshayan=mu-
- 39 hur=alam⁶ saṁsmārayan⁷ śārikā āsan yanra(tra) cha lajjitāḥ punar=asi(pi)⁸ viprās=chiram⁷
ritvijah [|| 18*]
- 40 Tasya sūnur=abhūd=vīraḥ śā(śa)stra-śāstra-parāyaṇaḥ | nāmnā Viṣṇur=iti khyātō bhuvi
Viṣṇur=-i-
- 41 v=āparaḥ || [19*] Śambhōr=abhūd=yathā Gaurī Lakṣmīr=iva Harēḥ priyā | tasy=āsīn=
Manōramā-nāma apar-ākhyā⁹
- 42 Manasvini | [||] [20*] Tābhyaṁ=ajāyata sutaḥ śrīmān=Mahāvā(bā)hur=iti viśrutaḥ | Mīmāns-
ābhyāsa¹⁰-niḥśēsha-
- 43 dōsha-prōsi(śi)ta-mānasah || [21*] Rājñā śrī-Dharmmapālēna rājyē prathama-vachchha-
(tsa)rē | dhānya-shaṭ-sasrikā¹¹ bhūmi-
- 44 r=ddattā tasya dvijanmanah¹² || || [22*] Asyāḥ simā pūrvvēṇa Hākkēvaṭṭi-bhūḥ Phēṭṭasim-
mali-Digalaṇḍi-bhūḥ
- 45 Mērupāṭaka-dhā¹³-shaṭ-sahasrāṇi Bhaṭṭa-Mahāvā(bā)hu-bhujyamānāni | Purujyām pūrvvēṇa
Sāmkhu¹⁴-pāṭaka-bhūmau
- 46 kshētrāli-Vaṭavṛiksha-saha-simā | dakṣiṇēna Arjjā¹⁵-pāṭakī-bhūmau tad-vakrēṇa Bhalla(ḷā)-
chaṇa¹⁶ vṛiksha-simā [||]

Third Plate

- 47¹⁷ simā dakṣiṇēna¹⁸
bhūmī vṛi(bṛi)had-āli[h]* Aśvas[thā](ttha)[vṛiksha]-sī[mā] |

¹ Read *prabhṛitīnām*.

² Chaudhury and Bhattasali read *Yajurved-āṅga*.

³ Chaudhury reads this portion as *vyālōla-yāmana-vatana* and Bhattasali as *vyālōla-yāmanā navah*.

⁴ The punctuation mark is unnecessary here.

⁵ Chaudhury does not read this as well as the next word.

⁶ Bhattasali reads *gurur=alam* and Chaudhury *mudgaralam*.

⁷ The rule of *Sandhi* has been neglected here.

⁸ Bhattasali reads *dhana-rasē* which does not yield a satisfactory sense.

⁹ [Reads *Nēpur-ākhyā*. The metre of the stanza is irregular.—D.C.S.]

¹⁰ Read *mīmāns-ābhyāsa*.

¹¹ Intended for *sahasrikā*; *sarrikā* is written perhaps for the sake of the metre.

¹² As the lower dot is not clear, instead of *viarga* the sign looks like an *anusvāra*. The sixth case has been used here instead of the fourth case according to the rule *vivakṣyāṁ śaakṣi*.

¹³ Read *dhānya*.

¹⁴ Chaudhury reads *Sāmkha*.

¹⁵ Chaudhury reads *Ajjā*.

¹⁶ Chaudhury reads *Halāvana*. [He seems to be right.—D.C.S.]

¹⁷ About ten letters here are obliterated completely.

¹⁸ About five letters here are obliterated completely.

- 48 ¹paśchimēna Khaṅṭāpāṭṭakī²-bhūmī³-saha-sīmā vṛi(bṛi)had-āli[h*] | tad-vakrēṇa Jatōdī-
pam(pam)⁴ Svayambhūdēva-[sa]-
- 49 ha-sīmā kshētr-āli[h*] | uttarēṇa Dēvanātha-śa(sa)tka-sā(śā)sana-saha-sīmā Aśvastha(ttha)-
vṛiksha[h*] | tad-vakrēṇa Khāgāli⁵-
- 50 bhūmī⁶-saha-sīmā | tad-uttarēṇa Pañchāpāṭaka-bhūmau Jadmakā⁷-jōla[m*] | dakshiṇa-
pāṭaka iti|| Ēvam=a-
- 51 para-khaṅḍa-Digalaṅḍi-Mēreupāṭaka-sīmāḥ [|] pūrvvēṇa Chōkkāpāṭaka-Kumāra-satka-
śāsana-paśchima-
- 52 pāṭaka[h*] | Kaṅṭā-phala-vṛiksha-puska(shka)riṇī-Vaṭa-vṛiksha-saha-sīmā | Pannā⁸vāṇa-da-
kshiṇa-pāṭaka[h*] | tad-va-
- 53 krēṇa Bhāvadēva-puska(shka)riṇī-u(ny-u)ttara-pāṭaka[h*] Kōṅchalīviḍi-vṛi(bṛi)had-āli[h*] |
tad-uttarē-
- 54 ṇa | paśchimēna Madhumathana-śa(sa)tka-śāsana-pura-putta⁹-bhūmau(mi)-saha-sīmā vṛi-
(bṛi)had-āli[h*] | ta-
- 55 tō dakshiṇēna Vaṭavṛiksha-saha-sīmā | tatō dakshiṇēna Pāñchāka-bhūmi-[Mau]sarōla¹⁰-jōla-
- 56 u(l-ō)ttara¹¹-pāṭaka[h*] | pūrvvēṇa Va(Ba)labhadra-puska(shka)riṇī-u(ny-u)ttara-pāṭaka-
saha-sīmā | tata(taḥ) pūrvvēṇa Chōkkā-pāṭa-
- 57 ka-bhū-sīmni¹² jōla-paśchima-pāṭaka[h*] | vṛi(bṛi)had-āli[h*] | Śāhadā-jōṭaka-vṛikshah
Digalaṅḍi-bhūmī Kama-
- 58 ṇḍa[la]-gōtrasya¹³ śri-Dāmḍu¹⁴ paśchimē ēk-āṅśa¹⁵.....

Seal

- 1 Svasti [|*] Prāgjyōtish-ādhipati-ma-
- 2 hārājādhirāja-śrī-Dharmma-
- 3 pālavarṃmadēvaḥ ||

¹ Chaudhury does not read the first six *aksharas* of this line.

² Chaudhury reads *pāṭaki*.

³ Chaudhury reads *bhūmau*.

⁴ I am not sure of the reading. Chaudhury reads *dvīpah*. [The reading appears to be *Chātādīpah*.—D.C.S.]

⁵ This may be the same place as Khaggāli mentioned in the Pushpabhadra grant of Dharmapala, line 51 (*Kāmarūpasāsanāvālī*, p. 178). Chaudhury does not read this place name.

⁶ Chaudhury reads *bhūmau*.

⁷ Chaudhury does not read this word.

⁸ [The reading may be *Pannya*.—D.C.S.]

⁹ [The reading may be *pratta*.—D.C.S.]

¹⁰ Chaudhury reads *Māsarōla*.

¹¹ Chaudhury does not read this word.

¹² Chaudhury reads *bhūmiḥ* in place of *bhū-sīmni*.

¹³ Chaudhury does not read these letters.

¹⁴ The reading may also be *śri-dādu* intended for *śri-dāru* (tree) which may be the same as *suvaras-dāru* mentioned in the Nowgong grant of Balavarman, line 48 (*Kāmarūpasāsanāvālī*, p. 80). Chaudhury reads *śri-dāu*. [The reading seems to be *Dāum*.—D.C.S.]

¹⁵ Read *ek-āṅśa[h]*.

No. 36—TWO INSCRIPTIONS FROM BHILSA

(1 Plate)

D. C. Sircar, Ootacamund

Bhilsā or **Bhēlsā** (24 N, 76 E), standing on the bank of the Betwā (ancient Vētravati), is the headquarters of a District of the same name in the old Gwalior State now forming a part of the State of Madhya Bhārat. Near it, on the opposite bank of the river, lies the village of Besnagar representing the ancient city of Vidiśā or Vaidiśā, capital of the Ākara or Daśārṇa *janapada*, roughly corresponding to East Malwa. As the principal city in this area, Vidiśā gave place to Bhilsā in the early medieval period. Such facts as the issue of the Vadner plates¹ of the Kalachuri king Buddharāja in the Kalachuri year 360 (608 A.D.) from Vaidiśā and the mention of Vidiśā in Varāhamihira's *Bṛihatsaṃhitā*² (sixth century) and Rājasēkhara's *Kāvya-mīmāṃsā*³ (earlier part of the tenth century) show that the old city retained some of its importance even in the post-Gupta period. But soon we notice the total eclipse of Vidiśā and the rise of Bhāillasvāmin or Bhailasvāmin, of which *Bhilsā* or *Bhēlsā* is a later corruption. **Bhāilla**⁴ or **Bhailasvāmin** was originally the name of an image of the Sun-god worshipped in a great temple at the place which became gradually famous under the deity's name.

An inscription⁴, noticed by F. E. Hall at Bhilsā nearly a century ago, has the passage *Bhāillasvāmi-nāmā ravi=avatu bhuvah svāminam Kṛishṇarājam*. This shows that Bhāillasvāmin was regarded as a representation of Ravi or the Sun-god and that the record was incised during the rule of king Kṛishṇa. This ruler has been supposed to be the Rāshtrakūṭa monarch Kṛishṇa III (circa 939-68 A.D.)⁵. Another inscription, discovered at Bhilsā and supposed to be written in characters of the tenth century, is stated to contain a eulogy of the said god;⁶ but, as will be shown below, the earliest Bhilsā inscription referring to the temple of Bhāillasvāmin bears a date in the second half of the ninth century. About 1030 A.D., Albēruni mentions the city of Bhailsān (Bhāilla⁷ or Bhailasvāmin) and places it on the road from Mathurā to Ujjayini and Dhārā.⁸ He further says that it was 'a place most famous among the Hindūs' and that 'the name of the town is identical with [that of] the idol worshipped there'. A charter⁹ of the Chandēlla king Madanavarman, dated V.S. 1190 (1133 A.D.), was issued from his camp near Bhailasvāmin, apparently meaning the deity who seems to be also mentioned as 'Bhāsvat on the bank of the Mālavanadi (Vētravati?)' in an earlier Chandēlla record⁹ of V.S. 1011 (954 A.D.). An inscription¹⁰ from Udaypur (founded by and named after Paramāra Udayāditya) in the Bhilsā District, dated V.S. 1229 (1173 A.D.), speaks of the surrounding area as Bhāillasvāmi-mahādvādasaka-maṇḍala (i.e. the district called Bhāillasvāmin consisting of twelve sub-divisions) which included Bhṛiṅgārikā-chatuṣṣaṣṭi-

¹ Bhandarkar's List, No. 1207.

² Chapter XVI, verse 32.

³ G.O.S. edition, p. 9.

⁴ See *JASB*, Vol. XXXI, 1862, p. 111; above, Vol. XXIX, p. 21, note.

⁵ An inscription (No. 159 of App. B, 1952-53) in the Gwalior Museum, recently examined by me, seems to lend some colour to this identification. The epigraph, assignable to a date about the tenth century on palaeographical grounds, records the death of a warrior in a battle with the Karnāṭas who may have been no other than the Rāshtrakūṭas.

⁶ *Annual Report of the Archaeological Department*, Gwalior State, Samvat 1979, No. 25; Hariharnivas Dvivedi, *Gwalior Rājyake Abhilekh* (in Hindi), p. 101, No. 743.

⁷ Sachau, *Alberuni's India*, Part I, p. 202: cf. Elliot and Dowson, *History of India as told by its own Historians*, Vol. I, p. 59.

⁸ Bhandarkar, op. cit., No. 231.

⁹ Above, Vol. I, pp. 124 ff. (cf. *Mālavanadi-tīra-sthīlār=Bhāsvataḥ* in verse 45).

¹⁰ *Ind. Ant.*, Vol. XVIII, pp. 344 ff.

pathaka (i.e. a sub-district called Bhriṅgārikā consisting of sixty-four villages) governed by a *Danḍa* (i.e. *Danḍanāyaka*) probably having his headquarters at Udayapura (i.e. Udayapur, the findspot of the record). The name of the district was no doubt derived from that of its chief city which again assumed the name of the deity worshiped there.

In 1233 or 1234 A.D., Sultān Iltutmish of Delhi sent or led an army against Malwa and the Muhammadans 'took the fort and city of Bhilsā or Bhilasān'. While describing the said expedition, Minhājuddīn's *Tabaqāt-i-Nāṣiri*¹ says that, at Bhilsā, the Muhammadans destroyed a temple which was one hundred and five *gaz* in height. The same work seems to indicate that the temple was built three hundred years earlier thus referring its construction to a date about the tenth century, although, as indicated above, we have now evidence regarding the existence of the Bhāilasvāmin temple at Bhilsā as early as the second half of the ninth century. However, the glory of the god Bhāilla° of Bhāilasvāmin did not totally eclipse with the demolition or desecration of his temple in 1233-34 A.D. But it was not destined to continue for a long time. According to Badāūnī's *Muntakhab-ut-Tawārikh*,² in 1292 A.D., during the reign of the Khilji Sultān Jalāluddīn Fīrūz of Delhi, his nephew 'Alāuddīn, governor of Karra, obtained permission 'to proceed to Bhilsā and attacked that country and brought much booty thence to present to the Sultān, and the idol which was the object of worship of the Hr̄ndūs he caused to be cast down in front of the gate of Badāūn to be trampled upon by the people'. Thus ended the worship of the god at the city which received his name and is still continuing to enjoy it in its colloquial form.

A. Inscription of V. S. 935

In December 1952 and January 1953, I was travelling in certain areas of Madhya Bhārat and Rājasthān in search of inscriptions. In that connection I visited Gwalior during the last week of December 1952. There I had an opportunity not only of attending the Fifteenth Session of the Indian History Congress but also of inspecting a number of stone inscriptions exhibited in the local museum under the Archaeological Department of the old Gwalior State (now Madhya Bhārat). One of these records was a stone inscription collected from Mahalgāḥ at Bhilsā. It has been noticed in the Annual Report of the State Archaeological Department for Samvat 1970 (Inscription No. 8) as well as in H. N. Divedi's *Gwalior Rājyake Abhilekh* (p. 3, No. 10), published by the same Department. According to the account published in these works, the inscription is fragmentary and illegible and its purport not clear. On a careful examination of the record, however, I found that the major part of the inscription could be satisfactorily made out. It was also found that it is the earliest among the known inscriptions mentioning the temple of Bhāillasvāmin at Bhilsā.

The inscription under discussion contains only twelve lines of writing and covers a space about 16" in length and 13" in height. The writing is considerably damaged in lines 10-12. A portion has broken away from the left hand side of the inscribed stone and this has caused the loss of one or two *aksharas* at the beginning of lines 3-9.

The characters of the record belong to the North Indian Alphabet of the ninth century, sometimes called early Nāgarī. Its language is corrupt Sanskrit. As to the orthography of the inscription, it may be said that it exhibits some errors of spelling. The record bears the date : [Vikrama] Samvat 935, Vaiśākha-sudi 3. This date falls in 878 A.D.

The inscription records the grant of an *akshayanikā* made in favour of the *āyatana* or temple of the illustrious Bhāillasvāmin. The expression *akshayanikā* is apparently a mistake for

¹ Elliot and Dowson, op. cit., Vol. II, p. 328 ; cf. Hodivala, *Studies in Indo-Muslim History*, p. 217 ; Raverty, *Tabaqāt-i-Nāṣiri*, trans., pp. 622-23.

² Ranking's trans., Vol. I, p. 96.

*akshaya-nivikā*¹ which means 'a permanent endowment (providing a periodical income to be regularly and perpetually enjoyed by the donee)'. The donor was a merchant of the Pāravāḍa² community (*jāti*). His name was Haṭiāka and that of his father Chachchhiāka. It is stated that the grant was made by the libation of curds and water at the various *tīrthas* or bathing *ghāṭs* of the locality. This reminds us of the fact that the inscription was actually found at Mahalghāṭ at Bhilsā. The inscribed stone seems to have been originally embedded in the stairs of the *ghāṭ* in question. We know that grants were made in ancient India by the donor by pouring water in the donee's name or, when the latter was a person present to receive the donation, in the cavity of his folded hands.³ The mention of curds along with water in the same context in the inscription under review is interesting.

The endowment consisted of the income derived from three *vīthīs*. The word *vīthī* is used in Sanskrit literature in the sense of 'a market, a stall, or a shop in a market',⁴ although in some parts of ancient India it was often used in the sense of a territorial unit smaller than a district.⁵ That the word *vīthī* in the inscription under review means 'a stall or shop in a market' is suggested by certain early medieval records of the Malwa region, incorporated in the Siyadoni (Jhansi District, U.P.) inscription⁶ (in corrupt Sanskrit). *Vīthīs* are frequently mentioned in these records as lying in *haṭṭas* or market-places and as objects belonging to persons or deities, or gifts made in favour of deities worshipped in a local temple, or standing on the boundaries of other *vīthīs*. They are sometimes stated to have stood on the *haṭṭa-rathyā* or market-road and often to have faced this or that direction. Some of the epithets (such as *āchchhannā*, *avaliptā*, *kṛit-ōpasannā* and *uvaṭaka-sahitā*), applied to the *vīthīs*, are also used in the records in relation to houses. An *āvāsānikā* or house is stated to have been granted with all the rooms and *vīthīs* in it (*asy-ābhyantarē samasta-griha-samētām samasta-vīthi-samētām*) and in this connection it is further said: *yañ=kē=pi vīthishu pravāsati sa cha gōsh[hi]-bhāvitam bhāṭakam dadāti dāyādasya adhikāram n=āsti*. The reference to *bhāṭaka* (rent) for staying at the *vīthī* makes its nature fairly clear. As will be seen from our discussion below, the word *vīthī* has been used in the Siyadoni inscription and the record under discussion in exactly the same sense.

The first of the three *vīthīs*, the rent of which appears to have been assigned by the merchant Haṭiāka as an *akshayanivikā*, is described as follows: *vaṇik(ṇig)-Vuvāka-satka-vīthī bhōgādhi(dhī)ṇā-(nutvēna) grihūtā pa 13 (or 130) [sā] cha mayā pradat=ū(t=ū)grahāram(ratvēna) Nārāyaṇasya-(ṇāya)*. The word *satka* is a Sanskritized form of Pali *santaka* and means 'belonging to'. The passage *bhōg-ādhiṇā grihūtā* seems to mean 'taken under possession'. This suggests that the *vīthī* in question was purchased by Haṭiāka from its owner Vuvāka. Unless such was the case, Haṭiāka could not have included its income in the *akshayanivikā* created by him.

The suggestion appears to be supported by the following grant recorded (in corrupt Sanskrit) in the Siyadoni inscription: *śrī-Vishṇu-bhaṭṭarakasya vaṇika-Śrīdharēṇa Mahāditya-sutēna vilē-pana-sanmārjjana-pūjāpana-dhūpa-pradīpa-naivēdy-ārtham śrīmad-Ādivarāha-drammasya pād-aik-am pradattam ētad-arthē māsān=māsam prati dīyamānam Pañchiyaka-dramm-aikam sāsanam likhitam ankē pam dra 1 ētad-arthē sā cha vīthī Nāga-satkā dakṣiṇ-ābhimukhā uvaṭaka-sahitā kṛit-ōpasannā bhōg-ādhiṇā tishṭhati.....asyā vīthyā mōchāpana-kālē apara-vīthī anurupā sāsane likhāpya*

¹ Some early medieval inscriptions of the Malwa region use the form *akshayanīmī* or *akshayanimikā* (above, Vol. I, pp. 160, 165).

² This may be the same as the Por, Porwār or Porwāl caste, often called Prāgvāta-vaṃśa in inscriptions. See Bhandarkar's List, No. 287 (cf. also Nos. 1523, etc.); Wilson's Glossary, s.v. *Porwāl*.

³ Cf. *Successors of the Sātavāhanas*, p. 192. The practice is still prevalent in some parts of the country.

⁴ Cf. *Śiśupālavadhā*, IX, 32.

⁵ Majumdar, *Inscriptions of Bengal*, Vol. III, p. 71; *Dacca University History of Bengal*, Vol. I, p. 23.

⁶ Above, Vol. I, pp. 173 ff.

mōktavyā.¹ The passage quoted above seems to record the grant of a quarter Ādivarāha-dramma (a coin apparently named after Pratihāra Bhōja I Ādivarāha, circa 836-85 A.D.) per month and, for this purpose, it appears to have been so arranged that a Pañchiyaka-dramma (another coin possibly equal to a quarter Ādivarāha-dramma)² would be paid monthly out of the rent of a *vīthī* belonging to Nāga but made *bhōg-ādhinā* (probably under a lease) by the donor who agreed that the said *vīthī* could be taken away only after substituting another of its kind for it. In the inscription under study, in what we have read as *pa* (followed by a number) in lines 4, 6, 7 and 11, *p* has a sign above it resembling an old medial *ō* mark, although medial *ō* is written differently in other cases occurring in the record. The mark as well as the fact that the *akshara* in question is followed by a number suggests that this *pa* in our record is a contraction. Possibly it stands for the coin called Pañchiyaka-dramma which, as known from its mention in the Siyadoni inscription quoted above, was current in the Malwa region in the early medieval period. Thus our inscription seems to say that the *vīthī* in question, which belonged to Vuvāka and fetched a monthly or annual rent of 13 or 130 Pañchiyaka-drammas, was purchased by Haṭiāka and was granted by him as an *agrahāra* in favour of the god Nārāyaṇa (Vishṇu) worshipped in the Bhāillasvāmin temple apparently as a subordinate deity. The custom of installing the images of various gods and goddesses in the temple (or in shrines built in the temple precincts) of a well-known deity is not only prevalent even today but is also evidenced by numerous epigraphs including the Siyadoni inscription referred to above. The word *agrahāra* usually means an area of land granted in favour of Brāhmaṇas as a rent-free holding. But in inscriptions we have sometimes reference to other kinds of *agrahāras* such as the *Vaiśy-āgrahāra* (i.e. land given as a rent-free holding in favour of certain Vaiśyas).³ In the record under study, the *vīthī* in question was made what may be called a *dēv-āgrahāra*. In connection with this grant, the inscription uses the word *mayā* (i.e. 'by me') instead of *tēna* (i.e. 'by him') required by the context. This coupled with the fact that the other two *vīthīs*, as will be shown below, were granted for the merit of the donor's parents probably suggests that the first of the three *vīthīs* was granted for his own merit.

The second of the three *vīthīs* belonged to a merchant whose name cannot be fully read. It was situated at Khahanāsithi which seems to have been the name of a market place. Its rent was *pa* 50 (i.e. 50 Pañchiyaka-drammas). The third *vīthī* belonged to a person named Gōvinda. Its rent was *pa* 40 (i.e. 40 Pañchiyaka-drammas). These two *vīthīs* were purchased by Haṭiāka who granted them in favour of the Mothers (i.e. the Mother-goddesses worshipped in the Bhāillasvāmin temple or in shrines in its precincts) for the merit of his parents. The rent of the three *vīthīs* was expected to meet the expenses of the regular offerings (*niyūta-bhōga*) to the god and goddesses in question. The intention of the donor seems to have been that the *vīthīs* themselves could be utilised (*samālabhyāh*), probably implying their sale or mortgage, at critical junctures (*sandhi-pātē*) or emergencies. The concluding part of the inscription is very much damaged and the purport of this section is not clear.

The importance of the inscription lies in the fact that it refers to the **existence of the temple of Bhāillasvāmin at Bhilsā as early as 878 A.D.** So long we had no definite evidence regarding the worship of the said god at Bhilsā before the tenth century. In regard to the name of the god Bhāillasvāmin, it is possible to suggest that the deity was originally installed by and named after a person called Bhāilla. Such a personal name is not unknown in the records

¹ Above, Vol. I, p. 178, text lines 37-38.

² The word *dramma* was derived from the Greek *drachma* weighing originally 67.5 grains, although the Indo-Greeks adopted the Persian Siglos standard of 86.45 grams (Rapson, *Indian Coins*, pp. 3, 6). The silver coins of the Ādivarāha type appear to have followed the 67.5 grains standard (cf. Smith, *Cat. C. Ind. Mus.* pp. 241 f.). The Pañchiyaka-dramma seems to have been a much heavier copper coin like the Yaudhēya *drammas* (cf. *ibid.*, p. 182, coin No. 18 b).

³ Cf. *JRAS*, 1952, p. 5.

of the Malwa region. An inscription¹ in the Gwalior Museum, recently examined by me, mentions one Bhāilla-bhaṭṭa, although, as the epigraph is palaeographically assignable to a date about the ninth or tenth century, it is uncertain whether the person in question was named after the Sun-god of Bhilsā. That sometimes other representations of the god in different parts of the Malwa region were named after the famous deity of Bhilsā is possibly suggested by a Siyadoni (Jhansi District, U.P.) epigraph² of V.S. 1005 (948 A.D.), which mentions a god named Bhāillasvāmin installed in a temple of that locality by a merchant named Vikrama; but it is also possible to think that Bhāillasvāmin of Siyadoni was named after another person called Bhāilla. In the latter case the Siyadoni Bhāillasvāmin may not have represented the Sun-god. Vā(Bā)illa-bhaṭṭa, mentioned in a Gwalior inscription³ as a person, after whom the god Viṣṇu established in a local temple was called Bāillabhaṭṭa-svāmin, may be a variant form of the same personal name.⁴

Of **geographical** names, the inscription only mentions Khahanāsithī. It was probably situated in the Bhilsā area. The inscription also indirectly refers to its findspot (i.e. Mahalgāṭ at Bhilsā) as *iha* (i.e. 'here').

TEXT⁴

- 1 Siddham ⁵ Samva(Sariva)t 935 V[ai]śākha-sudi 3 ady=ēha ch=ānyōnya-tīrthē⁶ vaṇi-
 2 [k-srī]-Haṭṭiā-kēna Chachchhiāka-sutēna Pāravā[ḍa]-jātyēna⁷ sva-
 3 ya-dadhē-jalābhīyām⁸ akshayanikā⁹ pradanā(ttā) |¹⁰ śrī-[Bhā]jillasvā-
 4 ..¹¹ yatanē [| *] Vaṇik(ṇig)-Vuvāka-satka-vithī bhōg-ādhi(dhī)nā¹² grihitā pa¹³ 13¹⁴
 5 ..¹⁵ cha mayā¹⁶ pradat=ā(tt=ā)g[rah]jāram¹⁷ Nārāyaṇasya(ṇāya) anyā(nya)-vaṇik(ṇig)-[Jñā]-
 6 ..[pā]ka-satka-vithī bhōg-ādhi(dhī)nā Khahanāsithīyām¹⁸ grihitā(tā) pa¹⁹ 50
 7 .. pa cha²⁰ Gōvinda-satka(tkā) tasy=aiva²⁰ vithī bhōg-ādhi(dhī)nā grihitā pa²⁰ 40

¹ No. 169 of App. B, 1952-53.

² Above, Vol. I, p. 177.

³ For the same name and its variants, see also above, Vol. I, p. 168; Bhandarkar's List, Nos. 287, 1537; Cunningham's Reports, Vol. III, p. 43, etc.

⁴ From impressions.

⁵ Expressed by symbol.

⁶ Read *ch-āny-ānya-tīrthēshu*.

⁷ Read *jātyēna*.

⁸ The intended reading seems to be *svayam dadhi-jalābhīyām*.

⁹ Read *akshayanīvikā*.

¹⁰ The *daṇḍa* is unnecessary.

¹¹ The lost *akṣhara* seems to have been *myā* so that the reading of the passage is *Bhāillasvāmy-āyatanē*.

¹² I.e. *bhōg-ādhiṇatvēna*.

¹³ This *akṣhara* has a sign (resembling an old medial *ḍ* mark) at the top. It seems to be an abbreviation of *Pañchīyaka-dramma* which was the name of a coin current in the Malwa region in the early medieval period. Note the same contraction in lines 6, 7 and 11 below.

¹⁴ We are not sure whether a figure has been broken away after this. See, however, line 11 below, where the same number is possibly given as 130.

¹⁵ The lost *akṣhara* may have been *sā*.

¹⁶ In the context, *ṭṭna* is more suitable. Could the author mean *ātmanāḥ puṇyēna* (i.e. *puṇy-ārtham*) as opposed to *mātā-pitri-puṇyēna* in line 8 below?

¹⁷ Better read **hīratvēna*.

¹⁸ The implication is possibly *Khahanāsithī-haṭṭi*.

¹⁹ The original reading may have been *api cha*.

²⁰ This may suggest that the *vithī* in question was in the direct possession of the owner while the two other *vithīs* were under tenants paying rent for them to their owners.

- 8 [ā]bhyām vīthyām¹ sâ(mā)tā-pitri-puṇyēna (ṇy-ārtham) Mārtarāṇām² pradatā(ttē) | [ṣ]bhi[r=a]-
 9 ..³ niyata-bhōgaṇm=utpadyatē⁴ [| *] tē(tāḥ) hi samālabha(bhyāḥ) samdi(dhi)-pātē=ṇya-
 (nya)[ch=cha]
 10 turma⁵ chatubhi chatubhi mā⁶ ... ḍbha i..... i....kā
 11 dātavya pa' 130 pa' 5 hē
 12 svītasya⁷ syaṁ vaṇik(ṇig)-dātavyam=iti [||*]

B. *Eulogy of Sun-god, composed by Chhittapa*

In course of my tour in Madhya Bhārat and Rājasthān about the end of 1952 and the beginning of 1953, already referred to above, I reached **Bhilsā** on the 20th of January 1953. While putting up at the local Dak Bungalow, I had the opportunity of inspecting a number of antiquities gathered in the compound of the Dak Bungalow itself. I was told that the relics had been collected by a local enthusiast named Rājmal Jain Maḍavaiyā but that the Archaeological Department of the old Gwalior State (now Madhya Bhārat) had recently taken interest in them and arranged them as exhibits in a sort of an open air museum.⁸ Some of the antiquities were found to be valuable from the historical and aesthetic points of view and I was really very sorry to see them exposed to damage by the sun and rains. It appeared to me that they were safer when they were hidden in the earth. In the interest of antiquarian studies in India, it is extremely desirable that the exhibits of the open air museum in the compound of the Bhilsā Dak Bungalow should be properly preserved in a suitable building.

As Bhilsā was once the famous seat of the Sun-god Bhāilla° or Bhailasvāmin, two stone inscriptions among the exhibits of the open air museum attracted my special attention. Both the records are mutilated ; but an interesting fact about them is that they contain each a eulogy of the Sun-god. There is little doubt that the inscribed stone slabs were originally embedded in the walls of the **Bhāilla°** or **Bhailasvāmin temple** at Bhilsā.

The first of the two epigraphs is extremely damaged. The right hand side of the stone has broken away and the writing of the lower lines is completely obliterated. Of the first six or seven lines of the inscription a few expressions only can be satisfactorily deciphered. Each of the lines contains about thirty *aksharas* in a space about 17" in length. The characters are Nāgarī and the epigraph may be palaeographically assigned to a date about the eleventh century. The language of the record is Sanskrit. The inscription begins with one of the several forms of the *Siddham* symbol which is followed by the passage *Om namaḥ Sūryāya*. Then follow the stanzas in praise of the Sun-god. The first half of verse 1 in line 1 begins with the expression *Udayagiri* and seems to end with the word *vihāya*. The second half of the stanza begins with *amva(mba)ra-chūḍāma°*, the following letters of the line (line 1) being broken away and lost. Line 2 begins with the expression *anūtā°* possibly introducing the first or third foot of a different verse. The mention of

¹ Read *imē vīthyau*. This seems to refer to the gift of the second and third *vīthīs* mentioned in lines 6-7.

² Read *Mātrīṇām* or better *Mātrībhyah*.

³ The intended reading seems to be *ābhir=api* referring to the three *vīthīs* granted.

⁴ Read *bhōga utpa°*.

⁵ The reading may be *pītur=mātu=cha* referring to the two gifts made in the name of the donor's parents.

⁶ Read *chaturbhi=chaturbhir=mā°*. The reference may be to a period of four months (*māsaiḥ*).

⁷ For this contraction, see lines, 4, 6 and 7 above.

⁸ The intended word may be *svīkrītasya* although its exact implication in the present context cannot be determined.

⁹ See *Quinquennial Administration Report of the Archaeological Department, Gwalior State, for the Sakhvats 1998-2002 (Years 1942-46)*, pp. 1-2.

Udayagiri and *ambara-chūḍāmaṇi* in verse 1 suggests that the stanza speaks of the Sun-god. About the beginning of line 4 we have the word *jayati* while about the end of line 6 we can read *mōhahara-dīpaka namas=tē*. As the latter passage undoubtedly refers to the Sun-god and occurs in a stanza far removed from the beginning of the inscription, it seems that the whole record was a *prāśasti* of the deity in question.

The other inscription is more interesting. In the *Quinquennial Administration Report of the Archeological Department* of the old Gwalior State, referred to above, it has been described as follows: " a loose fragment picked up in ruins is written in old Nāgarī script assignable to the 12th century A.D. on palaeographical grounds. This is broken at the top and left side. It seems to have been a *prāśasti* recording the merits of a distinguished personage, perhaps a king or a minister, who is compared to the Sun but whom, unlike the Sun, Rāhu could not hold in his grips. As the inscription is badly mutilated, its object cannot be made out. The *prāśasti* was composed by Mahākavi-chakravartī Śrī-Dvittapa (?) at the instance of Daṇḍanāyaka Śrī-Chandra."¹ Elsewhere in the same work, while repeating the same views, it is said that the record 'does not convey any sense nor any purport can be extracted from it'.² Unfortunately most of these statements are wrong. In the first place, the major part of the writing on the stone, mutilated though it is, can be satisfactorily deciphered. Secondly, the theme of the record is not the *prāśasti* of a king or minister but the *stuti* of the Sun-god. Thirdly, the name of the author of the eulogy is not *Dvittapa* but *Chhitapa* who is fortunately well-known from several sources. It may be pointed out in this connection that Dvivedi's *Gwalior Rājyake Abhilekh* (also a publication of the Archeological Department of the Gwalior State or Madhya Bhārat), referred to above, contains a similar misleading note on the same inscription.³ Dvivedi quotes the poet's name quite confidently as *Dvitraya* which is, however, even more erroneous. While the *Report* reads one of the three *aksharas* of the name wrongly, Dvivedi's reading of all of them is wrong.

The piece of stone bearing the inscription is fairly big in size. The writing occupies only its upper part and covers an area about 38" in length and about 11·5" in height. The top and left sides of the inscribed stone have broken away. The number of *aksharas* lost at the beginning of the lines is about four in some cases but slightly more in others. Thus line 4 of the extant part of the record originally contained seventy *aksharas* (without counting the five cases of the use of the single or double *daṇḍa*) of which only four are now lost. There are traces altogether of twelve lines of writing in the inscription; but the last line is less than half the other lines in length. Of the first line only traces of the lower part of a few *aksharas* at the end can be seen. It is impossible to determine whether one or more lines of writing are lost above this although for the sake of convenience it may be regarded as line 1 of the original record. Many of the *aksharas* in line 2 are also either completely or partially broken away. Even in the extant part of the epigraph some letters here and there are more or less rubbed out. The reading of many of the effaced passages could be ascertained only on repeated examination while that of a few of them still remains undetermined or doubtful.

The characters of the inscription are Nāgarī and may be assigned to a date about the eleventh century. Two floral designs in line 11 and the ornamental lengthening of the head of medial *ē* and that of the tail of medial *i* or *ē* in some cases are interesting to note. Medial *ē* has been written both as a *prishṭha-mātrā* as in Gauḍī and as a *śirō-mātrā* as in modern Nāgarī. In some cases, the form of *ś* resembles that of *s*; cf. *kaśalam* in line 3, *śray=ā°* in line 6, etc. The language of the record is Sanskrit. With the exception of a few passages at the end in lines 11-12, the whole record is written in verse. The metre of all the stanzas is *Anuṣṭubh*. In regard to orthography, the

¹ See op. cit., p. 25.

² Ibid., p. 69, No. 2.

³ See op. cit., p. 92, No. 666.

inscription closely resembles other epigraphs of the area and period in question. The record bears no date; but, as will be shown below, there is reason to assign it to a date in the eleventh century.

The inscription under discussion originally contained at least twenty-three stanzas in the *Anuṣṭubh* metre. They are all addressed to the Sun-god and the last of them speaks of the composition as a *stuti* (eulogy). Out of these, the text of ten stanzas (verses 6, 8, 9, 11, 13, 15, 17, 18, 20, 22) only have been fully deciphered, although there is some doubt about the reading of a few letters in one (verse 17) of them. Of the remaining thirteen stanzas, two (verses 1-2 in line 1) are completely lost, while the other eleven (verses 3-5, 7, 10, 12, 14, 16, 19, 21, 23) are partially preserved. The meaning of some of the damaged verses is not clear.

Verse 5 refers to the sage Agastya who is famous in the solar mythology of India not only as the son of Mitra (the Sun-god) and Varuṇa but also as one who prevented Vindhya (the Vindhyan range) from his attempt to obstruct the sun's passage in the sky. Verse 6 says how the Sun-god's youngest brother (i.e. Viṣṇu, the youngest of the twelve Ādityas including the Sun-god, according to some accounts¹) cut off the head of Rāhu, although the demon's life was spared as a result of his entreaty. Verse 8 represents the sun's rays as the source of the splendour of such objects as the jewel on the hood of Śēsha-nāga, the pearls in the bed of the sea and the stars in the sky. The next stanza (verse 9) says that the sun's rays, when they come into contact with the moon, the horizon and the clouds, become respectively the moonlight, the twilight and the rainbow. In regard to the idea that the moonlight is nothing but the sun's rays reflected on the moon, it may be pointed out that it was fairly popular with ancient Indian writers.² The ancient Indian conception about this is made quite clear by Mallinātha in his commentary on the *Raghuvaṃśa*, III, 22: *atra Varāha-saṃhītā-vachanam 'salilamayē śaśini ravēr=ādhitayō mūrchchhitās=tamō naiśam kṣhapayanti darpaṇ-ōdara-nihitā iva mandirasy=āntar'=iti; yathā darpaṇ-ōdara-nihitā ravi-ādhitayās=tad-gatam=andhakāram nāśayanti tathā svataḥ salilamayē chandrē tāḥ pratiphalitā naiśam tamō ghnant=ity=arthaḥ*. The other idea, reflected in the verse in question, that the rainbow is produced by the sun's rays falling on the dripping clouds is also very interesting. Although it is supported by modern scientific observation, it does not, however, appear to have been quite popular with ancient Indian writers.

Verse 11 illustrates the maxim *prēmṇō hi kuṭilā gatiḥ* (love's way is tortuous) by pointing out how Svarbhānu (i.e. Rāhu) prefers the moon to the sun in spite of the latter having his own name (Bhānu) and how the sun hides himself from the lotus (at night) in spite of the latter's attachment for him. Verses 18 and 20 are remarkable for their pleasant idea and sweet expression and are really worthy of a great poet.) Verse 23 refers to the conclusion of the eulogy. Then follow references in prose to the author of the said eulogy, the person who was responsible for tracing the inscription on the stone and the devotee of the Sun-god who got the stone inscribed and apparently embedded it in a wall of the temple of the deity at Bhilsā. The eulogy is stated to have been the composition of the *Mahākavichakravartin Paṇḍita śrī-Chhittapa*. The name of the *lekḥaka* who traced the writing on the stone with a view to facilitating the work of the engraver cannot unfortunately be made out. The person who got the eulogy written and the stone inscribed for embedding it in a wall of the Sun-god's temple was *Daṇḍanāyaka śrī-Chandra*. We have seen above how a *Daṇḍa* (*Daṇḍanāyaka*) was probably in charge of a sub-division of the Bhāillasvāmin (Bhilsā)

¹ See *Mahābhārata* I, 123, 66-67, XIII, 150, 14-15; *Harivaṃśa*, I, 9, 48; *Bhāgavata Purāṇa*, VI, 6, 39; etc.

² Cf. *Raghuvaṃśa*, III, 22; Hayungthal plate (lines 24-25) of king Harjaravarman of Assam (*Kāmarūpasāśan-āvalī*, p. 51); etc. Prof. P. C. Sen Gupta points out to me that the same idea can be traced in ancient Indian astronomical works such as Varāhamihira quoted in Prithūdaka's commentary on Brahmagupta's *Khaṇḍakhadyaka* (Chapter VIII), the *Sūryasiddhānta* quoted in the commentary of Utpala (966 A.D.) on Varāhamihira's *Bṛhatasamhītā*, etc.

district according to an inscription of 1173 A.D. Chandra of the inscription under study appears to have been a similar Sub-divisional Officer of the Bhilsā region. He was apparently a devotee of the Sun-god of Bhilsā and got a eulogy of the deity composed by the poet Chhittapa who may have been an inhabitant of the same area.

The inscription ends with the *akshara chha* placed between double *danḍas*. This *chha* is really one of the many variants of the *Siddham* symbol.¹ While at the beginning of records the symbol appears in several forms (variations of a sign resembling the modern Oriya 1 or 2 as reproduced in Ojha's *Prāchīnalipimālā*, Plate LXXIX, with the occasional addition, in the former variety, of a cipher below or at the right), at their end it is usually found in the form of *chha* or *tha* or a symbol standing midway between the forms of these two *aksharas*.²

The importance of the inscription lies in the mention of the poet **Chhittapa**, who enjoyed the title *Mahākavichakravartin*, as the author of the *khaṇḍakāvya* in praise of the Sun-god, quoted in the record.

A number of stanzas of a poet named Chhittapa are found in the Sanskrit anthologies and some other works. But no complete work of the poet has so far been discovered. The *pratikas* of all the stanzas attributed to Chhittapa have been quoted in alphabetical order by F. W. Thomas in the excellent introduction of his edition of the *Kavīndravachanasamuchchaya*.³ Unfortunately there was a confusion about the poet's name which is sometimes quoted also as Chittapa, Chhittipa, Chhinnama and Chhitrama. Moreover stanzas attributed to this poet in some sources are assigned in others to 'an unknown author' (*kasy=āpi*) or to various authors such as Simhadatta, Navakara, Dākshinātya, Akālalada and Hanumat or to such works as the *Bhōjaprabhandha*. Six stanzas of Chhittapa are quoted in the *Sarasvatikanṭhābharaṇa* of the Paramāra king Bhōja (circa 1010-55 A.D.), one in the *Kavīndravachanasamuchchaya* compiled before the end of the twelfth century, and forty-nine in the *Saduktikarṇāmṛita* compiled by Śrīdharadāsa at the court of king Lakshmaṇasēna of Bengal in 1205-06 A.D. Poet Chhittapa therefore could not have flourished much later than the middle of the eleventh century. The following stanza of the poet, quoted in the *Saduktikarṇāmṛita* (III, 36), throws further light on his age :

Vālmikēḥ katamō=si kas=tvam=athavā Vyāsasya yēn=aisha bhōḥ
ślāghyaḥ syāt=tava Bhōja-bhūpati-bhuja-stambha-stutāv=udyamaḥ |
paṅguḥ parvatam=ārurukshasi vidhu-sparsam karēṇ=ēhasē
dōrbhyām sāgaram=uttīrshasi yadi brūmaḥ kim=atr=ōttaram ||

This shows that Chhittapa was a contemporary and probably a court poet of a king named Bhōja who has been identified with the celebrated Paramāra monarch of that name. Thomas rightly says, "The rather numerous citations in the *Sarasvatikanṭhābharaṇa* are, therefore, by a contemporary". His ascription of Chhittapa to the tenth century is, however, apparently due to oversight, as the poet must have flourished in the eleventh century when his contemporary and patron, Paramāra Bhōja, ruled. The title of *Mahākavichakravartin* may have been conferred on *Paṇḍita* Chhittapa by the same king. Possibly Chhittapa was an eminent poet at Bhōja's court. The Bhilsā region is known to have formed a part of the dominions of the Paramāras. Chhittapa's friend, *Danḍanayaka* Chandra, therefore, seems to have been an officer in the employment of Paramāra Bhōja.

¹ Cf. above, Vol. XVII, p. 352 ; *Proc. IHC*, 1939, pp. 471ff.

² For *chha* see above, Vol. XXIII, pp. 140-1 (text, lines 4 and 15), Vol. XXV, p. 63 (text, line 94), p. 221 (text, line 141) ; etc. See also *Naiṣadhāya*, XVI, 98 (cf. *Journ. Or. Inst.*, Baroda, Vol. III, No. 4, June 1954, p. 368) ; *Hemachandra's Ekāksharakōśa*, v. 13 ; *Śāvatakōśa*, Poona, 1930, p. 74. For *tha*, see above, Vol. XVIII, p. 298 (text, line 30), Vol. XIX, p. 81 (text, line 41). For the intermediate sign, see *ibid.*, Vol. XXIII, p. 80 (text, line 38). Consult the Plates in all the cases. The mark is sometimes found at the end of a stanza or section of a record.

³ Published by the Asiatic Society of Bengal, Calcutta, 1912, pp. 37-40.

TWO INSCRIPTIONS FROM BHILSA

A. INSCRIPTION OF V. S. 935



B. EULOGY OF SUN-GOD, COMPOSED BY CHHITAPA

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8
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2
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12

SCALE : ONE-FOURTH

Our inscription not only sets at rest the confusion regarding the poet's name but also offers us the *only kāvya* of the author so far discovered. Its importance to the students of the history of Sanskrit literature is therefore inestimable.

TEXT¹

- 1[1*].....[2*].....[grihṇāti]²
 2t | myētē vita-ni ... [trishṇā-hīnō līlēkha tē] || [3*] nūnam tējāsvinō=
 nyasya na tva[m] nām=āpi mṛishyasi || [4*] Chuluk-āchānta-sapt-avdhi(bdhi)r=Agastyō=
 nyē=pi tādrīśāḥ |
 3 rāga-vyāḅena bhartt[u]m bhikshām nu yāchatē || [5*] Rāhus=tvad-rōchishē druhan=
 na hatas=tē=nujanmanā | śirō lūt=āpi dushtē=rau yāchanā-kauśalam hi tat || [6*] Tējas=
 tav=ārddram=ārddreṣhu krūram krūrēshu jṛimbhatē | bhakt-ābhiprāya-nighnasya cham-
 drā-
 4 kshatē || [7*] Phaṇā-maṇishu Śēshasya muktā-maṇishu tōyadhēḥ | tārā-maṇishu cha
 vyōmnaś=tava rōchir=vvirōchatē || [8*] Tava samkrāntam=ēṇām kē chakravālē payōmuchi |
 jyōtir=jyōtēn=ēti samdhy=ēti suradhanv=ēti giyatē || [9*]
 5[tē] lākshā-mada-rāgaḥ kapōlayōḥ | payōdhara-taṭē tē=rchchihḥ pratichyāḥ kuṅkuma-
 dravaḥ || [10*] Svarbhānus=tvām na grihṇāti kriḍā-lōlaḥ kalāvati | antarddhatsē tvam=
 avji(bji)nyāḥ prēmṇō [h]i ku[tilā] gatiḥ || [11*] Na tath=ōnnidram=avj-ā(bj-ā)syā-
 6 si padminīm(nīm) | nūnam vikatthanō=rthēna [śa]vdē(bdē)na tvām Vikarttanaḥ ||
 [12*] Dyām=āliṅg=āvji(bji)nī[m] chumva(mba) śray=āpāchīm vraj=ōttarām(rām) | raja
 prāchyām pratichyām=vā(chyām vā) dina-śris=tvān=na mumcha[ti] || [13*] Prāta[r=hi?]
 rahasā ya[t*] tvām dina-lakshmyā
 7 [rō]chamānām punaḥ sā tvām=ahnām=antē=nugachchhati || [14*]
 Pūrvvam=utthiyatē prātaḥ paśchāt=samviśyatē niśi | ahō sugrihīni-vṛittam=ushasā tē=
 nugrihyatē || [15*] Namas=tasmai prabhā[tā]ya g.....[dyām sthirāyatē] | ...
 8 d[i]vam tvam=upagūhasi || [16*] Kapōla-[bhittau?] svachchhāyām sva-chchhāyām
 tvām vilōkayan | di[vō dēvyāś=chinta?]yā tad=ōpāvēsām viśamkasē || [17*] Kara-sparśē
 =pi tē nātha dyaur=nnimilita-tārakā | y=āsau sarvvām[ga-samkrāntā na vidmaḥ kim kari-
 shyati ||] [18*]
 9chamdra-tādamkaḥ pr[ā]chyā[m] samdhy-āmśukam divaḥ | hriyatē
 =h=[ō]ḍu-hāras=cha pūrṇa-pātram tav=āgamē || [19*] Prāchyām=udgachchhatō yātūḥ
 pratichīm ślishyatō divam(vam) | svadatē nātha va(ba)h[v]īshu pratipattiḥ priyāsu [tē ||]
 [20*]
 10 grihṇāsi puṇyāni cha mahātmanām(nām) | na tathā sita-ti(tē)jāmsi viyatō=
 bhyudgatē tvayi || [21*] Tamō bhē[ttu]m yathā vā(bā)hyām tath=āntaram=ap=īśishē | tav=
 odayē yathā rātris=tathā nidr=āpi naśyati || [22*] Na[rō]
 11 tma-gu[ṇa]-sampan-nunūshayā | inō=sy=arkkō=si sūryō=si par-
 yāpt=ēty=ēva tē stutiḥ || [23*] ||³ kṛitir=iyām mahākavi-chakravartti-pamḍita-śrī-**Chchhitt-**
apasya [||] ⁴ || lēkha.....⁵
 12 [ma]m[ga]m [mahā]-ś[r]iḥ || kārī=ēyam daṇḍanāyaka-śrī-Chandrēṇa ||
 chha ||

¹ From impressions.

² The letters of this line are almost completely lost. Considering the number of letters in the lines, it may be supposed that this line contained two and a quarter stanzas in *Anushṭubh*.

³ There is an ornamental floral design between the double *daṇḍas*.

⁴ There is another similar floral design between these double *daṇḍas*.

⁵ The reference here is to the *lēkhaka* meaning the person responsible for tracing the record on the piece of stone for facilitating the work of engraving and probably not to the engraver.

No. 37—BHANJA GRANT FROM KHICHING

(1 Plate)

D. C. SIRCAR, OOTACAMUND

On December 1, 1941, a copper-plate grant was dug up from the compound of the Thākurāṇi temple at Khiching (ancient Khijjīṅga) which is an important locality in the old Mayurbhanj State in Orissa. Since then the plate was lying at the Museum at Baripada, headquarters of the State. About the end of December 1948, I met Mr. Paramananda Acharya, then State Archaeologist of Mayurbhanj, at Delhi, where we had assembled for the eleventh session of the Indian History Congress, and received from him information about the discovery. Mr. Acharya then kindly agreed to send the plate to me for examination and publication. The plate reached me sometime afterwards at the office of the Government Epigraphist for India, Ootacamund, where it was properly cleaned and several sets of its impressions and photographs were prepared. My sincere thanks are due to Mr. Acharya for his kindness in allowing me to publish the inscription.

This is a single copper plate measuring about 8½" by 7". On a projection at its top centre, is affixed a circular seal which is about 2¼" in diameter. At the lower end of this seal, which is designed in the form of an expanded lotus, is carved, on a counter-sunk surface, the emblem of a lotus on stalk, above which there is a couchant bull facing proper right and flanked by a few indistinct devices. Above the bull is the legend in two lines: (1) *Śrī-Māhadā-* (2) *bhañjadēvasya*, 'of Māhadābhañjadēva.' It will be seen from our discussion on the inscription below that the name of the Bhañja king who issued the charter, as it is found in the body of the epigraph, does not quite tally with the name as given in the legend on the seal. It may also be pointed out that, although the seal resembles that attached to other records of the Ādi-Bhañja royal family of Khijjīṅgakōṭṭa (Khiching), in the present case the legend is found not below but above the couchant bull. The design of the seal of the Ādi-Bhañja kings as well as their custom of using single copper plates for their charters was possibly borrowed from the Bhauma-Karas to whom they may have originally owed allegiance. The plate is written on both sides, the obverse bearing seventeen lines of writing and the reverse sixteen lines. The letters are fairly deeply incised; but they have suffered here and there owing to corrosion. The plate weighs 102 tolas.

The characters employed in the inscription belong to the Gaudīya alphabet and may be palaeographically assigned to a date not much earlier than the eleventh century A. D. The style of writing is cursive and even careless. As is expected in a record of the age and region concerned, *b* has always been indicated by the sign for *v*. But sometimes *v* and *ch* have the same form; cf. *kulaṭ=ēva* (line 27), *khichīṅga*, *charaṇ°* (line 14), *chā* (line 28). In the case of many other letters also, two or more forms have very often been employed. In the passage *bhava-bhaya-bhidurō* (line 2), the letter *bh* has three different forms. The letter *t* has been written in both the Dēvanāgarī and the Bengali fashion; cf. *ṅṛipati* (line 6) and *prathitaḥ*, *tasṣ=ṣ°* (line 10). *D* is sometimes undistinguishable from *ḍ* and has in some cases a form resembling that of *bh*. For the various forms of this letter, see *dakṣhō* (line 5), *prativa(ba)ddha* (line 16), *pradattō°* (line 20), *dattā* (line 21), *°gar-āda(dī)bhī°*, *yadā* (line 22), *°d=aphala* (line 23), *para-dattā* (line 25), *°m=udā°* (line 32), etc. *P* and *y* have several forms and are often undistinguishable from each other; cf. *tapō°* (line 4), *rūpaḥ*, *putra* (line 8), *ṅṛipati* (line 9), *punya(ṅya)* (line 19), *°r=yasya yasya* (line 22), *para-dattā* (line 25), *vi(sa)padī* (line 29), etc. *R* has various forms; cf. *°bhidurō* (line 2), *sūraḥ* (line 11), *rājā* (line 12), *para-dattā* (line 25), *vī(vi)nasva(ṣva)ra* (line 28), etc. Often *n* is written exactly like *r*; cf. *nīdhana* (line 5), *ṅṛipati*, *ripu-vana-da(dā)ṣṇala* (line 6); but, in many cases, it has its usual form; cf. *°vvinīṣō* (line 7). For various forms of the medial *u* and *ū* signs, see *bhū(bhu)* (line 1), *ku* (lines 13 and 27), *mu* (lines 20 and 31), *hu* (lines 21 and 27), *nu* (line 24), *vu(bu)* (line 32), etc. For peculiar forms of some other akṣaras, cf. *khya* (line 8), *kha*,

kshā (line 5), *yō* (line 25), etc. The inscription contains the initial vowels *ā* (line 3), *i* (line 30) and *u* (line 20) and the figure for 3 (line 33).

The language of the inscription is Sanskrit. It is written partly in verse and partly in prose. There are some verses describing the members of the Ādi-Bhañja family at the beginning of the charter. These are more or less the same as found in many other records of the family, all of which were discovered in the Mayurbhanj region of Orissa.¹ As usual there are some imprecatory and benedictory verses at the end of the record. From the view-point of orthography also the present inscription resembles those of the other members of the Ādi-Bhañja dynasty. There are many cases of errors of grammar and metre as well as wrong spelling due to carelessness on the part of the scribe and the engraver. The verse referring to the reigning monarch has been adopted from the records of the earlier members of the family by simply changing the king's name; but it has not been noticed that the change does not suit the metre at all.

The charter is dated in the year 3 apparently referring to the regnal reckoning of the reigning monarch. The letters indicating the month and day are doubtful. The date of the record does not therefore help us in determining the actual age of the charter. But there is reason to believe that the ruler who issued it flourished sometime in the eleventh century A. D. As will be seen below, the issuer of the present charter was a son of the Ādi-Bhañja king Raṇabhañja, two of whose records are known to be dated respectively in the years 288 and 293² of an unspecified era. There can be little doubt that this era is no other than the reckoning used by the imperial Bhauma-Kara dynasty of Orissa. We have recently shown that the Bhauma-Kara era started from 831 A. D.³ Thus the dates of Raṇabhañja's inscriptions would appear to correspond to 1119 and 1124 A. D. It is, however, difficult to believe that these Bhañjas could have continued their independent rule in the Mayurbhanj region for a long time after the expiration of Bhauma-Kara suzerainty in lower Orissa by the Sōmavamśis of upper Orissa in the first half of the eleventh century⁴ and the extermination of the Sōmavamśis from the said region by the great Gaṅga monarch Anantavarman Chōḍagaṅga about the beginning of the next century.⁵ Moreover, the practice of writing numbers by symbols instead of figures of the decimal system, which is exhibited by Raṇabhañja's records, seems to have become obsolete in Orissan epigraphy before the middle of the eleventh century. It therefore seems that, as in some other early medieval Orissan records like the Santiragrama grant⁶ of the Bhauma-Kara queen Daṇḍimahādēvi and the Talmul plate⁷ of Dhruvānanda, the symbol looking like that for 200 in the inscriptions of Raṇabhañja actually stands for 100. The reading of the dates of Raṇabhañja's records may thus be really the years 188 and 193 of the Bhauma-Kara era, corresponding respectively to 1019 and 1024 A. D. The present inscription may therefore be assigned to a date about the middle of the eleventh century A. D.

The charter begins with a verse in adoration to Bhava, i.e. Śiva. Verse 2 says how the *Gaṇadaṇḍa*,⁸ called Virabhadra, came out by breaking the egg of a pea-hen in the great hermitage called Kōṭṭāsrama. He is said in the next half verse to have been a king reared by the sage Vasishṭha and an expert in killing his enemies. The following verse says that in his family,

¹ N. N. Vasu, *Archaeological Survey of Mayurbhanj*, Vol. I, pp. 141 ff., 144 ff.; H. P. Sastri, *JBORS*, Vol. IV, pp. 175 ff.; P. C. Ghosh, *JASB*, Vol. XL, Part I, pp. 168 ff.; *IHQ*, Vol. XIII, pp. 427 ff., 429 ff.; above, Vol. XXV, pp. 155 ff., 159 ff., 162 ff., 173.

² Bhandarkar's List, No. 1487; above, Vol. XXV, pp. 156-57.

³ *IHQ*, Vol. XXIX, pp. 148-55; above, Vol. XXIX, p. 191, note 2.

⁴ *Orissa Historical Research Journal*, Vol. I, No. 4, pp. 289-300.

⁵ *Ibid.*, loc. cit.; above, Vol. XXVIII, p. 241.

⁶ Above, Vol. XXIX, pp. 79 ff.

⁷ Cf. *ibid.*, pp. 183 ff.

⁸ H. P. Sastri wrongly reads *galad-aṇḍa* in the Khandaluli plate (*JBORS*, Vol. IV, p. 173).

called Ādi-Bhañja, was born a heroic son¹ named Kōṭṭabhañja. In the next verse Raṇabhañja is introduced not, however, exactly as the son of Kōṭṭabhañja. It may be pointed out here that the verse in our record closely follows the language of the inscriptions of Raṇabhañja's sons, while in Raṇabhañja's own Jamdapir plate, as will be shown below, the verse in question describes Digbhañja, represented in that inscription as the father of Raṇabhañja. This omission of the name of Raṇabhañja's father in his son's charters is compensated in one case by describing him as born in the family of Kōṭṭabhañja. Just as in the case of the sons of Raṇabhañja in their records, the next verse of our plate introduces śri-Mahanmadāhavabhañjadēva as the son of Raṇabhañja, as a resident of Khichīṅga-kōṭṭa and as a devotee of Hara (Śiva). As will be seen from our discussion below, *Mahanmadāhavabhañja* may not be the correct form of the name of the issuer of the charter. It has to be noted that the two verses describing Digbhañja and his son Raṇabhañja in the latter's own records are found to be used in the charters of his sons (including the present inscription), which omit Digbhañja altogether, to describe Raṇabhañja and his particular son who issued that charter. The prose portion (lines 16-20) that follows these verses records the grant of the village called Mōkuga, attached to the Phamsarā(?) *viśhya*, made by the king in favour of one Kalasarma (probably Kālasarman), son of Pālaka. The grant was made in the name of *Bhagavat Śaṅkara-bhattāraka*, i.e. the god Śiva. The donor seems therefore to have been a Śaiva.

The importance of the record under discussion lies in the fact that it reveals the name of a new king of the Ādi-Bhañja dynasty of Khijjiṅga-Kōṭṭa. He is represented as the son of Raṇabhañja; but his name is given as *Māhadābhañja* in the legend on the seal and *Mahanmadāhavabhañja* in the body of the epigraph. With the exception of only one record, the genuineness of which has been doubted, all the Bhañja grants begin with an account of the following two persons: (1) *Ganadaṇḍa Virabhadra*, and (2) a hero called Kōṭṭabhañja born in his family. It seems that, while Virabhadra was a mythical personage, Kōṭṭabhañja was the real founder of the Ādi-Bhañja dynasty of rulers. The earliest records of the family belong to the grandsons of this Kōṭṭabhañja. The Adipur plate (No. 1)² records two grants, the first of them being that of Narēndrabhañja who was the son of Vibhramatūṅga and grandson of Kōṭṭabhañja. The last few lines of the inscription record a second and apparently later grant made by Raṇabhañja, another son of Vibhramatūṅga, in the year 293 (193?). This seems to suggest that Narēndrabhañja was an elder brother of Raṇabhañja. Probably Narēndrabhañja died without leaving any issue and was succeeded by his brother. The Adipur plate (No. 2)³ also records one grant of Narēndrabhañja and another of Raṇabhañja. There is little doubt that this Raṇabhañja is the same as the Ādi-Bhañja king of that name who issued the Jamdapir (Bamanghati) plate (No. 1)⁴ in the year 288 (probably 188). This is definitely indicated by the dates of his grants found in this record and in the Adipur plate (No. 1). In the Jamdapir inscription, the name of Raṇabhañja's father is given as Digbhañja. The son of Kōṭṭabhañja, who was the father of Narēndrabhañja and Raṇabhañja, was therefore called both Vibhramatūṅga and Digbhañja, the former (not ending with the word *bhañja*) being merely a *biruda*.

After Raṇabhañja, the Ādi-Bhañja throne passed to several of his sons who appear to have become kings one after another. The Ukhunda plate⁵ was issued in the fourth regnal year of Pṛithvibhañja, son of Raṇabhañja. It is interesting to note that the name of Digbhañja-Vibhramatūṅga is omitted in this record and that Raṇabhañja is pertinently described as born *in the family* (*tasy=ānvayē*) of Kōṭṭabhañja. Three other sons of Raṇabhañja were Rājabhañja who

¹ In some records of the family, the word *putra* belongs to the following verse and refers to Kōṭṭabhañja's son Digbhañja.

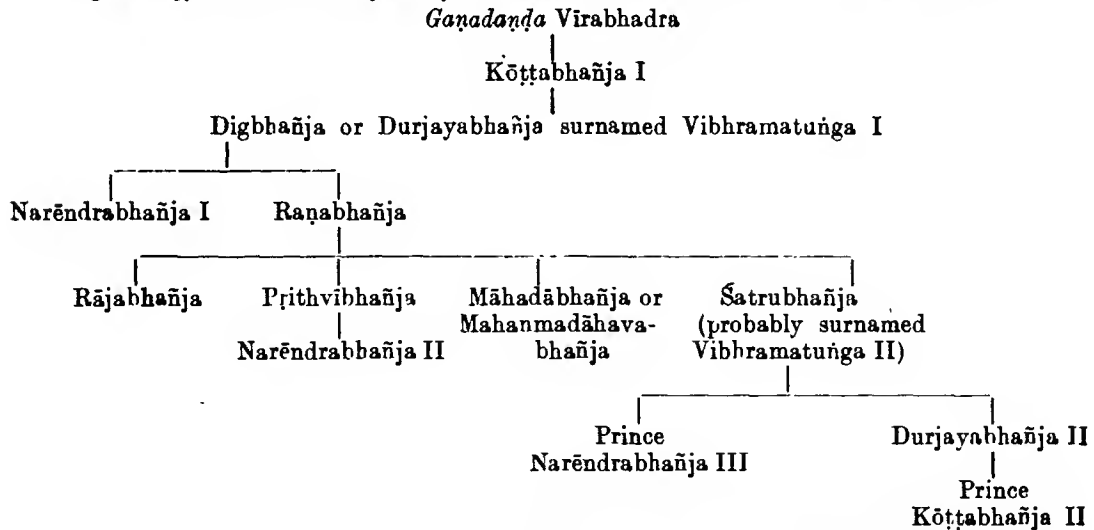
² Above, Vol. XXV, pp. 155 ff.

³ Ibid., pp. 159 ff.

⁴ *Archaeological Survey of Mayurbhanj*, Vol. I, pp. 141 ff.

⁵ *MIQ*, Vol. XIII, pp. 427 ff.

issued the Jamdapir (Bamanghati) plate (No. 2),¹ Śatrubhaṅja who issued the Kesari Plate² and Māhadābhaṅja or Mahanmadāhavabhaṅja of the Khiching charter under discussion. The order of succession amongst these sons of Raṅabhaṅja, who claim to have been residents of Khijjīṅga-kōṭṭa (with the exception of Śatrubhaṅja who may have ruled a part of his father's kingdom side by side with one or more of his brothers), cannot be determined. In the Khandadeuli plate³ of Narēndrabhaṅja, his father Pṛithvībhaṅja seems to be described as the *aupāyika* son of Raṅabhaṅja. This may suggest that Pṛithvībhaṅja claimed to be an adopted son of Raṅabhaṅja. The Kesari plate, which does not strictly follow the draft of the Ādi-Bhaṅja records discussed above and may be later than the records of the other sons of Raṅabhaṅja, describes Śatrubhaṅja as the son of Raṅabhaṅja, grandson of Durjayabhaṅja and great-grandson of Kōṭṭabhaṅja. It seems that Durjayabhaṅja was another name of Dīghbhaṅja-Vibhramatuṅga.⁴ This record also speaks of the queen Anakaḥdēvi and the crown-prince Narēndrabhaṅja who may have been a son of Śatrubhaṅja. The only other known inscription of the Ādi-Bhaṅja family is the Adipur plate (No. 3)⁵ of Durjayabhaṅja who was a son of Vibhramatuṅga and grandson of Raṅabhaṅja. The genuineness of this grant has been doubted and it has been assigned to the fifteenth century. It is, however, not improbable that the record actually belongs to a grandson of Raṅabhaṅja. This supposition would suggest that Raṅabhaṅja had, besides Rājabhaṅja, Pṛithvībhaṅja, Mahanmadāhavabhaṅja and Śatrubhaṅja, another son named Vibhramatuṅga, or that Vibhramatuṅga was the *biruda* of one of the known sons of Raṅabhaṅja. Now this record mentions the queen Chhipamahādēvi and the crown-prince Kōṭṭabhaṅja who may have been a son of the reigning monarch. The style of mentioning the queen and the crown-prince connects the record with the Kesari plate. The name of king Durjayabhaṅja also reminds us of the fact that the Kesari plate alone mentions Dīghbhaṅja-Vibhramatuṅga under this name. It thus seems possible to suggest that, amongst the sons of Raṅabhaṅja, it was Śatrubhaṅja who had the *biruda* Vibhramatuṅga and was the father of Durjayabhaṅja of the Adipur plate (No. 3). But whether Narēndrabhaṅja, son of Śatrubhaṅja, was the same as Durjayabhaṅja cannot be determined. The above discussion on the genealogy of the Ādibhaṅjas may thus be summarised in a tabular form as follows :



¹ *Archaeological Survey of Mayurbhanj*, Vol. I, pp. 144 ff. It is not possible to take Rājabhaṅja as a son of Dīghbhaṅja (cf. Bhandarkar's List, No. 1489 and p. 379).

² Above, Vol. XXV, pp., 162 ff.

³ *JFOBS*, Vol. IV, pp. 175 ff.

⁴ Above, Vol. XXV, p. 151.

⁵ *Ibid.*, p. 173.

The name of the issuer of the charter under discussion, viz. Mahanmadāhavabhañja, is rather peculiar. It cannot be ignored that merely the king's name, shorn of epithets excepting *Srī* or *Srimat*, is expected in this context and that the *charaṇa* of the verse containing the lengthy name has actually several syllables in excess. It has also to be noticed that the legend on the seal offers apparently the same name in the shorter form as *Māhadābhañja*. The expression *Mahanmadāhava* is impossible according to Sanskrit grammar. If, as Mr. P. B. Desāi suggests to me, the intended reading of the passage in question is *śrīman-Mahadāhavabhañja*, we may have a good name, viz., Mahadāhavabhañja. But, even in that case, the name of the same ruler as found on the seal remains inexplicable unless it is conjectured that *Māhadā* was a colloquial abbreviation or mistake for *Mahadāhava*.¹

The Ādi-Bhañjas of Khiching claimed descent from *Gaṇadaṇḍa* Virabhadra, born of a pea-hen's egg. The pea-fowl was probably the totem of this family of rulers. This fact seems to be connected with the name of the old State of Mayurbhanj (*Mayūra-bhañja*) which, however, may have also been the name of a person. Whether Virabhadra, probably also called Ādi-Bhañja, was further known by the name *Mayūrabhañja* because of his birth from a pea-hen's egg cannot of course be determined in the present state of our knowledge. The epithet *Gaṇadaṇḍa*, applied to him, cannot be satisfactorily explained. Possibly Virabhadra was identified with Śiva's creation of that name who was the leader of the god's *Gaṇa* or host of attendants. *Kōṭṭāśrama*, birth-place of Virabhadra, seems to be given the Sanskrit name *Kauts-āśrama* in the Khandadeuli plate. But it may actually represent *Khijjiṅga-kōṭṭa* or a locality in its suburbs.

Of the geographical names mentioned in the inscription, the location of *Khichīṅga-kōṭṭa* (*Khijjiṅga-kōṭṭa* of other records) and *Kōṭṭāśrama* has already been determined.² Mr. P. Acharya suggests to me the identification of the village of *Mōkuga* with the present *Mokuna* about four miles from Khiching. If this identification is accepted, the *Phaṃsarā(?) viśhaya* must also have been situated in the Khiching region.

TEXT*

[Metres : verses 1, 7 *Āryā* ; verses 2-5 *Upagīti* ; verse 6 *Vasantatilaka* ; verses 8-10 *Anuśṭubh* ; verse 11 *Drutavilambita* ; verse 12 *Pushpitāgrā*.]

Obverse

- 1 Siddham⁴ Svast[i] [|*] Sakala⁵-bhū(bhu)van-aika-ma(nā)-
- 2 [thō] bhava-bhaya-bhidurō [Bhavō Bhavā]⁶nīśaḥ [|*] vivē(vi)va(dha)-samādhi-
- 3 [vi]vi(dhi)jñāḥ sa[rvva]jñā(jñō) vaḥ śivāy=āstha(stu) [| 1*] Āsi[t*] Kōṭṭy-āśrama⁷-ma[hā]-
- 4 tapōvan-ādhisṭhānē [|*] māyūr-āṇḍam bhivā(ttvā) gaṇadaṇḍō(ṇḍō) Vi-
- 5 rabhadr-ākhyāḥ [| 2*] Pratipaksha-nidhana-dakshā(kshō) Vāsisṭha-muni-pa(pā)-
- 6 [li]nō(tō) nṛpatih [| 3*]⁸ Tasy=Ādi-Bhañja-vansē(vamśō) ripu-vana-da(dā)vānala[h*]

¹ For mistakes in the legend on the seals attached to royal charters, see above, Vol. XXIII, p. 88 ; Vol. XXIX, p. 183, etc.

² Cf. above, Vol. XXV, p. 154.

³ From the original plate and impressions.

⁴ Expressed by symbol

⁵ The space between *ka* and *la* was left blank for fixing the seal.

⁶ These four *aksharas* are partially or wholly covered by the lower front end of the seal.

⁷ Read *Kōṭṭy-āśrama*. The form of *kō* is peculiar. For the sake of metre, it is better to read **rama iti*.

⁸ This is only a half verse in the *Upagīti* or *Udgīti* metre.

18
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22
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32

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32

Handwritten text in Devanagari script, likely a manuscript page. The text is arranged in approximately 14 horizontal lines. The script is dense and appears to be a form of Sanskrit or a related classical language. The page is heavily stained and shows signs of age, with significant blackening and loss of detail in many areas, particularly towards the edges and between the lines of text. The text is difficult to read due to the high contrast and noise in the image. The numbers 18, 20, 22, 24, 26, 28, 30, and 32 are printed on both the left and right sides of the page, corresponding to the lines of text.

- 7 **vala**¹ khyātaḥ | śūraḥ śuchir=vvinītō jātaḥ śrī-[Kō]-
 8 ṭṭabhañj-ākhyah(khya)-putraḥ [|| 4*] Tad=ānurūpaḥ śrēshṭhaḥ śrīma-
 9 n=a(d=a)maṅkya(saṅkhya)²-sāmantah [| *] nṛipatti(ti)-śatt-ā(t-ā)rchchita-charaṇaḥ
 10 Śrī-Raṇabhañjō jagat-prath[i]taḥ [| 5*] Tasy=ātmaja[h*]
 11 smara-samō va(ba)lavān=varishṭhaḥ śūraḥ samunnata-[ya]-
 12 śāḥ pra[v]ijitya śatrūna(trūn) [| *] rājā Yudhishṭhira iv=[ā]-
 13 vani-pālānē cha nitya[m*] rataḥ kuśala-kamma(rma)-vidhau prama(sa)tkah(ktah) [|| 6*]
 14 Khichingakōṭṭa³-vāsī Hara-charaṇ-ārādhana-kshayita-pāpa[h |]
 15 Śrī-Mahanmadā⁴havabhañjadēvaḥ s-ānunaya[m*] prāha [bhūpā]-
 16 lāna(lān) [| 7*] Phāmsarā⁵-vishaya-prativa(ba)ddha-Mōk[u]ga-grāmaḥ [sa-ja].
 17 [la-sthala(lah)] chatuḥ-[si(sī)m]-āvachhi(chchi)na(nnah) śāsani(nī)kritya

Reverse

- 18 [P]ālaka-putrāya⁶ Kalasarmāyaḥ(ya)⁷
 19 mātā(tā)-pitṛōr=ātmanaś=cha punya(ṇya)-yasō(śō)-bhivṛiddhayē bhaga-
 20 vanta[m*] Śaṅkara-bhaṭā(ṭṭā)rakam=udi(ddi)śya pradattō=smābhiḥ | u-
 21 ktaṁ cha dharmma-śāstra(strē) [| *] Va(Ba)hubhir=vvasudhā dattā rājabhiḥ Śa(Sa)-
 22 gar-āda(di)bhir=yasya⁸ yasya yadā rbhūmiḥ tasya⁹ tasya [ta]-
 23 dā pa(pha)la[m || 8*] Mā bhūd=a-phala-śaṅkā vaḥ para-datt=ēti p[ā]-
 24 [rthi]vāḥ [| *] sva-dattāt=phalam-āttanya¹⁰ para-datt-ānu[pā]-
 25 lanē [|| 9*] Sva-dattā[m*] para-dattā[m*] vā yō harēddasurā¹¹ [||*]
 26 [sa] vishṭhāyām kṛimi bhū(r-bhū)tvā pitṛibhiḥ[ḥ saha] pach[y]a-
 27 [tē] [|| 10*] api cha [| *] Kshitinri(r-ī)ya[m*] kulaṭ=ēva va(ba)hu-priy[ā]
 28 [hata-śa]rīram=i[dam] chā(cha) vī(vi)nasva(śva)ra[m*] | su[kṛi]tam=adya
 29 [na] chēta(chēt) kriyatē dhruvaṁ vi(sa)padi dha[kshya]ti vō=[nu].
 30 śaya(y-ā)[na]lah [| 11*] [Iti]¹² kamala-dal-āmū¹³(mbu)-vinda(ndu)-lāla(lōlām) śrī-
 31 yam=udvikshya¹⁴ manushya-jīvitāni cha [| *] sakalam=ida-
 32 [m=u]dāhu(hṛi)taṁ cha vu(bu)[d*]dhvā a(na) hi purū(ru)shauḥ(shaiḥ) para-
 33 kīrttayō vilōpyāḥ [||* 12] Samvat [3]¹⁵

¹ These two *aksharas*, probably incised in duplication of the preceding letters, are superfluous.

² To rectify the metre, we should better read *asaṅkhyāta*.

³ Read *Khijjīnga*^o for the sake of metre. It seems that the name was the same as it is today but that it was Sanskritised as *Khijjīnga*.

⁴ *Dā* looks like *dā*; but cf. the third *akshara* of line 22. The king's name does not suit the metre. The stanza is taken from Raṇabhañja's records with the replacement of *Śrīmad-Raṇabhañjadēvaḥ* by *Śrī-Mahanmadāhara-bhañjadēvaḥ*.

⁵ The name may possibly also be read as *Pāmsurā*.

⁶ Some space was left out here for fixing the seal.

⁷ The name is possibly *Kālaśarman*.

⁸ Read *°bhiḥ* | *yasya*.

⁹ Read *bhūmis=tasya*.

¹⁰ Read *°ānantyam*.

¹¹ Read *harēta vasundharām*.

¹² The *akshara* *ti* has been incised on *tē* which had been previously engraved.

¹³ The *akshara* read as *mū* looks more like *māha*.

¹⁴ The word expected here is *anuchintya*.

¹⁵ The name of the month, etc., cannot be satisfactorily deciphered.

No. 38—HATUN ROCK INSCRIPTION OF PATOLADEVA

(1 Plate)

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Towards the end of May 1941, Sir Aurel Stein sent to Mr. K. N. Dikshit, the then Director General of Archaeology, a photograph of a rock inscription which was received by him from the British Political Agent at Gilgit. In a letter dated the 8th May 1941, Major G.C.L. Crichton, Political Agent, Gilgit, wrote to Sir Aurel Stein at Srinagar as follows: " Captain A. W. Redpath, Assistant Political Agent, Gilgit, when touring in this Agency noticed some writings engraved on a rock near a place called Silpi in Punial. Silpi is just south of the junction of the Ishkoman and Gilgit rivers. Thinking that the writings might be of Archaeological interest, Captain Redpath had them photographed and has suggested sending the prints to you. As far as Captain Redpath knows, the writings have not previously been photographed or reported to the Archaeological Department. I trust they will be of interest to you "

In his letter of the 17th May 1941, to Major Crichton, Sir Aurel wrote: " It is certainly in Sanskrit and in Brāhmī characters of the type known in Kashmir as Śāradā. As far as I can judge without being able at present to refer to any palaeographic tables, the writing is not likely to be later than the 8th-9th century A.D. and may be a good deal earlier. The photograph of the left portion of the inscription permits me on hasty examination to read a number of words which make it certain that it contains a record emanating from a local ruler of some importance, which invests it with interest.

" Being pressed by urgent tasks in different fields and not being an expert epigraphist, I cannot undertake the decipherment and publication of the inscription. For this, the available photographs, especially of the right hand portion, would not suffice. I am sending the photographs to the Director General of Archaeology, suggesting preliminary examination by a competent epigraphical scholar.

" For a full decipherment, a proper paper impression (estampage) will be needed. I believe, such could be conveniently secured with the help of my old surveying assistant, Khan Sahib Afrazgul Khan, who I believe has seen such estampages taken while with me, and whose skilful application to varied tasks has often been appreciated by me. "

As I was at that time at the headquarters of the Department as the Deputy Director General, Mr. Dikshit passed on the photographs to me for examination and report to Sir Aurel. The photograph, particularly that of the right half of the epigraph, was unsatisfactory and the decipherment was made more difficult by the small size of the prints and the several cracks, some of them quite large, appearing on the engraved portion of the rock. I could, however, make out a good part of the inscription and, in my preliminary report, pointed out to Sir Aurel that it contained the name of a Shāhi ruler of Gilgit whose name along with that of another ruler of the same dynasty was also known from the Buddhist Sanskrit manuscripts recovered from Gilgit.

In reply Sir Aurel wrote to me on July 12, 1941, from Srinagar: " I was specially pleased to come in your reading upon the title Paṭṭā-shāhi and in your quotation from the Gilgit Ms. upon the full title *Shāhānushāhi* known from references to Kushāṇa rulers. Ever since I first read that title correctly in the SHAONANO SHAO of the Kushāṇa coins I have been interested in Indian renderings of the ancient Iranian title (see my paper on ' Zoroastrian Deities on Indo-Scythian Coins ' in *Indian Antiquary*, 1888; also the notes on Shāhi chiefs in my translation of the *Rājatarāṅgīnī*).

" The late survival of the full imperial title in a small Hindukush territory is very curious. This makes me particularly wish for any approximate dating you would propose for the inscription on palaeographic grounds. I was unable myself to refer in camp to any copy of Professor Bühler's *Indian Palaeography* on this point.

“ I am much obliged to you for your reference to the notice on the Gilgit Mss. excavated in 1938 as contained in the *Quarterly Journal of the Mythic Society*. I confess to be unaware of this periodical and of the account of the excavations therein recorded. The couple of small *stūpas* close to the one opened in 1930 were seen by me in 1931. I am glad that they were preserved from ‘ irresponsible ’ digging, but should have been glad to receive information about their subsequent excavation by the Archaeological Department of Kashmir ”

Later I sent some impression material to the Political Agent at Gilgit ; but the attempt to take proper estampages was not very successful. He therefore sent me an estampage (rather a tracing) on cloth prepared by Khan Sahib Afrazgul Khan, with the help of which and also the unsatisfactory photographs previously received, the text now published has been prepared. The inscription is engraved on a rock¹ which is situated not near Silpi as previously reported by the Political Agent, but, as Sir Aurel informed me later in 1942 on the authority of Afrazgul Khan, five miles above it, about one mile south of the hamlet of **Hātūn** on the right bank of the Ishkuman river. It has seven lines of writing in a **script** which may be called proto-Śāradā. In Bühler's opinion, epigraphic Śāradā dates from the end of the 8th to the beginning of the 9th century A.D., though as a literary script it may have been much older. The script used here is earlier than that of the inscriptions of Brahmor and Chatrahi² and may therefore have to be placed in the 7th century, perhaps even a little earlier. The **language** of the inscription is Sanskrit with a few mistakes here and there. One **orthographical peculiarity** is that a consonant is doubled before *y*, e.g., in *amūtya* (l. 3), *maddhyē* (l. 4), though it is not doubled in the association of *r*, e.g., *pravardhamānu* (l. 2).

The **date** of the inscription is given both in words and numerals as the **13th day of the bright half of the month of Pausha in the year 47**. For the numeral figures, decimal system has been used. They are not shown by symbols as is the case in the manuscripts from Gilgit. Obviously both the systems were known in this region at the period of our record, the manuscripts using the old system of notation by symbols and the inscriptions using the decimal system. The earliest epigraphic instance of the use of the decimal notation as pointed out by Bühler³ goes back to the 6th century, while its use in manuscripts would date from the beginning of the Christian era.

The inscription refers itself to the augmenting reign of the *P.M.P. Patōladēva Shāhi*, who was born in the **Bhagadatta-varṇsa** and enjoyed the *biruda Nava-Surēndrādityanandidēva*, and records the construction of a town called the new **Makarapura** by Makarasimha who was the great lord of elephants (*mahāgajapati*), the chief minister (*mahāmātyavara*) and the great lord of the feudatories (*mahāsāmantādhipati*) of the king and who was always devoted to the feet of the illustrious Shāhi lord. Makarasimha is referred to as Kāñchudiya, i.e. belonging to a clan of the name of Kāñchudī, and the *Sarāṅgha* of Gilgittā. The town is said to have been built in the forest, . . . māla by name, after damming (*apakrishya*) a streamlet (!) the name of which is not clear.⁴ The town seems to have been near the village of **Hātūna** situated in the district (*vishaya*) of **Haṇēsarā** which has obviously to be identified with modern Hunza.⁵ Hātūna is certainly the present village of Hātūn near which the inscribed rock is.

The inscription is of great historical importance and has several interesting features. First of all is the occurrence of the name **Giligittā** for Gilgit. The origin of this name is still uncertain ; obviously the name is not Sanskritic. But it is interesting to note that the name was known in the same phonetical form over twelve hundred years ago. This proves as untenable the opinion of some scholars that the name is of recent origin.

¹ [The inscribed area measures 136 inches by 37 inches.—Ed.]

² Vogel, *Chamba Inscriptions* (Arch. Surv. Imperial Series), Plate X.

³ Bühler, *Indian Palaeography, Ind. Ant.*, Vol. XXXIII, Appendix, pp. 82-83.

⁴ [For the meaning of *apakrishya* and the name of the canal (*kulyā*), see below, p. 231, note 4.—Ed.]

⁵ [For the reading of the names of the village and the district, see below, p. 230, note 8.—Ed.]

Next we come to the word *Sarāṅgha*. This is also of non-Sanskritic origin and is obviously connected with the Middle and New Persian *Sar-hang* meaning 'head of the army of gathering'. Its origin has to be sought in the Iranian *sar*, 'head' (Indo-Aryan *śiras*) and the old Persian *hanga* (Skt. *saṅgha*), 'company'. Even now the Indianised form of the word can be traced in the term *Sareng*, 'head of the crew of a steamer'.¹ The term *Kāñchudī*, as was pointed out to me by Sir Aurel, must be connected with the racial designation of Kanjūti applied to the people of Hunza and known as Kanjūt to its neighbours.

According to the inscription, king Paṭōladēva was born in the lineage of Bhagadatta who is no other than the homonymous son of Naraka mentioned in the *Mahābhārata*. It is interesting to note that the same lineage is claimed also by Bhāskaravarman, the ruler of Prāgjyōtisha (Assam) and the contemporary of Harsha of the Pushabhūti family, ruler of Kanauj and Thaneshvar (7th century A.D.). How the rulers of two widely separated territories, one in the mountainous region of the north and the other in the extreme east, came to trace their descent from the same ancestor, it is difficult to explain. It may be that both had the same object in view, namely, to establish their origin to a reputed Kshatriya family stated to be descended from the god Vishṇu himself. Of course the name of Prāgjyōtisha was well known in Kāshmir in ancient times. Kalhana refers to it on three occasions, once in connection with a story in the *Mahābhārata*² and twice with the kings of Kāshmir. In Book II (vv. 146 ff.) it is stated that Mēghavāhana, who became the king of Kāshmir on the restoration of the Gōnanda dynasty, won the hands of Amṛitaprabhā, daughter of the king of Prāgjyōtisha, in a *svayamvara* ceremony. There is also a reference to the Assian kings' descent from Vishṇu and the parasol of Varuṇa which was carried there by Naraka. Kalhana also mentions this country in connection with the *digvijaya* of Muktāpīḍa Lalitāditya (8th century).³ But what is strange is that immediately after the territories of the Bhūṭtas and Daradas, he mentions Prāgjyōtisha to be followed by only mythical regions in the north. In the first instance also, while Amṛitaprabhā is mentioned as a princess of Prāgjyōtisha, her father had a *guru* who was obviously a Tibetan.⁴ Can these instances indicate that there existed a tradition in Kāshmir of a second Prāgjyōtisha in the north of Kāshmir in the neighbourhood of the Darada country? Or, was it that the kings of Prāgjyōtisha in Eastern India were in some way connected with the region in the north of Kāshmir? If we can trace such a tradition that would offer an easy explanation for connecting the family of Paṭōladēva with Bhagadatta. The kingdom of the Assam rulers might have extended to a part of the hills but not certainly so far to the west.

Another point is that the Gilgit area is immediately across the Hindukush adjoined by Iranian territory and Stein has pointed out that in Wakhan the epic tradition of Iran was fully alive among the people. He also informed me that, even in the south, the Ishkuman valley is partly occupied by modern immigrants from Wakhan, speaking an Eastern Iranian tongue, and its present ruling family came from there. Thus it is not unlikely that, in an earlier period, to the Indianised descendants of the Iranian Kushāṇas a derivation of their traditional family claim from a legendary hero of the *Mahābhārata* might well have appealed. But in the absence of historical records nothing can be established. The Chinese sources do not help us much as Chinese authority over these parts ended much earlier and after the Islamisation of the territory all such traditions seem to have been altogether lost.

Following the discovery in 1931 of the now wellknown Buddhist Mss. in a *stūpa* in the mountainous region 3 miles to the north of Gilgit,⁵ Pandit Madhusudan Kaul of the Kāshmir

¹ See Yule, *Hobson Jobson*, s.v. *Sarang*.

² M.A. Stein, *Chronicles of Kashmir*, Vol. II (Bk. VIII, v. 2811).

³ *Ibid.*, Vol. I, p. 137 (Bk. IV, v. 171).

⁴ *Ibid.*, Vol. I, p. 73 (Bk. III, v. 10).

⁵ Hackin, *Journal Asiatique*, 1932, pp. 14-15.

Archaeological Department carried on further excavations in 1938 and found 3 or 4 more Ms. in the same *stūpa*. One of these is a fragment of the *Mahāmāyūrī*¹ which mentions the name of *Shāhānushāhi* Paṭōlashāhi śrī-Nava-Surēndrādityanandidēva. The Ms. was written for ensuring a long life for the king. This king is obviously identical with the ruler mentioned in the inscription under consideration. The Ms. further gives us the name of his queen as Anaṅgadēvī. Names of two other rulers of this dynasty are also found in the colophons of the Gilgit Mss. discovered earlier in 1931. Dutt notices one of them whose name with full titles appears in the colophon as Śrīdēva Shāhi Surēndra Vikramāditya Nanda² who is mentioned there as a devout lay worshipper. He along with Śamidēvī-Trailōkadēvī-bhaṭṭārikā, probably his wife, and one Vihali were the chief donors of the Ms. Dutt connects this colophon with Ms. B of the *Bhaiṣajyaguru* edited by him. I examined the colophon of this Ms. carefully and found that it was the gift of the devout lay worshipper Vasamta and his associates while the page, where the name of the ruler appears, formed the obverse of an unnumbered folio and might have belonged to a different Ms. I came across the name of another ruler of the same dynasty in another colophon also found on an unnumbered leaf, who is styled there as Paṭōladēva Shāhi Vajrādityanandi and is therefore different from the Paṭōladēva of our inscription. No further information is available from the colophon and it cannot be said definitely whether he was a predecessor or a successor of Surēndra Vikramāditya. One thing is, however, certain. Palaeographically both the Mss. are earlier than the *Mahāmāyūrī* Ms. and the Hātūn inscription and therefore the ruler of the last mentioned document must be styled Paṭōladēva II. Unfortunately nothing is known of these rulers from any other source. There is no indication as to whether the year 47 mentioned in the Hātūn inscription has to be referred to any particular era or represents only the regnal year. The main objection against its being the regnal year is that Paṭōladēva has to be allotted a rule of at least half a century and that he was of quite an advanced age when this inscription was engraved. This by itself is not impossible but seems unlikely when we consider that the Saptarshi or Laukika era was prevalent in these parts, in which the centuries were invariably omitted and the year 47 may therefore very well denote a date in the Laukika era. Unfortunately the details of the date given in the record do not admit of verification and we have to leave the point undecided, though the dating in the Laukika era would seem to be more reasonable.

Now, who were these Shāhi rulers? Dutt seems to think that they belonged to the Shāhiya dynasty of Udabhāṅḍapura (Ohind). But it can not be so. Lalliya Shāhi, the founder of the Hindu Shāhiya dynasty was a contemporary of king Śaṅkaravarman of Kashmir (883-902 A.D.) But the dynasty of the Ādityas of Gilgit—we may call them so as all the rulers bore the title of *Āditya*—was definitely earlier in date. Moreover, the region where this inscription and the Mss. have been found is outside the territory of the Shahis of Ohind and is in the Darada country. According to Stein, the kingdom of the Daradas extended from Chitral and Yasin, 'across the Indus region of Gilgit, Chilas and Bunji to the Kishanganga valley in the immediate north of Kashmir'. In the last two books (Tarāṅgas vii and viii) of his work, Kalhaṇa gives the names of several Darada chiefs such as Achalamaṅgala, Jagaddala, Maṇidhara, Yaśōdhara and Viḍḍasiha. None of them, however, is given the title of Shāhi except Vidyādharma Shāhi, a contemporary of Harsha of Kashmir (1089-1101 A.D.). This single instance is enough to show that Kalhaṇa knew of their Shāhi origin. The Daradas are known from very ancient times. They are mentioned in the first book of the *Rājatarāṅgiṇī* and were known to Herodotus as occupying almost the same region as indicated above. They are mentioned in the *Bṛhat-saṁhitā* and were known also to Ptolemy, Strabo and Pliny. Dutt's statement that 'about the 10th or 11th century, some Shāhi princes managed to create small

¹ Shastri, *Quarterly Journal of the Mythic Society*, Vol. XXX, No. 1 (July 1939), pp. 11-12 and Pl. 1443. See also M. S. Kaul, *Gilgit Excavation Report*, 1938.

² Nalinaksha Dutt, *Gilgit Manuscripts*, Vol. I, Introduction, p. 40, and Text of the *Bhaiṣajyagurusūtra*, p. 32.

independant states for themselves in the mountainous regions of Citral, Yasin, Gilgit, etc., generally known as the country of the Dards¹ is not therefore borne out by facts. We have shown above that the Darada Shāhis were in occupation of those parts from a much earlier time. Stein recognised, on the authority of Cunningham, that the title *Shāh*, 'has been borne for centuries back by the Dard rulers of Citral and Yasin', but was not sure whether it was of Muhammadan origin or was connected with the royal title of the Shāhis of the Kabul valley.²

According to Tibetan sources, the Gilgit region was known as Bruśa whose rulers seem to have some connection with the rulers of Udyāna (Swat). According to the same source, the kings of Bruśa had the title of *dēva-putra*. We know that this title was borne by the Kushāna rulers; but neither the inscription under consideration nor the Mss. from Gilgit give this title to any of the rulers of the Āditya dynasty. It is known that the Bon religion was once popular in Bruśa and Bon priests from this country were invited to Tibet.³ The Ms. of Bastan 'byuñ gives the name of one of the kings of Bruśa as Sad-Zver.⁴ This ruler cannot, however, be identified at present. Probably he was one of the earlier rulers who flourished before Buddhism had been firmly established in the Gilgit region.

These rulers of Gilgit were probably of Iranian origin as the use of the title *Shāhi* indicates. The name Paṭōla is also un-Indian. Due to their close connection with the Iranians, we need also not be surprised at the use of the title *Sarāṅgha* of Iranian origin.

I cannot identify Makarapura. The ancient name may have now been replaced by one of Muslim origin. The stream referred to in the inscription may be a branch of the Ishkuman river if not the main river itself. The other places with the exception of the forest mentioned in line 6, have been identified above. I edit the inscription from the photograph and the tracing supplied by the then British Political Agent at Gilgit.

TEXT

- 1 Om⁵ svasti ||⁶ sa[m]vatsarē [sa]ptachatvā[rīm]śa[ti]tamō 47 Pōshya (Pausha)-śukla-
trayō[da]śyārñ 13 śrī-Bhagadatta-vañśa (vañśa)-saṁbhūta-parāṁabhaṭṭā-
- 2 raka-mahārājādhirāja-paramēsva (śva)ra- Paṭōladēva-Shāhi-śrī-Nava-Sur[ē]ndrāditya-
nandi[dē]va-pravardhamāna-rājyē
- 3 nirantara-śrī-Shāhidēva-pāda-bhakta-Kā[ñchu]diya-mahāgajapa i-mahāmātyavara-mahāsā-
dha(ma)-
- 4 ntādhipati-Giligittā-Sarāṅgha-Makarasiṁghē[na]⁷ Haṅēsarā-vishayā(yē) Hātūna-⁸
[grā]ma-maddhyē

¹ Dutt, *ibid.*, Introduction, p. 36.

² Stein, *Chronicles of Kashmir*, Vol. I, p. 337, note on verse 713; Cunningham, *Numismatic Chronicle*, Third Series, IX, p. 281.

³ Helmut Hoffmann, *Quellen zur Geschichte der tibetischen Bon-Religion* (Akademie der Wissenschaften und der Literatur in Mainz, Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse, Jahrgang 1950, Nr. 4), p. 212.

⁴ I am indebted to Prof. Hoffmann for this information.

⁵ Expressed by symbol.

⁶ Stop is indicated by a curve followed by a *danḍa* as found in the Gilgit and Bower manuscripts.

⁷ Read **siṁhēna*.

⁸ [The reading is *Haṅēsara-vishayāt=Hātūna*°, though *t=Ha* is grammatically wrong.—D.C.S.]

- 5 [pūrva]-prāntam¹ yāva[t*] hasta-saha[srāṇi] dvātriṃ(trim)śa² 32000 [dvātriṃśa]³-sahasra
chat. shkaṃ ka(?)⁴ makaravāhini [nā]⁵
- 6 ma kuly[ārū]⁶ apakṛishya [Rēvānsō?]⁷māla nāma atavyā[in]⁸ abhinava-[Ma]karapur-ākhyam
pattānam kṛitam ||
- 7 yāvaśch(oh-cha)ndr-[ārka]-pṛithvī [pitri-mātri-kalatra]⁹ sarva-sattv-ōpakāraṇam⁹ kṛitam-
iti[||*]

TRANSLATION

Om. Hail ! In the year 47, on the 13th day of the bright half of Pausha in the prosperous reign of Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Paṭōladēva Shāhi, the illustrious Nava-Surēndrādityanandidēva, born in the lineage of Bhagadatta, Makarasimha, the great lord of the elephants (*mahāgnajapati*), the chief minister (*mahāmātya*), the great lord of the feudatories (*mahāsāmantādhipati*) and the chief of the army at Giligittā (*Giligittā-Sarāṅgha*), who belongs to the Kāñchudi clan and is constantly devoted to the feet of the great Shāhi lord, has founded, in the forest, Rēvānsōmāla(?) by name, the city called the new Makarapura, after putting a dam in the stream named Chat. shkaṃka(?) (of the length of) one thousand cubits (*hastas*) extending to the eastern limit of the village of Hātūna in the district (*vishaya*) of Haṇēsarā, (the city extending over ?) thirtytwo thousand *hastas*(?)¹⁰

(Let this last) so long as the moon, the sun and the earth (last). This is done for the welfare of the father, the mother, the wife¹¹ and all beings.

¹ The reading of the first two letters in this line is not certain. The first letter looks like *mra* on the tracing but may be read as *sra* in the photograph. The letters *prāntam* seem to be clear on the photograph. The intended reading may be *pūrva-prāntam*.

² On the photograph there seems to be a letter before *śa* which looks like *ta*. But the tracing does not show any sign of such a letter. Obviously this is due to a defect in the rock.

³ The reading of these three letters is not certain. Due to cracks these are illegible on the photograph. The tracing is not certain either. Elsewhere in this record enumeration in words precedes that in figures.

⁴ The reading of these letters is not certain. The first seems to be a *cha* from the photograph. The second syllable is certainly *ti* in conjunction with another letter which is uncertain. The third syllable seems to be certainly *shkaṃ*. The fourth letter looks like a *ka* on the photograph but on the tracing it looks quite different. This was obviously the name of the stream. Can this be the ancient name of the Ishkuman river or one of its tributaries ? [The reading seems to be *hasta-chatushk[ā*]*. The preceding four *aksharas*, read as *dvātriṃśa-sa*, are doubtful. *Chatuskha* means 'a tank' from which the newly excavated canal called Makaravahini (*Makaravāhina-nāma-kulyā*) was taken out to the forest. The meaning of the word *apakṛishya*, literally 'having drawn out', has been misunderstood by the author.—D.C.S.]

⁵ On the tracing, this letter looks like *ra*.

⁶ *Sandhi* has not been observed here.

⁷ The reading of these three letters is uncertain. The photograph clearly shows three letters of which the first looks like *rē*. The second letter may be *vā* or *dhā*. The third is a conjunct of which *sō* is certain but not the first component which I have tentatively read as *n*. [The reading seems to be *[Kha]n[sō]* Read *°māla-nām-atavyām*.—D.C.S.]

⁸ Not clear in the photograph. [The reading seems to be *°varitamāna-k[ā]laś=cha(n=cha)*.—D.C.S.]

⁹ Read *°ōpakārātham*.

¹⁰ I am not at all certain of the meaning of this portion. Does 32,000 indicate the expenses ? But one would have expected, in that case, the mention of some kind of coins. Does it read, after 32,000, *Dināra* ? But in Kāshmir a *Dināra* was a copper coin of a very small value. [For the meaning of the Kashmirian *Dinnāra*, see Stein. op. cit., Vol. II, pp. 308 ff. For the reading and meaning of the passage, see note 4 above.—D.C.S.]

¹¹ For the reading of the passage, see note 8 above.—D.C.S.

No. 39—BHUBANESWAR INSCRIPTIONS OF BHIMADEVA

(1 Plate)

D. C. SIRCAR, OOTACAMUND

Bhīma or Bhīmadēva was an alternative form of the name of the Gaṅga monarch Anaṅgabhīma III,¹ also called Aniyāṅkabhīma or Anaṅkabhīma and Anantavarman. The reign of this king is usually assigned to the period Śaka 1133-60 corresponding to 1211-38 A. D.,² although, as we have shown elsewhere,³ some inscriptions suggest a little later date for his accession. About half a century ago, the late Mr. M. Chakravarti transcribed the date portion (lines 2-5) of an inscription 'on the north jamb of the porch' of the celebrated Liṅgarāja temple at Bhubaneswar (Puri District, Orissa), which refers to the said Gaṅga monarch under the name Bhīmadēva.⁴ Chakravarti's reading of the epigraphic passage in question runs as follows: *Jayati sakala-varṇa-jan-ālaṅkṛita-rāja-śrī-Bhīmadēv-ābda . . . tṛitīyāyē Guru-vārē*. About fifteen years ago, I secured an impression of this inscription and published my transcript of the epigraphic text prepared on its basis.⁵ The impression, which showed that the record is damaged, was quite unsatisfactory owing to insufficient inking. Nevertheless it helped me in correcting some of the mistakes in Chakravarti's reading of its date portion quoted above.

Recently I had an opportunity of examining some excellent impressions of the same inscription, which were prepared about twentyfive years ago under the supervision of the late Dr. H. Sastri and are now preserved in the office of the Government Epigraphist for India at Ootacamund. The impressions bear a note to the effect that the inscription was found 'on the north wall (right) outside the third entrance' of the Liṅgarāja temple. On a careful examination of the record, I was very sorry to find that its transcript published by me on the basis of an unsatisfactory impression is by no means free from errors. Indeed, as is now found, some of the most important passages of the inscription could not be correctly read from that impression. It is now also found that, inspite of the bad state of its preservation, the inscription can fortunately be deciphered fully with the help of the impressions preserved in the office of the Government Epigraphist for India. In the study of the inscription again I received considerable help from another fragmentary epigraph belonging to the reign of the same king and engraved on the same wall. The two records (Nos. 1 and 2) are incised respectively above and below a third inscription of the time of the same Gaṅga king, Anaṅgabhīma III, the date portion of which also was transcribed by Chakravarti in his article referred to above.⁶ As these two epigraphs give a unique information regarding the religious life and policy of the Gaṅga monarch, they are edited in the following pages. As already pointed out above, an inaccurate transcript of Inscription No. 1 was formerly published by me; but Inscription No. 2 is being published here for the first time.

Inscription No. 1 is written in eleven lines while Inscription No. 2 has thirteen lines of writing. Owing to a break in the stone, all the letters of line 4 of the former record, together with the first few *akṣaras* of the following line, are only partially preserved. Unfortunately the date of the inscription was quoted in this damaged part. The preservation of the latter epigraph is, however, even more unsatisfactory as a big portion of the stone is completely peeled off with the result that the beginning of lines 1-10 is totally lost. The number of letters thus lost is the highest in line 5 (about

¹ Cf. above, Vol. XXX, p. 18.

² *JASB*, 1903, p. 118.

³ Above, pp. 200-01.

⁴ *JASB*, loc. cit., Extract No. 3.

⁵ *Ind. Cult.*, Vol. VI, No. 1 (July, 1939), p. 76.

⁶ *JASB*, loc. cit., Extract No. 4.

nine *aksharas*) and the smallest in line 10 (about two *aksharas*). The two records cover spaces measuring respectively 16 inches by 19 inches and 18½ inches by 19 inches. We have said that a third inscription is engraved between these two, below Inscription No. 1 and above Inscription No. 2. The space covered by this epigraph measures 9 inches by 19½ inches. There are in this in all eight lines of writing ; but the letters of the left half of the last line are partially preserved owing to the peeling off of a portion of the stone.

The inscriptions are written in the Gaudīya script as used in Orissa about the thirteenth century A.D. Their language is corrupt Sanskrit. Nothing needs special mention in regard to the palaeography, language and orthography of the records as in these respects they resemble closely other Orissan epigraphs of the same age.

Both the inscriptions are dated in the Añka reckoning of the reign of **Bhīmadēva** (Anāṅgabhīma III). Unfortunately the portion containing the date is damaged in both the cases. The preserved parts of the letters in lines 4-5 of Inscription No. 1, however, appear to suggest the reading : *trayō-vimśati-samvatsarē Makara-kṛishṇa-tṛitīyāyām Guru-vārē.*, i.e. Thursday, Makara(Māgha)-badi 3, in the 23rd Añka or 19th regnal year of Gaṅga Anāṅgabhīma III. The astronomical details would tally with the **9th January, 1230 A.D.**, which may be the date of the record. As regards the date of Inscription No. 2, owing to the miserable state of the preservation of the passage, we only know that it was Chaitra(Mina)-sudi 15 of a particular Añka year of the same Bhīmadēva (Anāṅgabhīma III). Under the circumstances, it is impossible to determine whether the date of this record is earlier or later than that of Inscription No. 1. We have to admit that the introductory passages are the same in both the inscriptions and that they are not found in any other known record of the Gaṅga king in question. These facts may suggest that their drafts were prepared by the same person within a short period of time. We cannot, however, ignore the fact that the two records are not engraved one immediately below the other but have another inscription incised between them. This third epigraph bears a date in Śaka 1140 (1218 A.D.) and has the introductory part couched in an altogether different style. If both the inscriptions under study actually bore dates falling about the year 1230 A.D., we have to assume that they were engraved above and below an already existing record of 1218 A.D.

As regards the date of this third inscription, which has been indicated above, we owe a word of explanation to the world of scholars. As already stated, the date portion of the record was transcribed by Chakravarti. His reading of the passage in question runs as follows : *Śākābd-aikādaśa-batē chutvāriśat-ādi(dhī)kē-pañchamakai mbha(vi)ra-Anāṅgabhīmadēvasya pravaddhati-samvatsarē. . .* (year illegible).....*Dhanu-kṛishṇa-pratīpadī Bhauma-vārē.* He took the year to be Śaka 1145 and suggested the date, on the basis of the astronomical details (*Amānta*), to be Tuesday, the 9th January, 1224 A.D. I had recently an occasion to examine some good impressions of the inscription, which are preserved in the office of the Government Epigraphist for India, and found that Chakravarti's transcript of the passage quoted above contains several errors.

The first three lines of the epigraph actually read :

- 1 Siddham¹ svasti śri-Śākāvdh-ai(bd-ai)kābha(da)śa-sa(śa)tē chū(cha)tvāvē(rim)śat-ādi-(dhī)kē paramavai-
- 2 [sh]ṇav-Ānāṅkabhīmadēvasya pravahati samvasarē(samvatsarē) daśaṅka-tādi[tē] (daś-āṅka-gaṇitē ?) sū(su)-

¹ Expressed by symbol.

3 varṇa-Dhanū(nuḥ)-kṛishṇa-pratipadi Bhaumavārē Sa(Śa)mbhō*]ś=charaṇ-āravi-¹

The date of the inscription is therefore not Śaka 1145, as suggested by Chakravarti, but really Śaka 1140. The astronomical details of the date (Dhanus-badi 1, Tuesday) tally regularly with the 4th December 1218 A.D., which is probably associated in the epigraph with the 10th Aṅka or 8th regnal year of the Gaṅga king Anaṅgabhimadēva (Anaṅgabhima III).

Inscription No. 1 begins with the symbol for *siddham* which is followed by the expressions *svasti iti*. Then follows the date (Aṅka 23 or regnal year 19, Makara or Māgha-badi 3, Thursday) in the regnal reckoning of *Rāutta* (i.e. a feudatory) Bhīmadēva (Anaṅgabhima III). There are three epithets describing the king, of which the first one is of considerable interest. It says that the Gaṅga monarch, described as a subordinate ruler, was the son of Purushōttama (i.e. the god Purushōttama-Jagannātha of Purī). We have seen elsewhere² how the Gaṅga king Anaṅgabhima III dedicated his kingdom in favour of the said deity and considered himself a *Rāuta* or *Rāutta* (i.e. feudatory) of the latter and how his successors, as they regarded themselves subordinates to the god Purushōttama-Jagannātha, did not enjoy formal coronation at the time of their accession. In this context, the claim of Anaṅgabhima III to have been the son of the god in the present record (as well as in the other one to be discussed below) assumes special importance. The claim to be the god's son was undoubtedly meant to be the same as that preferring to be the god's feudatory. The second epithet of the Gaṅga king in the inscription under review represents him as the lord of the whole earth as far as the four oceans. As we have elsewhere³ shown, this is a conventional claim preferred by the imperial rulers of ancient and medieval India. The third epithet of the king seems to say that he was surrounded by a large number of learned men.

The inscription records the grant of a perpetual lamp in favour of the god Kīrttivāsa (Kṛittivāsa or Śiva worshipped in the Liṅgarāja temple) and, for making provision for the same, a piece of land which was called Vāṅkilāṇḍā, measured 2½ *Vāṅis* (about 45 acres according to modern calculation) and was situated in the southern part of the village called Uchisama-grāma. The grant was made by the *Sēnāpati* (i.e. general, apparently of the Gaṅga king) Ira (or possibly Īsvara) who belonged to the Kāśyapa *gōtra* and was the son of Surāṇḍi and grandson of Chaṇḍésvara. There is an endorsement at the end of the inscription in line 11, which seems to record the grant of another piece of land measuring 6 *Māṇas* (i.e. $\frac{2}{10}$ *Vāṅis*), situated in a locality called Bṣlabhadrapura.

In spite of the loss of the beginning of no less than ten lines of writing in Inscription No. 2, it is clear that its first three lines offer the same text as lines 1-3 of Inscription No. 1. Lines 4-5 of Inscription No. 2 quote the date of the record. As has been pointed out above, this date cannot be determined owing to the fragmentary state of the passages in question. The inscription records

¹ The inscription has some interest to the student of the social history of medieval Bengal. The remaining lines of the epigraph read as follows :

4 nda-[bha]ktēna Sāṅḍilya-saḡōtra-sama(mu)dbhūtēva(na) Vaidya-Daṇḍapānidattē-

5 na yāvad=dēvōpabhōga-paristha(sthā)panā yāvad=ātm-ōpabhōgīya-

6 dravyam śri-Kīrtti(Kṛitti)vāsadēvasya purattab(ṭab) sa(śa)śvad=āhāvātē(d=āhṛitya) prakāśarā(nā)-

7 ya ghṛit-ākhaṇḍa-dīpa-dvayam dattan=ā(m=ā)-chandr-ārka-pravarttanāya [| *] yē anyē a-

8 [dhikāriṇō vi]lumpakās=ta(s=tē) dēvasya ch=ā[jīa] [yā*] vadhavaṅgata (bandhanā=gaṭāḥ ||)

It is interesting to note that the donee was a Vaidya named Daṇḍapāni-datta who belonged to the Sāṅḍilya *gōtra*. Amongst the Vaidyas of Bengal, those having the cognomen *Datta* belong usually to four *gōtras*, viz. Kāśika, Kāśyapa, Sāṅḍilya and Maudgalya (cf. Bharatamallika's *Vaidya-kula-pāñjikā* entitled *Chandraprabhā*, Calcutta, B.S. 1299, p. 7). The crystallisation of the professional community of the Vaidyas into a caste seems to have begun earlier than the date of the present record.

² See above, Vol. XXX, pp. 17 ff. ; also *JKHRS*, Vol. I, pp. 251 ff. ; *Or. Hist. Res. Journ.*, Vol. I, pp. 48 ff.

³ *JRASB*, Vol. V, 1939, pp. 407 ff. ; *Sarāpa Bhāratī*, Hoahyarpur, 1954, pp. 315 ff.

the grant of three *Vāṭis* (60 acres in modern calculation) of land in a village situated in the Kōṅṭha-rāṅga *vishaya* in favour of the god Kirttivāsa (Kṛitīvāsa) apparently for making provision for *navēdya* or daily offerings to the deity. The name of the donee as well as that of the village in which the gift land was situated is totally lost. Another piece of land measuring one *Vāṭi* was granted by the same donor for the provision of what is called *Pānīyapatrī*, the intended reading probably being *pānīya-pātrī* (Sanskrit *pānīya-pātra*, also called *dhārā-pātra*). It is a water jar which is usually hung in many parts of India above a Śiva-liṅga and through a small hole at the bottom of which water trickles down continuously on the Liṅga so that the god enjoys nonstop ablution. The donor seems to have arranged for the proper supply of water for the purpose through the following persons :

(1) Pāthin Mahādēva, (2) Paṇḍita Purushōttama, (3) Gōvinda Karaṇa and (4) Śiunāta (Śivanātha) Karaṇa. One Mahādēva Pāthin is mentioned in some records of the time of Anaṅgabhīma III, found in the second entrance of the Pātālēśvara shrine within the Jagannātha temple at Purī. It is not possible to determine whether he was the same as the person mentioned in the inscription under discussion.

The following **geographical names** are mentioned in the two inscriptions: (1) Uchisama-grāma, (2) Vāṅkilāṇḍā in Uchisama-grāma, (3) Balabhadrapura, and (4) Kōṅṭha-rāṅga-vishaya. Of these the *vishaya* or district of Kōṅṭharāṅga appears to be no other than Kōṅṭharāṅga-vishaya mentioned in the Purī plates¹ of Bhānu II.

TEXT²

Inscription No. 1

1 Siddham³ svast[i] iti [[*] Bhagavat-Puru[shō]ttama⁴-putra-

2 chatuḥ-sāgara-paryant-ādhipati-saka[la]⁵-

3 vaddha⁶-jan-ālamkṛita-Rāu[ttā*]⁷-śrī-Bhīmadēv-āvdē(bdē)

4 ⁸trayō[visānti]⁹-satvatsarē Makara-kṛishṇa-tṛi-

5 [ti]yāyām¹⁰ Guru-vārē Magha(ghā)-nakshatrē Kāśvya(śya)pa-[sa*]gōtrasya

6 [Cha]ṇḍēśvara-nāmnaḥ pautrasya Kāśya(śya)pa-sagōtrasya

¹ *Journ. As. Soc., Letters*, Vol. XVII, p. 25.

² From impressions.

³ Expressed by symbol.

⁴ The *akshara ru* has a cursive form and *shō* is imperfectly formed. But there is no doubt about the reading which is supported by Inscription No. 2.

⁵ In place of *la*, *na* had been originally incised and was later made *la*. The reading *sakula* is supported by Inscription No. 2.

⁶ Inscription No. 2 reads *vi* instead of *va*; but unfortunately the following letters of the expression are lost in that record. We may suggest the emendation *vidvaj-jan-ā*.

⁷ This restoration is suggested by Inscription No. 2. Some traces below the line may suggest that *ta* or *ttā*, originally omitted, was later actually inserted.

⁸ Only the upper part of the letters of this line can be seen. The letter *yō* looks more like *gō* while the vowel-mark of *vi* and *ti* is not clear. Only the *anusvāra* of *śam* is clear.

⁹ Read *vimśatī*.

¹⁰ The letter *ḥ* is completely lost and the following two *aksharas* are only partially preserved.

- 7 Surāṇḍi-nāmnah putrasya Kāsya(śya)pa-sagōtrasya Sēnū-
 8 pati-¹Ira-nāmnah Uchisama-grāmē² dakshīṇa-bhāgē Vā-
 9 ṅkilāṇḍā-bhūmi-pād-ādhika-vāṭivā(kā)-dvaya³ śrī-Kīrttivā⁴-
 10 sadē[va]sy=āgrētē⁵ akhaṇḍa-dīp-[ai]kaṁ(kam) ahaṁ dadāmi
 11 ||o|| Va(Ba)labhadrapuriyē(ya)-bhūmi-māṇa-shaṭ pu[tkā(ṅy-ā)]rthē [||*]

Inscription No. 2

- 1 ⁶[ga]vat-Purushōttama-putra-
 2 ⁷[rya]nt-ādhipati-sakala-vi-
 3 ⁸utta-śrī-Bhīmadōv-āvdē(bdē)
 4 ⁹[rē Chai]tra-śukla-Pau-¹⁰
 5 ¹¹Chitrā-nakshatrē sa-
 6 ¹²aya Kōṅṭharāṅga-visha-
 7 ¹³[grā]mē bhūmi-vāṭikū-tra-
 8 ¹⁴vāsadēvāya naivēdyam¹⁵ pu-
 9 . . . ¹⁶[vā]ṭik-aikaṁ pāṇiyapatrīm(trim) ahaṁ da
 10 . . ¹⁷[pā]ṇiyam=[pā]ṭhi-Mā(Ma)hādēva-paṇḍita-Puru-
 11 shōttama-Gōvinda-karaṇa-Śiunāta-karaṇē-¹⁸
 12 shv=adhikārē dātavyō¹⁹ mayā kim=va(m=ba)hun=ē=
 13 [ti ||o||]

¹ The rule of *Sandhi* has been ignored here. The intended reading of the name may have been *Íśvara*.

² The reading of the name may also be *Dachisama*.

³ Better read *dvayēna*.

⁴ Better read *Kīrtti*°.

⁵ Read °*agrataḥ*.

⁶ The lacuna can be filled up with the letters *Siddham svasti iti Bha*° as found in Inscription No. 1.

⁷ The lacuna has to be filled up with the letters *chatuḥ-sāgara-pa*° as found in the other epigraph.

⁸ As indicated above, the intended reading of the lost part may be °*dvaj-jan-ālanākṛita-Rā*°.

⁹ The last expression in the lacuna must have been *samvatsarē*; but the letters indicating the year cannot be determined.

¹⁰ There is a *danḍa* here apparently to cover some empty space at the end of the line.

¹¹ The lacuna apparently contained the letters °*rṇamāsyām . . . vārē*; but the name of the week-day cannot be determined.

¹² The name of the donee in the sixth case-ending must have found a place here.

¹³ The first letter of this line seems to have been °*yē*; but the name of the village cannot be determined.

¹⁴ The lacuna may be filled up with the letters °*yam śrī-Kīrtti(Kīrtti)*°.

¹⁵ For *naivēdyam*, *naivēdy-ārtham* was apparently intended.

¹⁶ We have to fill up the lacuna probably with °*nar=api*. For *pāṇiyapatrīm* apparently *pāṇiyapātr-ārtham* was intended.

¹⁷ The lacuna has to be filled up with the letters °*dāmi* (cf. Inscription No. 1, line 10).

¹⁸ Read *Śivanātha-karaṇānām=adhī*°.

¹⁹ Read *dātavyam*.

Inscription No. 2

वक्रयक्रुविक्रुयु
2 2
शुक्रियत्रिसर्गल
उत्तरीतीमिदवा
4 4
दिवशुक्राय
विजानक
6 6
शुक्रियत्रिसर्गल
शुक्रियत्रिसर्गल
8 8
शुक्रियत्रिसर्गल
10 10
शुक्रियत्रिसर्गल
12 12
शुक्रियत्रिसर्गल

No. 40—TWO NAGA INSCRIPTIONS

(1 Plate)

D. C. SIRCAR, OOTACAMUND

Recently I had an occasion to examine the impressions of two inscriptions relating to the worship of the Nāgas or serpents in ancient and medieval India. The first of these records is engraved on the pedestal of a Nāga image now preserved in the Lucknow Museum. The second epigraph is incised on a stone slab which was discovered at Biharsharif (Patna District, Bihar) or in its neighbourhood but is now exhibited in the Patna Museum.

The Nāgas enjoy a prominent place in ancient Indian legends and folklore. There are literary references to numerous Nāgas, the most famous among them being Śeṣha or Ananta, Vāsuki, Takshaka, Dhṛitarāshṭra, Ēlāpatra or Airāvata, Karkōṭa or Karkōṭaka, Kauravya, Śaṅkha, Maṇi and others. The cult of the Nāgas, allied to that of another class of semi-divine beings called Yaksha, was widely prevalent in ancient India.¹ The worship of snake-deities is popular in different parts of India even to this day.² In ancient times, there were many great centres of the Nāga cult in Northern India. The chronicles of Kashmir speak of the worship of several Nāgas in that land, the most important among them being Nīla who had his abode in the waters of the Vitastā and was regarded as the guardian deity of Kashmir.³ An illustrious royal house of ancient Kashmir, represented by the celebrated Muktāpīḍa Lalitāditya (eighth century), claimed descent from the Nāga Karkōṭaka, who is also famous in the *Mahābhārata* episode of Nala, king of the Nishadhas probably living near the Pāriyātra (the Western Vindhya and the Aravalli range).⁴ The Nāga kings Ēlāpatra and Chakravāka are mentioned in certain old Barhut inscriptions⁵ and were probably worshipped in pre-Christian times in the region in question. In Buddhist literature, Ēlāpatra is mentioned as the Nāga of Takshaśilā (in Gandhāra),⁶ where the great serpent-sacrifice of the Kuru king Janamejaya is sometimes supposed to have taken place.⁷ Numerous ancient Nāga images have been discovered at Mathurā and in its neighbourhood. An inscription⁸ of the year 26 of the Kanishka era, corresponding to 104 A.D., records the installation of a *Śilāpaṭṭu* by some persons, described as 'the sons of the actors of Mathurā, who are being praised as the Chāndaka brothers', at the *sthāna* of *Bhagavat* Dadhikarṇa, lord of the Nāgas. The existence of a temple of Dadhikarṇa-nāga at Mathurā during the age of the Kushāṇas is also indicated by another inscription⁹ on a pillar base originally belonging to the Huvishka monastery of that place. It states that the object was the gift of Dēvila who was 'a servant of the shrine of Dadhikarṇa'. Another Mathurā inscription¹⁰ on a Nāga image, dated in the year 8 of Kanishka's reign (78-101 A.D.),

¹ See James Fergusson, *Tree and Serpent Worship*, 1873; J.Ph. Vogel, *The Indian Serpent Lore*, 1926; N. K. Bhattasali, *Iconography of the Buddhist and Brahmanical Sculptures in the Dacca Museum*, pp. 212 ff.; K. K. Gupta in *Proc. I.H.C.*, 1939, pp. 223-29 (The Nāgas and the Nāga Cult in Ancient Indian History); etc. An inscription at Gurzala and another at Macherla, both in the Andhra State, invoke the presence of the eight Nāgas, viz., Śeṣha, Vāsuki, Takshaka, Karkōṭa, Abja, Mahāmbuja, Śaṅkhadhara and Kulika, to decide the auspicious or inauspicious nature of the grants recorded in the epigraphs. See *ARSIE*, 1910, p. 107.

² Cf. Vogel, *op. cit.*, pp. 247 ff.; Bhattasali, *loc. cit.*; Whitehead, *The Village Gods of South India*, 1916; V.N. Mandlik, *JBBRAS*, Vol. IX, pp. 188-89 (Serpent Worship in Western India); etc.

³ See Vogel, *op. cit.*, pp. 220 ff.; Kalhaṇa's *Rājataranginī*, I, 28, 182, etc.

⁴ Vogel, *op. cit.*, pp. 214-15; *IHQ*, Vol. XXI, p. 311.

⁵ Barua and Sinha, *Barhut Inscriptions*, pp. 71-72.

⁶ Vogel, *op. cit.*, pp. 106 f., 208 ff., 216.

⁷ *Ibid.*, p. 206.

⁸ *ARASI*, 1908-9, p. 159.

⁹ *Ind. Ant.*, Vol. XXXIII, pp. 102 f., No. 13.

¹⁰ Above, Vol. XVII, p. 11.

records the consecration of a tank and a garden dedicated to *Bhagavat* Bhūmi-nāga. A Nāga image, discovered at Chhargāon (five miles to the south of Mathurā), bears an inscription stating that the Nāga was installed by two persons in their own tank. The epigraph ends with the *maṅgala*: "May the *Bhagavat* Nāga be pleased!" But no name is applied to the Nāga in this case. This reminds us of the custom of erecting a *Nāga-kāshṭha* (i.e. a pole with its top fashioned in the shape of a serpent), at the centre of a tank at the time of its consecration, which is prevalent in some parts of India even to this day.¹

The popularity of the Nāga cult in the Mathurā region is also indicated by the *Harivamśa* episode of the famous Kāliya-nāga who lived in the waters of the Yamunā² as well as by the well-known conception of Balarāma as the incarnation of Ananta-nāga. The episode of Akrūra in the world of serpents, as given in the *Harivamśa* and referred to in the *Bhāgavata Purāna*, is also interesting to note in this connection. Akrūra is stated to have reached the abode of the snakes in the Nether World by diving down in the waters of the Yamunā. There he found the Nāga Ananta or Śeṣha worshipped by the other Nāgas.³ The description of the Nāga deity here is strikingly reminiscent of the iconography of Balarāma as indicated by Varāhamihira's *Bṛihatsaṃhitā*⁴ and also known from sculptures.⁵

A great centre of Nāga cult in the eastern part of Northern India was Rājagriha (modern Rājgir in the Gaya District, Bihar), the ancient capital of Magadha, and its neighbourhood. A tradition recorded by Hiuen-tsang⁶ seems to suggest that a Nāga named Nālanda was the guardian deity of the city of Nālandā (modern Baṅgāon in the Patna District), not far away from Rājgir. According to the *Mahābhārata*,⁷ there were temples of the Nāga gods, Svastika-nāga and Maṇi-nāga, at Rājagriha which was also the abode of the Nāgas, Arbuda and Śakravāpin. Ancient Nāga images have been discovered at Rājgir and the area around it and the Maṇiyār Maṭh at Rājgir has been supposed to represent an old Maṇināga-maṭha.⁸ A sculpture, discovered in the ruins of Maṇiyār Maṭh, is known to bear the representation of two male Nāga figures with a diminutive female figure between them and these three figures have tentatively been identified respectively with Maṇināga,

¹ Bhattasali, op. cit., p. 216.

² Cf. Vogel, op. cit., pp. 87 ff.

³ Ibid., p. 92: "Now Akrūra dived down in the pool of the Yamunā and in the Nether Region (*Rasātala*) he beheld the world of snakes. In the middle thereof, he saw the thousand-headed lord of the serpents who carried a plough in one hand and whose frame was supported by a mace. His lofty banner was a golden fan palm. He was of white complexion and was wrapped in a dark-coloured garment. He wore a single ear-ring and, being intoxicated, he slept. He was seated at his ease on the shining seat formed by the mass of his coils. Long-armed was he; his breast was covered by a wreath of golden lotus flowers and his limbs were anointed with red-sandal. He was worshipped by the chiefs among the Nāgas headed by Vāsuki. The two Nāgas, Kambala and Aśvatara, holding chowries, were fanning the deity who was seated on the seat of justice. The other snakes, Karkōtaka foremost, attended him and laved their monarch by means of golden jars. Seated in his lap was Vishṇu, dark like a thunder cloud, and wearing a yellow garment, his breast adorned with the Śrīvatsa". In Buddhist tradition, Kambala and Aśvatara are sometimes called the Nāgas of the Gaṅgā. See Vogel, op. cit., p. 118.

⁴ Cf. LVIII, 36: "Baladēva must be made having a plough in his right hand, with eyes lively from drink, and wearing a single ear-ring. His complexion is fair like a conch-shell, the moon or lotus-fibre".

⁵ Cf. *The Age of Imperial Unity (The History and Culture of the Indian People, Vol. II)*, p. 452.

⁶ Watters, *On Yuan Chwang's Travels in India*, Vol. II, p. 165.

⁷ Cf. Vaṅgavāsī edition, II, 21, 9: *Arbudaḥ Śakravāpī cha pānnagau śatru-tāpanau, Svastikasya-ālayaś=ch=ātra Maṇināgasya ch=ōttamah*. The place of Maṇināga is also located near Rājagriha elsewhere in the same work (III, 84, 104-108).

⁸ Cf. *ARASI*, 1905-6, pp. 103 ff.; Vogel, op. cit., pp. 218-9; Ghosh, *A Guide to Rajgir*, p. 16; etc. The existence of a Maṇināga-maṭha in Orissa is known from the Kanas plates (above, Vol. XXVIII, pp. 328 ff). Elsewhere (*JBSR*, Vol. XXXIX, Parts 1-2, pp. 41 ff.) we have suggested that Maṇināga was sometimes identified with the popular Yaksha deity Maṇibhadra or Māṇibhadra who was regarded as the guardian of caravans. For the name Māṇibhadra and the god's association with the safety of a merchant's journey in Jain tradition, see also Dhanapāla's *Bhavisattakaha* (tenth century) in *Journ. Or. Inst.*, Vol. II, pp. 352, 354.

Svastika-nāga and Sumāgadhā, supposed. on the basis of a damaged inscription (of doubtful import) on the sculpture itself, to have been the sister of the Nāga brothers, Maṇi and Svastika.¹ In connection with the suggestion regarding the female snake-deity Sumāgadhā, it is interesting to note that the worship of the Nāginīs does not appear to have been popular in other parts of India in ancient times. Although Nāginīs figure in some of the epic and Puranic episodes, the Nāgas are always more prominent in ancient Indian literature. We have many lists in early works enumerating the names of numerous Nāgas²; but there is hardly any list of the names of Nāginīs. Curiously enough, a Nāginī cult is known to have developed in Eastern India. Elsewhere³ we have seen how the snake-goddess worshipped in various parts of Bengal and Bihar in the medieval period under such names as *Bhāṭṭinī* Maṭṭuvā contributed to the growth of the cult of Manasā whose worship is now popular in Eastern India. The continuity of Nāga worship at Rājgir down to quite recent times is indicated by an inscription⁴ of V.S. 1837 (1781 A.D.), recording the setting up of the footprints of Śālibhadra-nāga.

A. *Takshaka Image Inscription in Lucknow Museum*

The Nāga image inscription in the Lucknow Museum, referred to above, shows that the representation in question is of none other than the great **Takshaka-nāga**.

One of the most famous of the Nāgas in ancient Indian literature is Takshaka.⁵ He seems to be mentioned in the *Atharva Vēda*⁶ and *Sāṅkhāyana Gṛihya Sūtra*⁷ as Takshaka Vaiśālīya. The *Kausika Sūtra*⁸ and the *Vishṇu Smṛiti*⁹ prescribe food offering for the protection of the house to various deities including Takshaka and Upatakhaka. Takshaka is the chief Nāga hero in the *Mahābhārata* stories about the Kuru kings, Parikshit and his son Janamējaya. He killed Parikshit and escaped death with great difficulty in the wellknown serpent sacrifice of Janamējaya.¹⁰ Takshaka also figures prominently in the episode of the burning of the Khāṇḍava forest (lying near Kurukshētra, i.e. in the modern Eastern Punjab), which was his abode.¹¹ This story of the *Mahābhārata* states how the Fire-god consumed the forest with the help of the Kuru hero Arjuna and his friend, Yādava Kṛishṇa, during Takshaka's absence in Kurukshētra and how Takshaka's son Aśvasēna escaped from the burning forest with the greatest difficulty. There are several references in the *Rāmāyana*¹² to Rāvaṇa's victory over the Nāga king Vāsuki and his conquest of the Nāga capital Bhōgavatī, in connection with which the king of Laṅkā is stated to have carried away Takshaka-nāga's wife.

Considering the importance of Takshaka in the Indian serpent lore, his worship seems to have been widespread in ancient India. The prevalence of the **Takshaka cult** in Kashmir is referred to in the *Mahābhārata*¹³ as well as in Kalhaṇa's *Rājataranginī*¹⁴ and Bilhaṇa's *Vikramāṅkadēvacharita*.¹⁵ Unfortunately very little is known as regards the worship of Takshaka in other

¹ *JNSI*, Vol. XII, p. 181.

² Cf. *Mahābhārata*, I, 35, 65 and 229; V, 102; *Harivamśa*, *Harivamśaparvan*, 3, 31 and 196; *Matsya Purāna*, 6; *Padma Purāna*, *Srishtikhaṇḍa*, 6, etc.; Vogel, op. cit., pp. 190 ff.

³ Above, Vol. XXVIII, pp. 138-39.

⁴ Vogel, op. cit., p. 219.

⁵ *Ibid.*, pp. 203 ff.

⁶ VIII, 10.

⁷ IV, 18, 1

⁸ LXXIV, 8.

⁹ LXVII, 5.

¹⁰ Vogel, op. cit. pp., 66 ff., 69 ff.

¹¹ *Ibid.*, pp. 62, 77 ff.

¹² III, xxxii, 13-14; VI, vii, 3 and 7; VII, xxiii 4-5.

¹³ III, lxxx, 970.

¹⁴ I, 222.

¹⁵ XVIII, 170.

parts of Northern India. As to the survival of the Takshaka cult in modern times, we may only refer to his shrine near Navali or Naoli in the old Indore State (now in Madhya Bharat). Here the snake deity is worshipped under the name Takshakēśvara or Tākḥājī whose image represents the Nāga as standing with a sevenfold food, the coils being visible on both sides. He has two arms possibly holding a cup and a fruit in his hands. The deity is accompanied by a male and a female attendant, the former holding a serpent in his right hand.¹ Unfortunately, in the absence of any inscription on the sculpture, it is impossible to determine whether the image was identified with Takshaka-nāga even in earlier times.

Under the circumstances, the only early image of Takshaka so far discovered in India and definitely known as such, seems to be that now housed in the Lucknow Museum with the Exhibit No. G-72.² The sculpture is stated to have been purchased for the Museum in 1925 from the late Professor B. C. Bhattacharya of Durgakund, Banaras. But its exact findspot is unknown.

The pedestal of this Nāga image bears an inscription in one line only, which was apparently meant to serve the purpose of a label. The characters belong to the Northern Alphabet and may be assigned to the eighth century A.D. on grounds of palaeography. The orthography of the record exhibits the influence of local pronunciation.

The inscription begins with the *siddham* symbol and ends with a double *danḍa*. The first of the two *danḍas* has a triangular sign attached to the left of its central part. This characteristic of the *danḍa* is also noticed elsewhere. In between the *siddham* symbol and the double *danḍa* there are only six *aksharas* which read: *śrī-Takshaka-nāga*, the intended reading no doubt being *śrī-Takshaka-nāgaḥ*, 'the illustrious Nāga Takshaka'. Nothing is said in the inscription regarding the person by whom and the purpose for which the image was set up. But there is little doubt that it was installed in a temple for worship.

B. Patna Museum Inscription of V.S. 1452 and Śaka 1317

The inscribed stone slab in the Patna Museum, referred to above, bears the exhibit No. 10601 and, as Mr. S. A. Shere, Curator of the Museum, kindly informs me, looks like the broken piece of a door jamb. The slab measure 4' 9" by 1' by 5", and contains four lines of inscription on one side only. It was presented to the Patna Museum in January 1943 by the Sub-Divisional Officer of Biharsharif in whose quarters it had been lying for some time uncared for. Nothing is known as regards its discovery and original findspot. But it appears that it was found at Biharsharif itself or in its neighbourhood.

The inscription was noticed by Dr. A. Banerji-Sastri in a very short note entitled "Evolution of Māgadhī Script", published in *JBORS*, Vol. XXVIII, 1942, pp. 440-41. Unfortunately he read and interpreted only the last line of the record and that also not quite correctly. He also failed to understand the real nature of the document. Thus he says, "The inscription is of the usual votive donation type. The last line runs—*Likhitam sūtrakārēṇa Kāmadēvēna karmminā Śākē 1322 Nripa-vikramārkē Saṁ 1458... Śaka 1322=1322+78=1400 A.D. : Saṁ 1458—58 =1400 A.D.* Thus the inscription is written in the Māgadhī script, dated 1400 A.D." There are several mistakes in Dr. Banerji-Sastri's reading and interpretation of the last line of the inscription, quoted above. What he has read as *sūtrakārēṇa*, *Śākē 1322* and *Saṁ 1458* are actually *soarṇakārēṇa*, *Śākē 1317* and *Saṁ 1452* respectively. The date of the inscription is therefore not 1400 A.D. but 1395 A.D. Moreover it does not speak of any donation but records the construction of a temple for a Nāga deity. The script of the inscription is again not Māgadhī but early

¹ See Tod, *Annals and Antiquities of Rajasthan*, Vol. II, p. 718; *Prog. Rep. A.S.*, W.C., 1919-20, p. 88, Plate XIII; Vogel, *op. cit.* pp. 206 f.

² An inscription (No. 48) of about the 8th century in the Nāgēśvara temple at Narnūru (Kurnool District, Andhra) in our collection of 1953-54 refers to a deity called Takshakēśvara-bhaṭāra. But the name seems to have been applied to the Śiva-līṅga worshipped in the temple in question.

TWO NAGA INSCRIPTIONS

A. TAKSHAKA IMAGE INSCRIPTION IN LUCKNOW MUSEUM



From a Photograph



SCALE: ONE-HALF

Left Half

2
 4
 2
 4

Right Half

2
 4

Bengali resembling the modern Bengali alphabet very closely. This script may also be called Gaudī,¹ although this name may more properly be applied to an earlier stage of the characters on the way of their development.

The four lines of writing in the inscription cover a space about 27·5 inches by 3·5 inches. The preservation of the writing is not satisfactory. The usual symbol expected at the beginning of the record and twelve *aksharas* that followed it in line 1 are almost completely lost owing to the peeling off of a layer of the stone. The same defect has also obscured some letters here and there in other parts of the inscription. But fortunately the purport of all the lines of the inscription is quite clear.

The **characters** closely resemble those employed in other records of the fourteenth and fifteenth centuries, written in the Gaudīya script prevalent in Bengal and the neighbouring regions including parts of Bihar, such as the stone inscription² (from the Patna District) of V.S. 1553 (1496 A.D.) edited by myself. They exhibit characteristics slightly earlier than the letters of the Barakar (Burdwan District, West Bengal) inscriptions³ of Śaka 1382 (1460 A.D.) or 1383 (1461 A.D.) and Śaka 1468 (1546 A.D.). In my paper on the inscription of 1496 A.D., I have tried to explain the use of the early Bengali script in the Patna area during the medieval period. Nothing requires special mention in regard to the **palaeography** of the record, although it may be noticed that the *anusvāra* is written in both the Dēvanāgarī (cf. *varām* in line 3) and the Bengali (cf. *saṁ* in line 4) fashions and that the figure 2 in line 4 resembles its form occasionally found in the Mehar plate of Śaka 1156 (1234 A.D.).⁴ The **language** of the inscription is Sanskrit; but it cannot be regarded as quite elegant and chaste. Its **orthography** does not invite any special notice. The inscription bears the date in **Śaka 1317 and V.S. 1452**, in figures, at the end. At the beginning of line 3, the Vikrama year is quoted in words as *yugm-ēśāsya-krīṭ-aik-āvdē(bdē)*. The words *yugma*, *īśāsya*, *krīṭa* and *ēka* mean respectively 2, 5, 4 and 1 and, according to the wellknown principle *ankānām vāmatō gatiḥ*, give the year 1452. The lost letters at the beginning of line 1 appear to have similarly indicated the Śaka year 1317 in words. The said lost letters are followed by the passage *ch-Āśvinē māsi śuklē vārē Śukrē daśamyām* indicating the date: Āśvina-śudi 10, Friday. The same day is further referred to in the passage *nṛipa-gurōs-tīthau* occurring in line 3 along with the year of the Vikrama era given in words. The expression *nṛipa-guru* has apparently been used to signify 'the foremost of kings' as in the *Raghuvamśa*.⁵ The date Āśvina-śudi 10 is here called 'the royal *tīthi*' because it is the celebrated *Vijayā daśamī* day which was the time prescribed for Indian monarchs to set out on *digvijaya*.⁶ Thus the date mentioned in the inscription under study is the *Vijayā daśamī tīthi* on Friday, V.S. 1458=Śaka 1317. It regularly corresponds to **Friday, September 24, 1395 A.D.**

With the exception of the concluding passage giving the years of the Vikrama and Śaka eras, the whole inscription is written in verse. There are altogether three stanzas, the first in the *Srag-dharā* metre and the remaining two in *Anuṣṭubh*. The first verse says that [in the Śaka year 1317, given in words] on Āśvina-śudi 10, Friday, several persons named Akrūra, Śrīlēśa, Pati and Kuśala erected (*rōpitā*) the *kīrti* of the celebrated Nāga, called Kauśika and endowed with the hood-jewel, who grants whatever is prayed for and removes all obstacles [in the way of his devotees]. As in many other cases,⁷ the word *kīrtti* here seems to indicate a shrine meant for the Nāga deity Kauśika who may have been already in worship in the locality where Akrūra and others lived.

¹ See *IHQ*, Vol. XXVIII, pp. 130-31.

² *JRASB*, Letters, Vol. XIV, pp. 114-16 and Plate.

³ *Ibid.*, Vol. II pp. 21ff. and Plates.

⁴ Above, Vol. XXVII, pp. 182 ff. (cf. e.g., 2 in '20' in line 32).

⁵ See II, 68.

⁶ Cf. *Śabdakalpadruma*, s.v. *Durgā*.

⁷ Cf. *JRASB*, Letters, Vol. XIV, p. 115.

ŚAKA 967

**No. 41—TINGALUR INSCRIPTION OF KŌ-NATTAN VIKRAMACHOLA,
ŚAKA 967**

(1 plate)

K. A. NILAKANTA SASTRI, MYSORE, AND T. N. SUBRAMANIAM, MADRAS

Tiṅgalūr is a small village about 7½ miles north-west of the Perundurāi Railway Station in the Erode Taluk of the Coimbatore District, Madras State, and forms along with Vijayamaṅgalam, another village about 4 miles to its south, one of the few Jaina centres in the Tamil country. Besides the Jaina temple of Pushpanātha, it contains two other temples, one for Śiva (Chandramaulīśvara) and the other for Viṣṇu (Aḷagiyarāja-Perumāḷ).¹ In inscriptions, the Jaina temple is known as Chandravasati,² while the Śiva temple is referred to as that of Chandrapura-udaiyār³ or Chandrapurēśvaram-udaiyār.⁴ These appear to have been so called after the name of the village Tiṅgalūr, the Tamil word *tiṅgaḷ* meaning the moon (*chandra*).

This village which lies in the heart of the Koṅgu country is mentioned in the Śendalai pillar inscriptions as one of the several places where the Muttaraiyaṅ chief, Perumbiḍugu Muttaraiyaṅ *alias* Śuvaraṅ Māraṅ, fought and gained victories.⁵ At Tiṅgalūr he is said to have captured the elephants of the Pāṇḍya.⁶ It will thus be seen that the antiquity of the village dates from the 8th or 9th century of the Christian era.

The subjoined inscription,⁷ which is found engraved on the door post of the kitchen in the Jaina temple at Tiṅgalūr, is now edited here from an inked impression, kindly placed at our disposal by the Government Epigraphist for India.

This short record consists of 21 lines of writing neatly ruled out between each line; the first line containing the words *svasti śrī* is written in the Grantha script. The remaining twenty lines are in the Tamil language and script.

The way in which the numerical figures for the Śaka year 967 are written in the record deserves notice. The figure for 9 is followed by the symbol for 100 as usual in all the other inscriptions from the Tamil country. After that the figures for 6 and 7 are written consecutively without the symbol for 10 intervening, as if these figures have been written according to the system of decimal notation. It is true that numerals are found expressed in decimal notation in the North Indian inscriptions from about 600 A.D.; but it has not been found in the South, particularly in the Tamil inscriptions. It may, therefore, be taken that the symbol for 10 has been left out inadvertently.

The orthographical peculiarities found in the inscription are few. The use of the pronoun *nāṅ* in the first person singular as found in this inscription, though not unknown to the records

¹ *ARSIE* for the year 1905 contains 17 inscriptions (Nos. 602-618) secured from this place; excepting one record (No. 602) of Hoysala Vira-Rāmanātha and another (No. 617) of Jatāvarmaṅ Sundarapāṇḍya, all the others belong to various kings of the Koṅgu line of rulers.

² Cf. the inscription edited here.

³ *ARSIE*, 1905, No. 603.

⁴ *Ibid.*, No. 605.

⁵ Above, Vol. XIII, p. 137, where the editor has identified the place with the village of the same name situated about 8½ miles north-east of Tañjāvūr and well-known as the native village of Appūdi-Nāyanār, one of the sixty-three Śaiva devotees. But the inscription describes the place as "Tiṅgalūr where descending clouds [rest]" and this description will be appropriate only to the village in the Coimbatore District to the west of Śendalai and not to the village of the same name in the Tanjavur District to the east of Śendalai.

⁶ *Ibid.*, p. 147, Inscription F on the third pillar.

⁷ *ARSIE*, 1905, No. 614.

of the period,¹ is very rare. And this word also makes the syntax of the single sentence, in which the record is drawn up, rather ambiguous. The name of Kaṇṭha Māṇikka Śeṭṭi immediately following the pronoun *nāṇ* may be taken either as the name of the donor or as qualifying the *vasati*, thereby meaning Chandravasati constructed by Kaṇṭha Māṇikka Śeṭṭi.

The inscription is dated Śaka 967, corresponding to 1045-46 A.D. and the fortieth year of the reign of king Vikramachōḷa who bore the epithet Kō-nāṭṭāṇ. This would place his accession in Śaka 928 or 1006-07 A.D., which would correspond to the 22nd year in the reign of the Chōḷa emperor Rājarāja I of Tañjāvūr. The object of the record is to register the construction of a new *mukhamanḍapa* in Chandravasati which was evidently a Jaina temple.

The importance of the inscription lies in the fact that this is the first record citing both the Śaka and regnal years of a ruler who belonged to the line of kings with the title of Chōḷa, ruling over Koṅgu in the 11th, 12th and 13th centuries of the Christian era. Incidentally, it also throws light on the circumstances under which this dynasty came into existence.

It is to be noted at the outset that, even though Koṅgu was a part of the Chōḷa empire for well over two centuries, no inscriptions of the Imperial Chōḷas of Tañjāvūr, with the exception of a few of Kulōttuṅga III, are found there. But it is significant that the names of the royal officers figuring as signatories in the Koṅgu inscriptions are found to be on many occasions similar to those of the regular Chōḷa records. The Koṅgu kings also bore the titles Rājākēsari and Parakēsari alternately like the Chōḷa kings of the main line of Tañjāvūr. The Koṅgu chiefs were probably ruling the area independently following the same tradition and regulations as the main line of the Chōḷas, having full autonomy within their territory, but acknowledging the suzerainty of the Imperial Chōḷas.

Whatever might have been the circumstances which necessitated the creation of this kingship, one thing seems certain. The person selected by the Chōḷa ruler to occupy this important position must have been a member, if not of the same stock, at least of a family of high rank and status, enjoying the confidence of the emperor.

Vikramachōḷa who appears to be the first member of this line of kings, though bearing the cognomen of Chōḷa, does not appear to have been a member of the Chōḷa family as evidenced by the epithet *Kō-nāṭṭāṇ* (he of Kō-nāḍu) applied to him.² Kō-nāḍu was a small tract in the basin of the river (southern) Veḷḷāru with Koḍumbāḷūr in the old Pudukkōṭṭai State (now merged with the Tiruchirapalli District, Madras State) as its capital.³ The Veḷḷir family which ruled over this region played a prominent part in the history of that part of the country in the early days of Chōḷa rule. The Irukkuvēḷs, as they were known to history, had very close family ties with the Chōḷas, and we find several members of the Veḷḷir family serving as officers under the Chōḷas holding important positions both in the army and in the administration of the country. Some of the Koṅgu kings appear to have borne the surname *Kalimūrkkā* and we have inscriptions of *Kalimūrkkā Vikramachōḷa*⁴ and *Viraśōḷa Kalimūrkkapperumāl*.⁵ The title has also been assumed by the Chēra king Tribhuvanachakravartin Ravi Kōḍai⁶ who was probably a subordinate

¹ *SII*, Vol. V, Nos. 225, 226; also *Inscriptions (Texts) of the Pudukkottai State*, No. 26.

² It is not possible to take this Vikramachōḷa as a member of the imperial family by explaining his title *Kō-nāṭṭāṇ* as one secured by him probably in virtue of his long association with or governorship of Kō-nāḍu, as in the case of Udayagiri attached to the name of Virūpāksha of Vijayanagar, inasmuch as Kō-nāḍu lies too close to the Chōḷa capital for the creation of a provincial vicerealty superseding the Koḍumbāḷūr family, the members of which were ruling there for generations rendering yoman service for the stabilisation of the Chōḷa power.

³ S. Radhakrishna Aiyar, *A General History of the Pudukkottai State*, p. 56.

⁴ *ARSIE*, 1920, Nos. 131, 183, 185, 190 and 215.

⁵ *Ibid.*, Nos. 189 and 204.

⁶ *SII*, Vol. IV, No. 413.

of the Koṅgu ruler. We find this title borne by a Koḍumbālūr chief also. An inscription from Kuṅṅāṇḍārkōyil of the former Pudukkōṭṭai State dated in the 5th regnal year of the Pallava king Dantivarman registers the construction of a tank by Vāli Vaḍugaṅ *alias* Kalimūrka Ḥavaraiyaṅ, a subordinate of Mārpiḍugu *alias* Pēradi Araiyaṅ.¹ In consideration of the above we may not be quite wrong in assuming Kō-nāṭṭāṅ Vikramachōḷa as a member of the Irukkuvēḷ family of Koḍumbālūr.

An inscription from Kīḷappaḷuvūr² in the Tiruchirāpalli District, dated in the 3rd regnal year of Rājarāja I, who is identifiable with Rājarāja I, mentions *Paḷuvēṭṭaraiyaṅ magalār Vikkīramaśōḷa Ḥāṅgōvēḷār deviyār nambirāṭṭigalār*, the queen of Vikramachōḷa Ḥāṅgōvēḷār, who was the daughter of Paḷuvēṭṭaraiyaṅ. The surname Ḥāṅgōvēḷār applied to Vikramachōḷa would imply that he belonged to the Irukkuvēḷ family of Koḍumbālūr while the first part of his name, viz. Vikramachōḷa, would denote that he rose to prominence during the days of Madhurāntaka Uttamachōḷa who appears to have had the surname of Vikramachōḷa.³ The Paḷuvēṭṭaraiyaṅ family, from which he took his wife, had marriage alliances with the Chōḷas of Tañjāvūr. The Anbil plates of Sundarachōḷa state that Parāntaka I married the daughter 'of the Kēraḷa king who was also called Paḷuvēṭṭaraiyaṅ.'⁴ This family also like that of the Irukkuvēḷs played a prominent part in the early days of consolidation of the Chōḷa power. It is very likely that Kō-nāṭṭāṅ Vikramachōḷa who was raised to the position of a ruler of the Koṅgu country in the 22nd year of Rājarāja's reign was the same as Vikkīramaśōḷa Ḥāṅgōvēḷār figuring in the inscription of the 3rd year of his reign.

For a better understanding of the circumstances under which a Koḍumbālūr Vēḷir chief was installed as a ruler of Koṅgu, it is necessary to know how and when the Koṅgu country came under the rule of the Chōḷas of Tañjāvūr.

Rājarāja's conquests included Gaṅgavāḍi, Noḷaṅbavāḍi and Taḍigaipāḍi, all of them in the Mysore country, as well as Malai-nāḍu or Kuḍa-malai-nāḍu (the Western hill country) which may be identified with Coorg.⁵ The campaign against the Gaṅgas and the Noḷaṅbas appears to have taken place very early in his reign, within five or six years of his accession, as we find inscriptions of Chōḷa-Nārāyaṅa, obviously a name of Rājarāja I, dated in Śaka 913 (991-92 A.D.) in the Mysore country.⁶ He also claims to have conquered the Pāṇḍyas and the southern portion of the west coast. But no mention is made in his inscriptions of his having waged war with or captured Koṅgu which lies between Chōḷa-nāḍu and the countries beyond it conquered by him and seems to have served as the spring-board for the Chōḷas in their conquests.

In fact no Chōḷa king even prior to the time of Rājarāja claims to have conquered Koṅgu ; but Chōḷa inscriptions are found there from the days of Parāntaka I. We find an officer of this king supervising temple affairs in Koṅgu as early as the 10th year of his reign, mentioned in an inscription⁷ from Tiruviḍaimaundūr in the Tañjāvūr District. There is also a stone record⁸ of the 15th regnal year of Madiraikoṅḍa-Parakēsari (i.e. Parāntaka I) at Erode in the Coimbatore District.

¹ *Inscriptions of the Pudukkottai State*, No. 17.

² *SII*, Vol. V, No. 671.

³ *ARSIE*, 1929, Part II, para. 29.

⁴ Above, Vol. XV, p. 68.

⁵ See the commentary of Aḍiyārkkunallār on the *Śilappadikāram*, Canto XI, 1.53. Kielhorn takes it to mean Malabar (above, Vol. VII, List, No. 704). See also *Ep. Carn.*, Vol. III, Tn. 122.

⁶ *An. Rep. Mys. Arch. Dept.*, 1917, p. 42.

⁷ *ARSIE*, 1907, No. 258. The Report gives the year as 30, but it is in fact 10.

⁸ *Ibid.*, 1910, No. 167; also *South Indian Temple Inscriptions*, Vol. I, No. 247. The characters of the record are very late. Probably this is a copy of an older record. There is no reason to doubt its genuineness.

The *Koṅṅudēśarājākkal*¹ affirms that Āditya I after being crowned at Tañjāvūr-ppattaṇam came to Koṅṅudēśa, conquered the country and governed it in addition to his own (i.e. the Chōḷa country). It is also stated therein that he took the town of Taḷaikkāḍu, implying that he gained a victory over the Western Gaṅgas and captured their capital. This is not improbable as we find the Noḷamba chief Mahēndra I in occupation of Dharampurī (ancient Tagaḍūr) in the Salem District in 898 A.D.² which was then probably included in Noḷambavāḍi, and as we know that the Noḷambas had long ceased to be an independent power and become subordinate to the Western Gaṅgas who in turn were the subordinates of the Rāshtrakūṭas. The Anbil plates³ of Sundarachōḷa, great-grandson of Āditya, say that the latter built temples along the entire course of the river Kāvēri from the Sahyādri to the sea. This statement seems to lend support to what is found in the *Koṅṅudēśarājākkal*.

Nāmbi Āṇḍār Nāmbi, the author of the *Tiruttonḍar-tiruvantādi*, in his verse⁴ on Iḍaṅgaḷi, a Vēḷir chief of Koḍumbāḷūr and one of the sixty-three Śaiva saints, incidentally refers to the chief as an ancestor of the family to which also belonged Āditya who covered the roof of the Chidambaram temple with gold [obtained] from Koṅṅu. This statement is repeated by Sēkkiḷār in his *Periyapurāṇam*⁵ and by Umāpati Śivāchārya in his *Tiruttonḍar-purāṇa-sāram*.⁶ But the Tiruvāḷaṅḍāḍu plates⁷ and the Leyden grant⁸ ascribe this pious deed to Parāntaka I. The *Tiruvīśaiippā*⁹ of Gaṅḍarāditya on Kōyil also confirms the statement of the copper-plate records and says that the *sabhā* of Tillai was covered with gold by the Chōḷa king who conquered with the valour of his arm the Pāṇḍya country and Iḷam. Perhaps both Āditya and his son Parāntaka were responsible for the pious deed or it might be that Āditya commenced the work which was finished by Parāntaka.¹⁰ However, as the covering was stated to have been made with the gold obtained from Koṅṅu, we may safely conclude that the conquest of Koṅṅu was effected by Āditya I probably towards the end of his reign.

From that time onwards it appears that Koṅṅu was under the rule of the Chōḷas. The expedition and conquest of Toṇḍaimaṇḍalam towards the end of Parāntaka's reign by the Rāshtrakūṭa king Kṛṣṇa III does not seem to have affected the Chōḷa occupation of the Koṅṅu country. So far no inscription of the Rāshtrakūṭa ruler is known to have been found from that area. On the other hand, Chōḷa overlordship is acknowledged in two of the records falling within this period and found in the region. A copper-plate grant from Tiruchcheṅḍōḍu,¹¹ dated in the 5th year of the reign of the Chōḷa king Rājakesarivarman, mentions the gift of lands to god Paramēśvara of the sacred Mūlasthāna at Tūsiyūr by the chief Kolli-Maḷavaṅḍ Orriyuraṅ Piridi-gaṇḍavarman. That this Rājakesarivarman is to be identified with Sundarachōḷa Parāntaka II

¹ *Madras Govt. Oriental Series edition*, p. 10.

² Above, Vol. X, p. 57.

³ *Ibid.*, Vol. XV, p. 68, verse 18.

⁴ Verse 65.

⁵ *Periyapurāṇam, Iḍaṅgaḷi nāyaṅḍar-purāṇam*, verse 3. Mr. K. V. S. Aiyar (*Historical Sketches of Ancient Dekkan*, p. 131) takes this as referring to a certain Āditya (of the Koḍumbāḷūr family) who gilded the dancing hall of a Natarāja temple in Kongu, which may be at Pērūr, or Koḍumuḍi or any other place in Koṅṅu. This interpretation does not follow the tradition recorded. Further Siṅḡambalam can only mean Chidambaram and no other place.

⁶ Verse 59.

⁷ *SII*, Vol. III, No. 205, p. 386.

⁸ Above, Vol. XXII, p. 256, verse 17.

⁹ *Tiruvīśaiippā (9th Tirumuṅḍai), Kōyil-paḷiḡam*, verse 8.

¹⁰ It is also worth noticing that another achievement, viz. the conquest of Ceylon, claimed by Parāntaka I in the inscriptions, is attributed to his father Āditya by Nāmbi Āṇḍār Nāmbi in the *Tiruttonḍar-tiruvantādi*, verse 50. [In the verses referred to in footnotes 4 and 6 above, occur the phrases *Ādittāṅ kulamudalōṅ* and *Kōkēnadanāthāṅ, kulamudalōṅ*, which are too vague to be taken as exclusively indicating Āditya I.—Ed.]

¹¹ *SII*, Vol. III, No. 213.

will be evident from the other copper-plate grant secured from the same place. This record,¹ also belonging to Rājākēsarivarman and dated in the 10th year of his reign, contains two grants. One is an order of Maļavaraiyaṅ Sundarachōlaṅ to the effect that the *irai* (tax) collected by him from the *nagarattār* of Tūśiyūr at the rate of $\frac{1}{4}$ and $\frac{1}{8}$ (*kūśu* ?) on full house-site and half house-site respectively (*muļu maṅai kālum arai maṅai araiikkālum*) shall be in the form of permanent tax (*ninra irai*) and that, in the case of dues under fines and penalties (*daṇḍam kurram*), the practice of Nandipuram² shall be followed. The other consists of an endowment (*śirupāḍu*) made by Kolli-maļavaṅ Piridi-gaṇḍaṅ and dedicated to his father who had died in Ceylon (*eṅgaļāchchar ilattu-ppaḍa avar śrīmadāhattukku-chchirupāḍu*). The Ceylon expedition in which the father of Kolli-maļavaṅ Piridi-gaṇḍaṅ fell must have been the same as took place in the 9th year of Sundarachōla Parāntaka II.³ That the donors were not mere officers of the Chōla king, but were also members of the ruling families of Koṅgu will be seen from their title *Kollimalavaṅ* (Maļavaṅ of the Kolli Hills).⁴ It will thus be seen that the Chōlas never lost their hold on the Koṅgu country from the time of Āditya I when it was conquered and that, during their suzerainty, the local chiefs were allowed to continue their rule over their ancient regions, as was being done by the Chōlas in other territories conquered by them.

By the time Rājarāja I ascended the Chōla throne in 935 A.D. the Rāshtrakūtas who had occupied the country to the north had ceased to exist and the Western Chālukyās of Kalyāṅa who succeeded them were trying to regain all the territories which had formed part of the Rāshtrakūta dominion. The loss of Gaṅgavāḍi to the Chōlas in 991-92 A.D. had probably stirred them to action, and Tailapa II claims in an inscription,⁵ dated 992 A.D., to have gained a victory over the Chōlas. But the loss does not appear to have been completely retrieved as we find the Chōlas holding portions of Daļigavāḍi in Śaka 92[3].⁶ Just about this time (997 A.D.) Tailapa II died and was succeeded by his son Satyāśraya who also continued vigorously the efforts of his father to retrieve the lost territories. It was also at this time that Rājarāja had to intervene in the affairs of Vēṅgī, recover the country from Bhīma of the Telugu-Chōḍa family, thus bringing to a close the interregnum of twenty-seven years, and instal on the throne his relative Śaktivarman in about 999 A.D. Bhīma appears to have sought asylum in Kāliṅga, recuperated his strength and come back in 1001-02 A.D. to regain Vēṅgī with the help of the Kāliṅgas and probably the Western Chālukyās.⁷ We find Rājarāja embarking on the simultaneous attack on Kāliṅga and Raṭṭapāḍi and claiming victories over them the next year. The inscriptions⁸ of Rājarāja from about the 16th regnal year, i.e. about 1003 A.D., claim the capture of Raṭṭapāḍi 'seven-and-a-half lakh country'. On the other hand, the Hoṭṭūr record⁹ of Satyāśraya, dated Śaka 9[2]9 or 1007 A.D., states that

¹ Ibid., No. 212.

² That the practice of permitting the *nagarattār* of other places to adopt for their villages the scale of taxes prevailing at Nandipuram from olden times was prevalent in the days of Sundarachōla will be evident from the inscriptions from Mēlappaluvūr (*SII*, Vol. XIII, Nos. 208, 215 and 344) and other places.

³ In the record from Tiruveṅkāḍu in the Tanjavur District, dated in the 27th regnal year of Rājarāja I (*SII*, Vol. V, No. 980), which mentions this expedition led by the Koḍumbāļūr chief Śiriyavēļāṅ, the date of the expedition is given in the printed text as the [3]rd year of the reign of *Uḍaiyār Poṅmāļigaiyir-ruṅjiṅa-dēvar* (the king who died at Poṅmāļigai), i.e. Sundarachōla II. But it appears to be clearly 9 in the impression. See *ibid.*, Vol. III, p. 476.

⁴ Maļanāḍu was one of the divisions of Koṅgu. Mala-Koṅgam mentioned in the Vēļikkudī grant (above, Vol. XVII, p. 297) as having been subjugated by Māraṅ or Rājasimha represents the same area. See also K. V. Subrahmanya Aiyar, *Historical Sketches*, pp. 129-31.

⁵ *SII*, Vol. IX, Part I, p. 47, No. 77.

⁶ *ARSIE*, 1911, No. 169; *The Chōlas*, Vol. I, p. 491, n.

⁷ N. Venkataramanayya, *The Eastern Chālukyās*, p. 210.

⁸ *ARSIE*, 1927, No. 333. See also Part II, para. 11.

⁹ Above, Vol. XVI, p. 74.

even though the Chōla came with a very large army of nine-hundred thousand troops and plundered the whole country causing considerable havoc, Satyāśraya, 'the slayer of the Tamil' (*Tigulamāri*) was able to force the Chōla to turn back, capturing his paraphernalia (*vastu-vāhana*) and conquer the southern quarter. Not satisfied with the expulsion of the Chōlas from Raṭṭapādi, he also seems to have taken the offensive to stem the expansion of the Chōla power, at the same time consolidating his own position. With this end in view, he seems to have first tried to break up the newly acquired ascendancy of the Chōlas over Vēngī by invading that country. Bayala Nāmbi, one of his generals, is said to have reduced the forts of Dharaṇikōṭa and Yanamaṇḍala to ashes and established himself at Chēbrōlu in the present Guntur District where an inscription¹ of his, dated in Śaka 928 (1006 A.D.), is found. Rājarāja had again to send his army to Vēngī and restore the country to Śaktivarman. For this onerous task he selected Pañchavaṇ Mārāyaṇ, the general who distinguished himself in the campaigns of Rājarāja in the west and was perhaps no other than the crown-prince Rājendra,² and invested him with the office of *Mahādaṇḍanāyaka* of Vēngī-ṇḍala in addition to that of Gaṅga-ṇḍala which he was then holding.

A record³ from Balmuri in the Mysore District, dated in Śaka 934 (1012 A.D.) and the 28th year of Rājarāja, registers the gift of a lamp by the general Pañchavaṇ Mārāyaṇ, the *Mahādaṇḍanāyaka* of Bēngī and Gaṅga-ṇḍala. Rājendra, also called *Mummuḍichōlaṇa gamlhavāraṇa* (the proud tusker of Mummuḍichōla) in the inscription, had to leave the newly acquired provinces in the West and go to Vēngī to expel the invaders and restore order there. But the Western provinces had not quite settled. Across the border, the Hoysalas were slowly emerging as the subordinates of the Western Chālukyas. The earliest record⁴ of Vinayāditya, an early ruler of this family, gives the date *Vikra[ma]gālam* 1060, Paridhāvi. The Vikrama and the cyclic years do not agree. If the cyclic year quoted is taken as correct, it would correspond to the Vikrama year 1070 (1012 A.D.); but, if the Vikrama year quoted is taken as correct, the corresponding cyclic year would be Śubhakṛit (1002 A.D.).⁵ It was therefore necessary for the Chōlas to have some trustworthy representative in the Western region to preserve the newly conquered dominion and check the growing power of the Hoysalas.

An epigraph on a stone⁶ built into the roof of the Gōpālakṛishṇa temple at Kaleyūr in the Tirumukūḍlu-Narasipur Taluk of the Mysore District, dated Śaka 929 (current), Parābhava, corresponding to 1006 A.D., contains the panegyric of the Chōla general Apramēya. Therein he is said to have defeated the Poysala minister Nāgaṇṇa and slain the Hoysala leaders Mañjaga, Kālega (or Kali Gaṅga), Nāgavarman and others, winning by his valour in the plain of Kalavūr a name to last as long as the sun and the moon. The inscription further describes Apramēya as 'having under his orders the burden of the whole kingdom' and as *Tēyakulatilaka Malepakulakāla*⁷ *Koṭṭamaṇḍala-nātha*, *śrīmatu Rājarājadēva-pāda-paṅkuja-bhramara*. This record testifies to the fact that the victory gained by Apramēya over the Hoysalas in the battle of Kalavūr was great and deserved the erection of a pillar of victory. In addition to this record mentioned as a *jaya-stāmbha*, we have also a temple erected in Apramēya's name. The temple of Apramēyēśvara is found at Maravapālayam in the Dhārāpuram Taluk of the Coimbatore District, which in those days was known as Kottaṇūr or Kōṅṅaṇūr.⁸ Koṭṭamaṇḍala, of which Apramēya

¹ *SII*, Vol. VI, No. 102.

² *Ep. Carn.*, Vol. III, Sr. 125.

³ *Ibid.*, No. 140; see also *ibid.*, Vol. I, Cg. 46 and Intro. pp. 12-13.

⁴ *Ep. Carn.*, Vol. VI, Cm. 38.

⁵ *An. Rep. Mys. Arch. Dept.*, 1917, para. 83. [As verified from impressions, the Vikrama year is clearly 1160.—Ed.]

⁶ *Ep. Carn.*, Vol. III, Tn. 44.

⁷ The Hoysalas had the distinctive title *Maleparol-gaṇḍa*, 'champion warrior among the Malepas or hill chiefs'.

⁸ *JRSIE*, 1920. No. 181.

was the chief, probably represented a portion of the Koṅgu country with Kottaṅūr as the principal seat. The expression 'bee at the lotus feet of Rājarājadēva' applied to Apramēya in this record is found attributed to Pañchavaṅ Mārāya (Rājendra) in the Balmuri record referred to above.¹ But Apramēya of the present inscription is described as *Tēyakulatilaka*. The Chōlas are not known to have been described anywhere as belonging to *Tēyakula* and this name is not met with elsewhere. Tēja is mentioned as the name of the father of the Uchchaṅgi Pāṇḍya chief Irukkapāla.² Another member of the same family, Tribhuvanamalla Pāṇḍya had the title 'Irukkuvēl'. Like the Koḍuṅbāḷūr chiefs who had the distinctive title 'Irukkuvēl', the Uchchaṅgi Pāṇḍyas also claimed to belong to Yādava-vaṁśa. It has been therefore suggested that these two families had some sort of connection.³ Hence it is possible to surmise that *Tēyakula* stands for the family of the Koḍuṅbāḷūr chiefs, and that Apramēya was a title of Vikramachōla. Apramēya who had taken a leading part in the Chōla campaign in the west under Rājendra was probably thought of as the proper person to hold the viceroyalty of this area.

Another inscription, from Piramiyam⁴ in the Dhārāpuram Taluk, of this Kō-nāṭṭāṅ Vikramachōla, dated in the 20th year of his reign, registers the gift of gold for a lamp in the temple for the merit of his deceased daughter Vikramasōḷaṅ Śōlamādēviyār, no other details about whom are known. We may surmise from her name that she was a Chōla queen (of the main line), married to a Vikramachōla possibly identifiable with Rājendra I, who is known to have had the surname Vikramachōla.⁵

The name Śiṅgaḷāntaka may perhaps be connected with a title of the king Kō-nāṭṭāṅ Vikramachōla. Śiṅgaḷāntaka was one of the distinctive titles borne by the Chōla emperor Rājarāja I and was probably bestowed on Vikramachōla by him. It might also be that Vikramachōla was engaged in the Ceylon expedition of Rājarāja.

TEXT*

1 Śvasti Śrī [!]*	12 ṅikka-chcheṭ-
2 Kō-nāṭṭāṅ Vi-	13 ti chandira-vaśa-
3 kkirama-sōḷa-	14 tiyil muka-
4 dēvaṅku śe-	15 maṇḍagam
5 llāniṅṅa	16 eḍuppittē-
6 yāṇḍu nā-	17 ṅ [!]* śakara-yā
7 ṅpad-āvadu	18 ṅḍu 9 100 [6] [10*] 7[!]*
8 Aṅattulā-	19 Śiṅgaḷā[ntaka]ṅṅ-
9 ṅ-d[ē]vaṅ	20 eṅ pudu muka-
10 pēraṅ-[ā]ṅa nā-	21 maṇḍagam [!]*
11 ṅ Kaṅita Mā-	

TRANSLATION

Hail ! Prosperity ! In the fortieth year current in the reign of Kō-nāṭṭāṅ Vikramachōla-dēva I, Kaṅita Māṅikka-chcheṭṭi, grandson of Aṅattulāṅ-dēvaṅ, erected the *mukha-maṇḍapa* in the Chandiravasati. The Śaka year is 967. (*This is the*) new *mukha-maṇḍapa* (*constructed by me*) Śiṅgaḷāntakaṅ.

¹ *Ep. Carn.*, Vol. III, Sr. 140.

² *Ibid.*, Vol. XI, Intro. p. 16.

³ *ARSIE*, 1927, Part II, para. 73, p. 108.

⁴ *ARSIE*, 1920, No. 187.

⁵ Tiruvāḷāṅḍu plates, *SII*, Vol. III, No. 205, verso 113. Also *ARSIE*, 1907, No. 52, *ibid.*, 1908, Part II, para. 55.

* From impression.

7 Written below the line and visible faintly.

No. 42—JANGALPADU PLATES OF SATRUBHANJADEVA

D. C. Sircar, Ootacamund

In 1946 Mr. Satyanārāyaṇa Rājaguru published a copper-plate inscription of king **Śatrubhañja** belonging to a branch of the celebrated **Bhañja** royal family of ancient Orissa.¹ Ten years earlier the inscription was published by the same scholar in the *Utkala Sāhitya*², an Oriya periodical of Cuttack. As regards the findspot and discovery of the plates, Mr. Rājaguru observes thus in his paper published in 1946: "About ten years back, a cultivator, while digging the earth, found these plates buried in a field near **Jaṅgalpāḍu**, a village situated at a distance of ten miles to the north-east of Parlakimedi in the Ganjam District. I went to the village soon after I got information of this discovery, and carefully examined the charter. But, as the owner of the plates did not like to part with the charter, I had no other choice except taking their impressions at the spot. A few months after this, I was told that the charter was handed over to a wanderer *sannyāsi* whose whereabouts are not known up till now, and consequently the plates are now missing."³

Mr. Rājaguru thinks that the most important thing in the record is its date which has been read by him as *Samvat 1012 Kārttika-śudi 10 1* (i.e. 11). He refers the year 1012 to the Śaka era and suggests that the charter belongs to 1090 A.D. Apparently, however, Mr. Rājaguru did not notice that a paper on the same inscription by the late Mr. R. D. Banerji had been published as early as 1932.⁴ The charter is described by Banerji as 'the Tekkali Plates'. He further observes, "I came to learn of the existence of this important inscription from Mr. Paramananda Acharya, B. Sc., Senior Archaeological Scholar of the Mayurbhanj State in May or June, 1929. Subsequently, at my request, Mr. Acharya supplied me with the pencil rubbings from which the inscription is edited below. I have not been able to elicit the name of the owner of these plates and their present locality from Mr. Acharya."⁵ The plates were thus discovered at least seven years earlier than the time suggested by Mr. Rājaguru, although their association with Tekkali, also in the Ganjam District, instead of Jaṅgalpāḍu near Parlakimedi, as indicated by Banerji, may be wrong. Like Mr. Rājaguru, Banerji also spoke of the importance of the date of the inscription, which, however, he read as *Samvat 8 100 Kārttika-śudi 8*. He took the year of the date to be 800 which he referred to the Vikrama era. Thus, according to Banerji, the inscription under discussion belongs to 732 A.D. Dr. R. C. Majumdar,⁶ who had occasion to consult Banerji's paper, thinks that the reading of the date is doubtful but says that 'on palaeographic considerations also this plate may be referred to the eighth century A.D.'

I had recently an occasion to examine the inscription from its facsimile published along with the papers of Banerji and Rājaguru and found that, apart from the many misprints in the published transcripts of the record, numerous passages of the inscription, including the one containing its date, have been wrongly read. The reading of the last line of the record is quite clearly *Samvat 10 4 Kārttika-śudi 10 1* (i.e. *Samvat 14 Kārttika-śudi 11*). The symbol for 10 which is practically the same as quoted by Ojha from a Vākāṭaka record in his *Palaeography of India* (in Hindi), Plate LXXIIIa, was wrongly read by Banerji as 8, although Rājaguru read it correctly. The second symbol in the year, which also occurs in other early Orissan records and

¹ *Journal of the Kalinga Historical Research Society*, Vol. I, No. 2, September, 1946, pp. 181 ff. and Plates.

² Vol. XXXII, Part VII, 1936.

³ *JKHRS*, loc. cit., p. 181.

⁴ *Journal of the Bihar and Orissa Research Society*, Vol. XVIII, Part III, 1932, pp. 387 ff. and Plates.

⁵ *JBORS*, loc. cit., p. 387.

⁶ 'Outline of the History of the Bhañja Kings of Orissa', reprinted from the *Dacca University Studies*, p. 3.

TINGALUR INSCRIPTION OF KO-NATTAN VIKRAMA CHOLA; SAKA 967



has been read by scholars as 4¹, is, strangely enough, 100 according to Banerji and 12 according to Mr. Rājaguru. There is, however, little doubt that the date of the charter under discussion is the 11th of the bright half of Kārttika of the 14th regnal year of king Śatrubhaṅja and that there is no question of any reference to the Śaka or Vikrama era. As will be shown below, there is some evidence in favour of assigning the charter roughly to a date near about 1000 A.D. Among other mistakes of a serious nature in the published transcripts of the inscription we may refer to the names of Śatrubhaṅja's grandfather Mallagambhīradē[va*] and great-grandfather Yathāsukhadēva. The first name is read by Banerji as Pallagambhīradēva and the second by Rājaguru as Pathāsukhadēva. The name of the *vishaya* in which the gift village was situated was Sulvāḍḍa, although Banerji read it as Salvadda and Rājaguru as Salvādra. The name of Kōntamullō, the gift village, was read by Mr. Rājaguru as Kōntamallō.

Rājaguru describes the record in the following words: "The charter consists of three copper-plates hinged on a circular ring which is about 5½" in diameter and which is secured by a circular seal at its joint, bearing the family emblem of a lion standing at its top. Each plate measures 5½" in length and 3" in breadth." He also describes the writing as 'very distinct and legible'. The palæography, language and orthography of the inscription do not call for any special mention as they closely resemble those of other records of the early Bhaṅjas of Kḥiṅjali-maṅḍala,² to whose family the issuer of the present charter apparently belonged. The charter begins with two verses in praise of the god Śiva, which are known to form the introduction of the grants³ issued by several rulers belonging to the earlier Bhaṅja dynasty of Kḥiṅjali-maṅḍala.

After the introductory word *svastī*, followed by two verses in honour of the god Hara (Śiva), the record introduces the reigning monarch Maṅgalarāja in the third verse. *Maṅgalarāja* was apparently another name of king Śatrubhaṅjadēva who is next mentioned as an ornament of the Bhaṅja family and as the son of Śilābhaṅjadēva, grandson of Mallagambhīradē[va*] and great-grandson of Yathāsukhadēva (lines 8-11). Śatrubhaṅja is also described as a devout worshipper of Mahēśvara and as meditating on (or favoured by) the feet of his parents. The king's order in regard to the grant was addressed to the *rājan*, *rājanaka*, *rājaputra*, *vishayapati*, *mahāsāmanta*, *śrī-sāmanta-mahāsāmanta* and other administrators together with their *adhikaraṇas* (administrative offices or departments), who might be associated in different periods in the administration of Sulvāḍḍa-vishaya (district) and also to the villagers including the *Karaṇas* and *Brāhmaṇas*. In the list of officials and feudatories, the expression *śrī-sāmanta-mahāsāmanta* is difficult to explain in view of the separate mention of the *mahāsāmanta*, unless it is believed that *mahāsāmanta* was twice engraved through inadvertence. The village of Kōntamullō, which was situated in the said *vishaya* and had a fixed area and definite boundaries, was granted by the king in favour of two *Brāhmaṇas* named Vishṇusvāmin and Nārāyaṇasvāmin who belonged to the Vāsishṭha *gōtra* and the *Taittiriya charaṇa* of the Yajurveda. The village was made a rent-free holding and people were asked not to stand in the way of its enjoyment by the two donees. In lines 22-31 some of the usual imprecatory and benedictory verses are quoted with the introduction *uktaṅ=cha dharma-sāstrē*. Lines 31-32 say that the *dūtaka* or executor of the grant was the *Mahāsāmanta* Kṛitavarman who had probably also the official designation *Pañcha-karaṇ-ādhiḥkṛita*⁴ which seems to suggest that he was attached to no less than five administrative departments. It is said that

¹ See the Cuttack Museum plates of Sainyabhīta Mādhavavarman II of the Sailōbhava dynasty, edited by N. G. Majumdar, above, Vol. XXIV, pp. 148 ff. and Plates, line 46 (*Śrāvana-dina 20 4*, i.e. 24). Mr. Rājaguru has recently edited the inscription in *Or. Hist. Res. Journ.*, Vol. II, Nos. 3-4, pp. 17 ff., without noticing that it was previously published. His transcript does not contain any reading of the symbols after *dina*; but elsewhere (p. 24) he reads the second symbol as 3.

² Cf. Bhandarkar's *List*, Nos. 1490 ff., 2055.

³ See, e.g., above, Vol. XVIII, pp. 293, 295, 296, etc.

⁴ Cf. *Select Inscriptions*, p. 333.

the *Sāndhivigrahika* (minister for peace and war) named Buddhadatta wrote the document probably under the instruction of the said Kṛitavarman. The plates are said to have been engraved by *śrī-sāmanta* Dhavalāka. The engraving of plates is known to have been usually entrusted to inferior officials. It is therefore difficult to determine whether *śrī-sāmanta* here indicates an official of inferior rank or whether the plates were engraved under the supervision of the *Sāmanta* (feudatory ruler) Dhavalāka. The document was endowed with a seal (*lāñchhita*) by Śivāditya. In some records¹ of the family, we have the passage *lāñchhitam mahārājakiya-mudray=eti*. The last line of the charter contains the date as already discussed above.

The Bhañja ruler Śatrubhañja who issued the charter under discussion has been identified² with the king of the same name, who was the father of Raṇabhañja and issued the Kumurukela³ and Sonpur plates⁴ from Dhṛitipura. As in our record Śatrubhañja Maṅgalarāja is described as the son of Śilābhañja, grandson of Mallagambhīra and great-grandson of Yathāsukha while the records of the earlier Bhañjas of Khiñjali-maṅḍala, who had their capital at Dhṛitipura, represent Śatrubhañja as the son of Śilābhañja *alias* Āṅgaḍḍi, there is nothing absurd in the identification on the face of it.

If, the above identification is to be accepted, it is fairly easy to determine the approximate date of the charter under discussion. As has been suggested elsewhere,⁵ Raṇabhañja was probably the son-in-law of the Kadamba chief Niyārṇava or Niyārṇava who was the grandfather of Dharmakhēḍi, issuer of the Mandasa plates⁶ of Śaka 917 (995 A.D.) and the Santa-Bommali plates⁷ of the Gaṅga year 520 (1016-18 A.D.). Consequently Niyārṇava as well as his son-in-law Raṇabhañja and the latter's father Śatrubhañja can be roughly assigned to the middle of the tenth century. Thus the present charter issued by Śatrubhañja may be tentatively ascribed to the above period. It should, however, be pointed out that the identification of Śatrubhañja, issuer of the charter under discussion, with the homonymous ruler of Khiñjali-maṅḍala who had his capital at Dhṛitipura is far from satisfactory.

The inscriptions⁸ of Raṇabhañja, also issued from the city of Dhṛitipura, have been found in the old Sonpur (like those of his father) and Baud States. These two kings are usually described in their records as the lords of Khiñjali-maṅḍala and sometimes of Ubhaya-Khiñjali-maṅḍala (i.e. the two *maṅḍalas* both styled Khiñjali). The charters⁹ of Raṇabhañja's son Nēṅṅabhañja *alias* Kalyāṇakalaśa and of his descendants were, however, issued from the city of Vañjulvaka and have been usually found in the Ganjam District. It would thus appear that these Bhañjas were driven from the north to the Ganjam region shortly after Raṇabhañja's rule.¹¹ It is therefore doubtful whether this record found in the Ganjam District could have been issued by Raṇabhañja's father. It should be noticed that our inscription refers neither to Khiñjali-maṅḍala nor to Dhṛitipura or Vañjulvaka.

In the second place, the verses at the beginning of our charter are found only in the introduction of the grants issued by the successors of Raṇabhañja of Dhṛitipura and Khiñjali-maṅḍala and not in the records of Raṇabhañja himself and his father Śatrubhañja. This fact also suggests

¹ Cf. *JBORS*, Vol. VI, p. 273.

² *Ibid.*, Vol. XVIII, p. 387; R. C. Majumdar, *op. cit.*, pp. 3 ff.

³ *JBORS*, Vol. II, pp. 432 ff.

⁴ *Above*, Vol. XI, pp. 99 ff.

⁵ *Ibid.*, Vol. XXVIII, p. 46.

⁶ Bhandarkar, *op. cit.*, No. 1951.

⁷ *Select Inscriptions*, Vol. I, p. 458 n.

⁸ Bhandarkar, *op. cit.*, No. 2053.

⁹ Cf. *ibid.*, Nos. 1492 ff.; *IHQ*, Vol. X, pp. 473 ff.

¹⁰ Cf. *Ibid.*, Nos. 1497 ff.

¹¹ See *above*, Vol. XXVIII, p. 276; Vol. XXIX, pp. 190-91.

that Śatrubhaṅja of the present record was a later member of the same family, who utilised the said verses first introduced in the records of these Bhaṅjas by a court poet of Nēṭṭabhaṅja-Kalyāṇakalāśa, son of Raṇabhaṅja.¹ The use of numerical symbols instead of decimal figures in the date of our inscription, however, seems to suggest that Śatrubhaṅja Maṅgalarāja flourished before the middle of the eleventh century.²

Thirdly, in the two known records of Śatrubhaṅja of Dhṛitipura and Khiṅjali-maṅḍala, that king is represented as a devout worshipper of Viṣṇu, while Śatrubhaṅja-Maṅgalarāja of our inscription is described as a devotee of the god Mahēśvara or Śiva. It should be noticed that among the early Bhaṅjas of Khiṅjali-maṅḍala only Śatrubhaṅja and Raṇabhaṅja in his earlier years were Vaiṣṇavas.³ Raṇabhaṅja later became a Śaiva. Nēṭṭabhaṅja-Kalyāṇakalāśa, son of Raṇabhaṅja, and Vidyādharaḥhaṅja-Amōghakalāśa, who was the son of Śilābhaṅja (II), grandson of Dighbaṅja and great-grandson of Raṇabhaṅja, were Śaivas. Śatrubhaṅja-Maṅgalarāja of our record may thus have flourished after Raṇabhaṅja who introduced Śaivism in the family. None of the above arguments may be conclusive; but, taken together, they appear to make a strong case against the identification of the issuer of our inscription with his namesake who was the father of Raṇabhaṅja. It is probable that the secondary name Maṅgalarāja was assumed by the later ruler to distinguish himself from his earlier namesake.

The Sulvāḍḍa *vishaya* and the village of Kōntamullō are the only geographical names mentioned in the record. I have not been able to identify them, although they appear to have been situated in the present Ganjam District.

TEXT*

[Metres : verse 1 *Mālinī* ; verse 2 *Sārdūlavikrīḍita* ; verse 3 *Āryā* ; verses 4-6, 8 *Anuṣṭubh* ; verse 7 *Pushpītūgrā*.]

First Plate

- 1 Svasti [||*] Jayati Kusumavā(bā)ṇa-prāṇa-vikshōbha-dakṣhaṁ sva-kiraṇa-pari-
- 2 vēśy-ō(ś-au)rjitya-jirṇṇ-ēndu-lēkhaṁ(kham |) tṛi(tri)-bhuvana-bhu(bha)van-āntar-lyōta-
bhāsva[t*]-pra-
- 3 dīpaṁ kanaka-nikasha-tāmvrā(mra)m vibhru-nētraṁ Harasya || [1*] Śēṣ-āhēr=iva yaḥ(yō)
- 4 phaṇā[h*] pravilasat=yu(nty=u)dbhāsura-ēndu-tvishah prālēy-āchala-śṛiṅga-kō-
- 5 ṭaya iva tvamganti yē=tyunnatā[h | *] nṛitt-ātōpa-vighaṭṭitā iva
- 6 bhujā rājanti yē shām(śām)bhavām(vā)ś=tē [sa*]rvv-āgha-vighātinah sura-tsva(sa)rit-tō-
- 7 y-ōrmmayaḥ pāntu vaḥ [||] [2*] Asti jaya-śrī-nilaya-prakaṭa-guṇa-grasta-sarvva-
- 8 ripu-garvva[h |*] śrīmān=Maṅgalarājō rājā nirddhūta-Kali-kalusha[h || 3*] Bhaṅj-āmala-
kula-
- 9 tilakaḥ śrī-Yathāsukhadēvasya pranaptā śrī-Mallagambhīradē[va*]sya pauttraḥ

¹ See above, Vol. XVIII, pp. 293, 295, 296 ; Vol. XXVIII, p. 273 ; Vasu, *Arch. Surv. of Mayurbhanj*, Vol. 1, pp. 146, 149, etc.

² Cf. Ojha, op. cit., p. 115 ; above, Vol. XXIX, pp. 184, 190.

³ Nēṭṭabhaṅja-Kalyāṇakalāśa II, who was the son of Vidyādharaḥhaṅja, grandson of Śilābhaṅja (II), great-grandson of Dighbaṅja and great-great-grandson of Raṇabhaṅja, was a Vaiṣṇava (Bhandarkar, op. cit., No. 1502).

* From the Plates in *JBORS*, Vol. XVIII, and *JKHRS*, Vol. I. The pencil rubbing published in *JBORS* is more reliable than the inked impression published in *JKHRS*. The latter is, however, clearer than the former.

Second Plate, First Side

- 10 śrī-Śilābhañjadēvasya sūna(nuḥ) parama-māhēśvarō mātā-pitṛi-
 11 pād-ānudhyātāḥ śrī-Śatrubhañjadēvaḥ kuśalī Sulvādḍa-vi-
 12 shayē rāja-rājanaka-rājaputra-vishayapati-mahāsāmanta¹-
 13 śrīsāmanta-maha(hā)sāmanta-yathākāl-ādhyāsi(si)-vyā(vya)vahāriṇaḥ sa-
 14 karaṇān=anyāns=cha Vrā(Brā)hmaṇa-pura(rō)g-ādi²-janapada-nivā-
 15 si-ja(jā)napadāns=cha(dāns=cha) yathārham pūjayati vō(bō)dhavaty=ājñāpaya-
 16 ti cha viditam=astu bhavatām=ēta-d-vishaya-samva(samba)ddha-Kōntamullō-
 17 grāmō-yam chatuḥ-simn-ā(m-ā)ghāṭa-parimāṇa Taittrī³-Vāsishṭha-gō-
 18 trābhyām⁴ bhaṭṭa-Vish[ṇu]svāmi-bhaṭṭa-Nārāyaṇasvāmi⁵ mātā-

Second Plate, Second Side

- 19 pittrōr=ātmanaś=cha puṇy-ābh[i]vṛiddhayē śa(sa)lila-dhārā-purasē(ssa)-
 20 rēṇ=ā-karatvēna pratipāditō=smābhīḥ [| *] yatō=nayōr=ā-chandr-ā-
 21 rka-samupabhu[īn*]jānō(na)yōr=na kaisīhi[t*] paripa[nthinā(bhīḥ)] bhavita vyam=i-
 22 ti [||*] uktañ=cha dharma-śāstrē [| *] Va(Ba)hubhir=vvasudhā dattā rājabhīḥ Sagar-ādi-
 23 bhīḥ [: *] yasya yasya yadā bhūmi[s*]=tasya tasya tadā phalaṁ(lam ||) [4*]
 24 Mā bhūd=a-phala-śānkā vaḥ para-datt=ētti(ti) pārthivāḥ [| *] sva-dānā[t*] phala-
 25 m=ānantyaṁ para-datt-ānupālanaṁ(nē) [| 5*] Sva-dattām para-dattām=vā(ttām vā) yō
 26 harēta vasundharām(rām |) sa vishṭhāyām [krimir*]=bhūtvā pitṛibhīḥ saha
 27 pachyatē || [6*] Iti kamala-dal-āmvu(mbu)-vindu-lōlām śriyam=anu-

Third Plate

- 28 chintya manushya-jīvitāñ=cha [| *] sakalam=idam=udāhṛita[īn] hi va(bu)dhvā(ddhvā) na hi
 29 purushaiḥ pari(ra)-kīrttayō vilōpyā[h [|| *] shashṭīṁ varsha-sahaśrā(srā)ṇi sva-
 30 rgē mōdati bhūmidah [| *] ākshēptā śch-ā(ch-ā)numantā cha tāv=ēva narakam vra-
 31 jēt [|| 8*] pañcha-karaṇ-āddhi(dhi)kṛita-maha(hā)sāmanta[h*] du(dū)takō=tra śrī-[Kṛi]-
 tavarṁma-
 32 ṇaḥ dēśā⁶ likhi[ta*]ñ=cha sāndhivigrahika-Vu(Bu)ddhadattēna ||⁷ utkīrṇaṁ(rṇaṁ)
 33 śrī-sāmanta-Dhavalākēna ||⁷ lachchitam⁸ Śivāditty[ē]n=[ē]ti [|| *]
 34 Samva[Samva]t 10 4 Kārttika-śudi 10 1 [|| *]

¹ We have possibly to omit this expression and read *vishayapati-śrīsāmanta*.

² The expression *Brāhmaṇa-purōga* suggests that we have to take the following expression as *ādi-janapada-nivāsi*.

³ Read *parimāṇas-Taittirīya*.

⁴ A half *t* was originally engraved instead of half *m*.

⁵ Read *svāmībhīḥ*.

⁶ Read **varṁma/lasy=ādēśā*.

⁷ The punctuation mark here looks like a *visarga* sign.

⁸ Read *lāchchitam*.

No. 43—TWO GRANTS OF VARMANS OF VANGA

(1 Plate)

THE LATE DR. N. K. BHATTASALI, DACCA

A. *Sāmantasār Plate of Harivarman*

Nagendra Nath Vasu published a rather defective transcript of the reverse of the present plate with a small and blurred half-tone reproduction and translation in Bengali and stated that Harivarman was a king of Vaṅga and had his capital at Vikramapura.¹ The plate was originally in the possession of the late Pandit Kāśichandra Vidyāvāgīśa of the village of Sāmantasār, District Faridpur, where it was seriously damaged by fire. Sāmantasār is a stronghold of the Brāhmaṇas of the Vaidika class. The Vaidikas believe that their progenitors came to Bengal during the reign of Sāmalavarman, king of Vaṅga. Vidyāvāgīśa fondly believed that the copper plate he possessed was a grant of Sāmalavarman. But, as he could not decipher it himself, he gave it for decipherment to Pandit Gurucharāṇa Vidyābhūṣaṇa of the village, who took it to Calcutta and handed it over to the late Mahāmahōpādhyāya Haraprasād Śāstrī. Śāstrī in his turn made over this fire-licked plate to N. N. Vasu who published it as narrated above.

The publication of the Belāva plate² of Bhōjavarman of the same line of kings has now made the correction of some obvious mistakes in Vasu's reading possible. The most serious of his errors is that he took the inscription to be dated in the 42nd regnal year of king Harivarman although in fact it does not bear any date. But, for a long time, nothing could be done to check Vasu's reading as Vidyābhūṣaṇa, to whom Vasu had handed back the plate after decipherment, had passed away and all trace of the plate was lost. In 1920 I went to Sāmantasār and learnt that the plate had not come back. However, in 1937 I succeeded in recovering it at Bāli near Calcutta from the son of Vidyābhūṣaṇa, who had given up his residence at Sāmantasār and made Bāli his home. The plate has now been presented to the Dacca Museum.

The actual findplace of the plate is unknown. While at Sāmantasār in 1920, I learnt that three copper-plate records had been found inside an earthen pot somewhere near Sāmantasār, on the bank of the Meghnā, within the Zamindari of the Tagores of Calcutta in the Idilpur Pargana. The Idilpur plate of Kēśavasēna, first published by Prinsep in *JASB*, 1838, was one of these records. A plate of Śrīchandra noticed in my article on the Kēdārpur plate³ was another. The third is the present plate of Harivarmadēva. The Vaidikas of Sāmantasār secured it from the finder and passed it on to Vidyāvāgīśa. Unfortunately, the thatched house in which the plate was preserved, accidentally caught fire and damaged the plate seriously. The seal of the plate got detached from it and was lost, and the obverse became practically unreadable.

The plate is a **single sheet** of copper measuring $9\frac{3}{16}$ inches by $10\frac{1}{4}$ inches. The obverse contains 28 lines of writing while the reverse has 23 lines and a half. It has been licked by fire to such an extent that not one out of the 28 lines of writing on the obverse can be made out with precision. The metrical part ends in line 27, from the end of which the prose portion begins. From this place onwards we are on surer grounds, but the name of Harivarman's father still remains doubtful. It is almost obliterated and can be read as Jāta on close examination. The 23 lines of writing on the reverse, however, can be made out fairly accurately with the help of the Belāva plate of Bhōjavarman.

¹ *Vaṅger Jātīya Itihāsa*, Vol. II, introduction, p. 111; cf. pp. 215-18.

² The inscription was first published by myself with the help of my teacher, the late Prof. B. B. Gōsvāmi, in the *Dacca Review*, Vol. II, 1912. See also R. G. Basāk, *Sāhitya*, 1319 B.S., pp. 282-99, and above Vol. XII, pp. 37 ff.; R. D. Banerji, *JASB*, 1914, pp. 121-29; N. G. Majumdar, *Inscriptions of Bengal*, Vol. III, pp. 14 ff.

³ Above, Vol. XVII, pp. 189-90.

The characters are Proto-Bengali of the 11th century A.D. The most notable letter from the point of view of palæography is *r* which still retains its hooked form and is not yet a complete triangle. In the plate of Sāmalavarman, edited below, as well as in the Belāva plate of Bhōjavarman, *r* is a complete and well-formed triangle. The language is Sanskrit.

The history of the Varman kings of Vaṅga was for the first time placed on a sure footing by the discovery and publication of the Belāva plate of Bhōjavarman, although Harivarmadēva was known to scholars from the Bhubaneswar inscription¹ of his minister, Bhaṭṭa Bhavadēva. The family traced its descent from the Moon and belonged to the Yādava clan, which had made Siṁhapura its home. This city has been variously located; but none of the suggestions can be regarded as conclusive in the absence of any definite pointer. Nevertheless its identification with Siṁhapura in Kaliṅga may be accepted for all practical purposes.²

When the armies of Rājēndrā Chōḷa led an expedition against Bengal about 1023-24 A.D.,³ they found on the throne of East Bengal (Vaṅgāla) a king called Gōvindachandra apparently belonging to the Chandra dynasty of Vikramapura. This is corroborated by a statement in the life of Dīpaṅkara-Śrījñāna-Atiśa, compiled by the late Mr. Sarat Chandra Dās from Tibetan sources.⁴ According to this work, Dīpaṅkara was a contemporary of the king Bhū-indra-chandra of Baṅgāla. The adult life of Dīpaṅkara, as gathered from this source, seems to have fallen between 1000 and 1022 A.D.; and it may be assumed that Bhū-indra-chandra was the ruler of Baṅgāla during this period. The Tibetans seem to have rendered the name Gōvindachandra as Gō-indra-chandra, and substituting *bhū* for its equivalent *aō*, we get the modified Tibetan appellation *Bhū-indra-chandra*.

Hence the reign of Gōvindachandra in Vaṅgāla is to be referred to the first quarter of the 11th century A.D. But, in the next quarter, we find the Varmans established in the same kingdom and issuing copper-plate grants from the same capital, as is evidenced by the Belāva plate and by the two copper-plates edited below. Thus the Chandras appear to have been supplanted in Vaṅga by the Varmans not long after the Chōḷa raids in 1023-24 A.D.

As indicated above, we learn from the Belāva plate that the Yādavas of the lunar race settled at Siṁhapura and that the Varman family of Yādava lineage rose to prominence during the time of Jātavarman who is credited with many achievements. He is said to have frustrated the might of Gōvardhana who appears to be the same as Gōvardhana of Kauśāmbi, mentioned in the *Rāma-charita* as an ally of Rāmapāla. Kauśāmbi, was the tract east of the Bhāgirathī and south of modern Calcutta.⁵ The Varman kingdom thus spread up to the Bhāgirathī on the west, while on its east was the Meghnā. Jātavarman became a paramount sovereign. Jāta's son was Sāmala, born of Viraśrī. Sāmala married Trailōkyasundarī *aijas* Mālavayadēvī who was the daughter of Jagaddēva, son of Paramāra Udayāditya, king of Mālwa and rival of Kalachuri Karṇa. Sāmala's son was Bhōja, in whose 5th regnal year the Belāva grant was issued. From verse 14 of this grant it would appear that the king was probably a minor at the time, and that an invasion from an enemy was apprehended. It may be noted here that Harivarman does not find mention in this record, though he is clearly hinted at in the statement that Viraśrī and Hari many times manifested themselves in person in this dynasty (verse 3).

Harivarman is known to have enjoyed a fairly long reign. Two dated manuscripts of the reign of this king are known. One⁶ of them, at present preserved in the V. R. Museum of

¹ Above, Vol. VI, pp. 198 ff.

² Ibid., Vol. XII, p. 4.

³ Ibid., Vol. XXVII, p. 24.

⁴ *Journ. P. T. Soc.*, Vol. I, p. 7 n.

⁵ *JRAS*, 1935, pp. 82-83. [The identification is not beyond doubt.—Ed.]

⁶ R. D. Banerji, *The Palas of Bengal* (Mem. A. S. B., Vol. V, No. 3), Plate XXXVI

Rājshāhī, is clearly dated in the 19th year of his reign. The other manuscript belongs to the Asiatic Society of Bengal. The late Mahāmahōpādhyāya Haraprasād Śāstrī published an illustration of the dated page of this manuscript in the journal of the Vāṅgīya Sāhitya Parishat of Calcutta.¹ Śāstrī read the date as the 39th year; but a close examination of the illustration under a lens tends to show that the date is 32. Thus Harivarman is to be credited with a reign of at least 32 years.²

The name of the donee of the grant is unfortunately damaged by a crack in the plate which runs right across the name. He is stated to have served as the *Sāntivārika* (sprayer of propitiatory sacred water) to the king. His *gōtra* was Vatsa with the usual five *pravaras*, and he belonged to the Āśvalāyana branch of the Rīgvēda. His father was Padmanābha and grandfather Vēda-garbhā. His great-grandfather's name is rather obscure and reads like Jayarakshita. As the Vatsa *gōtra* is to be met with among all the three prominent sections of Bengal Brāhmaṇas, viz., Rāḍhīya, Vārēndra and Vaidika, it is difficult to say to which section the donee belonged.

The land granted measured 86 *drōṇas*³ of the cultivable type. It lay in the village of Vara-parvata in the Mayūravidyā⁴ *vishaya* in Pañchavāsā⁴-maṇḍala within the Paṇḍra *bhukti*. The *bhukti* of Paṇḍravardhana is well-known. I am unable to locate the village granted. The inscription is undated and does not bear the usual endorsements at the end.

TEXT

Obverse

1 to 26 (damaged)

27स खलु श्रीविक्रम-

28 पुरसमावासितश्रीमज्जयस्कन्धावारात् महाराजाधिराजश्रीजातवर्मपादानुध्यातपरमवैष्णव-

Reverse

1 परमेश्वरपरमभट्टारकमहाराजाधिराजश्रीहरिवर्मदेवः कुशली ॥

2 श्रीपीण्डभुक्त्यन्तःपाति[पञ्च]वासमण्डले [मयूरविड्ज]विषयसं । वरपर्वतग्रामे ।
अशीति[षष्ट्य]-⁴

3 धिकषड्राणोपेतहलभूमौ ॥ समुपगताशेषराजपुरुष[रा]ज्ञीराणकराजपुत्र]राजामात्यमहा-

4 व्यूहपतिमण्डलपतिमहासान्धिविग्रहिकमहासेनापति[महाक्ष]पटलिकमहामुद्राधिकृत्य(त)-

¹ *Vāṅgīya Sāhitya Parishat Patrikā*, Vol. XXVII, illustration No. 3.

² [There is some evidence to suggest that Harivarman ruled for 46 years. See *History of Bengal*, Dacca University, Vol. I, p. 201, note 1. Verse 16 of Bhavadēva's *prastāvi* seems to refer to a son of Harivarman as his successor; cf. *Ind. Cult.*, Vol. VII, p. 414 and note.—Ed.]

³ [The text gives: 1 *hala*, 6 *drōṇas* and 80 of a smaller unit, the name of which is doubtful.—Ed.]

⁴ [The reading of the letters is doubtful.—Ed.]

⁵ [*Sash* stands for *sambaddha*.—Ed.]

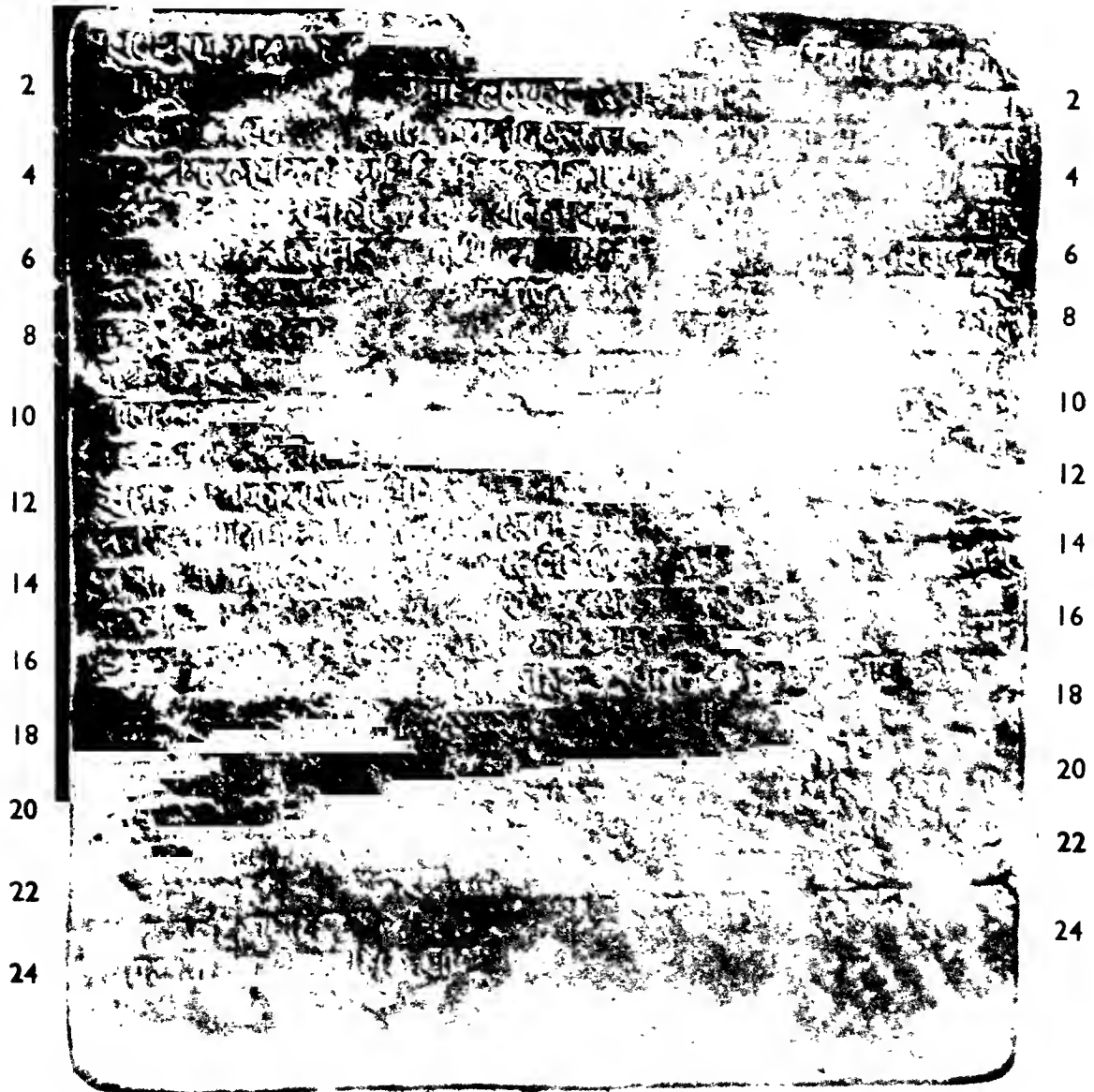
⁶ [The above reading of the two *aksharas* seems to be wrong. The word used here certainly indicated a subdivision of the *drōṇa*.—Ed.]

- 5 महाप्रतीहारकोट्टपालदोःसाधसाधनिक[चोरोद्वरणि कनौव(ब)लहस्त्यश्वगोमहिषाजा]-
- 6 विकोदिव्यापूतकगौल्मिकदण्डपाशिकदण्डनायक[विषयपत्यादीनन्यांश्च] सकलराजपादो-
- 7 पजीविनोध्यक्षप्रचारोक्तानिहाकीर्तितानन्यांश्च आचट्ट[भट्टजातीयान् जनपदान् क्षेत्र]-
करांश्च ब्रा(ब्रा)ह्म-
- 8 णोत्तरान् [यथार्ह] मानयति [बो(बो)धयति समा]दिशती(ति) [च मतमस्तु भवतां
यथोपरिलिखिता] भूमिरि-
- 9 यं स्वसीमावच्छिन्ना तृण[पूतिगोचरपर्यन्ता] सत[ला] सज[लस्थला सगर्तोषरा]
सदशा[पराधा] स-
- 10 चोरोद्वर[णा परिहृ]तसर्व्व[पीडा अचाटभटप्रवेशा अ]किञ्चि[त्प्र]ग्राह्या समस्त-
राजभोगकरहिर-
- 11 ष्यप्रत्याय[सहिता ॥ वत्ससगोत्राय भार्गव]च्यवन[आ(ना)पुवत्(द्)श्रीर्व्वं-
जमदग्निपञ्च]षि[प्रव]राय
- 12 ऋग्वेदआ(दा)श्ला(श्वला)यनशास्त्राध्यायिने [भट्टपुत्रजयरा(र)क्षितशर्मणः प्रपौत्राय ।]
भट्टपुत्रवेदग-
- 13 भंशर्मणः पौत्राय । भ[ट्टपुत्रपद्मनाभ]शर्मणः पुत्राय [भट्टपुत्रशान्ति]वारिकश्री
- 14 शर्मणे श्रीमता हरि[वर्मदेवेन पुण्ये]हनि विधिव[दुद]क[पूर्व्व]कं कृत्वा
भगवन्तं वासुदेवभट्टा]-
- 15 रकमु[द्दिश्य मातापित्रोरात्मनश्च पुण्ययशोभिवृ]द्धये आचन्द्राकं[क्षितिसमकालं
यावात् भूमि-
- 16 च्छिद्र[न्यायेन श्रीमद्विष्णुचक्रमुद्रया ताम्रशा]सनीकृत्य प्रद[त्तास्मा]भिः [॥ तद्भ]वद्भिः
सर्व्वैरनुम-
- 17 न्तव्यं [भाविभिरपि भूपतिभिः पालने] दानफलगौरवात् ह[र]णे [महानरक-
पातभयात् दानमिदम्]-
- 18 [नुमोद्यानुपालनीयमिति निवासिभिः क्षेत्रकरैश्च [आज्ञाश्रवणविधेयीभूय यथोचित-
प्रत्यायोपनय का]-
- 19 र्य्यं इति भवान्ति चात्र धर्म्मनुशंसिनः श्लोकाः । भूमि यः प्रतिगृह्णाति
यश्च भूमिं प्रयच्छति । उंभौ]

TWO GRANTS OF VARMANS OF VANGA

A. SAMANTASAR PLATE OF HARIVARMAN

Reverse



(From a Photograph)

2. विमनः श्रुत्वा विनां वा ह यथा ह
 4. श्रावकांशपीः धाशहाराय दना
 6. श्रुत्वा इह विनकश्चरिय कर्णितः क
 8. श्रुत्वा इह विनकांशः शकन प्रविक्त
 10. श्रुत्वा विनांशः शकन प्रविक्त
 12. श्रुत्वा विनांशः शकन प्रविक्त
 14. श्रुत्वा विनांशः शकन प्रविक्त

2. कर्णितः श्रुत्वा विनांशः शकन प्रविक्त
 4. श्रुत्वा इह विनकश्चरिय कर्णितः क
 6. श्रुत्वा इह विनकांशः शकन प्रविक्त
 8. श्रुत्वा विनांशः शकन प्रविक्त
 10. श्रुत्वा विनांशः शकन प्रविक्त
 12. श्रुत्वा विनांशः शकन प्रविक्त
 14. श्रुत्वा विनांशः शकन प्रविक्त

- 20 तौ पुष्य[कर्मणौ नियतं स्वर्गगामिनौ । षष्टिवर्षसहस्राणि स्वर्गे मोदति
भूमिदः । आक्षेप्ता चा]-
- 21 नुमन्ता [च तान्येव नरके वसेत् । स्वदत्तां परदत्ताम्वा(त्तां वा) यो
हरेत वसुन्धरां(राम्) । स विष्ठायां त्रिमिभूत्वा पितृभिः]-
- 22 स्सह [पच्यते । बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः । यस्य यस्य यदा
भूमिस्तस्य तस्य तदा फलं(लम्) ।]
- 23 इति कमलदलाम्बु(म्बु)विन्दुलोलां [श्रियमनुचिन्त्य मनुष्यजीवितञ्च सकलमिद-
मुदाहृतञ्च वु(बु)ध्वा न]
- 24 हि पुरुषैः परकीर्त्तयो विलोप्याः ॥०

B. *Vajrayōginī Plate of Sāmalavarman*

This is only a quarter of a whole plate. It was discovered in the village of **Vajrayōginī**, P. S. Munsiganj, District Dacca. **Vajrayōginī**, in old days, must have been a part of the city of **Vikramapura**. It is unusually big in area, being a conglomeration of 28 hamlets, each with a separate name. **Vajrayōginī** contains a number of old temple sites, full of mouldering bricks. By the side of three large tanks in the village, there is a raised homestead site, still known as *Nāstika-panḍiter bhītā*, i.e. the atheist Pandit's homestead, which is fondly believed to have been the site of the homestead of the famous Buddhist scholar **Dīpaṅkara**. A large number of Buddhist and Brahmanical images including the famous silver image of **Vishṇu**, now in the Indian Museum¹, were discovered in different parts of the village. An image of **Tārā** of the late Gupta or early Pāla period² and another inscribed image of the same deity of a later date³ discovered in this village are now in the Dacca Museum.

Sōmpārā is a hamlet of **Vajrayōginī**. There is an old tank in the hamlet from which several Buddhist images were recovered. The inscribed image of **Tārā** referred to above was one of them. On the southern side of the tank, there are mouldering ruins of an old temple, fragments of the basement walls of which are still standing. East of the ruins is a small tank by the side of the District Board road. This tank was reclaimed some years ago and the earth raised was thrown round the tank. The fragment of copper-plate under study was discovered by some boys on the north bank of this tank, about six inches below the surface of the soil. **Priyanāth Banerji**, a teacher of the local High School, obtained the fragment from the boys and presented it to the Dacca Museum.

The fragment is thick and fairly heavy. It measures $5\frac{3}{4}$ by $4\frac{1}{8}$ inches. Therefore, the copper-plate, when entire, must have measured approximately $11\frac{1}{2}$ by 9 inches. Both the obverse and the reverse of the fragment contain each 15 lines of writing.

The characters are Proto-Bengali of the 11th-12th century and closely resemble those of the **Belāva** plate of **Bhōjavarman**. As noted above, *r* shows distinct development from its form found in the plate of **Śrīchandra** and that of **Harivarman** edited above. The letters, which are

¹ See my *Iconography of Buddhist and Brahmanical Sculptures in the Dacca Museum*, p. 84, Pl. XXIX.

² See *ibid.*, Intro. p. xxiv, and p. 56, Plate XX.

³ *Ibid.*, p. 57, Plate XXI.

deeply incised and well preserved, can be read without difficulty. The language is Sanskrit, the composition being in both verse and prose.

This inscription gives some interesting information, even though mutilated. It was issued from the same capital, *Vikramapura*, from which *Harivarman's* plate was issued. The stanza in lines 2-3 appears to speak of *Jātavarman* who is described as the leader (*prāgrahara*) among the *Yādavas*. The next stanza in lines 4-5 speaks of *Harivarman* who is said to have devastated his enemies. The following verse in lines 5 ff. seems to speak of the *Kalachuri* family as the *mātri-vamśa*, or mother's lineage, of *Harivarman*. This is followed by a verse describing a prince whose name is unfortunately lost, while the stanza beginning with the *aksharas saṅgrā* in line 9 seems to describe a fierce battle waged by a *Varman* king. The last stanza ending in line 14 might have contained a panegyric of *Sāmalavarman*.

In this connection, we have to take note of the *Rewa* stone inscription¹ of *Karṇa*, dated in the *Kalachuri* year 800 corresponding to 1048-49 A.D. Verse 23 of this record recounts one of the earliest exploits of *Karṇa* after his accession in 1041 A.D. It says that the ship of the king of the Eastern Country, being driven against the peaks of the mountains of his (*Karṇa's*) elephants, by the force of the tempest of arrogance, cracked and sank into the sea of his (*Karṇa's*) troops. Prof. *Mirashi* has rightly inferred² that this records the end of the *Chandra* line of kings of *Vaṅga*, where either *Gōvindachandra* or his successor came into violent conflict with the forces of *Karṇa* and lost his life. He conjectures that *Vajravarman* was put on the throne of *Vikramapura* and *Karṇa's* daughter *Viraśrī* was given in marriage to his son *Jātavarman* to cement the alliance. I am inclined to think that it was *Jātavarman*, who seems to have rendered useful service to *Karṇa*, that was put on the throne.³ His marriage probably led to his elevation and not *vice versa*. As this is the first victory recorded for the reign of *Karṇa*, it would not be unreasonable to put it soon after *Karṇa's* accession in 1041 A.D. The date of the fall of the *Chandra* dynasty and the installation of the *Varman* family in *Vikramapura* may thus be put about 1042 A.D. We have also to remember in this connection that *Karṇa* had at one time occupied part of Bengal south of the *Ganges*.⁴

It would appear from the *Rāmācharita* of *Sandhyākaranandin* (ch. II, verse 38) that, while *Rāmapāla*, having crossed the *Ganges*, invaded the *Kaivarta* kingdom from the west, *Hari*, his friend, invested it from the east. When *Bhīma*, the *Kaivarta* king, was defeated, *Hari* succeeded in capturing all his forces by his well-planned strategy. *Rāmapāla* gratefully appreciated the services of *Hari* and raised him to a position of great influence (cf. III, verse 32). This episode, has, in my opinion, been misunderstood by the editors of the V. R. S. edition of the *Rāmācharita*.⁵ *Hari* has been taken to be a friend of *Bhīma* and the capture of *Bhīma's* forces by *Hari* as a second contest with *Rāmapāla*. It has to be noted here that we have epigraphic evidence of the investment of *Varēndrī* by the *Vaṅgāla* army about this period⁶ and *Hari* is very probably *Harivarman* of *Vaṅga*.

It is rather strange that there is no reference to the ousting of the *Varmans* from *Vaṅga* in the inscriptions of the *Sēna* kings. This is an inexplicable gap in our knowledge of the history of East India of the period. *Vijayasēna*, in his *Deopārā* inscription, boasts of having conquered or

¹ Above, Vol. XXIV, pp. 101 ff.

² *Ibid.*, pp. 105-106.

³ [Cf. *Ind. Cult.*, Vol. VII, pp. 413 ff.—Ed.]

⁴ *ARASI*. 1921-22. p. 80.

⁵ See *Rāmācharita*, ed. R. C. Majumdar and others, Varendra Research Society, Rajshahi, pp. xxx ff., 67. The author ignores the fact that *Rāmapāla* is represented in the *Śabdapradīpa* as the lord of *Vaṅga*. For the possession of that country by *Harivarman*, see *Ind. Cult.*, op. cit., pp. 412, 414.—Ed.]

⁶ Above, Vol. XXI, pp. 97 ff.

captured quite a number of kings and the issue of his Barrackpur grant in his 62nd year¹ from Vikramapura, the whilom capital of the Chandra and Varman kings, implies that Vaṅga also was included in his conquests.

In verse 21 of the Deopārā inscription² the following kings are said to have been imprisoned by Vijayasēna : 1. Nānya, king of Mithilā ; 2. Vīra, king of Kōṭāṭavī³ ; 3. Vardhana, king of Kauśāmbī (the present 24 Parganas)⁴; and 4. Rāghava, identified with the king of Kaliṅga who ruled from 1156 to 1170 A.D. N. N. Vasu doubts this identification of Rāghava.⁴

As we hold that Vaṅga was snatched off from the Varmans and annexed by Vijayasēna,⁵ can we seek a clue to the identification of this Rāghava in that quarter ? Here the mysterious and hitherto unexplained verse 14 of the Belāva plate⁶ comes to our help. The difficulty in its proper interpretation lies in the last two expressions of the verse which have been read variously.⁷ I am now inclined to read it as *śankāsv=a-lank-ādhipaḥ* and translate the half verse as follows : “ Oh, fie ! How painful ! The world is bereft of heroes today. Has this trouble of the Rākshasas appeared again ? May Alānkādhipa (i.e. opposite of Lānkādhipa, Rāma or Rāghava) fare well during this apprehended danger ! ”

We have to remember that Rāmapāla was living at this time, as he died so late as 1120 A.D. He was the Rāma who faced the first trouble with the Rākshasas (i.e. the Kaivarta usurpation of North Bengal) and his killing of Rāvaṇa in the form of the Kaivarta usurper and recovery of Sitā, that is Varēndrī, was a favourite theme with the poets of the period, an outstanding instance of which is the *Rāmācharita*. Though the Pālas during this period had lost complete control over Bengal, south of the Ganges, they still commanded respect as the past emperors of East India. Vijayasēna, newly risen to power in Rāḍha by his marriage with Vilāsadēvī, a daughter, if not the heiress, of the old Śūra line of Rāḍha, was eager to strike north and east and make himself the undisputed master of Bengal. He had already gathered together formidable forces and everybody in Bengal expected that sooner or later the blow would fall. But whether it would fall on the Varman kingdom east of the Bhāgirathī or on the Pāla kingdom north of the Ganges, no one could guess. The Belāva plate granted land on the east bank of the Bhāgirathī⁸ and it appears to have been granted at this period of *śankā* or apprehended danger. The poet Purushōttama in this half *śloka* probably wanted to please both Rāmapāla and one Rāghava by *double entendre*. The favour and alliance of Rāmapāla of the old imperial line was sought against the formidable upstart Vijayasēna, while Rāghava, probably a scion of the Varman line, appears to have been the leader of the Varman kingdom of the period. He was the commander of the forces and the guardian of Bhōjavarman, the reigning Varman king. The meaning of the *śloka* becomes quite clear, if we assume that the poet wanted to please Alānkādhipa, i.e. Rāma of the Pāla line as well

¹ Above, Vol. XV, pp. 278 ff. and Plate, where the date is read as 32. The figures may possibly represent 61. Vide *JASB*, 1921, p. 16, n. [For different readings of the date of this record see *History of Bengal*, op. cit., p. 210, n. 3 ; cf. above, p. 80.—Ed.]

² Above, Vol. I, pp. 305 ff.

³ [The identifications suggested are not beyond doubt.—Ed.]

⁴ *Vaṅger Jātīya Itihāsa*, Rājanya-kāṇḍa, p. 308.

⁵ [Cf. above, p. 80.—Ed.]

⁶ Above, Vol. XII, p. 40, lines 22-23.

⁷ Originally I read *śankāsv=a-labdā dhīyah* (*Dacca Review*, July 1912, p. 144). Then R. D. Banerji read *śankāsu lbdhā(?) dhīyah* (*JASB*, 1914, p. 127). R. G. Basak first read *śankāsv=alank-ādhipaḥ*, but subsequently changed the reading to *śankāsu lankādhipaḥ* (above, Vol. XII, p. 40). Basak's translation conveys no meaning and he recognises this fact. Sten Konow in an editorial note suggests that it is an exhortation to king Bhōja to engage on some expedition. N. G. Majumdar follows Basak's second reading (*Inscriptions of Bengal*, Vol. III, p. 22), but is unable to arrive at any satisfactory meaning. However, it is undeniable that the passage hints at contemporary political happenings (cf. *adya*).

⁸ *JRAS*, 1935, p. 83.

as Rāghava of the Varman side. We may here recall the statement in the third *śloka* of the Belāva plate that Hari manifested himself in person many times in the Varman line. The first Hari was Kṛishṇa himself. The second Hari is Harivarman. The third Hari might be this Varman chief Rāghava who wielded all power during this period and whom it was necessary to eulogise in addition to the reigning king.

Vijayasēna began his invasion of the Varman kingdom by his attack on Kauśāmbī, modern 24 Parganas District,¹ and its king Gōvardhana, who might have been a *sāmanta* of the Varmans. This involved the Varman kingdom in a disastrous war. Rāmapāla, though eulogised by Purushōt-tama, the author of the Belāva epigraph, probably dared not interfere, exhausted as he was by his recent struggle with the Kaivartas. The Varmans went down finally and Rāghava, the leader of the Varmans, became a prisoner in the hands of Vijayasēna. Thus fell the Varman kingdom before the onslaught of Vijayasēna, and the apparent silence of the Deopārā inscription regarding this great political change in Bengal is thus explained.

The grant was issued by Sāmalavarman, son of Jātavarman of the Varman dynasty of Vaṅga. The donee was Bhīmadēva. The gift appears to have been made to the temple of Prajñāpāramitā and other deities, founded by him. The ruined temple site referred to above, from the vicinity of which this fragment was recovered, appears to be the temple mentioned in the record. It is interesting to note that Sāmalavarman makes this donation to a Buddhist shrine to please his patron deity Viṣṇu.

I edit the inscription from the original fragment. The lost part of the propose portion in it could be easily supplied from the Belāva plate of Bhojavarman.

TEXT

Obverse

- 1 [कवमनपायः (य) स्या]नु-
- 2 रिजातः स्वस्थोथिनां दोहददोह-
- 3 र्म्मा वम्मग्रणीः प्राग्रहरो यदूना-
- 4 दोर्वञ्जर्जरितकृत्स्नविपक्षशैलः भू-
- 5 विभवो हरिवम्मदेवः ॥ कलचुरिकु-
- 6 श्रीरितिख्यातिभाजन(म्)। स खलु परिणिना-
- 7 वा मातृवंश्या [।*] विद्यायाम्बि(यां वि)नयः श्रुतादिव ज-
- 8 नृपतिस्तत्तस्यां स तस्मादभूत(त्)। यत्पादाग्र[परिग्र]-
- 9 [न्द्रि]काभिरभवन(त्) भूयोभिषिक्ता इव ॥ सङ्गा-
- 10 विकटोत्कटकोटिदंष्ट्रः । यद्वाङ्ग-
- 11 कवलकमहाग्रहोभूत(त्)॥ पाणो या

¹ R. D. Banerji and N. G. Majumdar hold that this Kauśāmbī is identical with Kusumbā in the Rājshāhī District, ignoring the impossibility of the Varmans holding land north of the Ganges, inside the Pāla kingdom (cf *Inscriptions of Bengal*, Vol. III, p. 19). [See above, p. 256, note 5.—Ed.]

- 12वल्लीवलने प्रसादवचसि स्मेरे च व-
- 13यशो वासयन्नस्याश्चञ्चति मा बिरो-
- 14[स खलु श्रीवि]क्रमपुरसमावासितश्रीमज्जयस्क[न्धावा]-
- 15 [रात् महाराजाधिराजश्रीजातवर्मदेवपादानुध्यात]परमवैष्णवपरमेश्वरपरमभट्टारक-
महा[रा]-

Reverse

- 1 विनोध्यक्षप्रचारोक्ता[न् इहाकीर्तितान् चट्टभट्टजातीयान् जनपदान् क्षेत्र]-
- 2 करांश्च ब्रा(ब्रा)ह्मणान(न्) ब्रा(ब्रा)ह्मणोत्तरान(न्) य[धार्हम्मानयति वो(वो)धयति
समादिशति च]
- 3 मतमस्तु भवताम(तां) यथोपरिलिखिता भूमिरियं स्वसीमावच्छिन्नतृणपूति]-
- 4 गोचरपर्यन्ता सतला सोद्देशा स[ाम्नपनसा सगुवाकनालिकेरा सल]-
- 5 वणा सजलस्थला सगर्तोषरा सह्य[दशापराधा परिहृतसर्वपीडा अचाट]-
- 6 भड(ट)प्रवेशा अकिञ्चित्प्रयाय्या(ह्या) समस्त[राजभोगकरहिरण्यप्रत्यायसहिता]
- 7 कारकश्रीभीमदेवकारितसुरसि.....
- 8 कश्रीप्रज्ञापारमिताभट्टारिका श्री.....[श्रीसा]-
- 9 मलवर्मदेवेन पुण्ये अहनि विधि[वदुदकपूर्वकं कृत्वा भगवन्तं वासुदेवभट्टा]-
- 10 रकमुद्दिश्य मातापित्रोरात्मनश्च पुण्य[यशोभिवृद्धये आचन्द्रार्कक्षितिसमकालं]
- 11 यावत(त्) भूमिच्छिद्रन्यायेन श्रीमत(द्)विष्णुच[क्रमुद्रया ताम्रशासनीकृत्य प्रदत्ता-
स्माभिः ॥]
- 12 भूमि यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति [1*] उ[भौ तौ पुण्यकर्माणी
नियतं स्वर्गगामिनौ ॥]
- 13 आस्फोटयन्ति पितरो ब[ालयन्ति] पितामहाः [1*] [भूमिदाता कुले जातः स
नस्त्राता भविष्यति ॥]
- 14 स्वदत्तां परदत्ताम्वा(त्तां वा) यो हरेत् वसुधरां(राम्) [1*] स [विष्ठायां
क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥]
- 15 श्रीमत् सामलवर्मदेवपादीयसम्ब(संव)[त्].....

No. 44—TWO GRANTS OF SAILODBHAVAS

(2 Plates)

D. C. SIRCAR, OOTACAMUND

My article entitled "Two Sailodbhava Grants from Banpur" has appeared in this journal.¹ I edited in it a copper-plate inscription of Ayaśōbhita II Madhyamarāja (circa 665-95 A.D.) and another of his son Mānabhita Dharmarāja (circa 695-730 A.D.). In the following pages I am editing two other copper-plate grants of the family, one issued by Sainyabhita Mādhavavarman II Śrīnivāsa (circa 610-650 A.D.) and the other by his grandson Mānabhita Dharmarāja. Both these records were published previously by Pandit Satyanarayana Rajaguru, the first recently in the *Orissa Historical Research Journal*, Vol. II, Nos. 3-4 (September 1953—January 1954), pp. 6 ff., and the second a few years ago in the now defunct *Journal of the Kalinga Historical Research Society*, Vol. II, No. 1 (June 1947), pp. 65 ff. As Pandit Rajaguru's treatment of the records did not appear to me quite satisfactory, I was eager to examine the original plates which are now preserved in the Orissa State Museum at Bhubaneswar. At my request, the Superintendent of Research and Museums, Government of Orissa, kindly sent me on loan both the sets of copper plates for examination about the middle of 1954. My sincere thanks are due to him for his kindness.

A.—Purushōttampur Plates of Sainyabhita Mādhavavarman II Śrīnivāsa, Regnal Year 13

It is reported that the inscribed plates were dug out from the compound of the temple of Jagannātha at Purushōttampur in the Pūrvakhaṇḍa sub-division of the Ganjam District, Orissa. The inscription was acquired for the Orissa State Museum in 1952.

This is a set of three thin rectangular plates held together by a ring (2½ inches in diameter), the joint of which is soldered to the lower part of the circular seal. The plates measure 6 inches by 3½ inches each. The hole for the ring to pass through, about the centre of the left border of the plates, is ½ inch in diameter. It was made in the plates apparently after the work of engraving had been completed although some space may have been left out for that purpose. The second plate is engraved on both the sides while the first and third bear writing on the inner side only. There are altogether 46 lines of writing on the four sides (12+12+13+9). The preservation of the plates is quite unsatisfactory. The writing on all the three plates is damaged here and there. A portion is broken away from a corner of the first plate resulting in the loss of the concluding letters of the last two lines of writing on it. The counter-sunk surface of the seal attached to the plates has the figure of a humped bull facing left. Below the bull is the legend *śrī-Sainyabhitasya* which has suffered considerably from corrosion. There is a floral design below the legend. The weight of the three plates is 21½ tolas and that of the seal 12 tolas.

The characters in which the inscription is written resemble very closely those employed in the Puri plates² of the Śailōdbhava king who issued the present charter. A slightly more developed form of the same script is, however, noticed in the Buguda plates³ of the said ruler. But this is satisfactorily explained by the fact that, in the case of the Buguda plates, the original inscription was beaten in and re-engraved on the same plates at a later date.⁴ More important is the fact that the Ganjam⁵ (Gupta year 300=619 A.D.) and Khurda⁶ plates of Sainyabhita Mādhavavarman II

¹ Above, Vol. XXIX, pp. 32-43.

² Ibid., Vol. XXIII, pp. 122 ff. and Plates.

³ Ibid., Vol. III, pp. 41 ff.; Vol. VII, pp. 100 ff. and Plates.

⁴ Ibid., Vol. XXIV, p. 149 and note 4.

⁵ Ibid., Vol. VI, pp. 143 ff.

⁶ *JASB*, Vol. LXXIII, pp. 284 ff.

are written in the regular East Indian alphabet of the seventh century, which offers a slightly different and earlier look. This fact was sometimes coupled with another that, while in the prose introduction in the Ganjam and Khurda plates Mādhavarāja II (Sainyabhīta Mādhavarman II) is described as the son of Ayaśōbhīta I and grandson of Sainyabhīta Mādhavarāja (Mādhavarman I), the versified introduction in the Puri and Buguda plates and other later records of the family represents Ayaśōbhīta I (father of Sainyabhīta Mādhavarman II Śrīnivāsa) as born in the family of Sainyabhīta I (Sainyabhīta Mādhavarman I). On the basis of these differences it was suggested by some writers¹ that a period of time must have intervened between the reigns of Sainyabhīta Mādhavarāja II, issuer of the Ganjam and Khurda plates, and Sainyabhīta Mādhavarman II Śrīnivāsa. But the identity of the former with the latter was very clearly suggested by the Cuttack (Orissa) Museum plates² of Sainyabhīta Mādhavarman II Śrīnivāsa, which are written in the same style as the Buguda and Puri plates and other later records of the family, but are engraved in characters similar to those of the Ganjam and Khurda plates. The evidence of the Cuttack (Orissa) Museum plates, however, does not appear to have satisfied all writers on the subject³ even though it received welcome support from the palaeography of the Nivina grant and Banpur plates of Mānabhīta Dharmarāja.⁴

The language and orthography of the inscription under review do not call for any special remark as the style is the same as in other documents of the king, which have the introductory part in verses. Indeed the stanzas contained in the present record are mostly also found in the Buguda, Cuttack (Orissa) Museum and Puri plates. The officials responsible for the preparation of the charter are the same as those of the Buguda and Puri plates although, as has been noticed above, the original writing of the Buguda inscription was beaten in and re-engraved on the same plates some years after its issue. Both the present record and the Puri plates were issued by the king in his 13th regnal year. The date of the Buguda plates also may have been the same year; but it seems to have been left out at the time of the re-engraving of the inscription at a later date.

The introductory part of the Ganjam plates, issued in the Gupta year 300=619 A.D. when the Śailōdbhava king Sainyabhīta Mādhavarman II was a feudatory of the Gauḍa monarch Śaśāṅka, as well as of the Khurda plates (without date), issued after his assumption of independence, is couched in prose. But the other charters of the king including the present record, all issued at a later period, contain a versified introduction composed for the first time by one of the king's court poets. Most of the stanzas are not only common in the Buguda, Cuttack (Orissa) Museum and Puri plates and the inscription under study but many of them are also quoted in the charters of the successors of Sainyabhīta Mādhavarman II Śrīnivāsa. Verses 1-11 of our record are the same as verses 1-2, 4-12 of the grant of Ayaśōbhīta II Mādhyamarāja while no less than nine of them are also quoted in the charter of Mānabhīta Dharmarāja, both of which have been edited by us above.⁵ As we have shown in that connection, one of these stanzas (verse 11 of the present record) credits Sainyabhīta Mādhavarman II Śrīnivāsa with the performance of several sacrifices including the Aśvamēdha which must have been celebrated sometime after 619 A.D., when the Śailōdbhava ruler was still a feudatory, but before his thirteenth regnal year, the earliest date so far found in the records containing the said stanza and issued during his independent rule. There is no doubt that the Śailōdbhava king succeeded in throwing off the

¹ Above, Vol. XXIII, pp. 126-27; *JAHR*S, Vol. X, pp. 1-15. See also above, Vol. VII, p. 102, etc.

² Above, Vol. XXIV, pp. 148 ff.

³ See *The Classical Age (The History and Culture of the Indian People, Vol. III)*, pp. 144 ff. For an explanation of Ayaśōbhīta I being represented as a son (probably an adopted son) of Sainyabhīta Mādhavarman I in some records in prose and as a descendant in others in verse, see above, Vol. XXIX, p. 35 and note 2. See also the case of Kāmāṇḍi, above, Vol. XXIX, p. 45.

⁴ See below, p. 269.

⁵ See above, Vol. XXIX pp. 32 ff.

Gauḍa yoke before the thirteenth year of his reign, which must have fallen in the period 619-32 A.D., or, roughly speaking, about the close of the first quarter of the seventh century.

Verse 12 of our record, mentioning Kōṅgōda as the place whence the charter was issued, is also found in the Puri (verse 11) and Buguda (verse 12) plates, although the Cuttack (Orissa) Museum plates, issued from a locality called Mādhavapura, have it (verse 14) in a modified form.

Lines 32-34 speak of the king's subordinates and officials in Kōṅgōda-maṇḍala, who were addressed in respect of the grant of the village of Amva(mba)grāma, attached to Dēvagrāma-vishaya, in favour of a Brāhmaṇa named *Bhaṭṭa* Nārāyaṇa (lines 34 ff.). In lines 40-44 some of the usual imprecatory and benedictory stanzas are quoted with the introduction *uktañ=cha Mānavē Dharma-śūstrē*. The last three lines (lines 44-46) contain two stanzas (actually one and a half, as the first half of the second verse is omitted through oversight), which are also found in the Buguda and Puri plates. This is followed by the date with which the charter ends. According to the concluding stanzas, the charter was written by Upēndrasimha, son of *Bhōgin* Kuṇḍa, endowed with a seal (*lāñchhita*) by Jayasimha, and engraved by *Bhōgin* Chhēḍḍi, while its executor (*lūtaka*) was Gaṅgabhadra employed in the post of *Pratihārin* or officer in charge of the palace gate (cf. *prātihāryē vyavasthitah*). The same Upēndrasimha was also the writer of the Cuttack (Orissa) Museum plates which were heated (*tāpita*) by Jayasimha for the affixing of the seal. The Parikud plates¹ of Ayaśōbhita II Madhyamarāja (circa 665-95 A.D.), dated in the king's 26th regnal year, appear to have been *lāñchhita* by Jayasimha, there called *Pēḷāpāla* (keeper of the record-boxes), although the learned editor of the epigraph could not read the particular section of the inscription. The Nivina grant² of Dharmarāja (circa 695-730 A.D.), possibly dated in the king's ninth regnal year, was also *lāñchhita* by Jayasimha. As the intervening period between the 13th regnal year of Sainyabhita Mādhavavarman II Śrīnivāsa and the 9th year of the reign of his grandson would cover about three quarters of a century, too long for the active period of a man's life, it is possible that Jayasimha of the Parikud plates and Nivina grant was a different person, probably a grandson of his namesake mentioned in the Buguda, Puri and Purushōttampur plates.

Of the geographical names mentioned in the inscription, the location of those found in the introductory part of the charter has already been discussed by us in connection with the Banpur plates. I am not quite sure about the identification of the village called Ambagrāma and the *vishaya* or district named Dēvagrāma stated to have been situated in the *maṇḍala* of Kōṅgōda.

TEXT³

[Metres : verses 1, 4 *Śārdūlavikrīḍita* ; verses 2, 11 *Sragdharā* ; verses 3, 6, 7, 9, 10 *Vasantatilaka* ; verses 5, 13-17 *Anuśṭubh* ; verse 8 *Indravajrā* ; verse 12 *Āryā*.]

First Plate

- 1 Siddham⁴ Svasti [h*] Indōr=ddha(r=ddhau)ta-mṛiṇāla-tan[tu]bhīr=ivā(va) ślī(śli)shṭāḥ karai-[h*] kōma[lair]=va(r=ba)ddh-ā-
- 2 hēr=aruṇē(naiḥ) sphurat-phāṇi-maṇi(ṇē)r-di[gdha]-p[r]abhāsō=[ūsu(sō=mśu)bhi][h |*] Pār-vvatyā[h*] sa-kacha-gra-
- 3 ha-vyatikara-vyāvritta-va(ba)ndha-sla(śla)thā [Gaṁ]g-āmbhā(mbhaḥ)-pluti-[bhinna]-bhasma-kaṇikā[h*] Śa[mbhō]-

¹ Above, Vol. XI, pp. 281-87.

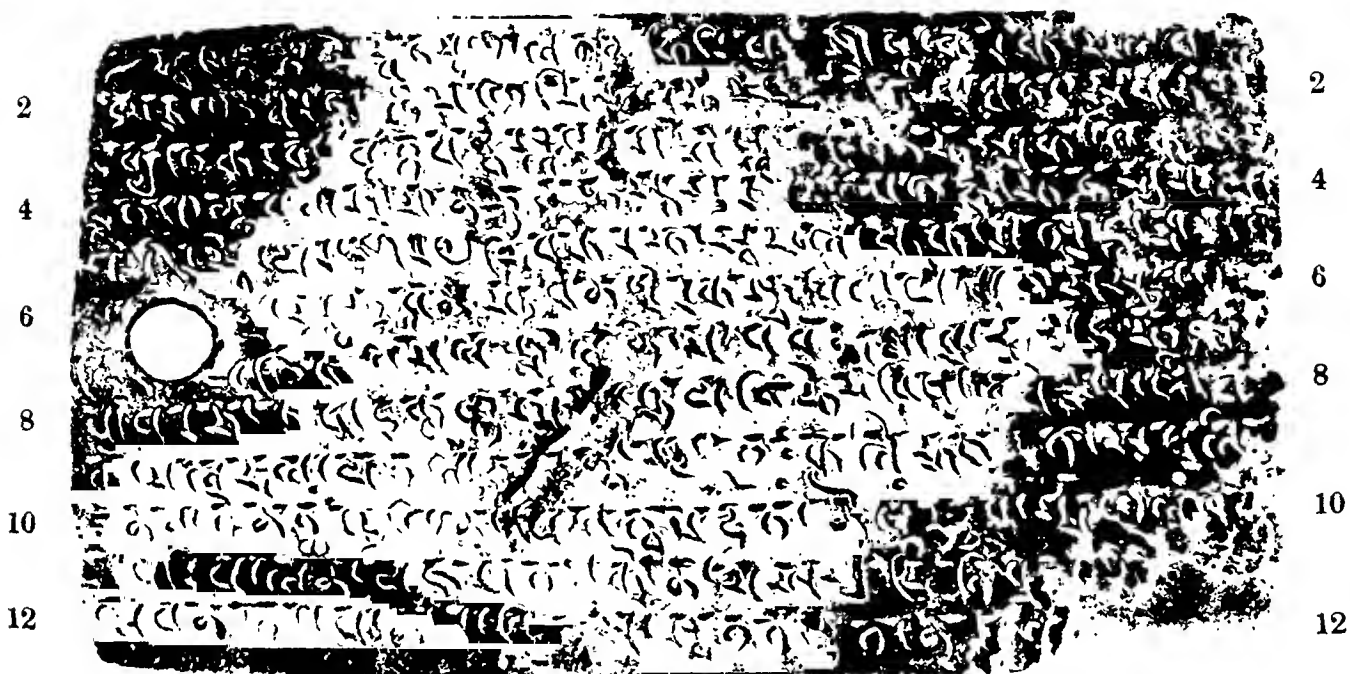
² Ibid., Vol. XXI, pp. 38 ff.

³ From the original plates and impressions.

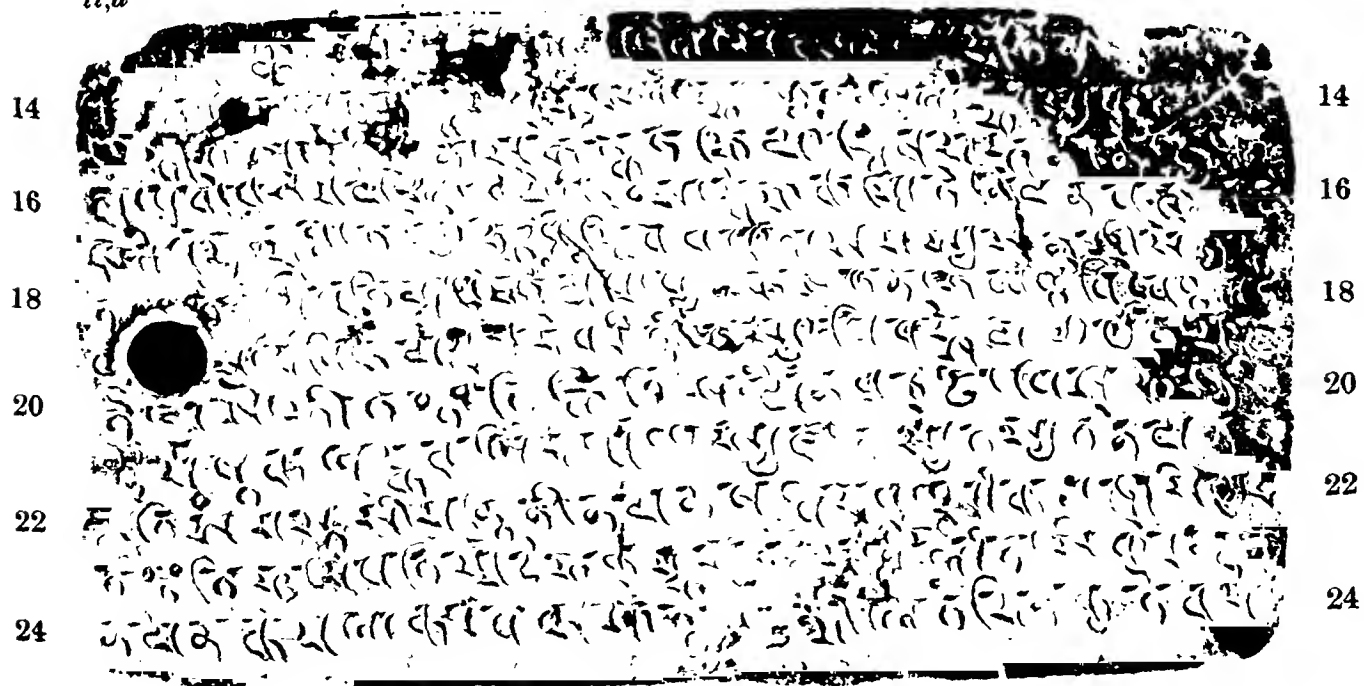
⁴ Expressed by symbol.

TWO GRANTS OF SAILODDBHAVAS—PLATE I

i.—PURUSHOTTAMPUR PLATES OF SAINYABHITA MADHAVAVARMAN II SRINIVASA, REGNAL YEAR 13



ii,a



ii.b

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iii

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- 4 r=jjaṭṭō(tāḥ) pāntu va[h] || [1*] Śrīmān=[uchchai][r*]=nabhasta(stō) gurur=a[mara]-patē[h*]
kshōbhijadyamāyā¹
- 5 gambhīras=tōya-rāsēr=atha diva[sa*]kara(rād) bhāsvada(d-ā)lōka-kārī [|*] āhlādi² [savva-
(rvva)]-
- 6 sya [ch=ē]ndōs=tri(s=tri)bhuvana-bhu(bha)vana-[prē]rakaś=ch=āpi vāyō rājā sa Sthānu-[mū]-
- 7 rtti[r=jja]yati kala(li)-mala-kshālanō Mādhava(vē)ndraḥ || [2*] Prāṅśu(Prāmśu)r=mmahēbha-
ka[ra]-
- 8 pīvara-chāru-vā(bā)hu[h*] kṛishṇ-āsma-saūchaya-vibhēda-vishā(sā)la-vakshō(kshāḥ) |) rājīva-
- 9 kōmala-dal-āyata-lōchan-āntā(ntaḥ) khyātaḥ Kaliṅga-janatāsu Puli[nda]-
- 10 sōna[h] || [3*] Tēna(n=ē)ttham guṇin=āpi satva(ttva)-mahatā n=ōshṭam bhuvōr=mmaṇḍalam
[śaktō]
- 11 ya[h*] paripālanāya jagataḥ kō nāma sa syād=iti [|*] pra[tyādishṭa-vibh-ū]-
- 12 tsavōna bhagavām(vā)n=ārādhitā[h] sā(śā)śvata[s*]=tach-chit-ā(tt-ā)nugūṇam [vidhitsur=a]-

Second Plate, First Side

- 13 [di]śad=vāñchā[m] Sva[yambhūr=api] || [4*] Sa śilā-sakal-ōdbhēdī tēn=[āpy=ālōkya]
- 14 [dhi(dhī)matā] [|*] [parika]lpita-[sa]d-vanśa(d-vanśaḥ) prabhu[h*] Śailōdbha[va][h*] kṛita-
[h] [| 5*] Śailōdbhavasya [kula]jō Ra]-
- 15 ṇabhīta āśid=y[ē]n=ā³śakṛit=kṛita-bhiyā dvishad-aṅganānā[m |*] jyō[tsnā]-
- 16 [tsnā]⁴-pravō(bō)dha-samayē svā(śva)-dhiyē(y=ai)va⁵ sārddham=ākampitō nayana-pa[kshma]-
pa[kshma]-⁶
- 17 jalēshu chandraḥ || [6*] Tasy=adbha(bha)vad=vivu(bu)dha-pāla-samasya s[ū]nu[h] śrī-Sainya-
bhī-
- 18 ta [i]ti bhu(bhū)mipati[r-gga]ri(ri)yām(yān) |) yam prāpya naika-śata-nāga-ghaṭṭā(tā)-
vighaṭṭa-la[vdha(bdha)]-
- 19 prasāda-vijayam mum[u]dē dharittri [| 7*] Tasy=āpi vanśē⁷ yathārtha-n[āmā jā]-
- 20 tō=yaśōbhīta iti kshiti(tī)śaḥ [|*] yēna praṭ[ū]dhō=pi śubhaiś=chari-
- 21 ttrair=mrīshṭa[h*] kalaṅka[h*] kali-darppaṇasya [| 8*] Jāta[s]ya(s=sa) tasya tanayaka⁸ [su]-
- 22 kṛiti(tī) samasta-simantini-nayana-shaṭpada-puṇḍarīkaḥ | śrī-Sainyabhī-
- 23 ta iti bhu(bhū)mipatir=mmahēbha-ku[m]bha-sthālī[-dalana*]-[durilla]lī(li)t-āsi-dhāraḥ [| 9*]
[Jātē]-
- 24 na yēna kamal-ākara vat=sa(t=śva)-gō[ttram]=unmlitam dinakṛit=ēva ma-

¹ Read *kshōbhajid=yaḥ kshamāyā*.

² Read *Nādī* for the sake of the metre.

³ The *akshara* looks somewhat like *naw* in the original.

⁴ Omit this superfluous letter.

⁵ There is a mark after this letter.

⁶ The word *pakshma* has been unnecessarily duplicated.

⁷ Read *vanśē=śha*.

⁸ Read *tanayaḥ*.

Second Plate, Second Side

- 25 h-ōdayēna [l*] samkshipta-maṇḍala-ruchaśru(ś=cha) [ga]tā[h*] praṇāśu(śa)m=āśu dviahō gra-
- 26 ha-gaṇā iva yasya diptyā || [10*] Kā[lēyai]r=bhūtadhāttri-|'pati[bhi*]r=upachit=[ā]-
- 27 nēka-p[ā]p-āvatāra(rair=)nitā yēshām kath=āpi pralayam=abhimatā kī-
- 28 rtti-mā(pā)lair=ajasra[m*] | [ya]jñais=tair=śvamēdha-prabhṛtibhir=amarā lambha(mbhi)-
tā[s*]=[tṛi]-
- 29 pti[m=u]rvvīm=u[d*]dṛipt-ārāti-paksha-kshaya-kṛiti-paṭunā Śrīnivāsēna yāna [| 11*]
[Kōṅḍo]-
- 30 da-kṛita-nikēta[h*] śa(śā)[ra]da-nisākara-mar[i]ch[i]-sita-kīrtti[h*] sa śrī-Mādhava-
- 31 varmm[ā] ri[pu*]-[mā]na-vi[ghaṭṭa*]na-kuśali || [12*] asmim(smin) [Kōṅḍo]da-maṇḍala
śarē².
- 32 sāma[nta]-ma[h]āsāmanta-ma[hā]rā[ja]-rājaputtra(ttr-ā)ntaraṅga-daṇḍapāsi(śi)k-[ōpa]-
- 33 ri(ri)ka-|*[visha]yapati-tadāniyuktaka⁴-varttamāna-bhavishya-vyavahāri[ṇa][h*]
- 34 sa-karaṇa(ṇān) yathārha[m*] pu(pū)jaya[ti*] mānayati [cha*] viditam=astu bhavatām(tām) ||
Dēva-
- 35 grāma-vishaya-samva(mba)ddhaḥ Amva(mba)grāmō=yam chātu[h*]-sim-ōpalakshi-
ta[h*] |⁵
- 36 [Mu]dgalya-sa[gō]ttra-Amkāśa-Bhamrāha-pravara⁶-Chchhandōga-[chara]ṇāya [Bha]ṭṭa-Nā-
- 37 [rā]ya[ṇā][ya*] data(ttaḥ) ma(a)[sma]t-mā(n-mā)[tā-pittṛō]r=ātmana[ś=cha] puṇy-āva(bhi)-
vṛiddhayē salila-dhā[rā]-

Third Plate

- 38 [puraḥ]sarēṇ=[ā-cha]ndr-ārka-kshiti(ti)-sama-kālam p[r]at[i]pāti(di)t[ō] ya[taś=cha tāma]-
- 39 pa[ṭṭa]ka-darśanā[t*] dharma-gauravā[t*] cha kāl-āntarādha(d=a)pi na . kaiś=cha(ś=chit)
pa[ri]pa-
- 40 nthinā(bhiḥ) bhavitavyam=iti | uktañ=cha Mānavē Dharmma-śāstrē [l*] Va(Ba)hubhi[r=va]-
suhā [bhu]-
- 41 [ktā] rājabhi[h*] Sagar-ādibhiḥ [l*] yasya [yasya*] yadā bhū(bhū)mi[s*]=tasya tasya tadā
phala[m] [| 13*]
- 42 Mā bh[ūd=a-pha]la-śānkā va[h*] para-datt=ēti pāthiva(vāḥ |) sva-dānāt=pha[lam=ā]nantya-
[m*] pa[ra]-
- 43 [da]tt-ān-palanē [| 14*] Sva-dattām=para-dattām=vā(ttām vā) yō harēti(ta) va[su]n[dh]a-
rā[m*] sa vi-
- 44 [aḥṭhāyām kṛi]mir=bhūtva pitṛibhi[h*] saha pachyatē [| 15*] Likhit=Ōpēndras[imhē]-

¹ This mark of punctuation is redundant.

² Read śrī.

³ The *daṇḍa* is superfluous.

⁴ Better read *tanniyuktaka* or *tadvini*⁵.

⁵ The *daṇḍa* is superfluous.

⁶ The intended reading seems to be *Maudgalya-sagōttr-Āṅgīrasa-prat ara-Bhārmayā śv-ānupravara*.

45 na [tanayaḥ]¹ Kuṇḍa-bhōginā(naḥ |) līṅchhita² Jayasi[mhē]na utkīrṇa³ Chchhē[ḍ]ḍi⁴-[bhō]-
 46 gi[nā] [| 16*] dūtaka(kō) Ga[m*]gabhadra[s=tu*] [pr]āt[i]hāyē(ryē) vyavasthitaḥ· [| 17*]⁵
 Samvata⁶ 10 3 [|*]

B.—*Chanḍēśwar Plates of Mānabhīta Dharmarāja, Regnal Year 18*

This set of inscribed copper plates was discovered in 1936 from an old well in the village of *Chanḍēśwar* under the Tangi Police Station in the Puri District, Orissa. It originally consisted of three plates; but the first plate, apparently containing inscription on one side only, is missing. Consequently the record is fragmentary. The ring, on which the plates were strung and to which the royal seal must have been affixed, is also lost. The two plates of the set, now extant, have the usual hole ($\frac{1}{2}$ inch in diameter) for the ring to pass through. They measure 6 inches by $3\frac{1}{2}$ inches each and together weigh $35\frac{1}{2}$ *tolas*. The plates have writing on both obverse and reverse. There are altogether 41 lines of writing on the four sides (11+12+12+6).

The palaeography, orthography and style of the inscription do not call for any remark as they resemble those of the other published records of the Śailōdbhava king Mānabhīta Dharmarāja (circa 695-730 A.D.) who issued the present charter. But attention may be drawn in this connection to an interesting fact not so far noticed by scholars. We have seen how some of the epigraphs of Sainyabhīta Mādhavarman II Śrinivāsa were written in the normal East Indian alphabet of the seventh century and how some of them exhibit a slightly modified script prevalent in the same age in the southern areas of Orissa. The charters of Mānabhīta Dharmarāja can be similarly divided into two groups. While the Banpur plates⁷ and Nivina grant⁸ are written in the former alphabet, the Puri plates⁹, the Konedda grant¹⁰ and the present charter are written in the latter script. Indeed it is interesting to note that the Puri, Konedda and Chanḍēśwar records representing the second group of the charters of Mānabhīta Dharmarāja were all engraved by the same person who was rather careless in the performance of his work. The palaeography of the inscription under study is characterised by the imperfect formation of some signs (cf. many cases of the medial *u*), the same letter often written in different shapes (cf. *n* in *yēn=ā°* in line 1 and *ḍ-āṅganānām* in line 2), different letters (e.g. *p* and *m* in *°pādītō* in line 30 and *kamala* in line 34 respectively) often made almost undistinguishable from one another, use of several varieties of a sign like medial *ā* or *u*, etc. Another feature of palaeographical interest is that the date of the grant, viz. the regnal year 18, is written as 10 0 8. This shows that the practices of writing numbers in symbols and figures were both prevalent in Orissa side by side in the age of the record. The twofold mistake in the present case is that ten was written by the symbol for 10 and a zero, instead of one and a zero, and that the zero was retained in spite of 8 occupying the place of the unit.¹¹

¹ Read *sutēna*. The intended reading may be *lēkhit=Ḍpēndrasimhās=cha tanayaḥ* as in the Puri, Buguda and Cuttack (Orissa) Museum plates.

² Read *lāṅchhītam* or *lāṅchhīta*.

³ Read *ch=ōtkīrṇam* or *ch=ōtkīrṇā*.

⁴ The same name is found in the Puri plates as *Chchhādḍi*. In the Buguda plates, it was read as *Dadḍi*.

⁵ The first half of the stanza is omitted through oversight. In the Puri plates, it reads: *samyag-arādhitā svāmi-prasāda-śiṣṭa-mānasaḥ*, which is also apparently the intended reading of the Buguda plates.

⁶ Read *Samvat*.

⁷ Above, Vol. XXIX, pp. 38-43. This important point was not discussed by me in connection with the palaeography of the Banpur plates (loc. cit., p. 39) through oversight.

⁸ Ibid., Vol. XXI, pp. 38 ff. The learned editor of the Nivina grant has overlooked this interesting palaeographical feature of the inscription.

⁹ *JBORS*, Vol. XVI, pp. 178 ff.

¹⁰ Above, Vol. XIX, pp. 267 ff.

¹¹ Cf. *ibid.*, Vol. XXVIII, p. 212.

The fragmentary inscription abruptly begins with part of a word in the second half of a stanza which is the same as verse 4 of the Banpur charter, issued by the same king and edited by us above.¹ This is followed in lines 1-21 by eleven other stanzas which are also identical with verses 5-10, 12-13 and 15-17 of the Banpur record. We see that verses 11 and 14 of the Banpur plates have been omitted in our record. It has also to be pointed out that the concluding portion has been left out in two of these stanzas which are the same as verses 15 and 17 of the Banpur inscription. These introductory stanzas have already been discussed by us in connection with the Banpur plates of Ayaśōbhīta II Madhyamarāja and Mānabhīta Dharmarāja.

Lines 21-23 speak of the Śailōdbhava king Dharmarāja as issuing the order relating to the grant from the *vāsaka* (camp or residence) at Kōntalayi. He is described as a devout worshipper of Mahēśvara (Śiva) and as meditating on or favoured by the feet of his parents. The description of the king in this section contains the passage *āsvamēdh-āvabhṛīha-snāna-nirvartita* which may be taken to suggest that the king was a performer of the horse-sacrifice, although in the Banpur plates we have *nirvartita-sūnōs-tanayaḥ* assigning the celebration of the *Āsvamēdha* clearly to his grandfather. As the introductory part of the Śailōdbhava records unanimously ascribes the celebration of the horse-sacrifice to Sainyabhīta Mādhavavarman II Śrīnivāsa, the passage in our record cannot be taken to signify that Dharmarāja performed another *Āsvamēdha*, especially in view of the fact that a similar passage also occurs in the Parikud plates² of his father Ayaśōbhīta II Madhyamarāja. It seems that both Ayaśōbhīta II Madhyamarāja and Mānabhīta Dharmarāja took part in the *Āsvamēdha* performed by Sainyabhīta Mādhavavarman II Śrīnivāsa and took the *āvabhṛīha* bath in connection with the celebration of the sacrifice.

Lines 23-26 mention the king's subordinates, officials and subjects in Kōngōda-maṇḍala, to whom the royal order in regard to the grant recorded in the document was addressed. The gift village mentioned in lines 26-27 is Śivādhivāsagrāma which was situated in a *viśhaya* or district, the name of which looks like Kirātatalaka. The first and third letters of the name are, however, doubtful. The village was granted as a free holding in favour of a Brāhmaṇa named Bhaṭṭa Śubhadēva (lines 28 ff.). The grant is stated to have been made on the occasion of an eclipse. As the date quoted at the end of the record is Chaitra-badi 15, the reference may be to a solar eclipse.³ Some of the usual imprecatory and benedictory stanzas have been quoted in lines 31-38. The names of the officials responsible for the preparation and execution of the document are given in lines 38-40. The *dūtaka* or executor of the grant was the *sachiva* Dharmachandra. The charter was written by the *Sāndhivigrahika* Bhōgin Sāmanta who is also known from the Puri and Banpur plates of the issuer of the present charter. It was *lāñchhita* by the *Pēṭṭāpāla* Jyēshṭhasimha who may have been a relation of Jayasimha mentioned in the earlier records of the king. The plates were engraved by Thaviravṛiddha, no doubt the same as Sthaviravṛiddha, engraver of the Puri plates and the Kondedda grant. The record ends with the date : year 18, Chaitra-amāvāsya. The year seems to be written once at the end of line 40 although it was repeated in the last line (line 41).

Of the geographical names, the king's camp or residence at Kōntalayi, the gift village Śivādhivāsa-grāma and the district Kirātatalaka are known for the first time from the record under study. I am not sure about their identification. Kōntalayi may, however, be modern Kantalabāi⁴ on the Chilkā near the Bhushandapur railway station.

¹ See Vol. XXIX, pp. 38 ff.

² Above, Vol. XI, p. 286 (text, lines 38-39).

³ A solar eclipse occurred on the Amāvāsya day of *pūrṇimānta* Chaitra in 702 and 705 A.D. If either of these was the date of the record under discussion, Mānabhīta Dharmarāja ascended the throne about 685 or 688 A.D. instead of 695 A.D. as given in our tentative chronology of the Śailōdbhava kings.

⁴ Cf. P. Acharya, *Sambalapurā-yātrā* (Oriya), p. 38.

TEXT¹Second² Plate, First Side

- 1 náśa³ pra[bhu]ḥ Śailōdbhava[ḥ*] kṛitaḥ [ḥ*]⁴ Sailōdbhavasya [kula]jō Raṇabhīta āśid=y[ē]n-
āśakṛit
- 2 kṛita-bhiyā[m*] dvīśa(sha)d-aṅganānām(nām |) jyōtsnā-pravō(bō)dha-samayē sva-dhē(dhi)y=
aiva [sārdham]=ākampitō naya-
- 3 na-pakshma-jalēśhu chandraḥ [ḥ*]⁵ Tasy=ābhavad-Vi[vu(bu)dha]pā[la-sa]masya s[ū]nu[ḥ*]
śri-Sainyabhīta iti
- 4 bh[ū]mipatir=ggari(rī)yān(yān) | yam prā[pya] naika-[śata]-nā[ga]-ghaṭā-vighaṭa(ṭa)-
laddha(bdha)-prasāda⁶-vi-
- 5 jayam mumudē dharittriḥ(trī ||)⁷ Tasy=āpi va[m*]gśē(śē)=[tha*] yathārtha-nāma(mā) jātā(tō)=
yasōbhīta iti kshiti(tī)śa[ḥ*]
- 6 [yēna] pra[rū]dhō=pi śubhaiś=charittrai[r*]=mṛiṣṭa[ḥ*] kalaṅka[ḥ*] kali-darppaṇasyaḥ(sya ||)⁷
Jātō=tha tasya ta-
- 7 [nāya][ḥ*] sukṛiti(tī) samasta-sīmantinī-nayana-shadpa(ṭpa)da-puṇḍari(ri)ka[ḥ*] śri-Sai-
nyabhīta iti bhu(bhū)[mi]-
- 8 pati[r*]=mahēbha-kumbhasthali-dalana-durlalī(li)t-āsi-dhārāḥ(rah |)⁸ Kālēyair=bhūtadhā-
ttri(trī)-patibhī(bhi)-
- 9 r=upachitā naiku-pāp āvatārai[r*]=ni(nī)tā yēśhām kath=āpi pralayam=abhimatā kirttigā(pā)-
lair=aja
- 10 śram(sram |) [ya]jñais=tair=aśvamēdha-prabhṛitibhir=amarā lambhītās=triptim=urvvi(rvvi)m=
udri(ddri)pt-ārāti-paksha-ksha[ya]-
- 11 kṛiti-pu(pa)ṭunā Śrīnivāsēna yōna |[ḥ*]⁹ Tasy=ōtkhūt-ākḥil-ārēr=mmarud=iva janān-ō[d*]
bhū⁹.

Second Plate, Second Side

- 12 svad-ushṇāśu(shṇārāśu)stōjā[ḥ*] śu(śū)rā(rō) mānī dayālur=ṇṇa(r=na)rapati[r=A*]yas[ō]-
bhītadōvas=tanu(nū)ja[ḥ*] | tmā(mā)taṅgān=yō=ti[ṭuṅgān=va(n=ba)]-
- 13 hala-mada-muchāś=chāru-va¹⁰krā[n*] prachandū[n*] vaddh¹¹=ā-karshaty=akhina¹² punar=
api tayatō¹³ yatnata[ḥ*]¹³ sa-pragal[bha][ḥ*]¹⁴ Ta-

¹ From the original plates.² The first plate of the inscription is lost.³ This is the last *akṣara* of the expression that would correctly read *parikalpita-sadvamśaḥ*. See verse 4 in lines 7-8 of the Banpur plates of Dharmarāja (above, Vol. XXIX, p. 41).⁴ Metre : *Anuśtubh*.⁵ Metre : *Vasantatilaka*.⁶ The top *mātrā* of an unengraved letter is noticed in the space between *pra* and *and*.⁷ Metre : *Indravajrā*.⁸ Metre : *Sragdharā*.⁹ Some records of the family have *janit-ō*.¹⁰ *Vam* was originally engraved.¹¹ Read *baddhv=ā*.¹² Read *khinnā*.¹³ See above, Vol. XXIX, p. 37, note 4.¹⁴ Metre : *Sragdharā*.

- 14 sy=ābhavat=sa[ka*]la-si(śa)stra-visēsa(sha)-va(vē)di(di) śi(śri)-Dharmmarājadēva iti¹ su-
(sū)nur=adh[ī]ta-śāstrah [i*] yasy=āti-nirmma-
- 15 la-yāsa[h*] parivarddhamāna[m*] pādā Harēr=iva na māi(yi)tam=ā ttrilōkyā[h* ||*]²
Nirāśrayai[h*] prayatna(tnē)na guṇai[h*]
- 16 sa parivāritah [i*] vaimukhyād=īrshayā ch=aiiva sarvva-dō³shair=vvivarjja(rjji)taḥ [i*]⁴
Rājyam laddha(bdhv=ai)va darppād=avi-
- 17 gaṇita-ta[yō] Mādhava(vō) jē(jyē)shṭha-bhāvāh(vān) tēshād=asmād=apāttram⁵ kṛita-vishaya-
(ma)-mati|(tir=)vighrahē Phā-
- 18 sikām(kā)yām(yām |) yuddha-kshōbhē[ṇa] bhagnaḥ(gnō) nṛpati-pa(va)ram=avaśauh⁷ sa[m*]-
śrī(śri)tas=Ti(=Ti)var-ākhyam(khyam) [i*]⁸ Śauya(ryam) śrī-
- 19 yō(r=yau)vanam rājyam=ēk-aikam [pa(ma)da]-ka(kā)rakam(kam) | sarvva[m*] śrī-Māna-
bhītasya [nirvvi]kāram=upasthitam|(tam ||)⁹ Turaga-khu-
- 20 r-ābhighāta-vidala[d*]-dharani(nī)-talajam [ja*]ya-gaja-[karṇa*]-chāmara-vidhu(dhū)nana-
visphuri[tam |*] subhaṭa-[phara*]-prarpparasa¹⁰-ni-
- 21 rudha(ddha)-ka[ku*][d-ga]¹¹ Kōntalayi-vāsakāt śrī-Śailōdbhava-kula-tilakō mahāma-
kha-vājapa(pē)y-āśva-
- 22 mēdh-āvabhṛi[tha]-snāna-nirvvar[ttita]¹²-prakh[y*]āta-kīrti-krama-paramama(mā)hēśvarā(rō)
mātā-pitri-pād-ānudhyāta[h*] śva(śri)-
- 23 Dha[rmmarājō(ja)dō]va[h*] kuśali a[smin(smin)] Kōṅgōda-maṇḍalē śrisāmanta-maha-
(hā)sāmanta-mahārāja-rājana-

Third Plate, First Side

- 24 [ka-rā]japutr-ā[m*]taram(ra)ṅga-daṇḍanāyaka¹³-daṇḍapāsi(śi)k-ōparika-[sta(ta)dvi]niyukta-
[ka]-vyavahā-
- 25 riṇa[h*] sa-karaṇām(ṇān) Vrā(Brā)hmaṇa-purōg-ādi-janapadān=cha(dāmś=cha) śchā(chā)ṭa-
bhaṭa-vallabha-jāti(ti)yām(yān)
- 26 yathārha[m*] pū[ja]yaty=ājñāpayati cha viditam=astu bhavatā[m*] [i*] [Ki]rā[ta]¹⁴-
talaka-vishaya-sa-

¹ *Tā* was originally engraved. Read °rāju iti for the sake of the metre.

² Cf. above, Vol. XXIX, p. 42, note 3.

³ Metre : *Vasantatilaka*.

⁴ *Di* was originally engraved.

⁵ Metre : *Anuṣṭubh*.

⁶ Read *dēśād=asmād=apāstum* as in other records. The expression *jyēshṭha-bhāvān avigāṇita-layaḥ* means to say, that, in the matter of protecting Dharmarāja, Mādhava did not consider that he was the former's elder brother.

⁷ Read °asau.

⁸ The last foot of the stanza (*pa śchāt=ēn=āpi sārddham punar=api vijitō V'indhya-pādēku itṛnnaḥ*) has been left out. Metre : *Sragdharā*.

⁹ Metre : *Anuṣṭubh*.

¹⁰ Read *prasarppana*.

¹¹ The rest of the stanza (*°ganam bala-rajā ēva yasya jayati dvishatām dhvajinim*) has been left out.

¹² The Banpur plates have here *nirvārīta-sūndō=tanayō*, with a few other passages standing between this and *parama-māhēśvarō*. It has to be noticed that the language of the Banpur plates would suggest that not Dharmarāja but his grandfather was the performer of the *Aśvamēdha* and this is supported by the records of the latter (cf. above, Vol. XXIX, p. 39).

¹³ Read °nāyaka.

¹⁴ The letters in square brackets are not properly formed.

TWO GRANTS OF SAILODBHAVAS—PLATE II

B.—CHANDESWAR PLATES OF MANABHITA DHARMA RAJA, REGNAL YEAR 18

ii, a

2
4
6
8
10

2
4
6
8
10

ii, b

12
14
16
18
20
22

12
14
16
18
20
22

iii, a

24 [redacted] 24
 26 [redacted] 26
 28 [redacted] 28
 30 [redacted] 30
 32 [redacted] 32
 34 [redacted] 34

iii, b

36 [redacted] 36
 38 [redacted] 38
 40 [redacted] 40

- 27 mva(mba)ddha-Śivā[*dhī*]vāsa-grāmō=yaṁ chatu[*ḥ**]-sim-ō[pa]lakshita[*ḥ**] Kauṇḍinya(nya)-
sagōtrāya
- 28 Vā[*ja*]śanāya-charaṇāya Bhaṭa(ṭṭa)-Śubhadēvasya(vāya) mātā-pitrōr=ātmanasya(ś=cha)
puṇy-ābhivṛi-
- 29 ddhayē salila-[*dhā*]rā-pura[*ḥ**]sarēṇa chandr-ārka-kshiti-sama-kālam=akari(ri)krītya grah-
ōparāgē
- 30 pratipāditō=smābhiḥ [*l**] mu(u)pabhuñjānō¹ dharmma-gau[ra*]vāya kāl-āntarēn=ā(ṇ=ā)-
pi na
- 31 kaśchi² paripanthinā bhavitavyam=iti | [*u*]ktañ=cha dharmma-śāstrē [*l**] Va(Ba)hubhir=
vvasudhā datā(ttā) rājabhi[*ḥ**]
- 32 Sagar-ādibhiḥ [*l**] yasya yasya yada(dā) bh[ū]mi[s*]=tasya tasya tadā phalam(lam) [*l**]
Mā bhu(bhū)d=a-phala-śaṅkā va[*ḥ**]
- 33 para-datā(tt=ē)ti pārthiva(vāḥ |) sva-dānā[t*] phalam=ānantyaṁ [pa]ra-datā(tt=ā)nupālana-
(nē ||) Sva-datā(ttām) para-datām=vā(ttām vā) yō harē-
- 34 ti(ta) vasundharā[m *l**] su(sva)-viśṭhā³ya(yām) kṛimir=bhutri(r=bhūtva) pittri(tri)bhi[*ḥ**]
saha pachyatē [*l**] Iti kamala-dal-ā-
- 35 mva(mbu)-vinda(ndu)-lōlām śri(śri)yam=anuchintya man[*u*]shya-jīvitam(ta)ñ=cha [*l**] saka-
lam=idam=udāhṛitañ=cha vuddhā(buddhvā)

Third Plate, Second Side

- 36 na hi purushai[*ḥ**] para-kīrttayō vī(vi)lōpyāḥ [*l**]⁴ Vi[*dyu*]d-vilāsa-taralām=avaga-
- 37 m[*ya*] sa[*myag**] lōka-sthitih(tim) [ya]śāsī(si) śa(sa)kta-manōbhir=u⁵chai(chchaih |) [n]jityam
par-ō[*pakṛiti**]-mātra-ratai[r=bhavadbhir*]=dharm-[ā]-
- 38 bhirādhana-parair=anumōditavyamḥ(vyam ||)⁷ dūtta(ta)kō=ttra [sa]chi[va]-Dharmmachandra-
[*ḥ* *l**] likhitaṁ [sā]-
- 39 ndhivigrahikaṁ(ka)-bhōgī(gi)-Sāmanta(ntēna |)⁸ lāñchitaṁ pētāpāla-Jē(Jyē)shṭhasinhē-
(sinhē)na [*l**] u-
- 40 tki(tkī)rṇam [Tha]viravṛiddhēn⁹=eti | Chai[ttra]¹⁰-vadi [amvāmvāsyi svasvandhā¹¹
10 0 8]¹²
- 41 | 10 0 8¹³ |

¹ Read *bhuñjatō*.

² Read *kēnachit*.

³ The metre of this and the following two stanzas is *Anuśṭubh*.

⁴ These two *aksharas* are incised on other letters previously engraved.

⁵ Metre : *Pushpitāgrā*.

⁶ There is an unnecessary medial *ē* mark above *ru*.

⁷ Metre : *Vasantatilaka*. The *visarga* at the end of the stanza may have been intended for a full-stop.

⁸ This person is mentioned in the Banpur plates of Dharmarāja (above, Vol. XXIX, p. 43, text, line 53).

⁹ The name is given in the Puri plates (line 61) and Kondedda grant (line 61) of Dharmarāja as Sthaviravṛiddha (*JBORS*, Vol. XVI, p. 182; above, Vol. XIX, p. 270). The same name also occurs in lines 58-59 of the Parikud plates (above, Vol. XI, p. 287). The editor of that inscription, however, could not read it properly.

¹⁰ The letter *ttra* seems to be engraved on another *akshara* incised originally.

¹¹ These letters are re-engraved on some others previously incised. Read *amāvāsyā* (or *vāsyā*) *Samvat*.

¹² These indistinct marks may have been erased by the engraver who incised the same signs in the following line.

¹³ The intended reading is apparently *10 8*, i.e. *18*.

No. 45—TERASINGHA PLATES OF TUSHTIKARA

(1 Plate)

D. C. SIRCAR, OOTACAMUND

The village of **Terāsiṅghā** (sometimes also called Tersinga) lies on the southern bank of the river Tel in the Madanpur-Rampur Zamindary of the old Kalahandi State, the present Kalahandi District of Orissa. The set of copper plates, which forms the subject of the present article, was discovered near the bank of the Tel by some cowherd boys of Terāsiṅghā in the latter half of the year 1947. The plates are now in the possession of the Maharaja of Kalahandi.

Mr. Satyanārāyaṇa Rājaguru secured the plates for examination in October 1947 and published his reading and interpretation of the inscription in the *Journal of the Kalinga Historical Research Society*, Vol. II, Nos. 2-3, 1947, pp. 107 ff. and Plates. Unfortunately Mr. Rājaguru's treatment of the epigraph is not quite satisfactory. In April 1948, the office of the Government Epigraphist for India received a set of impressions of the plates from Mr. K. N. Mahāpātra of Kalahandi and, in the month of December of the same year, secured the original plates for examination through the Superintendent, Department of Archaeology, Eastern Circle, Calcutta. Besides the excellent impressions of the plates then prepared and now preserved in the office of the Government Epigraphist for India, I had, in 1952, an opportunity of examining also the original record through the kindness of the Maharaja of Kalahandi.

This is a set of **three** small and thin plates each measuring 5.9 inches by 1.6 inches. The plates are strung together on a rather thin ring to which, however, the seal is not soldered in the usual fashion. The purpose of the seal has been served by flattening a portion of the ring into a small rectangle which bears the legend *śrī-Tuṣṭikāraḥ*. The three plates together weigh 12½ *tolas* while the weight of the ring is only 1½ *tolas*.

The **characters** belong to the Kalinga variety of the Southern Alphabet and the epigraph may be assigned, on palaeographic grounds, to the first half of the **sixth century A.D.** The alphabet resembles closely that of the early charters of the Gaṅga kings of Kalinganagara and Dantapura such, e.g. as the Jirjīngi plates¹ of king Indravarman I, dated in the Gaṅga year 39 falling in 535-37 A. D. An interesting feature of the record is that the main document (fifteen lines) is engraved on the inner side of the first plate, both sides of the second plate and the inner side of the third plate, while there are some slightly later additions on the outer sides of the first and third plates as well as at the end of the original charter on the inner side of the last plate. The characters of the additional writing on the third plate closely resemble those of the original document; but the lines on the outer side of the first plate, which represent a complete endorsement in four lines, are written in box-headed characters which exhibit utter carelessness on the part of the scribe and engraver. The **language** of the original document as well as of the additional matter is Sanskrit; but while the number of mistakes in the former is not many, the latter is full of errors. In point of **orthography**, the original charter resembles other records of the Eastern Deccan belonging to the sixth and seventh centuries. The inscription bears **no date**.

The main charter was issued from **Tarabhramaraka** by **Mahārāja Tuṣṭikāra**, who was a devotee of Stambhēśvari. It records the king's order addressed to the agriculturist householders of Prastara-vāṭaka relating to the grant of the said *vāṭaka* (literally, 'an enclosure', 'a garden' or 'a plantation', but in the present case possibly 'a small hamlet') as a permanent *agrahāra* in favour of a Brāhmaṇa of the Kāśyapa *gōtra*, named Ārya-Drōṇasārman. The inhabitants of

¹ *JAHRS*, Vol. III, p. 51 and Plates; Vol. VII, 229. The characters of the record under study appear to be earlier than those of the Urial plates of Hastivarman, dated Gaṅga year 80 (576-78 A.D.). See above, Vol. XVII, pp. 330 ff. and Plates.

Prastara-vāṭaka were ordered to attend on the donee according to the established custom. The record next quotes seven of the usual imprecatory and benedictory verses. The above is followed by the statement that the charter was written by Sadgāmaka with the cognisance of *Rāhasika* Subandhu. The official designation *rāhasika* is no doubt the same as *rahasyādihikṛita* of the Hirahadagalli plates¹ of Pallava Śivaskandavarman. Subandhu was apparently the privy-councillor of *Mahārāja* Tushṭikāra.

At the end of the above charter, two expressions were later added. The intended reading of these appears to be *śūnya-kshētram prastara-kshētra-pramukham*. It purports to include a piece of land, which was fallow and mainly rocky, in the *agrahāra* of Prastara-vāṭaka granted by *Mahārāja* Tushṭikāra in favour of the Brāhmaṇa, Ārya-Drōṇasarman. But whether it was a genuine endorsement made by the royal authority sometime after the original grant had been made is difficult to determine. The errors that are noticed in the expressions may suggest that this addition was made, not long after the date of the grant, by the donee or his successors.

A more important endorsement is found engraved on the outer side of the first plate. It is interesting to note that the incision of the same was at first begun on the outer side of the third plate but was given up after engraving only one line, the letters of the line being erased. It may be supposed that the intention was to incise the endorsement on the outer side of the first plate in an earlier script so that the original document might be regarded as its continuation engraved at a later date. The facts that it was engraved at the beginning of the main document in the box-headed script, perhaps to give it an earlier look, and that it exhibits numerous errors in both drafting and engraving may suggest that the endorsement is a forgery. Since, however, the box-headed alphabet was used in the inscriptions of the Pāṇḍu-vaṇśīs of South Kosala (i.e. the Sambalpur-Bilaspur-Raipur region) in the sixth and seventh centuries, it seems better to suggest that the person responsible for the forgery had some reason to associate that alphabet with the donor of the grant recorded in the endorsement. It is thus possible to think that the endorsement was intended to be written in the box-headed script just to give it a special look but not an earlier one.

The endorsement purports to state that it was issued from **Parvatadvāraka** by the mother of a king who was devoted to the goddess Stambhēśvarī and to record the grant of a piece of land which was under the possession of certain persons as a permanent holding in favour of a Brāhmaṇa of the Kāśyapa *gōtra*, named Drōṇasvāmin. There is little doubt that this Drōṇasvāmin is no other than Drōṇasarman, donee of Tushṭikāra's charter discussed above. The fact that the original grant was issued from Tarabhramaraka but was endorsed at Parvatadvāraka may be taken to suggest that the grant recorded in the latter was sought to be attributed to the ruler of a territory adjacent to Tushṭikāra's kingdom. But the reference to the goddess Stambhēśvarī both in the original grant as well as the endorsement may suggest that the latter was purported to be issued in favour of the donee of Tushṭikāra's grant by another member of that king's family whose tutelary deity was Stambhēśvarī. The representation of the queen-mother as the donor of the grant may indicate that the king was a minor and that his mother was running the administration as regent. It is tempting to suggest that the young king mentioned in the endorsement was the minor son of Tushṭikāra himself. In that case we have to assume that Parvatadvāraka was a secondary capital of Tushṭikāra's kingdom. The use of the box-headed alphabet in this part of the record may then be explained by the suggestion that it was popular in the dominions of the queen-mother's father. Unfortunately, owing to the careless engraving of the endorsement, the names of the king and the queen-mother cannot be satisfactorily made out. The name of the latter, given in the third case-ending, seems to read *Kasthubhasayya* which may

¹ Above, Vol. I, p. 7; *Select Inscriptions*, p. 441; cf. also the Rithapur grant (above, Vol. XIX, pp. 100 ff.) and Kesaribeda plates (*ibid.*, Vol. XXVIII, pp. 16-17).

be a mistake for *Kaustubhēśvaryā*. The queen-mother's name may thus have been *Kaustubhēśvari*. But the king's name is more indifferently written and looks like *Sōbhōñā*- or *Sōbhīñā* *rāja* which, however, may not be its correct form.

The goddess *Stambhēśvari* is known to have been the family deity of the *Śulkis* who ruled over the *Dhenkanal* area of *Orissa* about the tenth century A.D.¹ If the *Śulkis* have to be identified with the *Śūlikas* mentioned in the *Haraha* inscription,² they were probably ruling in *Orissa* as early as the sixth century A.D. But we do not know if any relation existed between the *Śulkis* and *Tushṭikāra's* family. The aboriginal people of *Orissa* worship wooden pillars posted at the corner of their villages. This aboriginal deity was gradually adopted by the orthodox *Hindus* who gave her the name *Stambhēśvari* (now usually called *Khambēśvari*). There are a few temples of this goddess in different parts of *Orissa*.³

Tushṭikāra and *Sōbhōñā* or *Sōbhīñā* are not known from any other source. Their territory apparently comprised the district round the cities of *Tarabhramaraka* and *Parvvatadvāraka* in the present *Kalahandi* region of *Orissa*. The fact that the gift land has been mentioned in the document without any specification regarding its location in a district may suggest that *Tushṭikāra* ruled over a small area.

It is difficult to determine what relations the royal family represented by *Tushṭikāra* and *Sōbhōñā* or *Sōbhīñā* had with the *Pāṇḍuvamśi* king of *South Kosala*. We cannot possibly think that *Tushṭikāra's* family owed allegiance to the *Pāṇḍuvamśis* but began to rule semi-independently on the latter's decline. There is no influence of *Pāṇḍuvamśi* charters on the style of *Tushṭikāra's* grant. Moreover the decline of the *Pāṇḍuvamśis* appears to have been brought about by the expedition against *South Kosala* led by the early *Chālukya* king *Pulakēśin II* (circa 610-42 A.D.) of *Badami*, some time before 634 A.D., probably during the reign of *Śivagupta* (or *Mahāśivagupta*) *Bālārjuna* who ruled at least for about 57 years and was the last important ruler of the *Pāṇḍuvamśa*. The palaeography of the inscription under discussion, as already indicated above, seems to be much earlier than the middle of the seventh century.

The inscription mentions the following geographical names : (1) *Tarabhramaraka*, (2) *Prastara-vāṭaka*, and (3) *Parvvatadvāraka*. Of these *Tarabhramaraka* seems to be no other than the present village of *Tala-Bhamara*, about two miles to the south of *Belkhandi-Rajapadar*, on the bank of the *Utei*, a tributary of the *Tel*.⁴ *Parvvatadvāraka*, which seems to have been situated on a pass between two hills, cannot be identified. The identification of the locality called *Prastara-vāṭaka* is also uncertain.

TEXT⁵

First Plate, First Side

1 Svi(ava)sti []* Parvvatadvārakād=bha[ga]vatyā Stasbhēniryā* pāda-bha[kta]-

¹ Cf. above, Vol. XXVIII, pp. 111-12.

² Above, Vol. XIV, pp. 115 ff.; Bhandarkar's List, No. 10.

³ There is a *Stambhēśvari* temple at *Aska* in the *Ganjam* District (*JKHRS*, Vol. II, p. 110). In the centre of the town of *Sonpur*, there is a pillar known as *Stambhēśvari* and a temple is also attributed to her (*Mazumdar, Orissa in the Making*, p. 107). *Mazumdar* gives an interesting account of the worship of this deity in modern *Orissa*. For the goddess *Stambhēśvari*, see also *JPASB*, Vol. VII, pp. 443 ff.

⁴ *JKHRS*, Vol. II, p. 109.

⁵ From the original plates.

⁶ The *akshara pa* had been originally engraved near *sva* but was later erased and incised near *sti*.

⁷ The letter *ga* has a curious form.

⁸ Read *Stambhēśvaryā*. Note that, in this endorsement, *t* has sometimes a looped form differing little from that of *s*.

TERASINGHA PLATES OF TUSHTIKARA

i,a

2
 4

2
 4

i,b

2
 4

2
 4

ii,a

6
 8

6
 8

ii,b

10
 12

10
 12

iii.a

14

14

16

16

iii.b

Seal

(From Photographs)

- 2 śrī-Sōbhōnārāja¹-[ja]nanyā Kasthubhasayya² Dāya-Jvar-Ōla[k-ā]-
 3 di-bhōgaka-kshētra[n̄*]³ Kāśyapa-syagūtra⁴-Bra (Brā)hmaṇa-Dōṇasvā[m]i-
 4 nasya⁵ ā-chandr-ārka-kālāya dattayi(m=i)ti ||⁶

First Plate, Second Side

- 1 Svasti [*] Tarabhramarakāt Stambhēsvari-pāda-bhaktaḥ mātā-pitṛi-pād-ānuddhyātaḥ
 śri-[ma]-
 2 hārāja-Tushtikāraḥ Prastaravāṭaka-vāsinaḥ sarvva-samavētān=kuṭumbinaḥ sa[mā]-
 3 jñāpayati asty=ēsha vāṭakō-smābhiḥ puṇy-āyur-bbala-yaśō-vivṛidthayē⁷
 4 [ā]-chandra-tāra-ārka-pratishṭham=aggra⁸hāraṁ kṛitvā Kāśyapa-sag[ō]ttra(ttrā)ya
 Āryya-Drōṇa-

Second Plate, First Side

- 5 śa[r*]mmanē sampradattaḥ [*] tad-ēvaṁ jñātvā bhavadbhiḥ pū[r]vv-ōchita-maryyād-ōpa-
 s[th]ānaṁ ka[r*]ttavya[m] [*]
 6 api ch=ātra Vyāsa-gītāḥ ślōkā bhavanti [||]⁹ bhavishyataś=cha rājñō vijñāpayati¹⁰ [| *] yasya
 7 yasya yasya yadā bhūmis=tasya tadā phalam¹¹ [||*] Sva- dattām para-dattām vā yatna(tnā)d=ra-
 8 ksha Yudhishṭhiraḥ(ra |) mahī[m*] mahimatārā śrēshṭha dānāch=chhrēyō=nupālana[m] [||*]
 Sshashṭim=vashsha.¹²

Second Plate, Second Side

- 9 sahasrāṇi svarggē¹³ vasati [bhūmidah |*] āchchhai(chchhē)ttā ch=ānumantā cha tāny=ēva
 narakē vasēt [||*] Sva-da-
 10 ttā[m*] para-dattām=vā¹⁴ yō harēta vasundharā[m] [||*] sa vishṭhāyā[m*] kṛimir=bhūtvā
 pitṛibhis=sa-
 11 ha pachyatē¹⁵ [||*] Bahubhir=vvasudhā dattā rājabhis = Śagara(r-ā)dibhi¹⁵(bhiḥ |) yasya yasya
 yadā bhūmi-

¹ The reading of the name may also be *Sōbhinnā*.

² The intended reading seems to be *Kaustubhēsvaryā*.

³ The expression *bhōgaka-kshētra* seems to mean the same thing as *bhōga-kshētra*. Possibly the piece of land in question was being enjoyed by the persons named Dāya, Jvara and Ulaka.

⁴ Read *sagōtra*.

⁵ Read *Drōṇasvāminē*.

⁶ The head of the first of the two *danḍas* is curved towards the left. This type of double *danḍa* is also known from other records. The double *danḍa* is followed by the representation of a conch-shell.

⁷ Read *vivṛiddhayē*.

⁸ The *akshara ggra* here looks more like *ttra*.

⁹ This mark of interpunctuation is written by two small horizontal strokes which were probably inserted as an afterthought.

¹⁰ This sentence should have properly been written before the previous sentence beginning with *api ch=ātra*.

¹¹ This is the second half of a verse which is fully quoted below. Note that *yasya* should have been written twice instead of thrice and *tasya* twice instead of once. Better omit this half stanza.

¹² Read *shashṭim varsha*^o or *shashṭi-varsha*^o.

¹³ Here as well as in some other instances *g* has a top *mātrā* and looks like *t*.

¹⁴ Read *dattām vā*.

¹⁵ There is a dot here probably to indicate a mark of interpunctuation.

12 s = tasya tasya tadā phalaṁ(lam ||) Agniṣṭōmmasthibhi=yyajñaiḥ¹ bahubhir = v[v]ipula-
dakṣhaṇḥ² [*]

Third Plate, First Side

13 yasṭō(sṭā) bhavati ra(rā)jēndraḥ ya(yō) dadāti vasundharām [*] Ādityā Vasā(sa)-
vō Rudrāḥ

14 purōgamā³ [*] Śūlapāṇiś=che bhagavān=abhinaandanti bhūmidam [*] Rāhasi -

15 ka-Subandhōr=v[v]īditaṁ Sadgāmakēna likhitam=iti ||⁴
⁵sunya-ghētram⁶

16 ⁷prasthara-kshētra-pramūkham⁸ [*]

Third Plate, Second Side

17 *Siddham¹⁰ [Svasti Parvatadvārakād = bhagavatya Stambhēsvaryyāḥ]

No. 46—THREE VAIDUMBA INSCRIPTIONS FROM KALAKADA

(2 Plates)

H. K. NARASIMHASWAMI, OOTACAMUND

The three inscriptions edited below with the kind permission of the Government Epigraphist for India were copied by me at Kalakada, a village in the Vayalpad Taluk of the Chittoor District during my collection tour in 1940-41.¹¹ The first, **A**, is on a large slab nearly six feet square and lying on a heap of debris close to the village school. A three feet square panel in the centre of the slab depicts, in high relief, a warrior wielding a massive sword in his right hand and holding, with his left, his opponent by the tuft. Two damsels with chowries are depicted on either side of the hero as if in the act of leading him heavenwards.¹² The first five lines of the inscription are engraved above the panel and the rest of it is continued on the right and left sides of it. The other two records, **B** and **C**, are engraved on the walls and tier stones of the basement of a small dilapidated temple in the same area. Inscription **C** refers to the deity in the temple as Pallisvaramudaiya Mahādēva of Kaḥkaḍai.

¹ Read *Agniṣṭōm-ādībhīr*. The akshara *gni* looks like *tni*.

² Read *bahubhir=bahu-dakṣiṇaiḥ*.

³ This foot of the stanza is short by four syllables. Read *Hutāsana-purōgamāḥ*. The first half of the stanza, as usually found in inscriptions, runs: *Ādityō Varuṇō Viṣṇur=Brahmā Sōmō Hutāsanaḥ*.

⁴ This mark of interpunctuation is written by two horizontal strokes as in line 6 above.

⁵ These *akṣharas* are incised at the end of line 15.

⁶ The intended reading seems to be *sūnya-kshētram*.

⁷ These *akṣharas* are engraved below the concluding portion of line 15.

⁸ Read *prastara-kshētra-pramūkham*.

⁹ The beginning of the endorsement engraved on the outer side of the first plate is found here in one line. The engraver had begun to incise the endorsement here, but, after finishing about a line, erased the letters. Some of the *akṣharas* can be faintly seen even after the erasure.

¹⁰ The symbol for *siddham* is very faintly visible.

¹¹ *A. R. Ep.*, Nos. 443-445 of 1940-41.

¹² A mutilated image of Mahishāsūramardini in the act of killing the demon Mahisha, who is depicted in human form with a buffalo's head, is lying in the temple. The sculpture is an excellent specimen of iconographic art of the 10th century from this area. Another slab, which is also of the same size as that of the warrior described above, contains an interesting representation in high relief of a man in the act of offering his decapitated head. The slab, however, bears no writing.

THREE VAIDUMBA INSCRIPTIONS FROM KALAKADA

A



Scale: One-Tenth

A

This inscription¹ is engraved in the Telugu-Kannaḍa script. Its language is Kannaḍa except for a verse in Sanskrit towards the end of the record. In regard to palaeography, it is worth noting that the forms of *j* and *b* are of the archaic type. The initial vowels *i* and *ō* occur in the names *Indireya* and *Ūgina* (line 4). In respect of orthography, the class nasal is sometimes used for the *anusvāra* as in *ālīngita*, *rājyaṅ=geye*, *paṣiṇḍi*, *Tumbevāḍi*, etc. (lines 2, 3, 5 and 6) ; but sometimes it has been avoided, cf. *saṅghaṭṭana*, *sur-āṅganā*, etc. (lines 1 and 15).

The record commences with the expression, *svasty-anēka-samara-saṅghaṭṭan-ōpalabdha*, etc., which is the characteristic preamble of all Vaidumba inscriptions. It refers itself to the reign of Gaṇḍa-triṇētra Vaidumba-mahārāja and states that Indireya, the younger brother (*tammu*) of Rāmeya of Ūgu² and a servant (*aḷu*) of Palladayya, the dear younger brother (*priy-ānuja*) of the King, died on hearing of the death of Ajaḷa in a cattle raid at Tumbevāḍi.³ Like the other records of Gaṇḍa-triṇētra,⁴ this too is not dated. Its characters may be compared with those of the Dharmapuri inscription (A) of Nōḷamba Mahēndra which is dated in Śaka 815.⁵ While the letters *j* and *b* retain their closed forms throughout in our record, whether individually or as subscripts, the Dharmapuri epigraph shows the open form of *b* when it occurs as a subscript. We may therefore assign this record to about the close of the ninth century. The provenance of the record suggests that the raid at Tumbevāḍi referred to in it might have been one among those many skirmishes which culminated in the battle of Sōremaḍi.⁶ Tumbevāḍi, the place of the cattle raid, may be identified with the village of Tumbapālem in the Tumbapalem Zamindari in the Chittoor Taluk, situated about 30 miles due south of Kalakada, the findspot of our record.⁷

The use of the Telugu expressions *tammu* (line 4), for *tamma*, and *paṣiṇḍi* (line 5) for gold, shows the influence of this language in the Kannaḍa inscription under study.

TEXT⁸

- 1 Svasty-anēka-samara-saṅghaṭṭanḍ=ō(n=ō)pa[la]bdha-jayalakshmi-
- 2 samāliṅgita-vakshasthala Gaṇḍa-triṇētra śrī-Veydu-
- 3 mba-maha(hā)rājam=prithivīrājyaṅ=geye ātana priy=ānuja Pa-
- 4 lla[da]yyan⁹=āḷu Ūgina Rāmeyana tammu Indireyar Maṛeya-
- 5 Koṇḍeya Doḍa-Mā[dhi]yya paṣiṇḍi-dī-pegā=e[mba] emmegaḷa Tu-

¹ *A. R. Ep.*, 1940-41, App. B, No.445.

² There is a village of this name in the Palmaner Taluk of the Chittoor District. Vide *Alphabetical List of Villages in the Madras Presidency*, 1924, Palmaner Taluk, p. 123.

³ See below, p. 280, note 2.

⁴ Above, Vol. XXIV, pp. 183 ff. and Plates.

⁵ *Ibid.*, Vol. X, Plate opp. p. 66.

⁶ *A. R. Ep.*, Nos. 295 and 296 of 1905, 533 of 1906, 308 and 310 of 1922, all from the Madanapalle Taluk, and No. 543 of 1906 from the Punganur Taluk, refer to Sōremaḍi, as the place of battle. Mr. R. S. Panchamukhi has shown on chronological considerations that this battle was fought sometime about 835 A.D. (above, Vol. XXIV, p. 189). Two other dates have been worked out for this very event, one about 825 A.D. by Mr. M. Venkataramayya (*Journal of the Madras University*, Vol. XII, pp. 193 ff.) and the other about 937-38 A.D. by Dr. A. R. Baji (*Journal of the Gauhati University*, Vol. II, pp. 95 ff.). Palaeographically the last date cannot be upheld.

⁷ The Bēgūr stone inscription mentions a place called Tumbepāḍi and refers to a battle fought there between the forces led by Ayyapadēva and Bīra-Mahēndra. This locality has been identified with the village of Tumbepāḍi in the Maddagiri Taluk of the Tumkur District, bordering on Nōḷambavāḍi (above, Vol. VI, p. 48).

⁸ From impressions.

⁹ The name is probably Pallavayya which has been wrongly engraved as Palladayya.

6	[mbe]vāḍi ka-	18	yē kā chintyā(ntā)
7	ṇa koṇḍu pa-	19	ma[ra*]nē(ṇē) raṇē(ṇē) [||*]
8	riye puyya-	20	emba ma(mā)ta
9	varidu Aja-	21	ne-
10	ḷa sattan=e[mba]	22	neyuttu[ṛi]
11	māta pēḷda-	23	Surēndrā(ra)-
12	ḍe [||*] Jitēna la-	24	gaṇikā-
13	[bhyatē La]kshmi-	25	ghana-stha(sta)-
14	[r=mi]tēn=ā-	26	na-sthā-
15	pi surāṅga-	27	na-pprā-
16	[nā] [||*] kshaṇa-vi-	28	ptan=ādam [||*]
17	dhvaṁsini ka(kā)-		

TRANSLATION

Lines 1-3. The usual Vaidumba *prāśasti*.

Lines 4-11. On hearing the news of the death of Ajaḷa who ran to encounter Mareya-Koṇḍeya and Doḍa-Mādhīyya who, having taken the field of (i.e. attacked) Tumbevāḍi, were running away with the buffaloes which were known as 'the golden lamps', Indireya, the servant of the king's dear younger brother Palladayya (or Pallavayya) and the younger brother of Rāmeya of Ūgu

Lines 12-28. (*fought and*) attained the blissful company of the celestial damsels (i.e. died) remembering the saying, 'By victory one secures the Goddess of Fortune; by death (*in war*), the celestial nymphs; the body is destructible in a moment; why then care for death in war?'

B

This record¹ is in the Telugu language and the Telugu-Kannaḍa script of about the tenth century A.D. The inscribed matter, covering the outer faces of the wall on both the right and left sides of the entrance into the above-mentioned temple, is in three sections, two of twelve lines on the right side and the third of three lines on the left. In the course of engraving, the scribe appears to have committed a mistake; he forgot to inscribe a portion of the document and, discovering his error, engraved the matter in three lines at the top of the first section, indicating its place in the main record by a plus mark. The third section consists of three lines and is engraved on the left side of the entrance into the temple.

The characters of this record are later than those of A. The letters *j* and *b* are no longer of the archaic type, but are both of the later cursive form. The letter *ṇ* is sometimes doubled by writing

¹ Lines 6 to 21 and 22 to 28 are engraved on the right and left sides respectively of the panel containing the figure of the hero.

² Mr. P. B. Desai offers a different interpretation of the record. According to him, the object of the record is to commemorate the heroism of only one person, viz. Ajaḷa, a servant of Pallada(va)yya, who fought on the side of the Vaidumba chief and died. He takes the expression *ḍḷu* to qualify Ajaḷa (not Indireya), who is stated to have encountered (*puyya-varidu*) the three aggressors, to wit, Indireya, younger brother of Rāmeya of Ūgu, Mareya-Koṇḍeya and Doḍa-Mādhīyya. Otherwise, he says, it is difficult to explain why Indireya should die on hearing the death of Ajaḷa.

³ A.R. Ep., 1940-41, App. B. No. 444.

below it another subscript *n* exactly like the superscript (see *miṇṇaka*, line 14). However, in *paṇṇu* occurring several times in lines 3 and 4 and in *yaṇṇa* in line 7, subscript *n* is written in two ways: either as subscript *n* without the serif attached to it (as in *paṇṇu* in lines 3 and 4) or like the cursive form of the subscript *n* as written even at present by attaching it to the right limb of *n* (as in *yaṇṇa* in line 7). These different modes of representing apparently the same sound are noteworthy. In respect of other **palaeographical** features of individual letters, the record bears a close resemblance to the Bezwada pillar inscription of Yuddhamalla.¹

As for **orthography**, the *anusvāra* is used in place of the class nasal in *samāliṅgita* (line 1), *māṅgaḷa* (line 9), *Vaidumba* (line 1), etc., and the class nasal in place of the *anusvāra* in *Vēnāṇṇi* (line 3), *vāṇḍu* (lines 5-6), etc. The rules of *sandhi* are correctly observed.

Among individual words, *santosa* (line 3) is obviously used for *santōsha*; cf. *santasa* which is commonly found in Telugu and Kannaḍa. As for the words *aḷisina* from *aḷachu* (cf. Kannaḍa *aḷisu*, Tamil *aḷi*), *vaḷasina* from *vaḷayu* or *paḷayu* (cf. Kannaḍa *paḷe*, Tamil *aḷai*), *kadapina* from *kadumu* (cf. Kannaḍa *kadubu*), *chīruḍeṇa* (cf. Kannaḍa *kīruḍeṇe*, Tamil *chīrīṇai*), *paḷevāḷa* (cf. Kannaḍa *paḷevaḷa*, Tamil *paḷaiyāḷ*), etc., the affinity of their roots or bases to those of the corresponding words in Kannaḍa or Tamil is readily discernible. The word *llechchu* (line 6), spelt with the initial letter doubled, occurs in archaic inscriptions both in this form and as *lachchu*.² In the word *kabbada* used as an epithet of Kēsiyanna, the composer of the record, perhaps on account of his literary attainments,³ *kabba* is the *tadbhava* of *kāvya* and is common both to Telugu and Kannaḍa. The terms *Raṭṭoḷi* and *Raṭṭaguḷi* (lines 11-12), which are variants indicating the same office, are met with in the inscriptions of this period.⁴ The suffix *aṇṇa* in *Chandiyāṇṇa* (line 7) and the word *ḍvajānu* in *Dantiy-ḍvajānu* (line 9) show the influence of Kannaḍa. Attention may also be drawn to the forms *okkoḍu* (line 13) for *okkaḍu* or *okkaṇḍu*, *aruvādi* and *gonuvāru* (line 15) for *aruvadi* and *gonuvāru* respectively. The record furnishes us with an early reference to the coin called *gadya*, a still earlier mention of it being that in the Chēvūru plates of Chālukya Amma I (922-934 A.D.).⁵ It occurs frequently as *gadyāṇa* in Kannaḍa inscriptions of this period.⁶

The record states that on the happy occasion of his coronation, **Bhuvana-triṅṅetra Irugeya-mahārāja** granted to the farmers (*kāmpus*) of Vēnāḍu (whose names are specified), all the minor taxes (*chīru-deralu*) inclusive of the *tivuḷ-dera*, barring the *Dogarāchappāṇṇu*, *Paḍiyēripanṇu*, *Paḷevāḷapanṇu* and *Sandhivigrahipāṇṇu*.

Of the records of Bhuvana-triṅṅetra, three furnish dates. The earliest which is a copper-plate grant, the only one of this king or, for that matter, of this dynasty, so far known, is dated in Śaka 893,⁷ while two stone inscriptions, one from Upparapalle⁸ and the other from Animala,⁹ both in the Cuddapah District, are dated in Śaka 894 and 898 respectively. While the Upparapalle record mentions the king as Bhuvana-triṅṅetra and the Animala epigraph gives his personal name as Irigāya after the usual *praśasti*, the record under review establishes the identity of these two by

¹ Above, Vol. XV, Plate opp. p. 158.

² Above, Vol. XXVII, p. 230, D. text lines 5-6; p. 238, H. text line 21, etc.; *ibid.*, Vol. XV, p. 150, *SII*, Vol. X, Nos. 600, 606, 619, etc.

³ An inscription of Śaka 853 of the time of Vira-ṇoḷamba mentions another person named Nāgamayya bearing the same epithet (*Ep. Carn.*, Vol. X, Chintāmaṇi No. 43).

⁴ Above Vol. XI, pp. 342-343.

⁵ *Ibid.*, Vol. XXVII, p. 42 and f.n. 3.

⁶ *SII.*, Vol. XI, part i, No. 42, line 24, No. 45, line 47, etc.

⁷ *A. R. Ep.*, C. P. No. 7 of 1935-36; above, Vol. XXVIII, pp. 67 ff. Mr. P. R. Desai has shown that this date is irregular as the details given for it do not work out correctly.

⁸ *A. R. Ep.*, No. 325 of 1905.

⁹ *Ibid.*, No. 196 of 1938.

giving the full name of the king as Bhuvana-trinētra Irugeya (a variant of Irigāya of the Animala record)-mahārāja. Though not dated, the epigraph under review states that the grant recorded in it marked the occasion of the coronation of Bhuvana-trinētra Irugeya-mahārāja. As the Upparapalle record quotes Śaka 894 as the date on which Bhuvana-trinētra, i.e. Irugeya, was crowned (*sakavarshammu 894-gu nēṇḍu prūhivirājya-paṭṭabaddhūṇḍ-ayen*), the record under review, which registers a gift made by the king on the same occasion, may also be reasonably assigned to the same year, viz. Śaka 894 or 972 A.D. The Animala inscription dated four years later, i.e. in 976 A.D., states that Irigāya (i.e. Irugeya) made a gift of land on the eleventh day's obsequies of his father (*ayya*) Bejayita-mahārāja. No inscriptions of Bejayita-mahārāja mentioning him by name are known so far. The copper-plate grant of Bhuvana-trinētra, i.e. Irugeya-mahārāja, mentioned above, refers to Bhīmarāja and Bāchavva as the persons for whose merit the gift was made. It is doubtful if these persons could be the parents of Irugeya-mahārāja in view of the evidence of the Animala inscription furnishing the name of Irugeya's father as Bejayita-mahārāja. It may also be observed that Bhīmarāja is not called a *Mahārāja*. He was in all probability a close relative of the king. If the event recorded in the Animala epigraph, namely, the ceremony of the eleventh day's obsequies of Bejayita-mahārāja, was a contemporary one, Irugeya's father must have lived till 976 A.D. In that case, Irugeya appears to have succeeded to the throne even during the life time of his father who probably abdicated in favour of his son as early as Śaka 894 (972 A.D.) on the latter's coronation or even slightly earlier according to the copper-plate grant.

Bhīmarāja, it has been pointed out, could not have been the father of Irugeya-mahārāja. But undoubtedly he was a close relation of the king and a person of high rank inasmuch as the monarch made the grant for his merit. In this connection we may consider three epigraphs from Uḍaiyārguḍi¹ in the Chidambaram Taluk of the South Arcot District, which mention the Chōla queen, Uḍaiyapirāṭṭiyār-Vīman-Kundavvaiyār. One of them² refers to her as the mother (*āchchiyār*) of prince Ariṅṅiya-Pirāntakadēva, i.e. Parāntaka, son of Ariṅṅiya. There is no clue in these epigraphs regarding the lineage of the Chōla queen. It has been surmised that she was an Eastern Chālukya princess, probably a daughter of Chālukya Bhīma II (934-945 A.D.) or the daughter of Ādittan Vīman, the chief of Anḍurai.³ But the Anbil plates of Sundara-chōla refer to the prince's mother, i.e. the queen of Ariṅṅiya, as born of the Vaidumba family.⁴ It may therefore be surmised that Vīman-Kundavvaiyār of the lithic records was the daughter of Vaidumba Bhīmarāja, the queen of Ariṅṅiya (956-957 A.D.) and the mother of Sundara-chōla Parāntaka II (956-973 A.D.). It was evidently after this Kundavai that her granddaughter, i.e. the daughter of her son Sundara-chōla and sister of the great Rājarāja I, was named.

Most of the recipients of the grant referred to as the *Kāmpus* of Vēnāḍu associate their proper names with place-names such as Vēmbaḷli, Ṛākuṇḍa, Mēlikurti, Pichchali, Vuddini, etc. Some of the localities may be identified with villages of the same or similar names in the neighbourhood of Kalakāḍa such as Mēdikurti, Rātiguṇṭapalle (Ṛākuṇḍa), etc., lying in the Vayalpad Taluk, and Pichchalivāṇḍlapalle (Pichchali) and Vēmpalle (Vēmbaḷli) in the Madanapalle Taluk. Vēnāḍu, the native land of the *Kāmpus* (tenants or farmers), must be looked for somewhere in the neighbourhood of the Vayalpad and Madanapalle Taluks only. However, there is no evidence to show that any area round about these Taluks bore the name of Vēnāḍu. If *vē* is understood in

¹ *A. R. Ep.*, Nos. 572, 587, and 589 of 1920.

² *Ibid.*, No. 572.

³ *A. R. Ep.*, 1921, p. 95, para. 26; *ibid.*, 1923, p. 51, para. 3.

⁴ *Vaidumbasya kulōdbhavām* *kalyāṇīm* = *utuvāka*, etc. (above, Vol. XV, p. 68). Prof. Nilakanta Sastri assumes the expression *kalyāṇīm* in this passage as the proper name of the princess, but, as has been construed in the translation, it may be only an epithet of the queen.

the sense of *vēyi* meaning 'a thousand' as in *vē-gullu*, *vē-seruvulu*,¹ etc., it may be construed that *Vēnāḍu*² or *Vēyi-nāḍu* was a 1000-division.

The taxes, *Dogararāchappaṇṇu*, *Paḍevālapaṇṇu*, *Paḍiyēripaṇṇu* and *Sandhivigrahipaṇṇu* are said to have been excluded from the king's award or *sthiti*, which, as the record specifies, comprised of all the minor taxes (*chiru-deralu*) inclusive of the *tivulḍesa*. By their very context, the four taxes which were excluded from the award came under the major taxes. In *Dogarāchappaṇṇu*, the term *doga* apparently stands for *yuva*. The tax might be understood as one paid for the maintenance of the office of the *Yuvārāja*. *Paḍevālapaṇṇu* seems obviously to be a levy for maintaining the *Paḍevaḷa*, i.e. the commander of the army; *Paḍiyēri* (probably meaning *Paḍiyari*, i.e. *pratihāri*), and *Sandhivigrahi*, after whom the next two taxes are named, were important officers and the taxes raised in their name were perhaps meant for maintaining their offices. All minor taxes, which were exempted from payment according to the terms of the award, were, it is stated, headed by the *tivulḍesa* (lines 4-5). The meaning of this expression is, however, obscure.³

The third section of the record comprising lines 13-15 is highly interesting. Perhaps this too, like the second section (lines 10-12), was at first omitted by oversight from the main record and was added later on. This seems to account for its being engraved separately on another part of the wall, away from its place in the main record. The passage may be literally rendered thus :—

'If a man kills (*both*) the woman and the man caught red-handed in the act of adultery, there is no punishment (*for him*). If, instead of killing (*them*), he distresses⁴ (*only*) the woman, either by cutting off her nose or by a milder punishment (*miṇṇaka*), they (i.e. the donees) are to collect a fine of 64 *gadyas* from the man.' We have perhaps to understand here that the person who commits the murder is the husband of the woman and that he does so under grave provocation. The right of levying this fine seems to have formed part of the award (*sthiti*) conferred on the *kāmpus* of *Vēnāḍu*, for the word *gonuvāru* at the end of the passage apparently refers not to the government but to the donees who obtained the *sthiti* from the king, namely, the *kāmpus* of *Vēnāḍu*. The cutting off of the nose of an adulteress and death to an adulterer are the punishments prescribed in an inscription from *Kōgaḷi* in the Bellary District, dated in Śaka 914 (992 A.D.) in the reign of Chālukya Āhavamalla.⁵ It is noteworthy that this punishment for adultery imposed on persons of either sex conforms to that prescribed for the offence in the *Arthasūtra*.⁶

TEXT⁷

- 1 Svasty=anēka-samara-saṅghaṭṭan-ōpalabdha-vijayalakshmi-samālimṅita-viśāḷa-
- 2 vakshasthala Bhuvana-triṇētra śrīmad-Irugeya-mahārāju dana paṭṭambu gaṭṭi[na]
- 3 santosambuna Vēnāṇṭi kāmpulaku daya-sēsina sthiti [i*] Dogarācha-paṇṇunu Paḍevāḷa-
- 4 paṇṇunu Paḍiyēri-paṇṇunu Sandhivigrahi-paṇṇunu veligānun-dakkambaḍina tivu-

¹ Above, Vol. XI, p. 346, text lines 21-22.

² The Madanapalle Taluk abutting on Vayalpad on the west formed part of *Rēnāḍu*-7000 at the period of the record under review (above, Vol. XXIV, p. 184, Inscription C; *SII*, Vol. X, No. 639). It is not unlikely that this division extended even upto *Vāyalpād*. In that case, it is possible that in engraving the name of this territorial division, the scribe or the engraver committed a simple mistake of spelling it as *Vēnāḍu* for *Rēnāḍu*.

³ Mr. P. B. Desai suggests that *Tiruḷ* may be a variant of *Tigul*, and so it may be equated to *Tamiḷ*, and the expression understood as some levy connected with the Tamils.

⁴ The word *kadapu*, from *kadumu*, seems to be used here in the same sense as Kannada *kadubu*, meaning 'to press', 'to seize', 'to hold firmly', 'to distress', etc.

⁵ *SII*, Vol. IX, part i, No. 77, lines 32-33.

⁶ *Kautilya's Arthasūtra* (translation by R. Shama Sastry), p. 261.

⁷ From impressions.

- 5 Idesaṃbu modalugānu jiru-dera|ellā Vāyur=Ādityambu viḍiche [*] Dīnin=a|isinavāṇḍu
 6 i-guḍiyini Bāranāsiyīm ||echchinavāṇḍu [*] i-sthiti vaḍasinavāru Vēmba||i
 7 Beytūrēkkiyu Chēlakāl-Āytannayu Ṛākunḍa Koṇḍeyayu Mēlikurṭi Chandiyāṇṇa-
 8 yu Pulvēri Sirāmayya[yu*] Līpara Gāmuṇḍunu Rakkasa Gāmuṇḍunu¹ [*] Vṛāsinavāṇḍu
 9 Kabbada Kēsiyanna [1*] Sēsinavāru Dantiy-ōvajjanun-Abhinutāchariyu [*] maṃga|a [||*]²

Section II

- 10 maṛiyunu Malkoṇḍa Chāmi[yu ā]Pēreya³yu Veppari Sirivutti Gā[m]ju[ṇḍunu]⁴
 11 M|ām[pa||i] Kommaṇa Gāmuṇḍunu [Ka]riyakaṇṭi Vaidumba Raṭṭoḍiyu Pichchali Vaidumba
 12 Raṭa(tṭa)guḍiyu Vuddini Komma[ṇa]yu Vēnāṇṭi Dāsu Ya|aṃkāriy=Aripuliyu [||*]

Section III

- 13 Ṛa[m]kāḍina naṃ[gaṃ]buna[m]-baṭṭi yāḷini maganinin=okkoḍ⁵u champina⁵ daṇḍuvu⁵ lēdu [||*]
 14 Aṭ|=okkoḍu champaka āḷi mukku deṛichi kadapinanu miṇṇaka kadapinanu
 15 maga-daṇḍuvu aṇuvādinālugu gadye[|u]⁵ go[n]uvāru [||*] Dīniki[m] bariksha lēdu[||*]

TRANSLATION

Lines 1-12. Hail! This is the award (*sthiti*) graciously given by Bhuvana-triṇētra Irugeya-mahārāja of the broad chest, embraced by the goddess of victory won in several battles, on the joyous occasion of his coronation, to the farmers (*kāṃpus*) of Vēnāḍu, (*comprising*) the remission of all the minor taxes inclusive of the *tivuldesas*, but with the exception of the *Dogarāchapaṇṇu*, *Paḍevāla-panṇu*, *Paḍiyēri-panṇu* and *Sandhivigrahi-panṇu*, as long as the Wind and the Sun last. He, who destroys this, incurs the sin of having destroyed this temple and Bārapāsi (Banaras). (*The following are*) the recipients of the gift: Vēmba||i Beytūrēkki, Chēlakāla Āytanna, Ṛākunḍa Koṇḍeya, Mēlikurṭi Chandiyāṇṇa, Pulvēri Sirāmayya, Līpara Gāmuṇḍu, Rakkasa Gāmuṇḍu and again, Malkoṇḍa Chāmi, that (i.e. Malkoṇḍa) Pēreya, Veppari Sirivutti Gāmuṇḍu, M|āmpa||i Kommaṇa Gāmuṇḍu, Kariyakaṇṭi Vaidumba Raṭṭoḍi, Pichchali Vaidumba Raṭṭaguḍi, Vuddini Kommaṇa, Vēnāṇṭi Dāsu, and Ya|aṃkāriy=Aripuli.* The composer (*of this record*) is Kabbada Kēsiyanna; the engravers are Dantiy-ōvaja and Abhinutāchari. May it be well!

Lines 13-15. Apprehending adultery red-handed, if a man kills the woman and man (*involved*), no punishment is to be imposed (*on him*); but if, without killing (*both the persons*), he punishes (*only*) the woman by cutting her nose or by merely distressing her, they (i.e. the *kāṃpus* of Vēnāḍu) should levy a fine of sixty-four *gadyas* (*from the culprit*). This is irrevocable.

C

This record⁷ is in Tamil. It is engraved in two long lines on the projecting tiers of the basement stones of the temple in question. The palaeography of the record is regular for the period

¹ There is a mark above the line between the letters *nu* and *vā*, probably indicating that the matter contained in lines 10-12 written at the top, was to be introduced here.

² There is a floral design here.

³ The shape of *ya* is not normal. The hook attached to the cypher has two bends instead of one.

⁴ The last two letters have suffered slight damage and are only partly preserved.

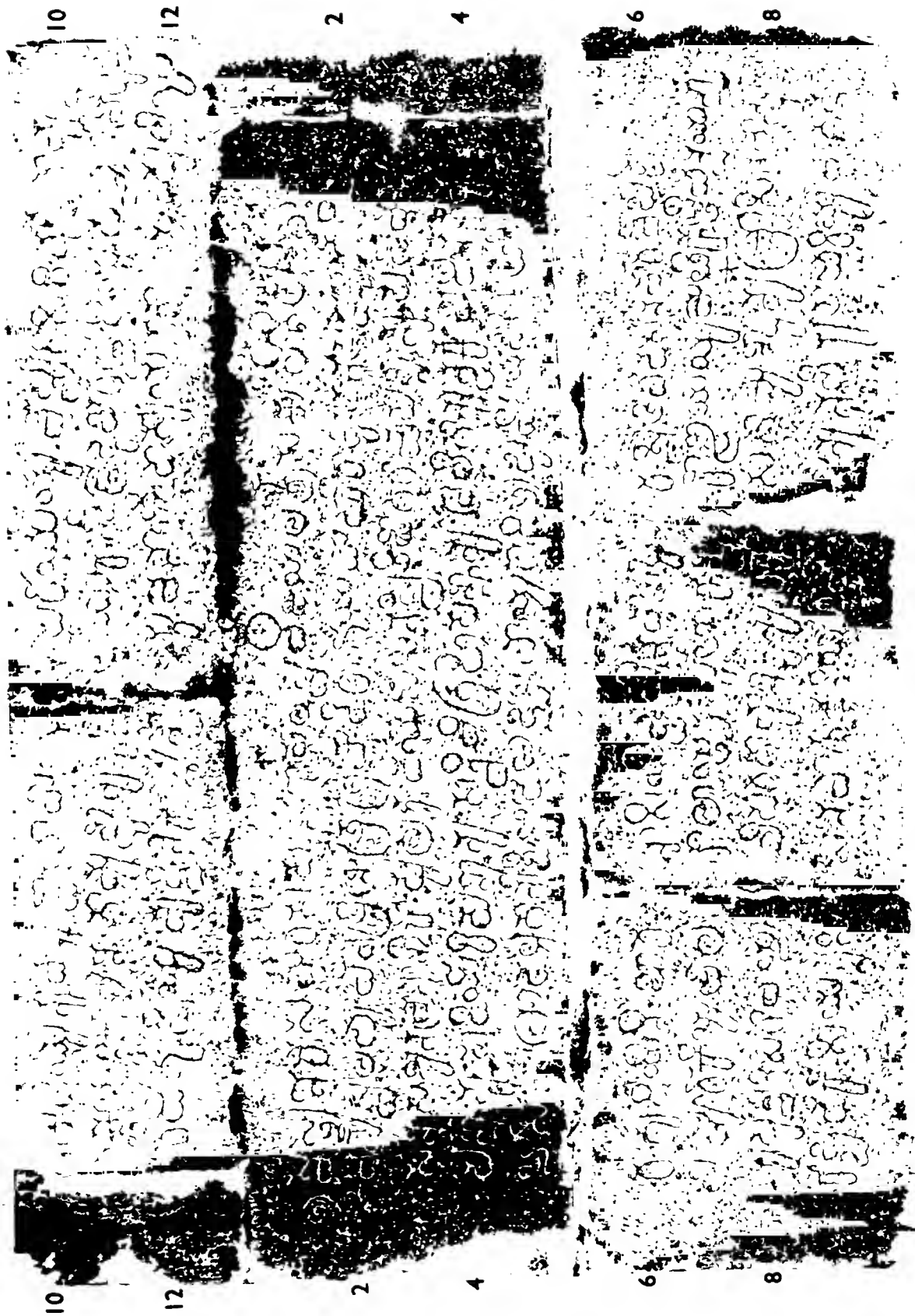
⁵ The letters *kko*, *na* and *vu* in line 13 and *ju* in line 15 are written below the line just beneath the spaces where they are intended to be inserted, the spaces being indicated by cross marks just above the line.

⁶ Vēnāṇṭi Dāsu may perhaps be an epithet of Ya|aṃkāri Aripuli.

⁷ A. R. Ep., 1940-41, App. B. No. 443.

THREE VAIDUMBA INSCRIPTIONS FROM KALAKADA

B. Sections I and II



Scale: One-Tenth

B. Section 111

14
72
[The text in this section is extremely faint and illegible due to heavy noise and low contrast. It appears to be a list or series of entries, possibly containing names and dates, but the characters are not discernible.]

to which it belongs. In respect of orthography, the Sanskrit *praśasti* written in Grantha characters shows an overwhelming influence of the Tamil language, which has resulted in such queer spelling of the Sanskrit words as *samadikata* for *samadhigata*, *makā* for *mahā*, *anēha* for *anēka*, etc.¹ Further, the scribe has adopted the *tannagaram* (*n*) indiscriminately violating the rules of its correct usage.

The inscription records a gift of Muṛukkēttam, Kuṇḍiyēttam and Tirukkālattiēri as *dēvadāna* to the god Pallīsvaramuḍaiya Mādēva at Kaṛkaḍai in Kīlai-Mārāyapāḍi in Irattapāḍikonḍa-chōlamanḍalam by Vaidumba-mārāyaṇ Tīḍaliśaṇ in the 49th year (i.e. 1119 A. D.) of the reign of Kulōttuṅgachōlādēva (i.e. Kulōttuṅga I). The *dēvadāna* so given was made over as *kāṇi* to Chāmuṇḍa-bhaṭṭaṇ of the Gautama *gōtra*, stipulating payment of a seventh share [of the produce] thereof [to the government].²

The record is the latest among the three and is later than B by nearly a century and a half. Tīḍaliśaṇ calls himself a Vaidumba-mahārāja and adopts the characteristic *praśasti* (*anēka-samara*, etc.) of the Vaidumba family with some additional epithets such as *Siddhavaṭadēva-śrīpāda-padma-ārādhaka* and *Kalukaṭāpura-paramēśvara*, not found in the records of the early members of the family. Among the dated records of the chiefs of Kalukaḍapura, this is the earliest yet known. Tīḍaliśaṇ was perhaps a later contemporary of Attirāja of circa 1100 A. D., who figures as an ancestor four generations removed from Udayāditya of the same family in a record of 1199 A. D. from Tāḍipatri.³ There is, however, nothing to suggest any relationship between Tīḍaliśaṇ and Attirāja except that both of them call themselves the lords of Kalukaḍapura and bear the usual *praśasti* of the family.

Kaṛkaḍai is identical with modern Kalakaḍa, the findspot of the records under review. It seems to have been referred to as Kaṛkaḍai-mānagar in a fragmentary inscription at Tiruchchatturai in the Tanjore District, which speaks of the destruction of this place by a feudatory Chōla chief.⁴ It is said in the record under review that this village was included in Kīlai-Mārāyapāḍi in Irattapāḍikonḍaśōlamanḍalam. An inscription from Rāyachōṭi⁵ in the Rayachoti Taluk of the Cuddapah District, which is abutting on the Vayalpad Taluk in the north, also mentions this division indicating its extent northwards in parts of this Taluk also. Kīlai-Mārāyapāḍi represented East Mārāyapāḍi and Mēlai or West Mārāyapāḍi is mentioned in an inscription from Peddatippasamudram in the Madanapal Taluk, to the west of Vayalpad.⁶ In a Kannada inscription⁷ from the same Taluk, this territorial division is referred to as Mahārājavāḍi-7000 and as being governed by Rājārāja Brahmādhirāja under the Chōla king Rājādhirāja. The boundaries of this division seem to have extended far to the east as well as to the west at a later period as an inscription of Kṛishṇarāja from Rāyachōṭi⁸ mentions the two provinces, Udayagiri-Mārjavāḍa and Penugōḍa-Mārjavāḍa.

Muṛukkēttam, Kuṇḍiyēttam and Tirukkālattiēri, which appear to be villages, were given away as *dēvadāna* to the god Pallīsvaramuḍaiya Mahādēva of Kaṛkaḍai and the god, i.e. the temple, was made over to Chāmuṇḍa-bhaṭṭaṇ of Gautama-gōtra as *kāṇi* under certain stipulations.⁹

¹ For a similar instance of the influence of the local language on Sanskrit, compare above, Vol. XXVII, p. 146.

² See below, p. 287.

³ *SII.*, Vol. IV, No. 798.

⁴ *A. R. Ep.*, 1930-31, part ii, para. 30; *The Colas*, Part I, pp. 529, 621. Prof. K. A. N. Sastri assigns this record to the period of Rājārāja I.

⁵ *A. R. Ep.*, No. 446 of 1911.

⁶ *Ibid.*, No. 537 of 1906. The division is spelt Mēlai-Mārāpāḍi with the *ya* in Mārāyapāḍi omitted, perhaps by mistake.

⁷ *Ibid.*, No. 295 of 1922.

⁸ *Ibid.*, No. 444 of 1911.

⁹ The word *dēvarai* in line 2 of the text below, if understood literally, would mean that the god (i.e. the temple), to which the villages were granted, was made over to the priest. It is likely that some such term as *paṇi śeyyam* or *pājai śeyyam* following this word was inadvertently omitted by the engraver. See translation below.

In regard to the identification of the gift villages it may be pointed out that village names ending in *ettam* such as Niṅṛēttam, mentioned in an inscription at Paḷḷikoṇḍai in the Gudiyattam Taluk may be cited besides Guḍiyāttam itself and Tāḷaiyāttam in the same (Gudiyattam) Taluk of the North Arcot District which is abutting on the Chittoor Taluk of the Chittoor District in the south. But whether the gift village Kuḍiyāttam can be identified with Guḍiyāttam, which is about a hundred miles to the south of the findspot of the record, is doubtful. I am unable to identify Muṅukkēttam and Tirukkāḷattiēri, though villages with names ending in *ēri* such as Ichchanēri, Ayyanēri, Dāmanēri, etc., are quite common in the neighbouring Taluk of Vayalpad. Rāyanārayanaputtēri is mentioned in an inscription of Śaka 1153 (1232 A. D.) from Rāyachōṭi in the Cuddapah District as a village given as *tiruvīḍaiyūṭtam* by Rāyadēva-mahārāja, a later chief of the Vaidumba family.¹

TEXT:

1 Svasti śrī [| *] Samadika(dhiga)ta-pañcha-mahāśabda makā(hā)maṇḍalēśvara anēha(ka)-samara-samka(gha)ṭṭan-ōbalabta (ōpalabdha)-vijai(ja)ya-lakshmi-samāliṅgida (ta)-viśāḷa-vakshasthaḷam kshatriya-pavitram Bhva(Bhuva)na-tripētram Vaitumbh-ā(b-ā)bharāṇam aṣṭa-mā-(mahā)siddhi-Kalukaṭāpura-paramēśvara Siddhavaṭadēva-śrīpāda-patmō(dm-ā)rāda(dha)ka parap(ba)ḷa-sādagam(dhakam) Puḡaḷmādu vīḷaiṅga Jayamādu virumbā nilamagaḷ nilava malarmagaḷ puṅara urima(mai)yiṅ-chiṅanda maṇimuḍi-sūḍi Villavar kulaitara Minava-nilaikēḍa ṅṅai mannavar iḷiyal-urṅ-iḷitarat=tikk-anaittum [tan] śakkaram naḍatti viraśiṅgā[sa*]nattu Avanimuḷududaiyāḷ= oḍum viṅṅirund=aruḷiya Kōv-irāśakēsariṇmar āna Chakkaravarttiḡaḷ śrī-Kulōttuḷ-[ga*]-śōḷādēvaṅkk²u yāṇḍu nā-

2⁴ rppa³ttonpadāvadu Iraṭṭapāḍikoṇḍa-sōḷamaṇḍalattuk-Kīḷai-Mārāyapāḍi Kaṅkaḍaiyil Palliśvaram-uḍaiya Mādēvaṅku Murukkēttamum Kuḍi-ē⁵ttamum Tirukkāḷatti-ē⁵riyum dēvadā-namāgak=kuḍuttu ivv-ēttaiṅgaḷ ēḷil=oru vāram-iḍuvadāga id-dhanmam chantr-ā(ṅdr-ā)dita(tta)-varai niṅppa⁶-dāga id-dēvarai Gautama-gōttirattu Chāmuṇḍa⁷-paṭṭanukku kāṅiy=āga dā(dhā)rai vārttuk=kuḍuttēn Vaidumba-mārāśan Tiḷaiśānen [| *] it-tanmam iṅakkuvān Geṅgaik-[ka*]raiyl kurāṅ-ppa⁸śuvum brāmma(hma)ṅaraiyum koṅṅān pāvattil paḍuvān [| *]

TRANSLATION

Lines 1-2. Hail! I, Vaidumba-mahārāja Tiḷaiśān, who have acquired the *pañchamahāśabda*, who am the *Mahāmaṇḍalēśvara*, who have the broad chest embraced by the goddess of victory acquired after many battles, the pure among the Kshatriyas, Bhuvana-tripētra, the ornament of the Vaidumbas, the worshipper of the sacred lotus feet of the god of Siddhavaṭa, the subduer of the enemy forces, in the 49th year of Rājakēsarivarman Kulōttuṅachōḷadēva⁹, gave to the god Palliśvaramuḍaiya-Mādēva at Kaṅkaḍai in Kīḷai-Mārāyapāḍi in Iraṭṭapāḍikoṇḍachōḷa-maṇḍalam (*the villages of*) Murukkēttam, Kuḍiēttam and Tirukkāḷattiēri as *dēvadāna* and gave this god (i.e., the right of officiating as the priest of the temple and managing its *dēvadāna* lands) with libation of water as *kāṅi* to Chāmuṇḍa-bhaṭṭa of the Gautama *gōtra*, stipulating payment of a seventh

¹ A. R. Ep., No. 446 of 1911; above, Vol. XXVIII, p. 115.

² From impressions.

³ The reduplication of the consonant succeeding *r* is unnecessary.

⁴ Traces of the words *puḡaḷmādu* are visible at the beginning of the second line.

⁵ The rule of *sandhi* has not been observed here.

⁶ The doubling of *p* after *r* is unnecessary.

⁷ The letter *ḍa* is written below the line.

⁸ The short *prabasti* of the king commencing with *Puḡaḷmādu*, etc., is left out in the translation.

of the *vāram* (i.e. share of produce or income) from these *ēttams* (i.e. the villages?) [to the government ?]¹ so that this charity endures as long as the moon and the sun last. Imprecation.

In the light of the information furnished by the records edited above we may briefly review the political vicissitudes of the Vaidumba chiefs who ruled in this area. The three records together show that Vaidumba rule over Kalakaḍa stretched for over two centuries and a quarter. However, they do not furnish a connected account of the members of this family. Gaṇḍa-triṇētra of A and Bhuvana-triṇētra of B figure apparently as independent kings. If the surmise that Bhīmarāja of the Madras Museum plate of Bhuvana-triṇētra² was the parent of Kundavā, the queen of Ariṅjaya, is conceded, one among Parāntaka's Vaidumba opponents was probably Bhīmarāja himself. Their subjugation by the Chōlas, followed by their matrimonial alliance with the conquering power, seems to have left the Vaidumbas virtually independent, but soon the family had to submit to the Rāshtrakūṭa power under Akālavārsha Kṛishṇa III as revealed by the Pālagiri inscription of Kaliga-triṇētra Bhīma-mahārāja, son of Maduka-mahārāja.³ Vikramādityaṅ and Tiruvayaṅ, the Vaidumba vassals of the Rāshtrakūṭa monarch, figure in the Kīlūr inscriptions⁴ as holding sway over the South Arcot region. With the death of Rāshtrakūṭa Kṛishṇa, the Chōlas once again imposed their suzerainty over the Vaidumbas. Śaṅkaradēva and Sōmanātha, the son and grandson of Tiruvayaṅ, figure as subordinates under Rājarāja I⁵ and Rājendra.⁶ But their position under the successors of Rājendra is yet unknown until we come to the reign of Kulōttuṅga under whom Tiḍaliśaṅ of record C figures as a vassal. It is, however, doubtful if this chief belonged to the line of Tiruvayaṅ, the members of which do not use the *praśasti* which characterises the other branch. Moreover the sway of the branch represented by Tiruvayaṅ and his successors was confined to the area round about South Arcot, while Tiḍaliśaṅ and his forebears, who called themselves the lords of Kalukaḍa, ruled round their ancestral home, independently whenever it suited them but bending before a suzerain as occasion arose. Some members of this line seem to have been subordinates of the Chālukyas of Kalyāṇa⁷ while Tiḍaliśaṅ ruled over Kalakaḍa as Kulōttuṅga's vassal.

No. 47—DUBI PLATES OF BHASKARAVARMAN

(5 Plates)

D. C. SIRCAR, OOTACAMUND

A few years ago a labourer discovered a set of inscribed copper plates while digging the earth near a Śiva temple called the Parisarēśvara-dēvālaya in the village of **Dūbi** in the Kamrup District, Assam, about three miles from the Pathshala railway station on the old Bengal-Assam Railway. The set contained no less than six plates. Unfortunately, however, the sixth or last plate is said to have been broken and lost soon after the discovery of the set which later found its way to the Assam State Museum at Gauhati. Mr. P. D. Chaudhury, Curator of the Museum, studied the inscription and published it in the *Journal of the Assam Research Society*, Vol. XI, Nos. 3-4, pp. 33-38; Vol. XII, Nos. 1-2, pp. 16-33. The paper, however, was not properly

¹ The *dēvadāna* villages were made over to Chāmuṇḍa-bhaṭṭa as *kāni*, i.e. they were leased out to him, he being the lessee and Tiḍaliśaṅ, the donor and the ruling chief obviously representing the government, the lessor. Hence the stipulation of payment of a seventh share, obviously to the government.

² Above, Vol. XXVIII, p. 67.

³ *A. R. Ep.*, No. 323 of 1935-36, p. 65, para. 23.

⁴ *Ibid.*, 1905, p. 49, para. 28.

⁵ *SII*, Vol. III, No. 51.

⁶ *Ibid.*, No. 53.

⁷ *SII*, Vol. IV, No. 798; above, Vol. XXVIII, p. 116.

illustrated with a complete facsimile of the inscription. The importance of the epigraph led me to request Mr. Chaudhury to give me an opportunity to examine the original plates. He very kindly complied with my request and sent the plates to the office of the Government Epigraphist for India, Ootacamund, where they were properly cleaned and several sets of impressions and photographs of the inscription were prepared. On examination of the original plates as well as of their impressions and photographs, it was found that the text of the inscription as published by Mr. Chaudhury was not quite free from errors and that the real import of certain verses inscribed on the first side of the fifth plate, which contain information of great historical importance, was entirely misunderstood. As these stanzas disclose a number of hitherto unknown facts about the struggle between Gauḍa and Kāmarūpa about the end of the sixth or the beginning of the seventh century, I re-edit the inscription in the following pages. My thanks are due to Mr. Chaudhury for the opportunity given to me to study and republish the inscription.

The set, as now preserved in the Assam State Museum at Gauhati, consists of **five plates** only. The original size of the plates, as shown by the second and fifth plates, the sides of which are better preserved, was 9·3" by 4·6". But all the plates show some signs of corrosion here and there and pieces of metal have broken away from all the four sides of some of them. The first plate is inscribed on one face only while the other plates have writing on both the faces. There are altogether 117 lines of writing. The second side of the second plate has 14 lines and the second side of the third plate 12 lines, while the inscribed faces of the other plates have 13 lines each. The letters are very carefully and beautifully formed. The effects of corrosion, however, have rendered it difficult to decipher the letters at the beginning and the end of many of the lines, while entire passages have become undecipherable in the lines at the top and the bottom of the plates in some cases. The plates are strung together on a ring, the two ends of which are secured in a ladle-shaped lump of bronze containing the seal. This resembles the brazen seal attached to other charters of the early kings of Assam. The ring-hole at the side of the plates is 8" in diameter, while the margin near it measures 6". The surface of the seal is oval, its diameter being 3·4" lengthwise and 3·1" breadthwise. On the upper part of it is countersunk the figure of an elephant to front. About two-thirds of the seal below this royal emblem is covered by the legend in 11 lines, there being a straight line demarcating the figure of the elephant and the legend. The signs for medial *ā* and *i* (cf. *datt-ā°* in line 1 and *dvi°* in line 6) in the legend have often ornamental shapes not to be noticed in the body of the inscription. The legend describing the ancestry of the king responsible for the charter under discussion reads as follows :—

- 1 Śrīmān=Naraka-tanayō Bhagadatta-Vajradatt-ānvayō mahārājā-
- 2 dhirāja-śrī-Prāgyōtish-ēndra-Pushyavarmmā tat-puttrō mahārājādhirā-
- 3 ja-śrī-Samudravarmmā tasya tanayō Dattadēvyām mahārājādhirāja-
- 4 Śrī-Va(Ba)lavarmmā tēna jātō¹ dēvyām śrī-Ratnavatyām mahārājādhirāja-
- 5 śrī-Kalyāṇavarmmā śrī-Gandharvvavatyām śrī-Gaṇapativarmmā śrī-Ya-
- 6 jāvatyām śrī-Mahēndrō dvis-turagamēdh-āharttā śrī-Suvratāyām śrī-Nārā-
- 7 yaṇavarmmā śrī-Dēvamatyām śrī-Bhūtivarmmā śrī-Vijñānavatyām śrī-
- 8 Chandramukhavarmmā śrī-Bhōgavatyām dvir-aśvamēdha-yā-
- 9 jī śrī-Sthiravarmmā tēna¹ śrī-Nayanāyām śrī-
- 10 Sūsthitavarmmā tēna¹ Śrī-Dhruvalakshmyām
- 11 śrī-Bhāskaravarmm-ēti [!]*

¹ Properly *tasamāj-jātāb*. For similar use in inscriptions, see above, Vol. XXIX, p. 122.

The seal may be compared with the other known seals¹ of the king who issued the present charter. It will be seen that the name of Supratishṭhitavarman, found in the legend on the other seals before that of Bhāskaravarman, is omitted here. The name of Mahēndravarmān has been shortened to Mahēndra and that of Nayanāśōbhā or Nayanadēvī, wife of Sthiravarman, to Nayanā apparently owing to the consideration of space². The mother of Bhāskaravarman is called Dhruvalakshmi as on the other seals and not Śyāmādēvī as in the Nidhanpur inscription³. One has also to note the forms of the names *Sthiravarman* (not *Sthitavarman*) and *Susthitavarman* (not *Susthiravarman*), which, as will be seen below, are both supported by the text of the inscription under discussion. The five plates together weigh 149 *tolas*, while the weight of the seal together with the ring is 87½ *tolas*.

The characters employed in the inscription belong to the eastern variety of the North Indian alphabet prevalent in the sixth and seventh centuries. They have a general resemblance with the characters of the Nidhanpur inscription of the same king who issued the present charter; but there are also certain remarkable differences in the forms of some *aksharas* and vowel-marks. The palaeography of the present record may be regarded as slightly earlier than that of the Nidhanpur plates. The top *mātrā* of the letters has been made thick in both the left and right ends; but, while in the left the thickness has a slight prolongation downwards, the right end of the serif has a short *ā-mātrā*-like stroke attached below it. Of initial vowels, we have *a* (lines 7, 16, 51), *ā* (line 44), *i* (lines 35, 50, 56, 57, 85, 86, 92, 103), *ī* (line 32) and *ē* (lines 88, 112). Amongst these, interesting is the form of *i* which is made by a *visarga* sign followed by the sign for *d*. The *ā-mātrā* is written in three different ways. Sometimes it is formed by slightly lengthening downwards the stroke at the right end of the serif, to which reference has been made above. In some cases, a small curve open towards the right is joined below the said stroke, while in many cases the *ā-mātrā* is made by joining the lower end of a slanting stroke above the right end of the serif of the consonants. Medial *ī* sign is made by means of two curved strokes placed side by side above the consonants, the left stroke being more curved towards the left than the right one. In many cases, the left curve is made into a loop, while the right stroke resembles the third variety of the *ā-mātrā* described above. Medial *u* is formed, as in early epigraphs, by putting a short vertical stroke below the consonants; but, in such consonants as *t*, *d* and *bh*, its lower end is raised above upto the level of the serif at the right side of the letter. Medial *ū* is indicated in such cases by adding a curve that joins the prolonged *u* stroke about the middle or a little below and ends beneath the consonant. The *akshara nu*, however, is formed by the prolongation of the lower limb of *n* a little downwards, and there are some cases of *tu* also formed in the same way. Medial *ri* has been once employed in line 58. Among consonants, *s* is of the looped variety, usually known as the Eastern Gupta type, and there is hardly any difference between the form of this letter and that of *śh*. Another interesting fact is that the inscription employs both the so-called Eastern and Western Gupta types of the letter *h*, while *m* has only the form of the Eastern Gupta variety. The left curve of the letter *y* usually ends in another curved stroke having its opening downwards; but in some cases it either ends in a horizontal top stroke or is curved towards the right. This second form of *y* has little difference from that of the letter *gh*. *B* has usually been indicated by the sign for *v*; but there are a few cases in which the sign for *b* has been not only used in its proper place but also wrongly instead of *v* (cf. lines 29, 31, 33, 37). The final forms of *t* (lines 19, 35, 61, 94, 111) and *n* (lines 30, 49, 67, 73) are found many times in the inscription.

The language of the inscription is Sanskrit. With the only exception of the names of the donees at the end, the entire record is written in verse, although the versification, with the

¹ H. Sastri, *Nalanda and its Epigraphic Materials* (MASI, No. 66), pp. 69-70.

² Cf. *Select Inscriptions*, p. 261, n. 3.

³ Above, Vol. XII, Plate facing p. 74, text, lines 26 and 28.

repeated use of the same sort of expressions and ideas, shows that the author was only a second grade poet. Interesting from the orthographical point of view is the frequent reduplication of a number of consonants, including the palatal and cerebral sibilants, in conjunction with *r*, either preceding or following. The same consonants, preceded or followed by *r*, are, however, often found to be reduplicated in some cases but not so in others. Certain consonants followed by *y* are also found reduplicated in some cases (cf. *ārāddhya* in line 80). Final *m*, often before *s* and *h*, has been changed to *n*. It has been wrongly substituted by *n* in °*bhujān=rājā*° in line 5 and is invariably changed to *anusvāra* at the end of the second and fourth feet of verses. In many cases, it has been changed to the corresponding nasal of the following consonant. Final *n*, which has been wrongly modified in *dōshām* in line 35, has not been changed to *anusvāra* in *sandhi* in some cases (cf. °*māns=tatha*° in line 88).

There is no trace of any date in the preserved portion of the inscription before us; but it is well known from Bāṇa's *Harshacharita* and other sources that the king who issued the charter was already on the throne in 606 A.D., when he sent an embassy to Harshavardhana of Thanesar and Kanauj, and that, according to Chinese evidence, he was continuing to rule as late as 648-49 A.D.¹ The first half of the seventh century may thus be roughly regarded as the reign-period of the issuer of our charter. The Nidhanpur inscription seems to have been issued about the beginning of the last decade of the king's career,² while the present charter may have been issued some time earlier.

The charter under discussion was issued by king **Bhāskaravarman** of the **Nāraka, Bhauma** or **Varman** dynasty, the earliest known historical ruling family of ancient Assam. Its aim was the renewal of an older charter originally issued by a predecessor of the king. The first part of the name of this earlier king occurring in verse of 76 of our record is damaged; but it may possibly be restored as **Bhūtivarman** who was the great-great-grandfather of **Bhāskaravarman**. It may be recalled in this connection that the Nidhanpur plates of **Bhāskaravarman** similarly record the revival of another charter of **Bhūtivarman** which was damaged by fire.³ The original charter recording the present grant is also stated to have been completely damaged (*ā-kshata*) and that is why the plates were burnt (cf. *samujjvālya*) for removing the old writing on them, reshaping them and re-engraving the new document.

From lines 112-117 of our record, it appears that the original grant was made in favour of two Brāhmaṇas of a Ghōsha family belonging to the Kausika *gōtra* and Vājasaneyā *charaṇa*. They were *Bhaṭṭamahattara* Priyaṅkaraghōshasvāmin and the *āvasarika-Bhaṭṭa* Dēvaghōshasvāmin. But when the charter was renewed after the lapse of more than half a century, Dēvaghōshasvāmin was no more and, besides Priyaṅkaraghōshasvāmin, a number of other persons, who were entitled to shares of the property granted to the original donees, had to be mentioned as *amā-patis* or share holders. Of these, Parāśara, Viṣṇu, Yajña, Rudra, Vājin, Dhruva, Bhūma, Dakṣha and Śrēyaskara belonged to the same Ghōsha family of the Kausika *gōtra* and Vājasaneyā *charaṇa* and were probably descendants of the deceased Dēvaghōshasvāmin or of both Priyaṅkara and Dēva. Some other persons, belonging to *gōtras* like Maudgalya, Māṇḍavya, Kausika and Ātrēya and not to the Ghōsha family to which the original donees belonged, are also mentioned as *amā-patis*. They were probably descendants of the latter on the female side.⁴ The case of these Ghōshas adds

¹ *History of Bengal*, Dacca University, Vol. I, pp. 63-64, 78; *Kāmarūpaśāsanāvalī*, Introduction, p. 18.

² *History of Bengal*, op. cit., pp. 77-78.

³ Cf. *viditam=astu bhavatām=ēlad-vishay-āntakpāti-Mayūrakālmā-āgrahāra-kshētram rājā brī-Bhūtivarmmaṣā kṛitam yat tat-tāmrapaṭṭ-ābhāvāt=karadam=iti mahārājēna Jyēshṭhabhadrān vijāpya punar=ary=ābhinava-paṭṭa-karaṇāya śāsanam dattvā*, etc. (*Kāmarūpaśāsanāvalī*, pp. 16-17.), and *śāsana-dāhād=arvāt*, etc. (*ibid.*, p. 27).

⁴ It is also possible to think that Priyaṅkara and Dēva were the principal donees who shared the gift with the *amā-patis* mentioned separately. In that case, the *amā-pati* Priyaṅkara was different from the principal donee of that name.

to the number of instances in which the name-ending of the members of a family became stereotyped into a cognomen in Eastern India in the age of the Guptas and their successors.¹ It has been suggested that such Brahmanic family names like Ghōsha, which are now found only among the non-Brāhmaṇas in the area about Bengal, points to the absorption of many early Brāhmaṇa families in such non-Brāhmaṇa communities of today as that of the Kāyasthas.² There is no indication about the donated property in the preserved portion of the inscription. The lost sixth plate of the charter probably contained this information.

The record begins with a verse in adoration to the god Śiva which also occurs at the commencement of the Nidhanpur inscription. It is interesting to note that, although the ancient rulers of Assam claimed descent from the god Viṣṇu through his son Naraka born of the goddess Earth, they were devoted to Śiva. The next three verses speak respectively of the mythological kings Naraka, his son Bhagadatta, and the latter's son Vajradatta, from whom the ancient kings of Assam traced their descent. Verse 5 credits Vajradatta with the performance of a number of horse-sacrifices. The next verse introduces Pushyavarman, progenitor of the royal family to which Bhāskaravarman belonged, as a descendant of Vajradatta and as a performer of sacrifices like the lord of the gods. We know that, according to the Nidhanpur inscription, Pushyavarman flourished when 3000 years had passed since the days of Vajradatta,³ whom epic and Puranic traditions assign to about the beginning of the Kali age shortly after the great battle of Kurukshetra. This is another way of saying that Pushyavarman flourished in the fourth millennium of the Kaliyuga, that is to say, in the millennium starting with 102 A.D.⁴ Since Pushyavarman was twelfth in ascent from Bhāskaravarman who ruled in the first half of the seventh century, counting about quarter of a century per generation, his rule may be roughly assigned to the second half of the fourth century A.D. It thus seems that the tradition about the beginning of the Kaliyuga in 3102 B.C. and the actual age of Pushyavarman were both known to the court-poet of Bhāskaravarman who composed the Nidhanpur record. Verses 6-10 of our epigraph describing the achievements of this king do not give historical informations of any great importance.

Verse 11 says that after Pushyavarman's death the throne passed on to his son Samudravarman who is described as belonging to the Bhaum-ānvaya in verse 15. There is little of interest in the description of Samudravarman with the exception of the facts that verse 13 refers to his death, verse 14 to his queen Dattavatī (called Dattadēvī in the legend on the seal) and verse 15 to his son and successor Balavarman. It has been suggested that the names of Samudravarman and Dattadēvī were imitated from those of the Imperial Gupta monarch Samudragupta and the latter's queen Dattadēvī.⁵ Considering the facts that naming of the feudatory's son after his overlord was not unknown in ancient India⁶ and that Pushyavarman, as indicated above, was probably a younger contemporary of Samudragupta (circa 340-76 A.D.), this may be regarded as suggesting penetration of the political influence of the Guptas in the Brahmaputra valley about the second half of the fourth century.⁷ The suggestion seems to be supported by the adoption of the use of the Gupta era by the rulers of ancient Assam as indicated by the Tezpur inscription of Harjavarman.⁸ Verse 16 describing the activities of Balavarman says that he celebrated a number of

¹ Cf. *IHQ*, Vol. XIX, p. 19.

² Cf. *ibid.*, pp. 17-18.

³ *Vamśyēshu tasya nripatiṣhu varsha-sahasra-trayaṃ padam-avāpya | yātēshu dēva-bhūyam kṣhītīśvara[h*]*
Pushyavarmn-ābhūt || (Kāmarūpāsānāvalī, p. 12, also Introduction, p. 9).

⁴ Cf. *Vikrama Volume*, Ujjain, 1948, pp. 561-63.

⁵ Cf. *Kāmarūpāsānāvalī*, Introduction, p. 14.

⁶ Cf. *Successors of the Sātavāhanas*, pp. 176-78; 248 n. The Allahabad pillar inscription of Samudragupta suggests that Kāmarūpa (Assam) was a *pratyanta* or bordering state, but that its king was a subordinate ally of the Gupta emperor. See *Select Inscriptions*, Vol. I, pp. 257-58 (text, lines 22-23).

⁷ *Kāmarūpāsānāvalī*, loc. cit.

⁸ *Ibid.*, p. 187. As is now known, the Barganga inscription of Bhūtiavarman contains no date in the Gupta era as was formerly supposed. See above, Vol. XXVII, pp. 18 ff.; Vol. XXX, pp. 62 ff.

sacrifices and went to heaven. The next verse introduces Balavarman's son and successor Kalyāṇavarman who was born, according to verse 17, of the queen Ratnadēvi, called Ratnavatī in the legend on the seal. Verse 20 speaks of Gaṇēndravarman, son of Kalyāṇavarman from the queen Gāndharvavatī. On the seal and also elsewhere the names of the king and the queen-mother are given respectively as Gaṇapativarman and Gandharvavatī. Verse 22 says that Gaṇēndravarman went to heaven after having installed his son as king.

The next verse introduces his son and successor Mahēndravarman (called simply Mahēndra in the legend on the seal), born of the queen Yajñadēvi (called Yajñavatī on the seal and in the Nidhanpur inscription). Verse 24 says that Mahēndravarman celebrated many sacrifices and that Suvratā was his queen. Verse 26 speaks of Mahēndravarman's successor Nārāyaṇa (i.e. Nārāyaṇavarman) born of the queen Suvratā. The next verse refers to Dēvamati (elsewhere called Dēvavatī), queen of Nārāyaṇavarman. Verses 28-29 speak of Mahābhūtarman as the son of Nārāyaṇavarman and Dēvamati. This king, otherwise called Bhūtarman, is known not only from his Barganga inscription but also from verse 31 of our record to have performed the horse-sacrifice. It is interesting to note that the legend on Bhāskaravarman's seal does not credit Bhūtarman with the performance of the Aśvamēdha, but applies the epithet *divis-turaga-mēdh-āharitā* (i.e. performer of two Aśvamēdhas) to Bhūtarman's father Nārāyaṇavarman. This coupled with the fact that verses 29-30 of our record appear to speak of the installation of Mahābhūtarman (Bhūtarman) to the throne before the death of his father Nārāyaṇavarman possibly gives us a clue. It seems that one of the two horse sacrifices, ascribed to Nārāyaṇavarman in the legend on Bhāskaravarman's seal, was performed early in his reign, while the second Aśvamēdha was celebrated when his son was either the *de facto* ruler of the country during his old age or probably the *de jure* ruler after his retirement.¹

Verse 31 says that Mahābhūtarman died after having a son from queen Vijñānavatī and having celebrated the Vājimēdha, i.e. horse sacrifice, while the next stanza introduces his son and successor Chandramukhavarman. Verse 35 says that Chandramukhavarman got a son from queen Bhōgavatī, while verse 37 refers to some sacrifices performed by the king. Verses 39-48 describe the achievements of Chandramukhavarman's son without disclosing his name; but verse 49 gives his name as Sthiravarman and says that, after having lived for some time in the *pura*, i.e. the city which was the old capital of his family, this king made a new city in the holy river (*puṇyē nadē*), i.e. on the banks apparently of the river Brahmaputra. The verse suggests that the old capital of the family was not exactly on the Brahmaputra. The capital city of these kings is usually identified with modern Gauhati on the Brahmaputra.² This may have been the city built by king Sthiravarman but the older city may also have been situated not very far from Gauhati. Verse 50 refers to the beloved wife of the king who is represented as belonging to the Bhaumānvaya. The next stanza apparently speaks of Sthiravarman's queen Nayanā, Nayanadēvi or Nayanāsōbhā, although its second half that apparently contained the name cannot be satisfactorily deciphered. We have seen that according to Bhāskaravarman's seal, Sthiravarman was the performer of two Aśvamēdha sacrifices. Whether any reference to this achievement of the king was made in the concluding words of verse 51 cannot be determined.

Verses 52-53 describe the birth of Susthitavarman, son of Sthiravarman. Verses 55-58 are all partially damaged and cannot be completely deciphered. According to the Nidhanpur inscription, another name of Susthitavarman was Mṛigāṅka. It is not impossible that one of the damaged verses contained the same information. There is also no reference in the extant portion of his description to his struggles with Mahāsēnagupta of the so-called Later Gupta dynasty as

¹ See *IHQ*, Vol. XXI, pp. 144-45; above, Vol. XXX, pp. 65-66.

² *Kāmarūpasāsānāvalī*, Introduction, pp. 8, 22.

known from the Apsad inscription.¹ Verse 55 speaks of the king as highly learned in the various branches of learning, while verse 59 seems to refer to the king's *guru* (named Nṛīsaṅkara ?) who is compared to the god Śaṅkara (Śiva). Verses 60-61 describe Susthitavarman's queen Dhruvalakshmī. The next verse says how queen Dhruvalakshmī gave birth to two sons. Verse 63 refers to the two sons of Dhruvalakshmī, who were both endowed with signs of royalty, and singles out one of the two brothers (apparently the elder of them) who is called Aridamanēndra. Verse 64 deals with the good qualities of the same Aridamanēndra. The following stanza says that the first of the two brothers was named **Supratishṭhitavarman** and the second **Bhāskaravarman** and both of them are said to have been dear to all in the family of the Varmans.

Verse 66 probably begins with a description of the elder brother Supratishṭhitavarman, who, as we have seen, seems to have been also called Aridamanēndra in verses 63-64. The concluding portion of the stanza, possibly referring to Supratishṭhitavarman's accession to the throne after Susthitavarman's death, cannot be completely deciphered. Verse 67 seems also to continue the description of king Supratishṭhitavarman. But the king's name cannot be traced in the extant portions of verses 66-67. The next verse again speaks of the activities of the two brothers jointly.² The first half of this stanza appears to suggest that king Susthitavarman died when his sons Supratishṭhitavarman and Bhāskaravarman were still young in age. The second half of the stanza says that when, apparently not long after Susthitavarman's death, the Gauḍa army, strong in the waters (i.e. in naval warfare), reached (i.e. invaded the country of the two young brothers), Supratishṭhitavarman and Bhāskaravarman were not afraid to advance against them with a small force. The two brothers have been compared here with Bala (i.e. Balarāma-Saṅkarshaṇa) and Achyuta (i.e. Kṛishṇa-Vāsudēva) who are often represented in epic and Puranic literature as fighting with success against heavy odds. Verse 69 describes the battle between Supratishṭhitavarman and Bhāskaravarman on the one hand and the Gauḍas on the other. The first half of the stanza speaks of the two brothers fighting with their piercing arrows and of their becoming as full of arrogance as the two heroic brothers Bala and Achyuta when the latter stood unconquered in their fight with the demon chief Bāṇa. The *Vishṇu Purāṇa*³ describes the victory of Balarāma and Kṛishṇa over Bāṇ-āsura. It may be pointed out that Balarāma's contribution in this battle is not regarded as conspicuous and is hardly emphasised in the account of the battle found in various sources.

It is thus rather strange that the battle with Bāṇa was singled out by the poet from the numerous stories of the joint victories of Balarāma and Kṛishṇa over their enemies. The poet may have been inspired to refer to Bāṇa's battle with Balarāma and Kṛishṇa by the fact that the main battle between the Gauḍa elephant force (indirectly compared with Bāṇa's hosts) and the two brothers Supratishṭhitavarman and Bhāskaravarman (compared with Balarāma and Kṛishṇa) was actually fought near Tezpur on the Brahmaputra in Assam, which is traditionally identified with Bāṇa's capital Śōṇitapura where the battle described in the epic and Puranic literature is said to have taken place. The second half of verse 69 describes how Supratishṭhitavarman and Bhāskaravarman, as they had done in the cases of other enemies previously defeated and killed by them, dispersed, in this case also, the huge elephant force of the Gauḍas by means of their arrows. It is interesting to note that the elephant force of the Gauḍas has been compared here with the **Krauñcha** mountain range which is specially associated in literature with the demon chief Bāṇa.⁴

¹ *Corp. Ins. Ind.*, Vol. III, pp. 202 ff.

² The joint mention of the exploits of the two brothers may suggest that the Gauḍa invasion had taken place before the installation of Susthitavarman's successor.

³ Vaṅgavāsi ed., Section V, Chapter 33.

⁴ Cf. *Mahābhārata*, Vaṅgavāsi ed., Śalya-parvan, chapter 46, verse 80 : *Bāṇo nā-n=ūtha Daitēyō Balēh punō mahā-balāh | Krauñchaparvatam=āśritya dēva-saṅghān=adhāvata ||* The piercing of the Krauñcha is, however, ascribed to Skanda-Kārttikēya and not to Balarāma and Kṛishṇa.

The first half of verse 70 says how the two brothers Supratishṭhitavarman and Bhāskaravarman, with the help of their various weapons, spread consternation in the ranks of the enemies; but, alas (*ahō*), as the second half of the same stanza says, they were completely covered by the striking weapons of the Gauḍas and fell into swoon (*mōhan-gatau*), when the enemies caused them to be encircled by their fierce elephants and captured both of them (*āsādītau*). The first half of verse 71 describes how the enemies, i.e. the Gauḍas, took the two brothers to their own country (i.e. Gauḍa). This is said to have been due to their ill luck (*vidhi-vasāt*)¹; but their good qualities (*guṇavattay-aiva*), as said in the latter half of the stanza, soon enabled them to return home.

There is thus no doubt that Supratishṭhitavarman and Bhāskaravarman were carried as captives to Gauḍa by the Gauḍa army, but that they were afterwards reinstated by the king of the Gauḍas, whom they apparently pleased by offering allegiance. That the two brothers were away from their country only for a short time is made clear by the second half of the same verse which says that, when the two brothers soon returned and got back their own kingdom (*prāpya-sva-rājyam-achirāt-punar-āgatau tau*), they caused great delight to their paternal land (*pitṛyam jagat*). The first half of verse 72 refers to the death of Supratishṭhitavarman that took place some time after (cf. *tatō*) the events described in the previous stanzas. The latter half of this stanza, which cannot be deciphered satisfactorily, apparently speaks of the accession of Bhāskaravarman to the throne. The following verse, only a few passages of which can be read, also seems to describe the achievements of Bhāskaravarman as a ruler. The next three stanzas continue to describe Bhāskara's activities and achievements, some of which seem to be quite interesting. Verse 74 describes king Bhāskaravarman as a great poet and dialectician. The third foot of verse 75 referring to his re-acceptance of the royal fortune after a ceremony of purification suggests that the kingdom had passed to the hands of enemies (apparently the Gauḍas) sometime before he succeeded in regaining complete control over his dominions. This may further suggest that his elder brother Supratishṭhitavarman died shortly after his reinstatement by the Gauḍa king. Verse 76 referring to the renewal of an old charter originally granted by a predecessor of Bhāskaravarman and the following lines in prose mentioning the original donees as well as the then share-holders of the property granted have already been discussed above.

It will be seen that the inscription under discussion supplies a number of valuable informations not known from other sources. That Sthiravarman transferred his capital to a new city built by him on the bank of the Brahmaputra and that Supratishṭhitavarman was also known as Aridamanēndra are such new informations. But the most important historical information supplied by the record is that about the invasion of Prāgyōtisha or Kāmarūpa, the kingdom of the rulers of the Nāraka, Bhauma or Varman dynasty, by the Gauḍas shortly after the death of Susthitavarman during the rule of his young son Supratishṭhitavarman. Since Supratishṭhitavarman seems to have been on the throne for a short time and since his younger brother Bhāskaravarman is known to have succeeded him sometime before 606 A.D., this event must have taken place about the closing years of the sixth century or the beginning of the seventh. The name of the Gauḍa king who led the expedition against Kāmarūpa cannot be determined with certainty. But he may have been the celebrated Gauḍa monarch Śaśāṅka who was a contemporary of Bhāskaravarman and is known to have ascended the throne sometime before 605 A.D., when he joined the Mālava king Dēvaguṇa in an expedition against the Maukhari ruler Grahavarman. Since, however, the dates of both Śaśāṅka's accession and Susthitavarman's death cannot be precisely determined, it cannot be definitely said that it was Śaśāṅka himself, and not his predecessor on the Gauḍa throne, who was responsible for the expedition. The Gauḍas in this case reached the heart of the Bhauma kingdom and the battle between the Gauḍas and the royal brothers Supratishṭhitavarman and Bhāskaravarman may have taken place near modern Tezpur in Assam. As

¹ Cf. the well-known case of Chālukya Vijayāditya (above, Vol. IX, p. 203, text lines 25-26, etc.).

we have seen, the two brothers were defeated in the battle, and were taken captive to Gauḍa, although the Gauḍa king shortly afterwards sent them back to Kāmarūpa. There is hardly any doubt, as already indicated above, that Supratishṭhitavarman regained his throne by offering allegiance to the king of Gauḍa whose action in this case was guided by a principle recognised by ancient Indian rulers.¹ It seems that, for some time after the carrying away of Supratishṭhitavarman by the Gauḍas, the kingless state of Kāmarūpa was actually in the possession of the Gauḍa army. Even after the reinstatement of Supratishṭhitavarman and during the early years of the rule of his brother and successor Bhāskaravarman, the Kāmarūpa kingdom seems to have owed allegiance to Gauḍa. But Bhāskaravarman must have thrown off the Gauḍa yoke even in the earlier part of his reign (cf. verse 75 of our record). This is suggested by his alliance with Harshavardhana, an enemy of king Śaśānka of Gauḍa, about 606 A.D.

In this connection it is necessary to sketch the background of the foreign policy of Gauḍa and Kāmarūpa and their struggle in the sixth and seventh centuries A.D. As already indicated above, the political influence of the Gupta emperors seems to have spread over Kāmarūpa in the second half of the fourth century. But, owing to the decline of the Imperial Guptas in the earlier part of the sixth century, the Bhauma kings of Assam appear to have thrown off the Gupta yoke. This is suggested by the performance of the horse-sacrifice by king Nārāyaṇavarman, his son Bhūtivarman or Mahābhūtavarman and the latter's grandson Sthiravarman. The reigns of Nārāyaṇavarman and Bhūtivarman may be roughly assigned to the first and second quarters of the sixth century, while Sthiravarman seems to have ended his rule some years before the end of the same century. The throwing off of the Gupta yoke by the kings of Kāmarūpa in the first half of the sixth century may have engaged them in a struggle with the latest members of the Imperial Gupta family still continuing to rule over North Bengal.²

Shortly afterwards, however, the Gauḍas, originally subordinate to the Imperial Guptas, established an independent kingdom comprising wide regions of Central and South-western Bengal and they soon extended their power over North Bengal also.³ This brought the Gauḍas face to face with the kings of Kāmarūpa which then appears to have included parts of North Bengal at least upto the river Karatōyā in the west. Ancient Indian political thinkers regarded two powerful states situated side by side as natural or potential enemies of each other, while a powerful state lying on the further side of the enemy state was regarded as a natural or potential friend.⁴ Besides Gauḍa and Kāmarūpa, two other powers, viz. the Maukharis of Bihar and U. P. and the so-called Later Guptas of Mālava (East Malwa), were also playing an important part in the political history of Northern India⁵ and it is interesting to note that the principles of a state's foreign policy as enunciated by the ancient Indian political thinkers seems to have been actually followed by these four powers in their political relations with one another. The Gauḍas are known to have been enemies of their eastern neighbours, i.e. the kings of Kāmarūpa,⁶ as well as their western

¹ Cf. *grahana-mōksha* in line 20 of the Allahabad pillar inscription of Samudragupta (*Select Inscriptions*, p. 257) and *grihīta-pratimukta* in Kālidāsa's *Raghuvamśa*, IV, 43.

² Cf. the Damodarpur inscription of the Gupta year 224=543 A.D. (*Select Inscriptions*, Vol. I, p. 337).

³ See *IHQ*, Vol. XIX, p. 276, 280. The *Ārya-Manjūśrī-mūlakalpa* (ed. Sankrityayana, verses 722-25) refers to Harsha's victory over Śaśānka at the battle of Puṇḍravardhana (modern Mahāsthān in the Bogra District) which was the headquarters of the Gupta province comprising North Bengal.

⁴ Cf. Kullūka's commentary on the *Manu Smṛiti*, VII, 156.

⁵ See *JRASB*, Letters, Vol. XI, pp. 69-74.

⁶ This is suggested by the struggle between Gauḍa and Kāmarūpa described in the record under discussion, by the fact that the Nidhanpur plates of Bhāskaravarman were issued from his camp at Karṇasuvarṇa, the capital of the Gauḍa kings, and by Bhāskaravarman's alliance with Harshavardhana who was an avowed enemy of the Gauḍa king Śaśānka.

neighbours, i.e. the Maukharis,¹ while they were friends of the Later Guptas who ruled on the further side of the Maukhari dominions.²

The Later Guptas were similarly enemies of the Maukharis³ but friends of the Gauḍas and again enemies of the Kāmarūpa kings.⁴ It is very probable that the Bhauma kings of Kāmarūpa were likewise friends of the Maukharis. At least this is suggested by the haste with which Bhāskara-varman of Kāmarūpa offered friendship to Harshavardhana as soon as the latter came to be the successor of the last Maukhari king Grahavarman. Harshavardhana belonged to the family of the Pushyabhūtis of the Eastern Punjab and the neighbouring region. That family also became powerful after the decline of the Imperial Guptas. At first the Pushyabhūtis were matrimonially allied with the Later Guptas;⁵ but, when the throne of the Later Gupta king Mahāsēnagupta, who was probably the maternal uncle of the Pushyabhūti king Prabhākaravardhana, passed to the usurper Dēvagupta, they contracted matrimonial relations with and became friends of the Maukharis.⁶ Some of the known facts of history indicating the political relations among the above powers were discussed by me elsewhere.⁷

¹ According to the Haraha inscription of Vikrama Samvat 611=553 A.D. (above Vol. XIV, pp. 115 ff.; *JRASB*, Letters, Vol. XI, p. 69, n. 4), Maukhari Īśānavarman defeated the Gauḍas, while the *Harshacharita*, supported by the accounts of the Chinese pilgrim Hiuen-tsang, describes how the king of Gauḍa (Śaśāṅka) led an expedition jointly with the king of Mālava (apparently Dēvagupta) against the Maukhari king Grahavarman and was responsible for the death of the latter's brother-in-law Rājyavardhana, the Pushyabhūti king of Thanesar (Tripathi, *History of Kanauj*, pp. 63-68). Earlier success of the Gauḍas against the Maukharis at least in Bihar is suggested by the fact that Śaśāṅka seems to have been originally a viceroy under the Gauḍa king with his headquarters at Rohtasgarh in the Shahabad District (cf. *Corp. Ins. Ind.*, Vol. III, p. 284). The fact that according to the Apsal inscription, king Mahāsēnagupta of Mālava (probably a friend of the Gauḍa king) led an expedition against king Sushitavarman of Kāmarūpa without encountering Maukhari opposition seems to indicate the same state of things. It is probable that the encounter between Mahāsēnagupta and Sushitavarman and between the Gauḍas and the latter's sons were two phases of the same war resulting from a joint Gauḍa-Mālava invasion of Kāmarūpa.

² The Gauḍa king Śaśāṅka was a friend of the Later Gupta ruler of Mālava (Dēvagupta) who usurped Mahāsēnagupta's throne. They fought together against the Maukharis and their Pushyabhūti relatives. As indicated above, Mahāsēnagupta also was possibly a friend of the Gauḍas and led his Kāmarūpa expedition as an ally of the contemporary Gauḍa king.

³ The Later Gupta king Kumāragupta defeated Maukhari Īśānavarman and extended his power upto Prayāga (Allahabad) in the east, but the same Maukhari king defeated and killed Kumāragupta's son Dāmōdaragupta and he himself or his son Śarvavarman extended Maukhari power in Bundelkhand (cf. Bhandarkar's List, No. 25; above, Vol. XIX, pp. 17 ff.). Śarvavarman's grandson Grahavarman was defeated and killed by the Mālava king (Dēvagupta) with the help of the king of Gauḍa (Śaśāṅka).

⁴ Mahāsēnagupta defeated the Kāmarūpa king Sushitavarman on the banks of the Lauhitya or Brahmaputra probably in alliance with the Gauḍas.

⁵ It is usually believed that the Pushyabhūti king Prabhākaravardhana's mother Mahāsēnaguptā was a sister of Mahāsēnagupta of the Later Gupta dynasty. After the usurpation of Mahāsēnagupta's throne by Dēvagupta, his sons Kumāragupta and Mādhavagupta fled to Prabhākaravardhana's court for protection. According to the *Harshacharita*, Kumāra was installed as king by Prabhākaravardhana's son Harshavardhana (*IHQ*, Vol. XIX, p. 278, n. 2), although the country where he was installed is not specified. He may have been given merely the position of the king of Mālava at the Pushyabhūti court; cf. the case of the Stuart Pretenders at the French court. Mādhavavarman may have been established by Harsha as his viceroy over some parts of Bihar where his son Ādityaśena carved out a powerful kingdom after Harsha's death.

⁶ Prabhākaravardhana's daughter Rājyaśrī was married to Maukhari Grahavarman. After the death of Grahavarman at the hands of the Mālava king (Dēvagupta) supported by the Gauḍa king (Śaśāṅka), Prabhākaravardhana's eldest son and successor Rājyavardhana came to fight with the enemies of his brother-in-law. But he was soon killed by Śaśāṅka. Then Rājyavardhana's younger brother and successor Harshavardhana took the field against the Later Guptas and Gauḍas. He succeeded in clearing the Maukhari kingdom of the enemies and ultimately annexed it to his own dominions. He transferred his capital from Thanesar to Kanauj possibly because the latter had been the capital of Grahavarman.

⁷ *JRASB*, Letters, Vol. XI, pp. 69-74.

DUBI PLATES OF BHASKARAVARMAN—PLATE I

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महाराज इति प्रथमः सत्त्ववत्सलः सत्त्ववत्सलः सत्त्ववत्सलः सत्त्ववत्सलः सत्त्ववत्सलः
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Handwritten text in Devanagari script, line 14.

Handwritten text in Devanagari script, line 16.

Handwritten text in Devanagari script, line 18.

Handwritten text in Devanagari script, line 20.

Handwritten text in Devanagari script, line 22.

Handwritten text in Devanagari script, line 24.

Handwritten text in Devanagari script, line 26.

Main body of handwritten text in Devanagari script, spanning lines 14 to 26.

The friendship between Harshavardhana and Bhāskaravarman contracted in 606 A.D. with a view to humbling the power of king Śasānka of Gauḍa ultimately led to their joint victory over Gauḍa sometime after the death of Śasānka who was ruling as late as 619 A.D. over wide regions of Bengal, Bihar and Orissa. The Nidhanpur charter of Bhāskaravarman was issued from his camp at Karnasuvarṇa, the capital of the Gauḍa kingdom, in the present Murshidabad District of West Bengal, when the two friends were apparently engaged in besieging the Gauḍa capital. This event has been ascribed by some writers to a date between 638 and 642 A.D.¹ There is no mention in that record of the Gauḍa invasion of Kāmarūpa during Bhāskaravarman's youth. The reference to this event in the present charter may suggest that the Dūbi plates were issued when the memory of Bhāskara's success in throwing off the Gauḍa yoke was not dimmed by the lapse of many years and by the subsequent military successes of the Kāmarūpa king. The date of this record may, therefore, be tentatively assigned to the earlier part of Bhāskaravarman's reign.

It has been observed that the extant portion of the inscription before us does not speak of the locality which presumably was granted by the present charter. There is, however, mention of the old capital of the family and the new capital built by Sthiravarman without specifying their names. We have already discussed their probable location. In the legend on the seal, Pushyavarman is described as the lord of Prāgjyōtisha, which, together with the later Kāmarūpa, was the name applied to the dominions of the early kings of Assam. The heart of the country was the Gauhati region of Assam, but it extended upto the river Karatōyā in the east. Gauḍa was the name both of a people and of the country inhabited by them. A late tradition seems to suggest that, in the narrow sense, Gauḍa indicated only the small area lying to the south of the Padmā and the north of the Burdwan region in South-west Bengal, although it seems that originally the course of the Padmā lay to the north of the present locality called Gaur (Gauḍa) in the south of the Malda District. Thus the present District of Murshidabad together with the southern part of Malda may have been the original Gauḍa. At the time of our inscription, however, Gauḍa seems to have indicated the entire dominions of the Gauḍa kings. At a later date the name Gauḍa was applied to the whole of the western half of Bengal and still later to the entire Bengali-speaking area.²

TEXT³

[Metres : verses 1, 13, 22 *Vaiṣṇasthāvila* ; verses 2, 37, 50-53, 55, 58, 62, 67, 68, 70, 75 *Śārdūlavikrīḍita* ; verse 3 *Upajāti (Indravajrā-Vaiṣṇasthāvila)* ; verses 4, 6, 9, 11, 18, 20, 28, 49, 57 *Upajāti (Indravajrā-Upēndravajrā)* ; verses 5, 15, 40 *Upajāti (Indravaiṣṇā-Vaiṣṇasthāvila)* ; verses 7, 8, 10, 12, 17, 25, 27, 29, 32-36, 41-48, 59, 61, 65 *Anuṣṭubh* ; verses 14, 16, 56 *Indravaiṣṇā* ; verses 19, 26, 30, 76 *Indravajrā* ; verse 21 *Upēndravajrā* ; verse 23 *Upajāti (Upēndravajrā-Indravaiṣṇā)* ; verses 31, 66, 69, 73, 74 *Sragdharā* ; verse 39 *Upajāti (Indravaiṣṇā-Indravajrā)* ; verse 54 *Mandākrāntā* ; verses 60, 64 *Āryā* ; verses 63, 71 *Vasantatilaka* ; verse 72 *Śikhariṇī*.]

First Plate

I 'Prāṇa[mya dēvaṁ śaśīśekharam priyaṁ Pinākinam bhasma-kaṇair=vibhūṣhitam(tam)
vibhūta]*yē bhūtimat[ām]

¹ *History of Bengal*, op. cit. p. 78.

² Cf. *Ind. Cult.*, Vol. VIII, pp. 56-57.

³ From the original plates kindly lent by Mr. P. D. Chaudhury, Curator of the Assam State Museum, Gauhati, and from impressions and photographs prepared at the office of the Government Epigraphist for India, Ootacamund. I am indebted to Dr. B. Ch. Chhabra and Mr. P. B. Desai for some suggestions. The errors in the published transcript of the record have not been indicated here.

⁴ There is no trace of the symbol for *Siddham* at the beginning of the line.

⁵ Most of the *akṣaras* placed within square brackets in this line and in the following lines are totally lost. The lost *akṣaras* in verse I have been restored from the Nidhanpur copper-plate inscription of Bhāskaravarman, which also begins with the same stanza.

- 2 sujanmanān=karō[mi] bhūyaḥ sphuṭa-vācham=ujva(jjva)lāh(lām) || [1*] Yān=ēyam=va-
(yam va)su[dhā Varāha-vapuhā sthityai pra]-
- 3 jānām purā |¹ gupt=ōddhri(ddhri)ṛya dyaḷunā priyatayā pōṭtrē cha samsthāpitā [|*] tasy-ā
[bhūt=su]-
- 4 ta uttamō=mṛitabhujān=tāpāyam(ya) yaḥ śaktimān=nāmn=āsau Narakah kshitaḥ kshi-
5 ti-bhujān=rā(jām rā)jādhirājō vibhuḥ . [2*] Dig-danti-hasta-sphuṭa-karkkaś[na] jivā
[karē]ṇ=āhava-mūrddhni Śakkrām(kkrām) |²
- 6 tan-mātrito yō [vi]jahāra kuṇḍalē tasy-ā[tma]jjaḥ śrī-Bhagadatta-nāmā || [3*] Trip-ātmajō³
Vajradhara-pra-
- 7 bhāvah śrī-Vajradattah kshitiṭō mahātmā |² adhitya s āṅgāś=cha(āṅgāś=cha)turō=tha
Vēdān=vākyam pramāṇam sa[māy-ā]-
- 8 khilam yaḥ [| 4*] [Jñātvā] gajōgū vinay-ōnaya-kkrāmān=tathā hayānān=ku[la]-śūla-sa-
shṭhavaḥ(vam) |² [dēv-āsu]-
- 9 r-āchāryya-mataū=cha tatva(ttva)ṇḥ sa vājunōdhair-ayajan-maharddhibhiḥ || [5*] [Tad-a]-
nvayē [rā]jasu Rā[ja]-
- 10 rāja-ssa(sa)māna-kirtishv=amarēndra-sadma(ttva)ḥ [|*] ya(yā)tēshv=abhūd=bhūpatir=Indra-
kalpah śrī-[Pushya]va[rmm-ā]ri-va(ba)la-
- 11 pramāthī |⁴ [6*] Chañchal=āpi yam=āśūdyā patnū Vishnum=iv=āparam(ram) |⁵ Lakhamī
pā[ṇi-grihit=ē]va sādhdhvi jā-
- 12 [tā] nirā[kulā] [| 7*] Tasya puṇy-ōday-ōtthānān karmmaṇām kin=na paśyatha |⁶ phalam tad
vaśā(vaśā)-ja[umānō]
- 13 bhuñja[tē] ∪ ∪ — ∪ ∪ [| 8*] [Puṇyāni?] [karmma]ṇi va(ba)hūni kṛtvā sutam sa lōbbhē
∪ ∪ — ∪

Second Plate, First Side

- 14 — — [|*] Śakkrēṇa — ∪ ∪ — ∪ — — yātō narēndras-[tridi]vauka[sānām ||] [9*] ∪ ∪⁷
[nusmṛitya] bhūpālā vim-
- 15 ∪ ∪ ∪ — ∪ ∪ [|*] Tasya [tā]ḥig-abhūd-vā(d-bā)hur-ari-nārī-vilāpadaḥ || [10*] Gatō
tu tasmīn=Tri(simīn=Tri)daśā-sakhyam abhūn-uarēndra[ḥ*] pitri-
- 16 [tu]lya⁸-vikkramah [|*] prakhyātīmān-jñū(ū-jñā)na-guṇ-ōday-ōrjjitah samudra-tulya[ḥ*]
sa Samudravarmmā || [11*] Agādha-svachchha-gambhirō

¹ This mark of punctuation, indicated by a short horizontal stroke, is unnecessary.

² The punctuation mark is indicated by a short horizontal stroke.

³ The metre is a variety of *Upajati* having three of the feet in *Indravajrā* and one in *Vamśasthāvilā*. The double *danda* at the end of the stanza is preceded by an unnecessary punctuation mark.

⁴ *Tad-ātmajō* or *trip-ātmajō* is intended. Cf. above, Vol. XXIX, p. 157 and n. 2.

⁵ The double *danda* is preceded by an unnecessary punctuation mark.

⁶ One may suggest *surarāja-kalpam*.

⁷ The ket *aksharas* may have been *tamza*.

⁸ The *akshara tu* looks more like *tyau*.

DUBI PLATES OF BHASKARVARMAN—PLATE II

ii, b

28
 30
 32
 34
 36
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28
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 38
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SCALE: ACTUAL SIZE

42 ... 42
 44 ... 44
 46 ... 46
 48 ... 48
 50 ... 50
 52 ... 52

- 17 **vyāla-ratn-ōpasēvitaḥ** [*] mahatvā(ttvā)ch=chhaitya-yōgāch=cha tulyō jaladhina nripaḥ
 || [12*] Chiram sa bhūktvā nripa-saṅgha-pūjitō guṇ-ānvitaḥ
- 18 **śatru-tamō-pahō** vaśi¹ kshitiṃ samagrām gu(su)bha-ratna-maṇḍitām jagāma yōg-ābhira-
 tas=trivishṭapam(pam) ||² [13*] Śrī-Dattavatyām prathitō ma]-
- 19 **hāva(ba)laḥ** śrīmān=abhīṣṭa-sthiti-kāraṇa-kkramāt [*] dharmm-ānugaḥ pāthiva-laksha-
 ṇaiḥ śritaḥ prajñā-guṇair=āpa narēndra-
- 20 **tām=ssau** || [14*] Śarān=sa sōdhvā jvalan-ōpamān=raṇē jivā va(ba)liyān=sava(ba)lān=api
 dvishaḥ [*] vu(bu)bhōja **Bhau[m-ānva]**-
- 21 **ya-bhūshaṇō** mahi[m] yatas=tatō=bhūd=**Va(Ba)lavarmma**-samjūkaḥ || [15*] Bhuktvā
 mahiṃ=kundha³-ratna-bhūshitām(tā)m=ishṭvā cha n-aikaiḥ
- 22 **kratubhiḥ** sudakṣiṇaiḥ [*] kṛitvā ripūṇām va(ba)la-[māna-kha]ṇḍanan=[dh]yānēna yātō
 divam=ēva kāmada[h] || [16*] Tasya kalyā-
- 23 **ṇa-śēshēṇa** kalyāṇa-chaya-sambhṛitaḥ [*] **Kalyāṇavarmma** nripatir=bhūtaḥ kalyāṇa-kāra-
 kaḥ || [17*] Śrī-Ratnadēvi-prabha-
- 24 **vō manasvi** bhu(bhū)t-ōpakār-aika-rasa-pravṛitta[h*] [[*] [Vṛi]ttrāri-śaktir=nnihat-āri-pakshaḥ
 kshapākar-ākāra-mukhō ma[h-aujāḥ] || [18*]
- 25 **Karmāṇi** kṛitvā sa śubhāni rājā hatvā ripūṇām mahatān=[kulāni] |⁴ [bhuktvā] cha bhō-
 [gān=su]kṛi[tair=u]pāttān=kālēna
- 26 **Śa[kkr-āti]tthitān=jag[āma]** || [19*] ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡ — ◡
 yugma[h] |*

Second Plate, Second Side

- 27 **Gaṇēndravarmma**=ājani bhūmināthō Gāndharvvavatyā[m*] timirāri-kāntiḥ || [20*] Ga-
 [ṇē]ndra-[tulya]ḥ sa Ga[ṇē]ndra-
- 28 **varmma** |⁴ prabhāva-yōg-ātīsayair=upētaḥ [*] kshitikshitām kshāram=iva kshatēshu dvi-
 shām pratāpāya
- 29 **sutam** sa lēbhē ||¹ [21*] Guṇaiḥ pit=ēv=ābhavad=ēsha bhūtalē kshitiṃ sa bhuktvā Janak-
 ōpamō balī |¹ janam samāhū-
- 30 **ya** guṇ-ānvitam sutam niyōjya rājyan=divam=ēva yātavān ||² [22*] Sa Yajñadēvi-tanayō
 jī-t-ārīr=**mMahēndrava**-
- 31 **mm**=Āmararāja-vikkramaḥ [*] bubhōja rājya[m*] rajanīkar-ābhaḥ papau cha samyak=sva-
 su[tām=i]va prajām(jām) ||³ [23*] Viji-
- 32 **tya** gām sāgara-mēkhal-āntām dvishaḥ samānīya vaśam va(ba)lēna [*] ijē sa rājā kkratubhir-
mMahēndravach=chhri-
- 33 **Subra(vra)tān**=ch=āpa Śachīm=iva priyām(yām) ||² [24*] Ādyā bhūpāla-marvyādā-sthitir=
 darśsa(rsa)na-darppaṇē |¹ tasmi-

¹ The punctuation is indicated by a short horizontal stroke.

² The double *danḍa* is preceded by an unnecessary punctuation mark.

³ A word like *kāñchana* in the place of *kundha* would suit both the metre and the sense.

⁴ The punctuation mark, indicated by a short horizontal stroke, is unnecessary.

- 34 [n=nri]pēndra-chandrē tu dēvi ka(kā)ntir=iv=āsritā ||¹ [25*] Tasyām=Adityām=iva Chakra-
pāṅir=nNārāyaṇō mānushatām prapa[dya] [1*]
- 35 tēn=ēva nāmnā kaliḡān=nihantūm dōshām(shān) prajāyā iva pārthivō=bhūt || [26*] Tasya
Dēvamatir=ddēvi patnitvaṁ pra[tya]-
- 36 padyata |* Padmā Nārāyaṇasy=ēva śrī-Nārāyaṇavarmanāḡ || [27*] Bhūtyai prajānām=iva
Kārttikēyaṁ Bhūtādhipa[h*] Pa-
- 37 rvvatarājaputtrām(ttryām) |* guṇ-ādhivāsō vasatīm vibhūtyā[h*] śrī-Dēvamatyām=udapi-
padat=sah || [28*] Śrī-Mahābhūtaba (va)rrmmāṇam
- 38 mahābhūtam=iv=āparam(ram|) tam khyāta-va(ba)la-varmmāṇam=abhyasiṅchach=cha [mā]-
nadaḡ || [29*] Bhuktā sa bhōga(gā)n=prachurān=yathēchchhan=datv[ā](ttvā)
- 39 [ja]nēbhyas=cha yathābhikāmām(mam) |* saumyō=pi rājā bhayakṛid=ripūnām yōgēna yātaḡ
sva-tanam(num) viha(hā)ya ||¹ [30*] Pittryām saṁ-
- 40 prāpya rājyaṁ surapati-sadṛisāḡ khyāta-vīryyō=mita-śrī[r=nnirjji]ty=ārāti-chakkraṁ sva-
bhujā-yuga-va(ba)lād=ātta-śastraṁ sa-

Third Plate, First Side

- 41 [mastam] [1*] [Dē]vyā[m=Vi(vyam Vi)]nānavatyām] śa[śi-sa]ma-vadanām sūnum=utpādya
dhīmān=ishṭv=āsau Vā[jimēdha]n=narapa[ti]r=agamach=Chhakkra-[vāsam]
- 42 yaśasvī ||¹ [31*] Tataḡ kram-āpta-vijayaḡ śrīmad-bhūpēndra-bhūshitā [1*] śrī-Chandramu-
khavarmm-ākhyō va(ba)bhūva vasudh-ādhipaḡ [||32*]
- 43 Smara-lilā-chal-āpāṅair=llōchanaiḡ pura-yōshitām(tām) |* gatavān=ēka-pātratvaṁ paras-
parajihirshaya ||¹ [33*] Sīnhā(Simhā)sa[na]-
- 44 gatō rājā rarāja savit=ēva saḡ [1*] ratna-bhābhīḡ sa(su)-paṭubhir=nnayan-ānandakṛit=sudhī-
[h*] || [34*] Ānanda-hētur=llōkānām sva [ya]-
- 45 m=ānanditaḡ sukhī ||¹ (|) janayāmāsa tanayām ddē(dē)vīm=Bhōgavatīm=prati ||² [35*] Sa
pūrvv-ōpātta-dharmmēṇa vidyā-bhūti-ja-
- 46 y-ādibhi[h] [1*] varddhamānaṁ sutām dṛishṭvā ra(rā)=āgāt=paramā[m*] mudam(dam) ||¹
[36*] Kṛitv=āsau vidhivad=drutaṁ va(ba) lavatām mān-ā-
- 47 pabhaṅgaṁ dvishām jītvā sāgara-mēkhalām vasumē(ma)tīm=ishṭvā cha yaḡnair=[mmu]huḡ
[1*] dānēn=ārthi-janam
- 48 śriyā cha suhṛidaḡ santōshya pṛithvipatir=yyātaḡ Śakkra-salōkatām pṛithu-va(ba)laḡ saṁ-
sthāpya puttram kshītau [|| 37*]
- 49 Sa puttrī tēna mumudē lōk-āntara-gatō=pi san [1*] Rāmēṇ=ēva purā rājñā svarggē Daśa-
rathō nṛipaḡ || [38*] Kṛitvā ya[thā]va-
- 50 t=p[i]tri-dēva-tarppaṇam pauraṁ=sa samyak=parisāntvya cha prabhūḡ [1*] lagnē [Dhru]vē
sarvva-guṇ-ōpapannē sīha(simha) sanam sīha (simha) iv=ā-

¹ The double *danda* is preceded by an unnecessary punctuation mark.

² The punctuation is indicated by a short horizontal stroke.

DUBI PLATES OF BHASKARAVARMAN—PLATE III

iii.b

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SCALE: ACTUAL SIZE

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68

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72

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 68
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 76
 78

- 51 *ruṛōha* ||¹ [39*] A-prachyutaṁ karmma kṛitan=tatō dvijair=ddhruv-ābhūshēkaṁ [v]idhivach=cha śāntikaṁ(kam |) sa-śāṅkha-nādaṁ saha-
- 52 *duṇḍubhiḥ*(bhi)-svanaṁ Surēśavat=sō=nuva(ba)bhūva bhūmipah || [40*] Tasya dēvakul-ōdyāna-bhavan-ārāma-śōbha[yā] [|*]
- 53 [ti]raskṛita-Śunāsīrapura-ka[rvva]ṭapattanē ||² [41*] Nira[sta]-stēya-durbhiksha-marāk-ōpadrav-ādikē |³ nitya-ya-

Third Plate, Second Side

- 54 — — ∪-vyagra-svalaṅkṛita-jan-ātātē ||¹ [42*] ∪ ∪ ∪ ∪ ∪ — ∪ ∪ ∪ ∪ ∪ ∪ ∪ — ∪
∪ [|*] ∪ ∪ ∪ ∪ ∪ — ∪ ∪
- 55 *skandhāvārē sarit-patiḥ* [| [43*] N=aiva vastu jagaty=asti nirddōsham=iti yan=mataṁ(tam) |² vīta-d[ōsh-ānuva(ba)ndhēna]
- 56 *sva-guṇais=tad=apākṛita[m*]* ||¹ [44*] Vīta-rāgēṇa tēn=ēha sa-kalaṅkā nṛipah kṛitah [|*] indun=ēva mahiddhrāṇāṁ gu[hāḥ]
- 57 *sa-tamasah kṛitah* || [45*] Saṁkhyāta-[kula]-sārēṇa sārēṇa jagati-bhṛitā[m*] |² jagad-ānanda-charitair=ddhāttrā kṛita iva
- 58 *kshītau* || [46*] Tā(Ta)t-saṅga-virahē nṛiṇāṁ maraṇāṁ jīvatām=api |² sat-saṅgamō hi vidu-shām bhūshā rakshā cha gīyatē [| [47*]
- 59 *Prapat-ānēka-sāmanta-śirō-maṇi-śikh-āruṇō*(ṇau |) sthala-padma-śriyam(ya)n=dhattaḥ pādaṁ yasya [ji]t-ā-
- 60 *tmana[h*]* [| [48*] Śrīmān=purē śri-Sthiravarmma-nāmā nitvā [cha ta]smin=katichid=dināni [|*] sa-paura-bhṛityaiḥ [saha] va(ba)[ndhu]-
- 61 *bhīś=cha puṇyē nadē sō=tha purim=akārshhit* || [49*] Tasy=ārāti-kul-āravinda-śāśinō **Bhaum-ā[nvaya]-**
- 62 *śla(ślā)ghinō nānā-śāstra-pad-ārtha-nīschita-matēr=vVē[dē]shu ch=ādhitinah* [|*] prakhyāt-ānvaya-paurusha-
- 63 *sya nṛipatēr=āpanna-trishṇā-chchhidō dēvī śrīr=iva rūpiṇi [priyatamā] kānt=ābhavan=mānini* ||³ [50*]
- 64 *Paulōm=īva Śatakratōḥ Paśupatē[r=Durg=ēva Śai]lōndrajā* [|³ — — — ∪ ∪ — ∪ — ∪ ∪
- 65 ∪ — — — ∪ — — ∪ — [|*] — — — ∪ ∪ — ∪ — ∪ ∪ ∪ — — — ∪ — — —
— — — — ∪

Fourth Plate, First Side

- 66 ∪ — ∪ — ∪ vipul=ōrvv=īva prajā-janma-bhūḥ || [51*] Ttrayyām=agnir=iv=āddhva[rēshu] vipulō nī[tvā] ∪ — — ∪ —

¹ The double *daṇḍa* is preceded by an unnecessary punctuation mark.

² The punctuation is indicated by a short horizontal stroke.

³ The punctuation, indicated by a short horizontal stroke, is unnecessary.

DUBI PLATES OF BHASKARAVARMAN—PLATE IV

ir.6

80

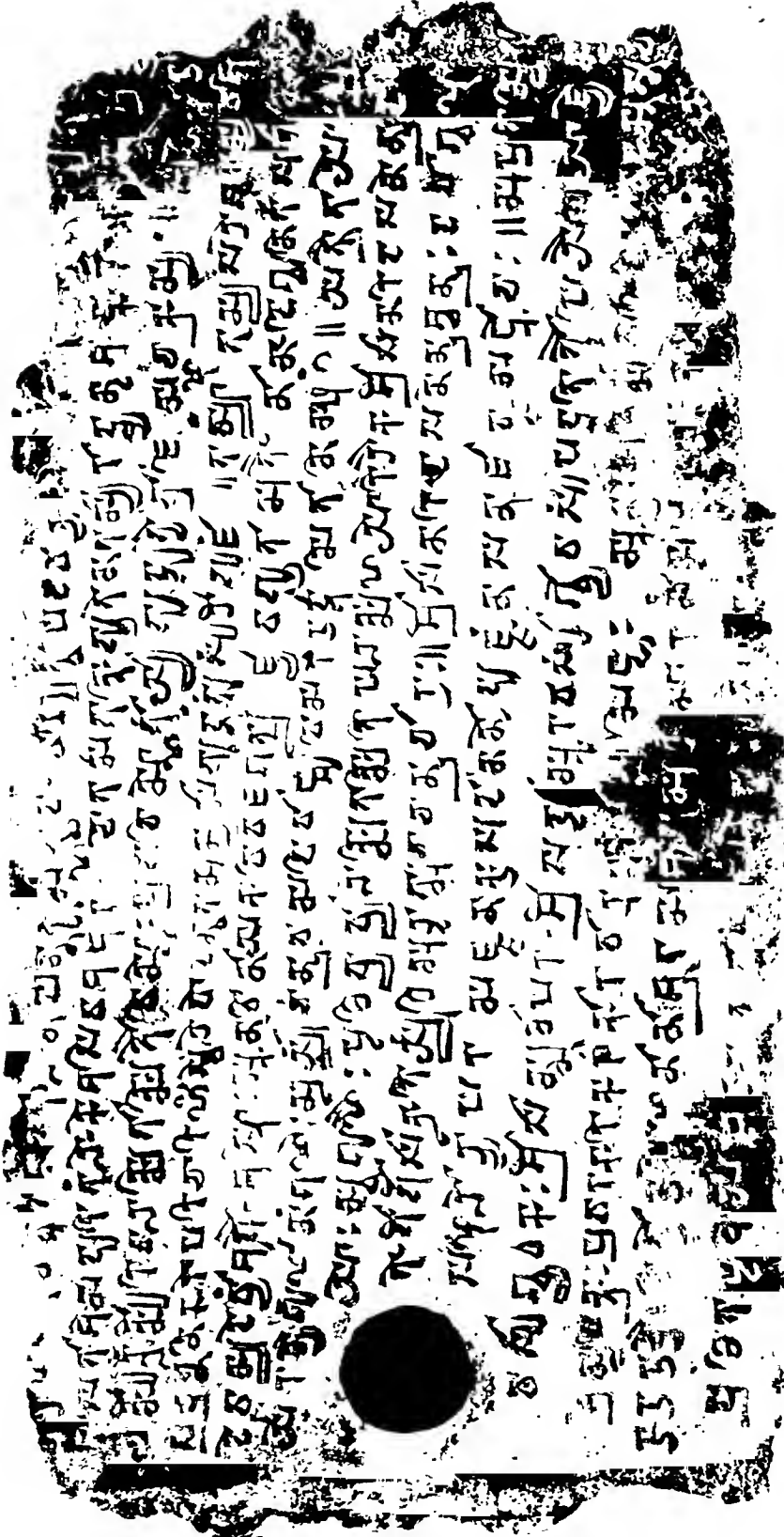
82

84

86

88

90



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82

84

86

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90

SCALE: ACTUAL SIZE

- 85 yōḥ sva-guṇaiḥ pṛithivṛyā[m] vyālakshita-kshitipa-lakṣhaṇayōr=ih=aika[h*] śrīmān=Aridamanēndra¹ iti [pra]-
- 86 tōbhi² bhīm-ākṛitir=yyudhi suhṛitsu cha chandra-chāruḥ || [63*] Śrīmān=Aridamanēndra³=chandra iv=ākhaṇḍa[la]⁴-
- 87 maṇḍalō=hy=apara[h*] sajjana-kumud-ānandō durjjana-manuj-āvja(bja)-saṅkōchaḥ || [64*] Supratishṭhita-
- 88 varmm-ākhyā ēkaḥ śrīmāns=ta(māms=ta)th=āpara[h*] |⁴ śrīmad-Bhāskaravarmmm-ākhyō Varmma-pad[dh]atitau(taḥ) pi(pri)yau || [65*] Yō jyē[shṭhaḥ]
- 89 śrēshṭha-vakraḥ pravara-kari-kar-ākāra-vā(bā)hu[r=mmṛig-āksha][h*] siṅhaḥ(sirha)-skandha[h*] ∪ — — ∪ ∪ ∪ ∪ ∪ — stambha-[chā]-
- 90 r-ūrur=uchchai[h] [|*] chitrō rūpēṇa nānā-śruta-subhaga-sudhā-sāra-saṃpūrṇa — — — — — — ∪ — — —
- 91 prathita-pṛithu-yaśāḥ — ∪ — — ∪ — — || [66*] Yēna — ∪ ∪ — ∪ — ∪ ∪ ∪ — — — ∪ — — ∪ — —

Fifth Plate, First Side

- 92 — — — ∪ ∪ — ∪ l-ōdita-śaśi-prasparddhi-kānti-tvishā |⁴ smṛity-uttuṅgita-lōka-lōchana-chayasy=āgrē=
- 93 dya [yā]vat=kshitau chētō-bhittishu chāru-rūpa-charitēn-ātm-āttra chittrikṛitaḥ || [67*] Yāv=ētau prathamē vayasy=api Pṛithu-pra-
- 94 [sparddhi]-satv-ō(ttv-ō)dgamau Śakr-āṅśaṁ(kr-āṁśaṁ) vidhinā pragatya pitari kshmaṅtar-nnilinē kkrāmāt [|*] prāptē Gauḍa-va(ba)lē va(ba)[li]ny=api
- 95 [ja]lē visrambha-saṅhra[m*]bhataḥ stōkair=ēva Va(Ba)l-Āchyutāv=iva va(ba)lair=yyau līlay=ōpasthitau ||² [68*] Tattr=ōpasthāya yuddhē
- 96 [Hari]-kuliśa-śitais=tūrṇam=ākaraṇa-pūrṇair=vvā(r=bbā)ṇair=vVā(r=bBā)ṇ-āsura-ājāv=aḥjita-bhujā-va(ba)lau tāv=iv=āvāpta-darppau [|*] Gauḍa-
- 97 [nām li]lay=aiva pravara-kari-ghaṭāḥ Kkrauñja(ncha)-sail-āvalivad=va(d=ba)hvīḥ(hvī)s-tā(s=tē)shām=abhētām hata-vididha-ripū-
- 98 [ṇāū=cha] vā(bā)ṇair=yyathā taiḥ [| 69*] Nānā-sāyaka-śakti-chakra-kanayaḥ(ya)-prāsās[i]-ghātaiḥ śitaiḥ kṛitvā
- 99 [vyāku]la-vihvala[m*] va(ba)lam=ahō tat=tūrṇam=ēva dvishām(shām) |⁴ tigmais=tachchhara-tōmaraiḥ su-va(ba)huśās=ohhannau hi mō-
- 100 haṅ=gatau vanyābhiḥ kariṇām ghaṭābhīr=ahitai[r*]=vyāvēshṭya ch=āsādītau || [70*] Dēśam svakam vidhi-vaśād=upanītayōś=cha

¹ The metre requires a word like *arāti* instead of *ari*. But the expression *Aridamanēndra* found both in verses 63 and 64 seems to indicate a secondary name of the elder prince.

² *Pratōbhi* seems to be intended.

³ This *la* is redundant.

⁴ The punctuation is indicated by a short horizontal stroke.

⁵ The double *danḍa* is preceded by an unnecessary punctuation mark.

- 101 taiḥ śatrubhiḥ khalu yayōr=guṇavattay=aiva [*] prāpya sva-rājyam=achirāt=punar-āgatau
tau pittryaṁ jagad=bhṛīśa-
- 102 m=idan=tu nana[ndatu]ś=cha || [71*] [Ta]tō dē[vē jyēshthē] jana-manasi sēvyē vidhi-vaśāt=
tamasy=ākshipy=āśāḥ śasābhṛiti yath=āstaṁ pratigatē [*]
- 103 ∪ tālō — — ∪ ∪ ∪ ∪ ∪ — ∪ ∪ ∪ — ∪ — — — y=aiva j[v]a[li]ta uru-rug=Bhāskara
iha || [72*] Dēvē śrī-Bhāskarē
- 104 — ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ — — — — — ∪ — — ∪ ∪ ∪ ∪ ∪ ∪ =ōpaplavē lōka-
bhū[tyai]

Fifth Plate, Second Sūle

- 105 — — — — ∪ — — — ∪ ∪ ∪ ∪ ∪ ∪ — — ∪ — — ∪ [I-ōttham(ttham)]¹ — — — — ∪ — —
∪ ∪ ∪ ∪ ∪ ∪ — — ∪ ā-
- 106 sīt=samridhyaiḥ(ddhyai) || [73*] Nānā-śāstr-ārtha-tatva(ttva)-śrūta-vitata-dhiyō yēna vādi-
tvam=uchchais=tadvach=ch=ālankritaiḥ su-[sphuṭa]-
- 107 lalita-padaṁ sarvva-mārggaṁ kavitvaṁ(tvam) ¹ yēna prāpya prabhābhiḥ pratilata-ta-
masām sādhu saṁsatsu sarvvaṁ [sv-ēchch-ā]-
- 108 ghāt-ōchchhrit=ōchchair=nnija-jaya-janitā svā patākē(kā) cha dikshuh(kshu) || [74*] Dhar-
mmaḥ praskhalitaḥ kaliṁ punar=api pra[dhvaṁ]-
- 109 sya saṁrōpitaḥ kirttir=durjjana-vāgur-ōdara-gatā muktavā mṛig=īv=ōjjhitā ¹ lakshmiḥ kshiva-
vilāsa-[nīta]-
- 110 vidhinā saṁskṛityā(tya) cha svīkrītā bhūyō yēna Mahēśvar-āsraya-nayaḥ sphāyi-pratāp-
ārchchishā ||² || [75*] [Śrī-Bhūti?]-
- 111 varmmā pradadau dvijēbhyō yēbhyaḥ param śāsanam=ā-kshatan=tat [*] bhūyaḥ samujvā-
(jjvā)lya dadau tad-arthe [śrī-Bhā]-
- 112 skaraḥ saṁprati tēbhya ēva || [76*] Kauśikō Vājasanēyī Bhaṭṭa-mahattaraḥ Priyaṅkara-
ghōshasva(svā)mī ¹ [Kauśikō]
- 113 Vājasanēyī āvasarikō Bhaṭṭa-Dēvaghōshasvāmī [*] yattr-āṅśa(ttr-āṁśa)-patayaḥ Bhaṭṭa-
Priyaṅkara[ghōsha]-
- 114 svāmī ¹ Bhaṭṭa-Pi(Pa)rāsaraghōshasvāmī [*] Bhaṭṭa-Vishṇughōshasvāmī ¹ Bhaṭṭa-Yajña-
ghōshasvā[mī] [*]
- 115 Bhaṭṭa-Rudraghō[shasvā]mī ¹ Bhaṭṭa-Vājighōshasvāmī [*] Bhaṭṭa-Ddhruvaghōshasvāmī
[*] [Bhaṭṭa-Bhū]ma[ghō]-
- 116 shasvāmī ¹ Dakshaghōshasvāmī [*] Śrēyaskaraghōshasvāmī [*] Maudgalyō [Vri(Br.)-
haspati]svāmī [*] Māṇḍa[vyō]
- 117 ¹ Kauśikaḥ Kabhaṭṭasvāmī ¹ [Ā]ttrē[yō]

¹ The punctuation is indicated by a short horizontal stroke.

² There is a sign between the double *danda*.

DUBI PLATES OF BHASKARAVARMAN—PLATE V

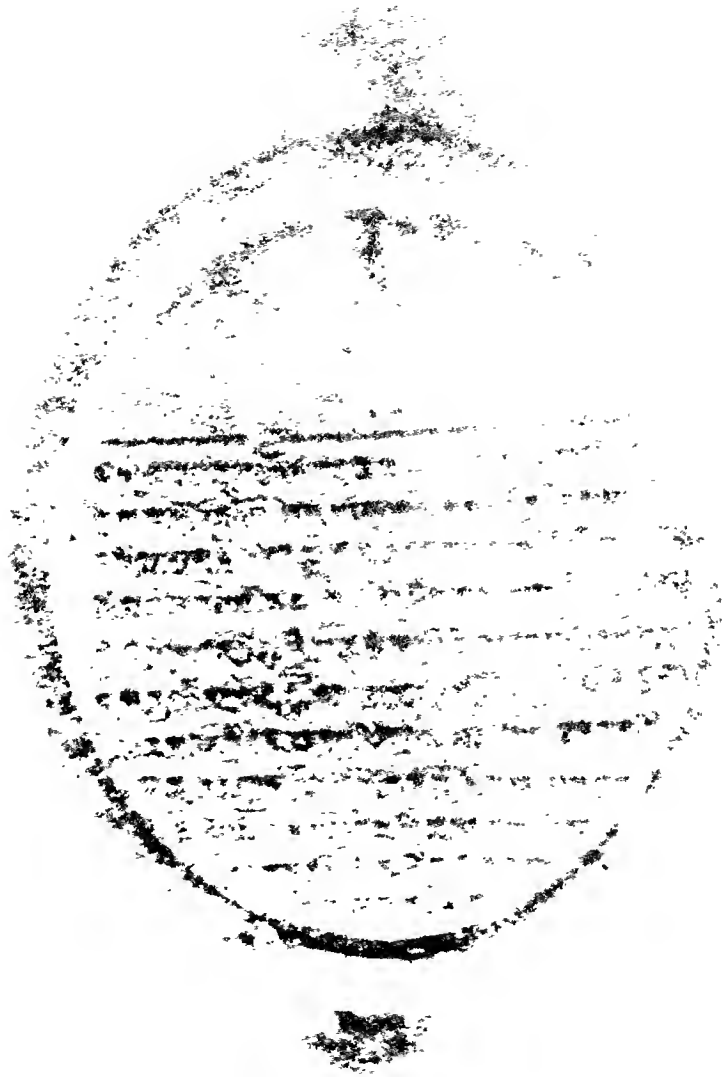
५७

106 108 110 112 114 116

106
 108
 110
 112
 114
 116

SCALE. ACTUAL SIZE

SEAL



(From a photograph)

RAJAPRASASTI INSCRIPTION¹ OF UDAIPUR

(Continued from Vol. XXIX, part V)

Abstract of contents

Slab I ; Invocation

The contents of the first slab are mostly invocatory, though the main theme of the inscription, namely the construction of the artificial lake called Rājasamudra, is also alluded to at places as in verse 3. The first thirteen verses constitute a *Bhavānistōtra*, the following nine a *Gaṇḍeśastōtra* and the rest a *Sūrya-stōtra*. There are altogether thirty stanzas, the concluding portion of the last one being destroyed. Although the first eulogy is designated as *Bhavāni-stōtra*, yet in it are invoked some other deities as well, such as Rāma in verse 1, Ramā in verse 5, Sarasvatī in verse 6, and so-forth. In the last verse of this *stōtra*, that is in verse 13, the poet has introduced his name as Raṇachhōḍa, whose parentage is given further on in the record.

Slab II ; Canto I

The second slab also has an invocation in the beginning, comprising eight stanzas, collectively named in the inscription as *Maṅgalāshṭaka*. From the first verse we gather that the temple of Ēkalinga (13 miles to the north of Udaipur) was situated near the stream Kuṭilā² on the top of the mount Vivara. It is indicated in verse 7 that Rāṇā Rājasimha was a descendant of the solar race to which belonged Manu, the first of the kings. After the *Maṅgalāshṭaka*, verse 9 describes the poet Raṇachhōḍa to be a Tōlaṅga Paṇḍita, born in the Kaṭhōṇḍī family ; his father's name is given as Madhusūdana, while his mother is one Vēṇī, daughter of the family of the Gōsvāmins.³ The same stanza speaks of Raṇachhōḍa's two brothers whose names appear to be Bharata and Lakshmaṇa, for whose teaching the *Rājaprasasti* was utilized. The next verse, i.e., verse 10, tells us that the king, while residing at Dhōdhumdā, commenced the construction of the great lake on the 7th day of the dark half of the month of Māgha in the year (or rather after the completion of the year) 1718 (of the *Vikrama Samvat*), and that the poet Raṇachhōḍa at the same time began to compose the *prasasti* of that lake at the command of the king.

In verse 16 the poet says : ' I compose this work in the language of the gods, i.e., in Sanskrit, because the works composed in that language, like the *Mahābhārata*, are everlasting like the immortals themselves, whereas *Bhāshā* works are short-lived as the mortals themselves.' Then, before

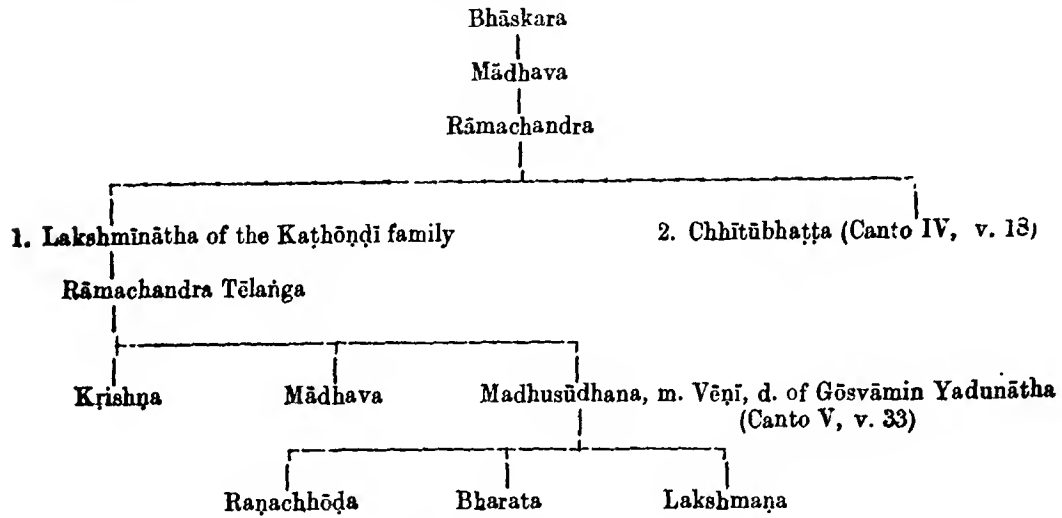
¹ The inscription seems to have been noticed for the first time by Major A. N. Bruce, Political Agent at Hadoti, and Captain J. J. Blair, Assistant Agent to the Governor General in Rājputāna, during their visit to Udaipur early in the eighties of the last century. Yadurāya, a Brahmaṇa of Rājnagar, was subsequently asked to transcribe the record and to despatch the transcript of each canto to Major Bruce as soon as it was complete. The text thus received by Major Bruce was being forwarded to Captain Blair at Tonk who had it translated into English by Pandit Ramkarna of Tonk. Sixteen cantos were thus transcribed and translated into English when the work suddenly stopped due to the sad demise of the two English officers. The labour was, however, not wasted ; for, Munshi Deviprasad prepared a summary of the contents of the sixteen cantos with the help of Pandit Ramkarna's translation and published it in Urdu as a brochure titled *Tārīkh Rājprashasti* (Nawal Kishore Press, Cawnpore, 1884). The transcript was, however, defective as some names had either been wrongly read or altogether omitted (including that of Hamir) by Deviprasad. Kavirāj Shyāmaldās published the text in the *Vivarinōḍa* which was not accessible to us.

² It is a small stream near the Ēkalingaji temple and is also mentioned in the *Ēkalinga-māhātmya* of the time of Mahārāṇā Rāimāl. See Ojha, *History of Udaipur State* (in Hindi), Vol. I, p. 112, n. 1. Perhaps the same stream is mentioned in the Śrīngī-Rishi Inscription, v. 20. See above, Vol. XXIII, p. 237.

³ Apparently connected with the Gōsvāmins of Nāthadvārā, whose ancestors originally came from the Telugu country. Viṭṭhalanātha, the second son of Vallabhāchārya, the founder of the Vallabha sect of the Vaishnavas acquired the title of Gōsvāmin. This family was originally settled in Brindāvan and Mathura but later on in V.S. 1728 moved to Nāthadvārā with the deity Raṇchhōḍji during the reign of Mahārāṇa Rājasimha out of fear of molestation at the hands of Aurangzeb.

proceeding to describe the family history of Rānā Rājasimha, commencing from the king Vāshpa, the poet cites a concordant passage stated to be from the *Vāyupurāna*, which, according as the poet gives it, occurs in the *Ēkalinga-māhātmya* in the sixth chapter of the *Mēdapāṭiya-khaṇḍa* of the said Purāna. Once Pārvati, being distressed by the pangs of separation from Śiva, was shedding tears and in that condition she addressed Nandin thus: 'O Nandin! since I am shedding tears today, being unable to bear the separation from Śiva, therefore you will, owing to a curse formerly uttered by me, become a king named Vāshpa (tear).¹ At the holy place called Nāgharada (Nāgdā, near Ēkalingaji) you will worship Śiva and will thereby acquire a kingdom which you will enjoy in the same way as Indra enjoys his, and afterwards will attain to heaven.' Next, with distressed looks Pārvati said to Chaṇḍagaṇa: 'Since you, as a door-keeper, have failed in your duty by not guarding the door, therefore be thou a hermit, Hārīta by name, in Mēdapāṭa (Mewār)! Having adored Śiva there, you will attain to heaven.'²

Towards the end the poet declares his intention first to describe the solar house, and concludes the first chapter by giving his own lineage thus:—



Slab III ; Canto II

The third slab which contains the second canto of this *Rājaprasasti-mahākāvya*, gives a list of the Sūryavaṁśi kings, which is for the most part mythical. Verse 18 gives Kuśa and Lava as Rāma's son and grandson respectively, whereas according to other sources they both are Rāma's sons. The list enumerates mythical kings beginning from Manu and ending with Vijaya, the total number being one hundred and thirtyfive. There is a pause after the mention of the 92nd (or 93rd) king of the list, namely Bṛihadbala, where the poet points out that Bṛihadbala was killed by Abhimanyu in the Mahābhārata battle and that the kings up to Bṛihadbala have been described as the past kings and those from Bṛihadbala downwards as the future kings by Vyāsa. After mentioning Sumitra, the 122nd king, in verse 30, the poet again points out that the line of kings terminating with Sumitra is known as the Ikshvāku family and that the kings, as told by the poet, are also enumerated in the *Bhāgavatapurāna* in its ninth *skandha*. In verse 35 we are told that these kings belonged to Ayōdhyā. From the next verse we learn that Vijaya, the last monarch, left Ayōdhyā, conquered the rulers of the southern region and

¹ For another fanciful derivation of the name Vāpā, see the Jagannātharāya temple inscription, above, Vol. XXIV, p. 65, v. 8.

² The extant texts of the *Vāyu Purāna* proper, however, does not contain this reference.

settled there.¹ A heavenly voice asked Vijaya to adopt *āditya* instead of *rāja* as the component part of his successors' names. The purport of the verse seems to be that Vijaya began to call himself as belonging to the Sūryavamśa as against the Ikshvāku- or Raghuvamśa.

The language of the last three lines is Mcwārī. These give the dates *Sam*. 1718, 7th day of the dark fortnight of Māgha and *Sam* 1732, 15th day of the bright fortnight of Māgha, as those of the commencement and the consecration respectively of the Rājasamudra by Rāṇā Rājasimha.

Slab IV ; Canto III

The third canto, inscribed on the fourth slab, opens with an invocation to Kṛishṇa and then continues the genealogical list from Vijaya onwards, which runs as follows: Vijaya-Padmāditya-Śivāditya - Dhārāditya (?) - Sujasāditya - Sumukhāditya - Sōmāditya - Śilāditya - Kēśavāditya - Nāgāditya - Bhōgāditya - Dēvāditya - Āśāditya - Kālabhōjāditya - Grahāditya ; thus fourteen *ādityas*. The sons of Grahāditya were all known as Guhilautas (*Skt.* Guhila-putra). The eldest of them was **Vāshpa**.²

Vāshpa was, as described above, an incarnation of Nandin. He became a disciple of the sage Hāritarāśi, likewise an incarnation of Chaṇḍa, a *gana* of Śiva. While residing at Nāgahradapura,³ Vāshpa worshipped the god Ēkaliṅga, i.e., Śiva, who favoured him with boons, saying: 'Be thou the lord of Chitrakūṭa (Chitor). Let Chitrakūṭa be always under the sway of your descendants.' Thus, Vāshpa, at the age of fifteen received fortune through the favour of the god Ēkaliṅga and the sage Hārita, on the 7th day of the bright fortnight of Māgha after 191 (or 791⁴ ?) years had elapsed. The verses 13-17 describe Vāshpa's valour and appearance: he used to wear a gold bracelet weighing 50 *palas*, which was given to him by his preceptor Hārita who, in turn, had received it from Śiva (Ēkaliṅga)⁵. In verse 18, we are told that Vāshpa conquered the Mōri king Manurāja,⁶ captured Chitrakūṭa and ruled there. The next verse says that he assumed the title of *Rāvala*.

From the following verse we learn that Vāshpa's son was *Rāvala* Khamāna, from whom was born Gōvinda: Then was Mahēndra; his son was Ālū, his son was Siṁhavarman, his son Śaktikumāra, his son *Rāvala* Śālivāhana, his son Naravāhana. Next Ambāprasāda, Kīrtivarman, Naravarman, Narapati, Uttama, Bhairava, Puñjarāja, Karṇāditya, Bhāvasimha, Gōtrasimha, Hamsarāja, Śubhayōgarāja, Vairāḍa,⁷ Varisimha, *Rāvala* Tējasimha, Samarasimha. This last was the husband of Pṛithā, sister of the king Pṛithvirāja. Out of regard for this relation he assisted the Chauhāna king of Delhi (Pṛithvirāja) in his battle against the Gōri Sahibādina (Mu'izzuddin Muḥammad, also known as Shihāb-ud-dīn) of Gajjanī (Gazni). We are told

¹ According to the Jagannātharāya temple inscription it was Pramāditya, son of Vijaya, who went to the south (above, Vol. XXIV, p. 65, v. 6). Cf. with this the story found in Pāli, of Vijaya, son of Sihabāhu, ruler of Lāla (Rāḍha) who colonised Ceylon for the first time.

² Some of these names are historical and are found in the Āṭapur and other inscriptions. But the order of succession is here hopelessly mixed up. See Ojha, *ibid.*, Vol. II, pp. 94 ff.

³ The same as Nāgdā, one mile from Ēkliṅgaji. For traditions connected with Nāgdā, see Nainsī, *ibid.*, pp. 23-24.

⁴ Ojha thinks that the traditional date of Vāshpa's succession, viz. V. S. 191, is an error for V. S. 791, see *ibid.*, Vol. I, pp. 109-10. For various traditions and historical accounts about Vāpā, see Deviprasad, *Tārikh Rājprashasti*, pp. 16-17 and note, Ojha, *ibid.*, Vol. I, pp. 94 ff., and *Muhanot Nainsī ki Khyāt* (Nāgari Prachārīnī Sabhā ed.), pt. i, pp. 11-12, 15-16.

⁵ See also the Mount Abu Inscription of Samarasimha, v. 11, *Ind. Ant.*, Vol. XXI, pp. 347 ff.

⁶ Apparently identical with the Mōri king Māna or Mānabhaṅga who ruled in Chitor in the early part of the eighth century. See *An. Rep. A. S. I.*, 1934-35, pp. 56-57.

⁷ Instead of *Vairāḍa*, Munshi Deviprasad inadvertently gives the name Ranmal. (*Tārikh Rājprashasti*, p. 19).

that Samarasimha was followed by his soldiers numbering twelve thousand, captured the Gōri king, but was unfortunately killed in the battle. Reference is made to a *Bhāshā* work, called here *Rāsā* (perhaps the same as *Prithvirāja-rāsō*), in which, it is stated, the details of this battle are given. Samarasimha's son was *Rāvala* Karṇa. With him ends the list of the twenty-six *Rāvalas*.¹

Rāvala Karṇa had two sons : *Rāvala* Māhapa and Rāhapa. The first is said to have ruled as a king at Dūngarapura (Dūngarpur in Rājputānā). The second, it is narrated, went to Maṇḍavara (Mandor in Jodhpur State and ancient capital of Mārṅwār) by order of his father and the prediction of a soothsayer. There he vanquished Mōkalisimha, and brought him as a captive to his father Karṇa. The latter deprived Mōkalisimha of his title of *Rānā* which he bestowed on his son Rāhapa who was later on better known as *Rānā* or *Rānā* (sic) only.² This Rāhapa, being blessed by Śaraṣālya, a learned Brāhmaṇa of the Pallivāla (Pālivāl Brahmins of Rājputānā) family,³ ruled at Chitrakūṭa. He also came to be known as Sisōdiyā from the fact that he had formerly dwelt for some time at Sisōdanagara. *Rānā* Rāhapa's descendants bore the same *viruda* of *Rānā*.

The last two verses (35 and 36) give the genealogy of the poet, which is the same as found in the end of the slab II above. The record closes with the date of the consecration of the Rājāsamudra, namely Saṁ 1732, Māghī 15 (i.e., Māgha *paurṇimā*).

Slab V ; Canto IV

The fourth canto opens with an invocation of the *tamāla* tree on the bank of the river Yamunā and then the genealogy is continued. His (Rāhapa's) son was *Rānā* Narapati ;⁴ then came from father to son, Jasa (Yaśaḥ) karṇa, Nāgapāla, Puṇyapāla,⁵ Prithvīmalla, Bhuvanasiṁha, Bhīmasiṁha, Jayasiṁha and Lakshmasiṁha who bore the title of Gaḍhamaṇḍalika apparently because he was the conqueror of the fort of Maṇḍalgaḍh, and whose younger brother was Ratnasi, the husband of Padmini, for whose sake Allāvādīna (Alā-ud-dīn Khaljī) besieged Chitrakūṭa. Lakshmasiṁha with his twelve brothers and seven sons fought and died in this battle ; only one of his sons namely Ajēsi survived, who succeeded him to the throne. Lakshmasiṁha's eldest son was Arasi⁶ who died with his father and whose son Hamīra held the reins of the kingdom (after Ajēsi). Hamīra was well known for his liberality and as one who showed the holy river Ganges on his forehead. It was again he who built the black (stone) image of Ēkalinga (Śiva) with four faces,⁷ accompanied by Śyāmā (Pārvatī), after the crystal figure of Śrī (Lakshmi) deposited in the lake of Indrasaras had been ascertained to be lost. Hamīra's son was Kshētrasiṁha, his son Lākḥā (Lakshmasiṁha) and his son Mōkala.⁸ This last named had a brother called *Rāvata* Bāgha who had no children. Mōkala got a tank, named Bāghēlā after his brother, constructed at Nāghrada (with the wish that his brother Bāgha be blessed with a child). Mōkala also built a marble enclosure to the temple

¹ This list closely follows the *Khyāts* with the exception of Puñjarāja whose name is omitted in the latter and Ratnasiṁha (I) who comes between Samarasimha and Karṇa. See Ojha, *ibid.*, Vol. I, p. 92, n. 1.

² This is according to the *Khyāts* and not borne out by authentic history. See *ibid.*, Vol. I, pp. 205 f.

³ For details, see *ibid.*, p. 206.

⁴ The name of Dinakar: found in the *Khyāts* and the Jagannātharāya temple inscriptions has been omitted after Narapati apparently through oversight.

⁵ Pūṇyapāla according to the *Khyāts* and the Jagannātharāya temple inscription.

⁶ From Arisiṁha downwards the genealogy is in keeping with that found in reliable records.

⁷ Tradition, however, connects the installation of the *Chaturmukhalīṅga* with *Makādvāṇī* Rāyamalla one of whose inscriptions is found at Ēkalingajī. In the Mokaljī temple inscription Hamīra is stated to have built a temple and a tank (see *Bhavnagar Inscriptions*, p. 67, v. 16). Ojha (*ibid.*, p. 206) identifies this temple with the temple of Annapūrnā at Chitor and the tank with the one in the vicinity of the temple. It was from the time of Hamīra that Udaipur came under the Sisodās.

⁸ These are also mentioned in other records such as the Kumbhalgarh and Śringgriahi inscriptions.

of Ēkaliṅga. Having performed pilgrimage to Dvārakā he went to Śamkhōddhāra (the island of Beyt to the southwest extremity of the Gulf of Cutch), while in the meantime a *siddha* entered the womb of his wife for obtaining kingdom. The *siddha* became Mōkala's son Kumbhakarṇa. It is said that the water of the Ganges used to flow at night from the forehead of Mōkala. Mōkala's son Kumbhakarṇa was the builder of the Kumbhalamēru fort.¹ He had one hundred and sixteen wives. His son was Rāyamalla,² and the latter's Saṅgrāmasiṃha (Sāṅgā) who, accompanied by two hundred thousand soldiers, marched as far as Phattēpura³ in the dominions of Bābara, the king of Dilli, and fixed the boundary of his kingdom up to Piliyākhāla. His son was Ratnasimha⁴ after whom his brother Vikramāditya became king. His brother, Rānā Udayasimha, (who followed him) built a lake called Udayasāgara (6 miles to the east of Udaipur), founded the city of Udayapura and, on the occasion of the consecration of the lake, performed charities such as *tulādāna* as well as granted the village of Bhūravādā to Chhītūbhaṭṭa and his brother Lakshmi-nātha.⁵ One of his warriors, the Rāṭhōḍa Jaimala,⁶ as well as the Sisōdiyā Pattā,⁷ and Īsvaradāsa (Chauhān), accompanied by soldiers, fought with Akabbara (Akbar), the king of Dilli, at Chitrukūṭa. Udayasimha was followed (on the throne) by his son Pratāpasimha who had a quarrel with the Kachhavāha chief Mānasimha on the question of dining together.⁸ The latter sought the help of Akabbara with whose army he met Pratāpasimha in battle at Khambhanaura.⁹ During this terrific struggle, while Mānasimha was seated in an iron cage on the back of an elephant, Pratāpa's eldest son Amara, flung a spear at the temple of Mānasimha's elephant; while Pratāpa did the same himself, the elephant fled. At that time, Pratāpasimha's brother Śaktasimha, who accompanied Mānasimha, seeing the situation, thus spoke with affection: 'O rider of the blue horse! look behind' Pratāpa looked behind and saw a horse. Mānasimha then sent two Mugalas (Mughals) to give chase to Pratāpa; Śaktasimha also followed. The two Mugalas fought with Pratāpa, and were killed by Śaktasimha who was then recognised by Pratāpa as his brother.¹⁰ Thereafter Akabbar came and waged war with Pratāpa, and finding the latter powerful, left his eldest son, named Śēkhū (Prince Salim¹¹), there and himself went to Āgrā. Amarasimha took

¹ Kumbhalgarh on a high peak of the Arāvalli about 25 miles north of Nāthadvārā.

² Udayasimha (Udā), the patricide, is omitted here as in many other inscriptions.

³ Apparently refers to Fatehpur Sikri. Piliyākhāla is identical with the Pili river near Bayānā in the former Bharatpur State. According to the *Bāharnāmā* the territory of Rānā Sāṅgā extended up to Piliyākhāla on the north, river *Sindh* (by which must be meant the *Kālī Sindhu*) on the east, Mālawā on the south and hills of Mewār on the west. Rānā Singā had sent a messenger to Bābar, before his invasion, inviting him to India and offering him the territories up to Delhi, while he (Sāṅgā) himself wanted to extend his dominions up to Agra. See *Umrāi Hanood*, p. 292.

⁴ Ratnasimha was Sāṅgā's son by Dhanabāi, daughter of Bāghā Sūjāvat, the grandson of Rānā Jōdha of Jodhpur, while Vikramāditya and Udayasimha were born of Karmavati, daughter of Narbad (Narpat) and granddaughter of Rānā Bhāmiḍa of Būndī. See Ojha, *ibid.*, Vol. I, p. 384, notes 3-4. Ratnasimha and Vikramāditya are not mentioned in the Jagannātharāya temple inscription.

⁵ This village is in the Rājnagar District and is also mentioned in the Jagannātharāya temple inscription, Slab B, vv. 113-14, see above, Vol. XXIV, pp. 76-77. The name of Vanavira (a natural son of Pīthivirāja, son of Mahārānā Rāyamalla) who usurped the throne after putting Vikramāditya to death is not mentioned in the list.

⁶ Jaimal (Jayamalla) was the eldest of the eleven sons of Rāṭhōḍ Viramadēva of Mēḍtā. See Ojha, *ibid.*, Vol. II, p. 412 and note 4.

⁷ Son of the well-known Chūmḍā. See *ibid.*, Vol. I, p. 416, note 1.

⁸ For details see Ojha, *ibid.*, Vol. I, p. 428 and notes 1 and 2.

⁹ Village Khamṇaur, near the famous battlefield of Haldighāṭī and about 8 miles from Nāthadvārā.

¹⁰ This refers to the well-known story of Pratāpa and his horse Chētak mentioned in all the bardic chronicles and also by Tod.

¹¹ Akbar used to call Jahāngīr as Shaikhū Bābā during his infancy. Jahāngīr was so named as he was born due to the blessings of Shaikh Salim, the saintly dervish of Fatehpur Sikri (see *Tūzuk-i-Jahāngīri*, Rogers and Beveridge's translation, p. 2). Salim was, however, too young to join the battle at this period. See Ojha, *ibid.*, Vol. I, p. 439, n. 5, para. 3, and Deviprasad, *Tārikh Rājparashasti*, p. 31, note.

away Khanakhāna's wives and honourably returned them to Khānakhānā.¹ Śēkhū wondered at that. Afterwards Śēkhū became the king Jahāngīra of Dillī and came again to fight with Pratāpa whom he encircled. Leaving behind his son Khurrama (Prince Khurram), Jahāngīra returned to Delhi. Afterwards Pratāpa met the Sulatāna Chagtā Sērīma,² paternal uncle of the king of Dillī, who was mounted on an elephant in battle at the pass of Dēvēra,³ where a Sōlānkī *paḍihāraka* (*pratihāra*) chopped off two legs of the elephant, and Pratāpa himself pierced the temple of the animal. The elephant fell down and Sērīma then mounted a horse. Then Pratāpa's son Amara pierced Sērīma along with his horse with a spear. At Pratāpa's command Amara pulled out the spear from the body of Sērīma. Sērīma desired to see the warrior who struck him like that whereupon Pratāpa showed him a soldier. Sērīma said it was not the man. Then Pratāpa showed him his son Amara whom Sērīma recognised and praised. Then eightyfour *sthānapālas* (chiefs) went to Kōsīthala (Kosīthāl *thikānā* in Udaipur State), etc., and Pratāpa dwelt at Udayapura, where he once presented his turban and some money to a bard. This bard later happened to go to see the king of Dillī. At that time he took off that turban from his head and kept it in his hand. When he saluted the king of Dillī in that manner, the Sultan asked what it was and was told that as the turban had belonged to Rānā Pratāpa he did not keep it on his head. The emperor understood the implication and was pleased.⁴ Thus Rānā Pratāpa became famous among both Hindus and Muslims as an 'unbendable' hero.

The canto thus closes with the glorification of Rānā Pratāpa.

The language in the latter half of the canto is not explicit. It presupposes a knowledge on the part of the reader of the wellknown events connected with the life of the Mahārānā as narrated in bardic chronicles, and thus summarises a number of events in a disconnected manner.

Slab VI ; Canto V

After Rānā Pratāpa, his son Amarasīmha came to the throne, some details of whose history have already been given above, such as his part in his father's fight against Mānasīmha, his taking away of Khānakhānā's wives and his killing of Sulatāna Sērīma. He also fought with Khurrama, son of Jahāngīra and afterwards with Abadullahakhāna.⁵ He was surrounded by twentyfour chiefs (*sthānēśvaras*). He killed Kāyanakhāna (Qāim Khān), a servant of the king of Dillī, at Ūmṭālā (Untālā, 20 miles north-east of Udaipur). There he destroyed Mālapura. His son Karṇasīmha destroyed Sirōmja (Sironj in the former Tonk State), Mālava and Dhanidhēmrā (perhaps Dhanērā in the former Indore State), and got much booty.⁶ Then at the command of Jahāngīra, Khurram entered into a treaty with Amarasīmha who came down from his place, Udayapura, to Gōghūmdā (20 miles north-west of Udaipur) whereto Khurrama also came. There they both met in a worthy manner and contracted friendship.⁷ Rānā Amarasīmha dwelt in Udayapura where

¹ Mirzā Khānkhānā, son of Bairam Khān. This is also well known from the chronicles. See Tod (Crooke's ed.), *Annals and Antiquities of Rājasthān*, p. 398.

² The name of Chagtā Sērīma, who is mentioned here as uncle of the king of Delhi, is not met with in the *Akbar-namā* and *Tūzūk-Jahāngīrī*. As has been pointed out by Deviprasad, he was, perhaps, an officer of the Moghul army whom the writer of the record has inadvertently called as uncle of the king of Delhi (*ibid.*, p. 33, note). Bhandarkar has inadvertently identified him with Salim Jahāngīr (*List of North Indian Inscriptions*, p. 137), for in the present record he is called Jahāngīr's uncle. We know from Muslim records that Jahāngīr was too young to join the battle and that the king of Delhi at this time was Akbar and not Jahāngīr.

³ This pass is two miles to the west of Dewir in the south-easternmost part of Ajmēr-Mārwārā.

⁴ This event is also mentioned by Munshi Deviprasad in his *Mahārāna Śrī Pratāpasīmha jī kā jīvan-charitra*. See Ojha, *op. cit.*, Vol. I, p. 486, n. 2.

⁵ Abdullā Khān Firoz Jang, a commander of Jahangir's army, who according to Muslim historians defeated Karan, the son of Rānā Amarsing in 1611.

⁶ See Ojha, *ibid.*, Vol. I, pp. 492-93.

⁷ See *ibid.*, pp. 496-97.

he performed the great gifts and ruled peacefully. To his *guru* Lakshminātha, Amarasimha gave away a village named Hōli.¹

After Amarasimha, his son Karṇasimha became king; when he was a boy, he had performed a silver *tulā* charity on the banks of the Ganges and had given a village in charity to the Brāhmaṇas of Śūkara-kshētra.² He also destroyed, as said before, Dharmdhērā, the country of Mālavā and the city of Sirōmja. He made Akhērāja, the lord of Sirōhī, defeat his enemies.³ His feet bore the auspicious signs of lotus, and he was equal to Karṇa in liberality as well as in valour. And when Khurrama, son of Jahāṅgīra, the lord of Dilli, turned against his father, Karṇasimha gave him shelter in his own country and, when Jahāṅgīra died, sent his (Karṇa's) brother Arjuna with him (Khurrama) and made him (Khurrama) the lord of Dilli.⁴ He (Khurrama) then came to be known as Sāhijahām (Shāhjahān).

In the year 1664, on the 2nd day of the bright half of the month of Bhādra, Jagatsimha was born to Karṇasimha, from the latter's wife Jāmbuvatī, a daughter of the Rāṭhōḍa chief called Jasavaṃta, *alias* Mahēchā(?). Jagatsimha was crowned king on the 3rd day of the bright fortnight of the month of Vaiśākha in the (Chaitrādi) Vikrama year 1685.⁵ By his order, his minister Akhērāja attacked Dūmgarapura whose chief *Rāvala* Pūmja took to flight while the city of Dūmgarapura was sacked.⁶ Again, ordered by Jagatsimha, Rāṭhōḍa Rāmasimha raided the city of Dēvaliyā (Deolia, 5 miles from Partābgarh in the former Partābgarh State), plundered it and killed its chief *Rāvala* Jasavaṃta along with the latter's son Mānasimha (Mahāsimha according to other sources).

Jagatsimha had two sons, Rājasimha and Arasī, the former of whom was born on the 2nd day of the dark half of the month of Kārttika in the year 1686, and the latter a year later from his wife Janādē, daughter of Rāṭhōḍa Rājasimha, chief of Mēḍatā (Mēḍtā); he had also a natural son Mōhanadāsa. Jagatsimha afterwards subjugated Akhērāja, the chief of Sirōhī and seized the territory from Tōga-Bālisā, whom Akhērāja had vanquished. He then had a palace, called Mērumandira, constructed within the premises of his residence, and another, called Mōhanamandira,⁷ on the banks of the lake called Pichhōlā.

At the command of Jagatsimha, his Pradhāna (Chief Minister) Bhāgachanda⁸ invaded Bāmsavālā (Bānwārā) whose chief *Rāvala* Samarasī along with the ladies fled to the hills, but afterwards owned Jagatsimha's overlordship and paid him a tribute of two lacs of rupees.

The king Jagatsimha gave his daughter in marriage to Bhāvasimha, son of Śatruśālya (Śatruśāl Hādā), the ruler of Būmḍi and at the same time gave twentyseven other girls in marriage to different princes. On that occasion he also decorated the temple of Ēkaliṅga with flags and a gold cupola.

In the year 1698 on the occasion of the Dipāvalī festival the Queen Mother Jāmbuvatī went on pilgrimage to Dvārakā where she worshipped the god Raṇachhōḍa and performed charities including a silver *tulā* gift. She also gave two *halas* of land at the city of Āhaḍa (Āhār, outside the

¹ This village is in the Girvā District. Cf. the Jagannātharāya *prasasti*, verse 114, above Vol. XXIV, pp. 64 and 77.

² Soron in Etah District, U. P., also connected with the life of Tulsidās. According to the Jagannātharāya temple inscription, Rājasimha also performed a gold *tulā* in the same place (above, Vol. XXIV, p. 87, verse 27).

³ Karṇasimha helped Akhērāja (who was about 2 years old at the time), son of Rao Rājasimha of Sirōhī, to regain the throne. See *Nainsikī Khyāt* and Ojha, *ibid.*, Vol. II, p. 513.

⁴ For details, see Ojha, *ibid.*, Vol. II, pp. 514 ff. As has been pointed out by Deviprasad, it was Purvez and not Khurram as given in the present record (*Tārīkh Rājprasthi*, p. 38, note).

⁵ According to the Jagannātharāya temple inscription, this date was the 5th of the bright half of Vaiśākha of (Śrāvapādi) Vikrama Samvat 1684. See above, Vol. XXIV, p. 61.

⁶ Also mentioned in the Jagannātharāya temple inscription, above, Vol. XXIV, p. 70, verse 54.

⁷ Apparently named after his natural son Mōhanadāsa. Pichhōlā, as the name also indicates, is situated in the western extremity of the city.

⁸ See Ojha, *ibid.*, Vol. II, p. 524, n. 1.

city of Udaipur) to Vēṇī, daughter of Gōsvāmin Yadunātha, granting a deed in the name of her (Vēṇī's) husband Madhusūdanabhaṭṭa.¹

From his accession onwards Jagatsimha performed a silver *tulā* charity every year, besides giving other gifts. In the year 1704 during the month of Āshāḍha on the occasion of the solar eclipse (Tuesday, 22nd June, 1647 A.D.), Jagatsimha worshipped the lord Ōmkāra, one of the *Jyōtirliṅgas*, especially venerable to Māndhātri, at Amarakantaka, and performed a gold *tulā* gift there.² That time onwards he performed a gold *tulā* every year. He had performed various other great gifts on the occasions of his birthday anniversaries, such as *Kalpavriksha*, *Svarnaprithvi*, *Saptasāgara* and *Viśvachakra*.³ In the said year (1704) in the month of Kārttika, Jagatsimha's mother Jāmbuvatī⁴ set out on pilgrimage. She first visited Mathurā and saw Gōkula where she witnessed the festivals of Dipāvali and Annakūta connected with lord Gōvardhana; then on the fullmoon day of the month of Kārttika at the holy Śūkara(-kshētra) on the banks of the Ganges she performed a silver *tulā-dāna*. There she was accompanied by her daughter's daughter Nandakūmvarī, daughter of Karṇa, the ruler of Bīkānēr and wife of Haṭhisimha, the ruler of Rāmapura, who also performed a silver *tulā* gift. She (Nandakūmvarī) had in the previous year also given the *Umāmahēśvara* gift to Raṇachhōḍa (the poet), having made him stand before the Queen Mother Jāmbuvatī, at the latter's instance. Jāmbuvatī made another silver *tulā* gift at Prayāga, and after visiting Kāśī, Ayōdhyā and other holy places she returned home where she performed a number of silver *tulā* gifts again. Further, she made Jagatsimha's wife give the *Umāmahēśvara* gift to Vēṇī and her husband Madhusūdana. To these two were given similar gifts also by the queens of Rāṇā Amarasimha, all amounting to thirty. In that year on the fullmoon day of the month of Vaiśākha, Jagatsimha erected a temple to the deity Jagannātharāya and on the occasion of the consecration he made the following gifts: one thousand kine, *Kalpalatā*, *Hiraṇyāśva*, and five villages.⁵ To Madhusūdanabhaṭṭa he made the Mahāgōḍāna gift, and to Kṛishṇabhaṭṭa the village of Bhaimśaḍā (near Chitor).⁶ He also performed the *Ratnadhēnu* (gift).

¹ Also mentioned in the Jagannātharāya temple inscription, above, Vol. XXIV, p. 77, v. 118.

² See also above, Vol. XXIV, p. 62 and n. 3 and pp. 73-74, vv. 77-86, Amarakantaka mentioned in v. 35 of the *Rājaprasasti* apparently refers to Māndhātā itself, where the temples of Ōmkārāth and Amareśvara are situated on either bank of the river and should not be confused with Amarkantak in the Rewā State.

³ According to the Jagannātharāya temple inscription, the *Kalpavriksha*, *Saptasāgara* and *Viśvachakra* charities were performed on his birthday anniversary in V.S. 1705, 1707 and 1708 respectively. See above, Vol. XXIV, p. 62.

⁴ She was a daughter of Rāthor Jasavanta (Mahēchā) as mentioned in v. 16.

⁵ Also mentioned in the Jagannātharāya temple inscription, see above, Vol. XXIV, pp. 79-80, vv. 15-16 and v. 22.

⁶ See above, Vol. XXIV, p. 64. In the courtyard of the Ōmkārjī temple, situated on the other side of the Narmadā at Māndhātā, there is actually a stone inscription of Jagatsimha, dated Śamvat 1704. This record is in two parts, the first of which is in eleven lines containing the origin and the genealogy of the Guhilas. In the family of Raghu was born Bāpa Rāvala whose descendants were Rāṇā Rāhappa. After that come the names of his descendants beginning with Narapati down to Jagatsimha, omitting the name of Kumbhakarna's son, the patricide Udā and also those of Ratnasimha II and Vikramāditya who reigned between Samgrāmasimha and Udayasimha II. The name of Vanavira who usurped the throne after murdering Vikramāditya is also omitted. The second part of the inscription consisting of 23 lines is mainly devoted to Jagatsimha and his visit to Māndhātā. In the family of Bāpā and Guhadatta was born, of Jāmbuvatī and king Karṇa, Jagatsimha. Desirous of visiting the temple of Śiva worshipped by Māndhātri, he started from his capital and visiting Amarakantaka on the way reached Ōmkārēśvara. Then, in the town of Māndhātā, he distributed his weight in gold mixed with pearls and precious jewels. The occasion of the gift was a solar eclipse in Vikrama Śamvat 1704, dark half of Āshāḍha, Tuesday (22nd June, 1647 A.D., Tuesday). The inscription also states that the Rāṇā had also two *tōraṇas* erected at Māndhātā for the *tulā* ceremony, which were the work of Mukunda, son of Bhāru. Other artisans mentioned in this connection are Bhūdhara and Arajuna (Arjuna), son of Kālā of the Gughāvata family. The names of the artisans mentioned here are also found in the Jagannātharāya temple inscription and the *Rājaprasasti*.

Verse 51 gives the following genealogy : Udayasimha, Pratāpa, Amarasimha, Karṇa, Jagat-simha, Rājasimha and Jayasimha, and also states that Jayasimha caused the *prasasti* to be engraved on stone.

Verse 52 states that the poet Raṇachhōdabhatta completed the *Rājaprasasti kāvyā* on the fullmoon day of the month of Māgha in the year 1732 when Rājasimha performed the consecration ceremony of the Rājasamudra.

The inscription on this slab closes with the names of the masons : Urajaṇa, Sukhadēva, Kēsā, etc.

Slab VII ; Canto VI

In the year 1709, on the 2nd day of the dark fortnight of the month of Phālguna, **Rājasimha** ascended the throne,¹ performed a silver *tulā-dāna*, gave away his sister in marriage to Anūpa-simha, the eldest son of Karṇa of the Bhuruṭiyā clan,² and also married seventy-one girls, daughters of his relatives, to different Kshatriya chiefs.

In the year 1710, on the 11th day of the dark fortnight of the month of Pausha, a son, named Jayasimha, was born to Rājasimha from (his wife) Sadākumvari, daughter of *Rāva* ImDRAMāna of the Pamvāra (Paramāra) family (of Bijholiā). The other sons of Rājasimha were Bhīmasimha, Gajasimha, Sūrja(ryasimha), ImDRASimha, Bahādurasimha³ and Nārāyaṇadāsa. This last named was a natural son. Rājasimha built himself a pleasure garden, called Sarvartuvilāsa.⁴

In the year 1711, in the month of Āsvina, Rājasimha heard of Shāhjahām's (Shāhjahān's) arrival in Ajamēru (Ajmer) and of his minister Sādullākhāna's⁵ arrival in Chitrakūṭa, whereupon he sent his priest Bhaṭṭa Madhusūdana, a Tēlaṅga Brahman of the Kaṭhōmḍi family, to Sādullākhāna. The Khāna addressed the Bhaṭṭa as *Paṇḍita* and asked why the Rāṇā had recalled Garibādāsa⁶ as well as Jhālā Rāyasimha from Delhi ; the Bhaṭṭa replied that similar incidents had occurred even before. Śaktasimha, brother of Rāṇā Pratāpa, and *Rāvata* Mēgha⁷ originally came (to Delhi) from

¹ For details, see *ibid.*, p. 63.

² Another sister was married to Bhāvasimha, son of Satruśāla Hādā of Būndi. See slab VI, above, v. 29.

³ For further details, see Ojha, *ibid.*, Vol. II, p. 578, notes 2-5.

⁴ Situated in the south-east corner of the city of Udaipur. See above, Vol. XXIV, p. 63.

⁵ Sa'd-ullāh was the Chief Minister of Shāh Jahān. He was the son of Amīr Bakhsh, and was born in 1599 A.D. at Chenut, a village in the Jhang District of the Punjab. He studied Persian and Arabic under Khwājā Mullāh of Lahore. For his profound scholarship he was presented before Shāhjahān in 1641 A.D., where he distinguished himself as an eminent scholar and statesman. In 1645 A.D., on Islām Khān's appointment as the Subedar of the Deccan, Sādullāh Khān was appointed the Prime Minister. His rise was rapid and spectacular. He distinguished himself as a builder, administrator, and last but not the least as a scholar. He founded the city of Saidābād between Mathura and Agra, and it was during his prosperous régime that the Tāj at Agra, the Jām-i-Masjid, the Red Fort and the Peacock Throne at Delhi were constructed. He also erected various Masjids at Agra and Lahore. He relieved Murād during the Mughal campaign of Balkh and Quandhār in 1646 A.D., where he gave a good account of himself as a general. In 1653 A.D. he was sent against Rāṇā Rājasimha, who had started extensive repairs to his fort at Chitor, where he defeated the Rājput army and conquered the fort in a remarkably short period of fifteen days. He was the author of the following works :—

1. Sādullāh Khānī.
2. Risālā Takht-ē-taus
3. Tafsīr Al Hamd Shraif.
4. Majmuā Ashiyār
5. Bādghāhnāmā Shāh-i-Jahānī.

The gift of fourteen cities, which according to the *Rājaprasasti* was made by Shāh-Jahān to Rāṇā Rājasimha through the good offices of Sādullāh Khān, is not, however, corroborated by Muslim historians. For details see *Hayāt-i-Sālek* ; *Life of Sādullāh Khān*, Prime Minister of Emperor Shahjahan (in Urdu) by Muhammad Ahmad (Nawalkishore Press, 1909) and Ojha, *ibid.*, Vol. II, pp. 533 ff. and p. 534 n.4.

⁶ Son of Karṇasimha and uncle of Rājasimha.

⁷ For *Rāvata* Mēgha and his activity, see Ojha, Vol. I, pp. 504-06.

Mewār and were given a position by the lord of Delhi but afterwards returned to Mewār and thus it is clear that God had created two places for Kshatriyas (viz., Delhi and Mewār). Then the Khāna again asked the Bhaṭṭa as to how many horsemen the Rānā possessed. The Bhaṭṭa's answer was "twenty thousand"; whereupon the Khāna said: "Well, the lord of Dilli possesses one hundred thousand horsemen. How then is there equality between the two?" The Bhaṭṭa answered that the Creator had meant that the Rānā's twenty thousand horsemen are equal to one hundred thousand horsemen of the lord of Dilli. Thereafter the Khāna and Jayasimha had a talk with each other, and it was settled that, if the Rānā's son accompanied the Khāna and saw Shāhjahān, he (the Khāna) would see that the lord of Dilli (Shahjahān) gave fourteen cities to the Rānā.¹

Thus Madhusūdana rendered a loyal service to the Rānā. After considering how his priest's son had a conference with the son of the lord of Dilli, Rājasimha sent the *Mahākumāra* (the senior prince) Sultānasimha along with a number of Thakkuras in the company of Dārasakōha (Dārā Shukoh) to meet Shāhjahān.

Rājasimha, who in respect of fortune, liberality and prowess was equal to Vikramāditya, gave away in charity his mother Janādē's weight in silver, and also redeemed himself of the pledge of an elephant-gift by giving five hundred silver coins to Bhaṭṭa Madhusūdana.

He sent the *vaiśya* Rāghavadāsa to the fort of Maṇḍalagaḍha (Mandalgarh, 100 miles to the north-east of Udaipur) and had the Rāṭhōḍa Rūpasimha² driven out of the fort.

In the year 1713 on the fullmoon day of Kārttika he performed the Brahmāṇḍaka gift at the temple of Ēkaliṅga, according to the Vedic rituals. This gift of Rājasimha is praised by the poet in vv. 32-36.

Rājasimha, thinking that it was not proper to perform an *aśvamēdha* sacrifice in the Kāli age, did the following in order to gain all the merit of that sacrifice: In the year 1713, on the 11th day of the bright half of the month of Pausha, on the auspicious day of Manvādi, he gave away a white horse, Nanala by name, along with a gold saddle, to his *guru* Madhusūdana.

After that the king Rājasimha went to Banaras along with his *guru* Madhusūdana and stayed there (for a while).

Slab VIII ; Canto VII

In the year 1714, on the 10th day of the bright fortnight of Vaisākha, the king (Rājasimha) set out on his victorious expedition. Then follows the description of flags, cannons with cannon balls (or guns with bullets), armour of the kings, etc. There is then a conventional enumeration of different countries not only in India but even outside India represented as fearing danger from Rājasimha, viz., Aṅga, Kaliṅga, Vaṅga, Utkala, Mithilā, Gauḍa, Pūrva (parts of U. P. and Bihar), Lankā, Konkan, Karnāṭa, Malaya (Malabar), Draviḍa, Chōḷa, Sētubandha (Rāmēśvara), Surāshṭra, Kachchha, Taṭṭa (in Karachi Dist.), Valaka (Balkh), and Khamdhāra (Kandhāhār), etc. His specific exploits, however, were as follows:

- (1) Destruction by his soldiers of the city of Dāribā.³
- (2) A tribute of 22,000 rupees from the inhabitants of Maṇḍala (Māṇḍal in the former Udaipur State).
- (3) A similar tribute by the people of Vanahēḍā (Banarā, 5 miles east of Maṇḍal).
- (4) A similar tribute from the people of Sāhipurā (former Shāpurā estate).

¹ See above, p. 99, note 5.

² Ruler of Kishangarh who received the Jāgr of Mandalgarh from Aurangzeb (see Ojha, Vol. I, p. 536).

³ Approximately 12 miles north-east of Kankroli Railway station.

- (5) A tribute of 60,000 rupees from Rāyasimha, Chief of Tōḍā (in the former Jaipur State, 50 miles south of Jaipur; the place is known as Tōḍā Rāysimha) whereto he (Rājasimha) had sent his chief Phattēchanda. The amount was offered by Rāyasimha's mother as a ransom.
- (6) The reducing to ashes of the Mahirava city of Viramadēva.¹
- (7) Plundering of Mālapurā (Mālpurā in the former Jaipur State).
- (8) His soldiers also conquered the following and exacted tributes from their chiefs: Tōmka (former Tonk State), Sāmbhari (Sāmbhar in the former Jaipur State), Lālasōḍi (Lālsot in the former Jaipur State, 20 miles east of Chātsu) and Chātsu (Chātsu in the former Jaipur State).

Amarasimha stopped there for a few hours only but Rājasimha stopped there for nine days, but could not proceed beyond the river Chhāini² on account of its being flooded during the rains. So he returned to his capital, Udaipur.

Slab IX ; Canto VIII

In the year 1714, in the month of Jyēshṭha, while encamping on the banks of the Chhāini river, he (Rājasimha) heard the news of Aurāṅgajēba's becoming the lord of Dillī, whereupon he sent his brother Arisimha (to the lord of Dillī). He went as far as the Simha river. The lord of Dillī conferred on Arisimha the country of Ḍūṅgarapura and others. Arisimha gave all those to his brother Rājasimha who, being pleased, did his brother due honour by presenting them to him.

In the year 1714, when Aurāṅgajēba waged war against his brother Sūjā, Rājasimha sent his son Siradārasimha (Sardārsingh) to the assistance of Aurāṅgajēba. Siradārasimha won the latter's favour by his heroism and got from him horses, elephants and lands as presents which he (Siradārasimha) placed at the disposal of his father (Rājasimha). The latter, being pleased, gave all those to him (Siradārasimha) back.

In the year 1716, he invited Giridhara through the Thakkuras, and made him a *Rāvala*, placing him in charge of Ḍūṅgarapura. The Rāvala served Rājasimha loyally.

In the year 1716, in the month of Śrāvāṇa, the king (Rājasimha) went against the country of Vasāḍa (Vasād in Mandasor territory). Rāvata Harisimha negotiated through Jhālā Sulatāna, Rāvā Sabalasingha Chauhān, Rāvata Raghunātha Chōḍāvata and Śaktāvata Muhakamasimha and coming from Dēvaliyā (Dcolīā) took refuge under Rājasimha, paying him a tribute of 50,000 rupees, along with a pair of elephants, the male one's name being Manarāvata.

In the year 1715, on Tuesday, the 9th day of the dark fortnight of the month of Vaiśākha (date irregular), by the order of Rājasimha his minister Phatēchanda set out against Vāmsavāla (Bānswāra), taking with him cavalry 5,000 strong. He vanquished Rāvāla Samarasimha and made him pay 100,000 rupees as a tribute, a bull-elephant, a cow-elephant, ten villages and right to custom duty (*dēśa-dāna*) and also made the Rāvāla a vassal of Rājasimha. The king (Rājasimha) returned to the Rāvāla the ten villages, the right to custom duty, and 20,000 rupees (out of the 100,000 rupees).³

Again, at the command of Rājasimha, Phatēchanda destroyed Dēvaliyā and put to flight its chief Harisimha. Harisimha's mother presented her grandson Pratāpasimha to Phatēchanda

¹ He was the brother of Sujansingh of Shāhpurā (see Ojha, *ibid.*, Vol. II, p. 537).

² According to Deviprasad, it is the same as Chambal river (*Tārīkh Rājprashasti*, p. 47 and note). It may, however, be pointed out that it was known as *Charmanvatī* in classical literature.

³ In the Baiḍvās well inscription (in vernacular) of Phatēchanda, which is earlier in date, this amount is given as Rs. 5,000.

along with a sum of Rs. 20,000 as well as a cow-elephant. Phatēchanda being filled with pity levied a light tribute. He brought Pratāpasimha with him and produced him before Rājasimha. In this way Phathēchanda became a favourite of Rājasimha.¹

Akhērāja, the *Rāva* of Sirōhī, was already loyal to Rājasimha. Thus Rājasimha kept him in subjection through affection only.

In the year 1716, in the month of Phālguna, the king got a gate with heavily nailed doors constructed at the great *ghāt* of Damhābārī (Dēbārī) adjoining the hill.

In the year 1717, the king Rājasimha, accompanied by a huge army, went to Kṛishṇagaḍha (former Kishangarh State) and married Rāṭhōḍa Rūpasimha's daughter who was intended to be married to the lord of Dilli.²

In the year 1719, the king subjugated the country of Mēvala³ after destroying the Minā forces. The whole of Mēvala he gave to his subordinate chiefs.

In the year 1720, *Ruṇavata* Rāmasimha, by the order of Rājasimha, went to Sirōhī with an army and there released *Rāva* Akhērāja, who was placed in captivity by the latter's son Udayabhāna and restored his territory to him.⁴

In the year 1721, on the 8th day of the dark half of the month of Mārgaśīrsha, king Rājasimha gave away his daughter Ajavakūmvarī in marriage to Bhāvasimha, son of the Bāghcīā chief Anūpasimha, the lord of Bāndhava⁵ (Bandhogarh in the former Rewa State), marrying at the same time ninety-eight girls of his relatives to various high chiefs. On that occasion king Rājasimha dined together with the Kshatriyas of a lower rank, namely his son-in-law Bīṭavasimha and his relatives, who then proclaimed: "We have been purified by eating Rājasimhā's food which is as holy as that received from the deity Jagannātharāya".⁶ The king then gave gifts of horses, elephants and ornaments to the bridegrooms.

In the year 1721, in the month of Māgha, on the occasion of a solar eclipse (Friday, 6th January, 1665 A.D.), the king performed gifts of *Hiranyakāmadhēnu*, costing Rs. 2,000, and silver *tulā* and made a gift of an elephant called Gajamauktika.

In the year 1725, on the 10th day of the bright half of the month of Māgha, on the consecration of a tank at the village of Baḍī,⁷ the king performed a silver *tulā* gift, naming the tank as Janasāgara. On that occasion he gave to the priest Garibādāsa two villages, Guṇahamḍā and Dēvapura. The digging of the tank cost 680,000 rupees. This charitable deed he performed in honour of his late mother Janādē⁸ (lit. he assigned the merit to his mother). Also, on that very day, at Udayapura, at the instance of the Rāṇā (Rājasimha), (his son) the young prince Jayasimha, performed the consecration ceremony of another tank, called Ranigasaras, giving great gifts.

V. 53 gives the genealogy (Udayasimha, Pratāpa, Amarsimha, Karṇasimha, Jagatsimha, Rājasimha and Jayasimha) and states that the last mentioned caused the present *prasasti* to be engraved on stone.

¹ See Ojha, *ibid.*, Vol. II, pp. 540-41.

² Her name was Chārumatī. This marriage of Rājasimha enraged Aurangzeb who is alleged to have separated the *parganas* of Gayaspur and Basāvar from Udaipur State and given them to Harisimha, the *Rāval* of Devaivā. See *ibid.*, pp. 541-42.

³ Southern portion of Mewar. Ojha, *op. cit.*, Vol. II, p. 543.

⁴ See *ibid.*, p. 543.

⁵ It may be pointed out that Bāndhavēśa is one of the epithets of the rulers of the Rewā house even at present.

⁶ The temple of this deity is at Udaipur.

⁷ To the west of Udaipur.

⁸ Daughter of Rāthor Rājasimha of Meḍtā.

At the end are given the date of the completion of the *kāvya* as also of the lake, viz., V.S. 1732, Māgha pūrṇimā, Thursday (20th January, 1676 A.D.), the date of commencement, viz., V.S. 1718, Māgha vadi 7, Wednesday (1st January, 1662 A.D.), names of masons, etc., etc.

Slab X ; Canto IX

Invocation to Kṛishṇa, the uplifter of Mount Gōvardhana. In the year 1698, when Jagat-simha was reigning, Rājasimha, in his heir-apparency, at the age of twelve, went to the fort of Jaisalāmēra for his marriage.¹ It was at that time that he conceived the idea of constructing a lake, finding the area covered by the following sixteen villages as fit for that purpose : Dhōdhumdā, Sana-vāḍa, Sivālī, Bhigām-vadā, Mōrchanā, Pasōmda, Khēḍī, Chhāparakhēḍikā, Tāsōla, Mēḍāvaraka, Bhāna, Luhānaka, Vāmsōla, Guḍhalī, Kāmkarōlī and Maṭhā. After wards when he had become king, in the month of Mārgaśīrsha in the year 1718, he went to see the deity Rūpanārāyaṇa,² and on that occasion he re-inspected the land with a view to starting the construction of the lake. He consulted his priest in the matter and the latter assured that the scheme would mature if three pre-requisites are ensured, namely full faith, friendship with the lord of Dillī and abundant funds. And these there were. The work was thus taken in hand. The Rāpēmdra (Rājasimha) undertook to dam the Gōmatī³ river between two big hills. A start was made on the auspicious day of Wednesday, the 7th day of the dark fortnight of the month of Māgha in the year 1718 (Wednesday, 1st January, 1662 A.D.). Sixty thousand workmen were employed for digging the earth in connection with the construction of the dam. The Mahārāṇā (Rājasimha) used to supervise the work himself, as befitted the great enterprise. He divided the work into various sections and entrusted them to different chiefs. Immense quantities of water had to be removed for laying good foundations of the dam, and for that purpose different devices were employed. The water so removed was led to the neighbouring villages for the purpose of irrigation. That converted them into flourishing towns. In the year 1721, on the 13th day of the bright fortnight of the month of Vaiśākha, Monday (Monday, 17th April, 1665 A.D., year being Śrāvaṇādi) the foundations of the dam were laid by Raṇachhōḍarāya, the eldest son of the priest Garībadāsa.

Slab XI ; Canto X

Invocation to Hari, the Dvārakānātha ! Rājasimha built a palace on the mount **Suvarṇa-sāila**⁴, a veritable fortress. In the year 1726, on the 10th—the Paḍo daśamī day in the month of Mārgaśīrsha⁵, the king observed the opening ceremony of the palace.

In the year 1726, on the 2nd day of the dark half of the month of Kārttika, the king Rājasimha made the following two great gifts to Brāhmanas : (a) Mahābhūtaghaṭa,⁶ composed of a hundred *palas* of gold, accompanied by five Kalpadrumas, each composed of a hundred *palas* of gold (or silver ?), (b) Hiraṇyāśvaratha⁶, costing one thousand silver coins, i.e., rupees. The two gifts cost him altogether 11,670 rupees.

In the year 1726, on the 13th day of the bright half of the month of Vaiśākha, the king fixed the auspicious day (*muhūrta*) for the inauguration of the dam at the town of **Kāmkarōlī**. The lofty dam consisted of big stone slabs, cemented with lime. In the year 1726, in the months of Jyēstha and Āshāḍha, the water of the lake increased considerably on account of rain. The main

¹ Rājasimha married Kṛishṇakumārī, daughter of Rāval Manōhardās of Jaisalmer.

² The Vishṇu temple of Rūpanārāyaṇa is in the village of Sevantri, not far from Kankrolī.

³ The Gōmatī rises from the eastern hills of the Arāvalli range and discharges its waters in lake Dhebara.

⁴ This refers to the palace at Rājnagar, near the lake.

⁵ See note to the Text.

⁶ For these *mahādānas* see Hēmādri, *Chaturvarga-Chintāmaṇi*, Dānakhaṇḍa (ed. A.S.B.), pp. 342, 279 and 287.

dam as completed by the masons on Sunday, the fifth day (*smara-tithi*) in the dark half of the month of Āshāḍha in the year 1726 A.D., after eight years, five months and six days from the commencement of its construction.

In that very year, the water that came afresh in the lake was removed by the masons for excavating the *chatushkis*. Numerous squares were excavated in the lake by expert masons hailing from distant lands. The heaps of earth that were dug out in connection with these excavations were removed by thousands of labourers and utilised in building up the dam.

In the year 1727, on the occasion of his birth-day anniversary, king Rājasimha gave the great gift of Hēmahastiratha,¹ composed of 1,020 *tolas* of gold.

In the year 1727, the day for launching boats² in the lake was fixed, which was the 4th day of the dark fortnight in the month of Āshāḍha. However, till the 3rd day there was not enough water in the lake, and that caused much anxiety in the minds of the people, especially because in the next year Bṛihaspati was going to enter Simha and there was to be no other auspicious day for the ceremony of launching boats in the lake. Rānāvata Rāmasimha proposed that more water should be brought in from elsewhere into the *Chōl. ḍīnas*³ so that the launching ceremony should come off on the appointed day. However, the priest, Garibadāsa, arranged for a recitation of Varuṇa hymns replying that thereby the god Indra would surely send rain and remove the obstacle. And it did happen so : in the afternoon of the 3rd day it rained heavily with the result that the lake had enough water and king Rājasimha performed the launching ceremony sitting in a boat, bedecked with silver and tastefully decorated.

In the year 1728, on the fullmoon day of the month of Jyēshṭha, the masons stopped the supply-mains (*nala-vimudraṇa*) at the command of the king.

In the year 1729, in the month of Māgha, on the occasion of a lunar eclipse (Monday, 12th January, 1674 ?), the king performed the following *mahādānas* : Kalpalatā,⁴ composed of 250 *palas* of gold, Pañchalāṅgala,⁴ consisting of five *halas*, composed of 180 *tolas* of gold along with the village of Bhāvali. The two charities comprised 1,028 *tolas* of gold.

In the year 1829, on the eleventh day of the dark fortnight of the month of Phālguna, the king performed the inauguration ceremony of the *saṃgī-kārya* of the principal dam.

In the year 1729, in the month of Jyēshṭha, on the 7th day of the bright fortnight, king Rājasimha caused to be constructed four stone *pratōlis* each with a surrounding wall in the tank, called Indrasaras, near the temple of Ēkaliṅga,—the tank which had steps and whose dam was in a ruined condition. This cost him 18,000 rupees.

At the end the poet says that he composed the *praśasti* at the command of the Rānā who having listened to it ordered it to be engraved on stone slabs.

Slab XII ; Canto XI

Canto XI, after obeisance to Gaṇeśa, gives the measurements of the principal dam, steps, pavilions and so forth, which are only of architectural interest. The details given can be fully understood if verified on comparison with the actual constructions. The standard of measurement of length employed is *gaja*, Urdu *gaz*, i.e., 'yard'. The measurement of the principal dam is given as follows : length at the base 515 *gaja* and at the top 581 *gaja* and the width at bottom 55 *gaja*. The following architectural terms are noteworthy, though the meaning of some of them is

¹ For these *mahādānas* see Hēmādri, *Chaturvargu-chintāmaṇi*, Dānakhaṇḍa (ed. A.S.B.), pp. 342, 279 and 287.

² For the ceremony of launching boats in connection with excavation and conservation of a lake, see Hēmādri, *loc. cit.*

³ For the meaning of *Chōkaḍīna*, see above, p. 39, n. 2.

⁴ For these two *mahādānas*, see Hēmādri, *op. cit.*, Dānakhaṇḍa, pp. 331 and 281.

not clear : *pīṭha* 'basement', *mēkhalā*, *tilaka*, *saṅgikūrya*, *stara* 'layer', *garbha-kōshṭha*, *parva-kōshṭha*, *chatushkī* (excavated squares at the bottom of the lake), etc. The minor dams seem to be named after the nearest village, tree or the like, such as *Nimba-sētu*, *Bhadra-sētu*, *Kāmkarōli-sētu*, *Asaṭiyāgrāma-sētu*, *Vaṁsōlāgrāma-sētu*, etc. The monotony of the details is occasionally relieved by a play upon the numbers or drawing similes as in vv. 14, 15, 19, 34, 36, 45, and 56.

Slab XIII ; Canto XII

This canto continues the description of the minor constructions in and around the lake, giving their measurements. Verse 5 states that on the border of the village *Mōrchanā*, there is a hillock in the lake, on the western peak of which is perched a pavilion sacred to *Varuṇa*, the god of waters. The villages completely submerged in the lake are stated to be *Sivālī*, *Bhīmgaṇvada*, *Bhānō*, *Luhāṇō*, and *Gudhālī*, and those partly submerged were *Mōrchanā*, *Pasōṁda*, *Khēḍī*, *Chhāpārahēḍikā*, *Tāsōla* and *Mainḍōvara*. The rivers or rivulets that drained into the lake are said to be *Gōmatī*, *Tāla* and *Kailavā*. Besides, the tanks, wells, etc., of the villages of *Kāmkarōli*, *Lōhāṇa* and *Sivālī*, numbering thirty, also merged into the lake.

From verse 13 onwards the poet praises the great enterprise of his patron, *Rājasimha*. The maximum limit prescribed by *Viśvakarman* for artificial lakes is 6,000 yards in length. Whether anybody ever constructed a lake of that length is doubtful, but *Rājasimha* even exceeded that limit, the lake constructed by him measuring 7,000 yards in length.

The poet now informs that formerly *Rāṇā Udayasimha* had attempted to construct a dam on that very spot, but his attempt was a failure. Afterwards he constructed a lake which was named after him, viz., *Udayasāgara*.

In the year 1730 there came heavy floods in the river *Tāla*, which caused much destruction in the city. In the same year in the month of *Āśvina* the lake had water eight *hastas* in depth due to waters coming from the *Gōmatī*.

On the fullmoon day of the month of *Māgha* in that year *Rājasimha* performed the great gift of *Suvarṇapṛithivī*,¹ that consisted of 500 *palas* of gold, costing 28,000 rupees.

In the year 1731, on the 5th day of the bright fortnight of *Śrāvaṇa*, the artisans hailing from *Lāhōra* (*Lahore*), *Gurjara* (*Gujarat*) and *Surita* (*Surat*), floated a big boat, called *Jahāja*, built by them, in the lake.

In that year, on the occasion of his birth-day anniversary, *Rājasimha* performed the great gift of *Viśvaśakṛa*,¹ consisting of 500 *palas* of gold.

Slab XIV ; Canto XIII

After the completion of the construction of the lake, *Rājasimha*, in connection with its inauguration ceremony, sent invitations to princes, relatives, friends and others. The poet utilizes the occasion by describing the immense expenditure of wealth by *Rājasimha* as host to the invitees. We are told how the king sent his messengers with horses, chariots, elephants, palanquins, etc., to fetch his guests, what elaborate arrangements he made for the stay of his guests by way of setting apart big mansions and erecting tents, all fully furnished and decorated, as well as by accumulating all sorts of provisions, toilet requisites and other necessary articles, and how he collected cloths, ornaments, horses, elephants, cows, etc., to be given in charity. Apart from princes, the invitees included learned men, poets, bards and holy men. The city became choke-full of people. They brought many presents to *Rājasimha* who accepted only as much as seemed proper and returned the rest.

¹ For this see *Hemādri*, *op. cit.*, *Dānakhaṇḍa*, pp. 301 and 326.

On the 2nd day of the bright half of the month of Māgha in the year 1732, Rājasiṃha's consort, the Paramāra princess Rāmarasadē¹, performed, at the instance of her husband, the consecration ceremony of a step-well in the Dahabāri² Ghatta, which had cost 24,000 rupees.

Then, Rājasiṃha ordered three *maṇḍapas* to be constructed on the dam, one for performing the inauguration ceremony of the lake, another for a *hēma-tulā* ceremony and the third for the Hātakasaptasāgara³ gift. A short description of each *maṇḍapa* with its particular construction is given.

The *muhūrta* fixed for the inauguration ceremony was Saturday, the 10th—Pāṇḍu daśamī day⁴ of the month of Māgha, in the year 1732. Five days earlier, that is on the 5th day of the bright half of Māgha, the king, in consultation with the priest, elected the *ṛitvigs* (priests) to perform the rites in connection with the ceremony. Their total number was twenty six (two *hōṭris*, two *jāpakas* and two *dvārapālas* with reference to every one of the four Vēdas, these amounting to twenty four, one Brāhman and an Achārya, the total thus being twenty six); following the *Matsya Purāṇa* where the merit of such election is also given.

Slab XV ; Canto XIV

The chief queen, *Sadākumvarī* by name, daughter of the Paramāra *Rāva* Indrabhāna (of Biḷoliā), decided to perform a silver *tulā* ceremony, for which a *maṇḍapa* was quickly constructed overnight and there the preliminary rites were observed as enjoined by the *śāstra*. Garibadāsa, the priest, and his son (Raṇachhōḍa), intended to perform gold and silver *tulā* ceremonies (respectively), for which two *maṇḍapas* were erected and preliminary rites were observed there. The mother of king Rāyasiṃha and wife of king Bhīma of Tōḍā, son of *Rāṇā* Amarasimha, also expressed her desire to perform a silver *tulā* ceremony, for which also the Rāṇā's men constructed a *maṇḍapa* overnight, providing it with all accessories ; and preliminary rites were performed there.

There was *Rāva* Balū of the Chōhāna family of Vēdalāpura. His son was Rāmachandra, and the latter's second son was Kēsarisimha who was made second *Rāva* of Salāmvari (Salūmvar) by *Rāṇā* Rājasiṃha. His brother Balaṇdisimha urged him to perform a silver *tulā* ceremony, saying, 'The king has made you *Rāva*, therefore, you should perform a *tulā* ceremony' Thereupon Kēsarisimha undertook to perform the ceremony. Therefore, a *maṇḍapa* was erected quickly and the preliminary rites were celebrated. The Bārhaṭa bard Kēsarisimha also performed a silver *tulā* near Khadiravāṭaka.

On the 7th day of the bright fortnight of Māgha, Rājasiṃha's consort Jōdhapurī,⁵ daughter of Rātbhōḍa Rūpasimha, at the instance of her husband consecrated a step-well at Rājanagara, which cost 30,000 rupees.

On the 9th day (of the bright half of Māgha), the people were treated to the music of the royal band and other festivities also took place. In the decorated main *maṇḍapa* came Rājasiṃha accompanied by his priest, brothers, sons, grandsons and the princes who had been invited. There he performed the purification ceremony and other preliminary rites. He worshipped Dharitṛī (the earth goddess), Gaṇēśa, Gōtradēvī, Gōvinda, etc., and then gave seats to the elected priests headed by Garibadāsa and honoured them, presenting them with rich *dakshiṇā* consisting of clothes, jewels, etc.

¹ She was the daughter of Prithvisimha, granddaughter of Juhasimha and great-granddaughter of the Paramāra Rāyasala of Ajmer.

² Dēvārī. The name of this well is given as 'Jaya' in the Trimukhī well inscription. See Ojha, *History of Rājputānā*, pt. ii, p. 885, n. 10.

³ Further details of the *Saptasāgara* gift are given below in Canto XVII. See also Hēmādri, *op. cit.*, Dānakhaṇḍa, p. 337.

⁴ See Text, Canto X, note on v. 4.

⁵ If she is the daughter of Rūpasimha of Kishangarh, as she appears to be, her name was Chārumati.

Slab XVI ; Canto XV

The fifteenth canto describes the king's *jala-yātrā*, worship of the god Varuṇa, naming ceremony of the lake, etc. He went in a procession, headed by richly attired Brāhmaṇas and priests on elephants, followed by gaily dressed ladies carrying jars full of water, with a band playing in front. This *jala-yātrā* presented an unprecedented scene in the city. Afterwards, in a tastefully decorated pavilion, he got the water pitchers brought by the ladies arranged in rows and there conducted the worship of Varuṇa, adoring at the same time the nine Grahas and other presiding deities.

Then, in that great *maṇḍapa*, accompanied by priests and learned men, the king kept vigil, preparatory to the final ceremony on the following day. He got up early next morning, and once again worshipped Varuṇa in company with his relatives, including ladies. Then, as if with the intention of making the lake a second ocean, he threw in it various gems as also fish, tortoises and alligators. After that he worshipped a cow along with her calf and performed the *gō-tāruṇa* rite. Finally, the naming ceremony of the lake took place. The king asked the priest what name to give to the lake, and the priest in reply suggested two names, Rājasāgara and Rājasamudra. Both these names were accepted and given to the lake with due ceremonial five days after the above ceremony, when *hōmas* were performed and the king, followed by his retinue, circumambulated the lake, at the same time inspecting the newly erected structures.

Slab XVII ; Canto XVI

The sixteenth canto opens with a verse stating that the Udayasagara lake was consecrated by Rājā Udayasimha on Vaiśākha sudi 3 in the year 1620 and then goes on elaborating the description of Rājasimha's circumambulation of the lake. *Rūvala* Jasavanītasimha said to Rājasimha : " Udayasimha, while consecrating the Udayasāgara lake, circumambulated it, seated in a palanquin, accompanied by ladies. Now you may also do likewise, or, if you prefer, you may ride on a horse which may be given away in charity after the circumambulation " Rājasimha listened to these two alternative proposals but kept quiet. In the midst of the priests, bards, ladies, and others standing by, the king then started circumambulation on foot even though there were horses, elephants and palanquins in attendance. They spread quilts on the ground so that the king should walk in comfort, but those he simply touched with his toe and got them removed. He even put off his shoes and walked bare-footed, to the great admiration of all. Thus he went walking bare-footed on the rough ground and as he walked, he made charities on the way in a lavish manner. According to the rite, he surrounded the lake with an unbroken thread, casting it as he walked round it. In the midst of his queens, bedecked with glittering jewels, the king, clad in white, looked like the moon surrounded by stars. He was constantly being besprinkled (with water) by his queens. It rained at that time and it appeared as if even the god Indra was attracted to the scene. Seeing that his brother Arisimha and queen (Rāmarasadē), the Paramāra princess, who were unaccustomed to walking bare-footed felt tired and sore, he asked them to mount the palanquins.

At the end, all the flower-garlands which were presented to him during his circumambulation, he threw in the Rājasamudra lake as an offering to Varuṇa. The whole circumference of the lake was 14 *kṛśās*, and the king circumambulated it in five stages, encamping (with his retinue) at every stage.

On the 13th day (of the bright half of Māgha) one of the elephants fell into the lake near the Kamalabūrj, but soon afterwards it came out. It looked as if the god Varuṇa presented the king with an elephant for his religious merit.

The six days taken by him in the circumambulation purified the king, as it were, of the six *ūrmis* and he was thus to enjoy perfect health in all the six seasons.

On the 14th (of the bright half of Māghā), he performed the preliminary rites of a *suvarṇa-tulā* and a Saptasāgara *mahādāna*. The two *maṇḍapas* erected for the purpose were beautifully decorated with flower garlands, flags, etc. The worship of the Earth-goddess, as well as of Hari, Gaṇeśa and Vāstu was conducted, the election of the priests made, the recitals of the Vēdas commenced and *hōmas* performed. All this was done preparatory to the consecration ceremony of the lake.

Slab XVIII ; Canto XVII

The subject of the seventeenth canto is the accomplishment of the consecration of the Rājasamudra lake along with the ceremonies of the Saptasāgara gift and the gold *tulā* gift.

On the fullmoon day the king took his seat in the auspicious *maṇḍapa*, accompanied by his priests and relatives. The latter included his brother Arisimha, sons Jayasimha, Bhīmasimha,¹ Gajasimha,² Surajasimha,³ Indrasimha and Bahādurasimha, grandsons Amarasimha (son of Jayasimha), Ajabasingha, Manōharasingha and Dalasingha. There were other princes and Ṭhakkuras, the priest Raṇachhōḍa and the minister Bhikhū, also present at the ceremony. He performed the *pūrṇāhuti*, that is, the last rite, of the dedication of the lake which was to be for the benefit of the public at large. By this act Rājasimha equalled Dilīpa, Rāma and Yudhishtīra who had respectively performed the Aśvamēdha sacrifice, constructed a bridge across the sea and celebrated the Rājasūya *yajña*.

Similarly he performed the final rites of the gold Saptasāgara⁴ great gift, the prominent features of which were the seven vessels filled with different contents and representing different deities, each representing a *sāgara* : filled with salt, Brahman ; with milk, Kṛishṇa ; with ghee, Mahēśa ; with *guḍa*, Sūrya ; with curds, Mahēndra ; with *ghee* and sugar, Rāma ; and with water, Gaurī.

Afterwards he entered the *tulā-maṇḍapa* accompanied by his people and there performed the gold *tulā* ceremony, weighing himself along with his grandson Amarasimha, the weight of the gold being 9,000 *tolas*.

The canto ends with the two verses, describing the lineage of the poet Raṇachhōḍa, that are found also in some other cantos.

Slab XIX ; Canto XVIII

This eighteenth canto records certain gifts by Rājasimha and others, made on the occasion of the consecration ceremony. The latter half contains mostly the conventional praises of the king, the lake, etc.

Rājasimha gave the following twelve villages to his chief priest Garībadāsa : Ghāmsō, Gudhō, Sirathala, Sālōla, Alīdaka, Majjhēra, Dhanēriya, Jhāḍīndikā, Sādaḍī, Ambēri, Sarōla and Mānasana. To other Brāhmaṇas he gave away villages and land, measuring many *hulas*.

The chief queen of Rājasimha (i.e., Sadākumvari) performed a silver *tulā* gift. The priest Garībadāsa and his son Raṇachhōḍarāya performed gold and silver *tulā* gifts respectively.

¹ Both Jayasimha and Bhīmasimha were sons by the chief queen Rāmarasadē. It was the popular belief that they were twins and Bhīmasimha was actually born first but as the news of the birth of Jayasimha reached his father first he was considered elder. Ojha has, however, shown from several sources that Bhīmasimha was younger by at least 7 months and 4 days. Jayasimha's date of birth, according to the *Rājaprasasti* (Canto VI, vv. 4-6) was v. 1710, Pausha vadi 11 which Ojha takes as correct. See Ojha, *op. cit.*, p. 882, n. 2.

² Indrasimha, Gajasimha, Bahādurasimha, Sultānsimha and Sardārsimha (last two not named here) were born of Chandramati, daughter of Rāval Sabalasingha of Jaisalmer.

³ Ojha gives the name as Suratsimha whose mother's name is not definitely known.

⁴ See *ante*, Canto XIII, note 3.

The mother of Rāyasimha, the chief of Tōḍā, performed a silver *tulā* gift. The *Rāva* of Salūmbarī, Kēsarisimha of the Chōhāna family, performed a silver *tulā-dāna*. Bārhaṭa Kēsarisimha, the bard, performed a silver *tulā* gift.¹

On that day, the lake was called Rājasamudra, and following that, the king also named the palace on the hill Rājamandira and the city Rājanagara.

The further charities performed by the king on that day included also other articles, such as grains of all kinds, cooked food, sugar, *guḷa*, ghee, etc.

The penultimate verse contains the genealogy of the royal family from Udayasimha down to Rājasimha's son Jayasimha by whose order this *praśasti* was engraved on stone slabs.

The last verse tells that the *Rājaprasasti* was completed on the fullmoon day of the month of Māgha in the year 1732 (the day of the consecration of the lake Rājasamudra itself).

Slab XX ; Canto XIX

This canto does not impart any additional information. It contains a poetic description of the lake, mostly comparing it to the ocean. Besides, it once again recounts the gifts given by Rājasimha on the occasion of the consecration. All the gold, silver, etc., used for the *tulā* ceremonies were distributed among the 46,000 Brāhmaṇas who came for the occasion from various parts of the country. In addition were given many *hahas* of land and villages donated by copper-plate charters. Finally it tells how Rājasimha presented his guests with costly gifts of garments, horses and elephants at the time of their taking leave of him after the ceremony was over.

The last two verses contain the genealogy of the poet Raṇachhōḍa as in some other cantos.

Slab XXI ; Canto XX

The twentieth canto gives details of the gifts made by Rājasimha to his relatives and the contemporary princes invited.

The Rāṇā (Rājasimha) sent through Raṇachhōḍa Bhaṭṭa the following presents to Rāphōḍa Jasavāntasimha, the ruler of Jōdhapura²: one elephant, called Paramēśvaraprasāda, which cost 9,500 rupees, two excellent horses, one called Phattē which cost 2,500 rupees, and the other called Kanakakalaśa, which cost 600 rupees, and, besides, many pieces of brocade and other costly clothes.

To the city of Ambērī he sent his priest Rāmachandra with the following presents for the Kaobchhavāhā king Rāmasimha: one elephant, called Sundaragaja, that cost 10,250 rupees, two horses, one called Chhavisundara, that cost 1,500 rupees, and the other called Hayahadda, that cost 750 ruppees, and many costly clothes.

To *Rāva* Anūpasimha, the ruler of Bikanēri,³ he sent the following presents through Mādhava Jōshī: one elephant, called Manamūrtti, that cost 7,500 rupees, two horses, one called Sahan-simḡāra, costing 1,500 rupees, and the other called Tējanidhāna, costing 750 rupees, and many costly clothes.

To *Rāva* Bhāvasimha Hāḍā, the ruler of Būndī, he sent the following presents with Bhāskara Bhaṭṭa: one elephant, Hōṇahāra, costing 10,376 rupees, two horses, Sarvasōbha and Siratāja, costing 1,500 and 750 rupees respectively, and costly clothes.

To the Chandrāvata *Rāva*, Muhukamasimha, he sent to Rāmapura the following presents with Bhaṭṭa Dvārakānātha: one elephant, Phattē dōlati (daulat), costing 7,250 rupees, two horses, Mōhana and Hayasarasa, costing 1,500 and 750 rupees respectively, and costly clothes, as before.

¹ See also canto XIV for the same gifts repeated here.

² Jaswant Sing (1638-78), first Mahārājā of Mārwar.

³ Son of Mahārājā Karṇasimha (1669-1698 A. D.)

Similarly for *Rāvala* Amarasimha Bhāṭī, he sent to Jēsalamēru the following presents with Dēvānanda Jōshi : one elephant, Pratāpaśringāra, costing 11,500 rupees, two horses, Hayamukuṭa and Ratimūrṭti, costing 1,500 and 750 rupees respectively, and costly clothes.

Again, to Rāvala Jasavarṭasimha of Duṅgarapura, he sent the following presents with Divedi Harijī : one elephant, Sāradhāra, costing 6,500 rupees, and costly clothes. At the time of the consecration of Rājasamudra (where he was present) Rājasimha had also given him two horses, one called Jasaturaga, costing 1,000 and 500 rupees respectively, and many costly clothes.

To his Chief Minister, Dōsī Bhikhū, he gave one elephant, Pratāpaśringāra, costing 11,000 rupees, and clothes.

To *Rāṇāvata* Rāmasimha, who was the chief of those entrusted with the supervision of the construction work of the Rājasamudra, he gave an elephant, Siranāga, costing 7,000 rupees, and clothes, while to the other Ṭhākuras and Kshatriyas he gave altogether sixty-one horses, costing 25,551 rupees.

On this occasion, the bards and minstrels also received from the king a generous gift of two hundred and six horses, costing all told 27,571 rupees.

Further, to Bāmdhavēsa (Bāghelā ruler of Bandhōgaḍh, i.e., Rewā) Bhāvasimha he sent, through Lādhu Masānī as *lādhūka* (?) for the purpose of pilgrimage, an elephant, Auūparūpa, costing 7,000 rupees, two horses, Vinayasundara and Dilasāra, costing 950 and 400 rupees respectively, and costly clothes.

To some chiefs, who had come there on invitation, he gave eighteen horses, costing 4,300 rupees.

To the mother of Rāyasitāla, the ruler of Tōḍā, and his sons, he gave a female elephant, Sahēlī, costing 3,000 rupees.

To some other chiefs, who had come there on invitation, he gave thirteen horses, costing 3,450 rupees, to still some others, seven horses, costing 561 rupees (each).

To those of the bards and minstrels who were *ināmdārs* or freeholders of his own and of his ancestors, he gave two hundred horses, costing 13,136 rupees. The details thereof are as follows : 23 horses to his own free-holders, 23 to those of *Rāṇā* Jagatsimha, 4 to those of Karṇasimha, 7 to those of Amarasimha, 18 to those of Pratāpasimha, 38 to those of Udayasimha, 1 to that of Vikramārka, 1 to that of Ratanasī, 27 to those of Saṅgrāmasimha, 21 to those of Rāyamalla, 1 to that of Kumbhā, 19 to those of Mōkala, 5 to those of Hammīra, 7 to those of Lākhā, 1 to that of Khētā, 1 to that of Ajēsī, 1 to that of *Rāvala* Śālivāhana, 1 to that of Samarasī, and 1 to that of Rāvata Vāghā, brother of Mōkala.

In all 552 horses were bought at the cost of 1,22,268 rupees, and 13 elephants, including a cow-elephant, at the cost of 1,02,800 rupees, that were given away as gifts by Rājasimha.

Slab XXII ; Canto XXI

In the beginning of this canto are given the details of the expenditure on the lake itself. The construction started on Wednesday, the 7th day of the dark half of Māgha in the year 1718 (Wednesday, 4th January, 1662 A.D.) and was completed in the month of Āshāḍha in the year 1735. The money spent during this period on various works in connection with the lake amounted to 46,64,625½ rupees. Further details of this gross total are mentioned in the text and are noted in footnote 2 on p. 81. The total includes the sum of 7,00,001 rupees spent in connection with the inauguration ceremony. Of the remaining sum of 39,64,624½, 32,02,880½ were given in cash as wages, and 7,61,744 were adjusted against the revenue due from the Ṭhākuras who had been appointed to the supervision of the construction work.

Apart from the above, enormous additional expenditure was incurred voluntarily by various feudatory chiefs and freeholders especially in the digging work.

According to another reckoning, the total expenditure by the king represents a larger figure of 1,05,07,608 rupees.

On the day of his birth-day anniversary in the year 1734, Rājasimha performed two great gifts, Kalpadruma and Hiranyāśva,¹ comprising two hundred *tolas* and eighty *tolas* of gold respectively.

In the month of Śrāvaṇa in that year, Rājasimha went up to Jilavāḍa, rescued Vairisāla, the Rāva of Sirōhī, who was harrassed by enemies, and reinstated him as the ruler of Sirōhī. From him Rājasimha accepted one lakh of rupees and five villages, Kōraṭā and others. Besides, a gold pitcher belonging to the Rāṇā (Rājasimha) had been stolen and found its way to Vairisāla's land, and as compensation for that Rājasimha took from him (Vairisāla) a sum of fifty thousand rupees.²

Verses 33-41 contain a panegyric of Rājasimha, verse 42 his lineage from Udayasimha down to Rājasimha's son Jayasimha, as in some other cantos, and likewise the last two verses the genealogy of the poet.

Slab XXIII ; Canto XXII

On the 11th day of the bright fortnight of Chaitra in the year 1735, Prince Jayasimha, at the instance of his father, Rājasimha, started on tour. First he came to Ajamēru (Ajmer). Then he went to Dillī to see Aurangzeb, the lord of Dillī. He met him two *krōśas* this side of Dillī in a camp. The Emperor welcomed him and presented him with a pearl necklace, brocade, an elephant and horses. The Emperor also gave similar gifts to the prominent men who accompanied Jayasimha, namely the Jhālā Chandrasēna, the priest Garibadāsa and several Ṭhakkuras.

From there Jayasimha went to the Ganges where he took bath, worshipped Śiva Gaṇayuktēsvara³ and performed a silver *tuḷī*, and made gifts of an elephant and a horse.

In the month of Jyēshṭha, Jayasimha performed pilgrimage of Vṛindāvana and Mathurā.⁴

On the 11th day of the dark fortnight of Pausha in the year 1736, the Emperor of Dillī came to Mēvāḍa. First, his son Akbar and Tahabara Khāna (Tahawar Khān) came with their armies to Rājanagara where their men committed atrocities. There Śakta of the Śaktāvata clan, son of the Pūrāvāt Sabalasiṃha and brother of Muhakamasimha, gave a terrific battle.⁵ A certain Chōmḍāvata warrior and twenty soldiers gave their lives in this clash. Thereupon the Rāṇā ordered the Kshatriya warriors of the great Dahavāri *ghaṭṭa* (Dēbārī pass) and other *ghaṭṭas* to join the struggle. They came with fire-arms. On the other side the Emperor of Dillī also came to the Dahavāri *ghaṭṭa* breaking open its portals, was there for twenty-one days and then secretly reached Udayapura.

Afterwards Akbar also came to Udayapura. Tahabara Khāna followed him while his work was done by his followers. Akbar saw there the god Ēkaliṅga. When he was near Ambēri and Chirava *ghaṭṭas*,⁶ Jhālā Pratāpa of Karkētapura (Karget) seized two elephants from the Emperor's army and presented them to the Rāṇā.

¹ For these two *mahādānus*, see Hēmādri, *op. cit.*, Dānakhaṇḍa, pp. 245, 277.

² See Ojha, *op. cit.*, p. 855.

³ The reference is obviously to the Śiva at Gaḍhmuktēsvar on the Ganges about 45 miles from Delhi in the Meerut District.

⁴ See Ojha, *op. cit.*, p. 856. It may be interesting to note that on the southern side of Gōvindaji's temple at Bṛindāvan there is a pillared Chhatri 'of very handsome and harmonious design' erected on the 5th day of the dark half of Kārttika, V.S. 1693 (1636 A.D., i.e., 40 years later than the temple itself), in the reign of Shāhjahān by Rāṇī Rambhāvatī, widow of Rājā Bhimasimha, second son of Rāṇā Amarasimha of Udaipur and uncle of Rājasimha.

⁵ Ojha, *op. cit.*, p. 876) gives the credit to Muhakamasimha.

⁶ The villages of Ambēri and Chirwā.

When the Rāṇā was halting at Nainavārā, the Ballas of Bhadēsara presented him with a number of horses, elephants and camels (captured from the enemy).

The loss sustained in that battle included fifty thousand men dead.¹

The Emperor of Dillī then came to Chitrakūṭa. Akbar also, setting afoot a false rumour, came there, and from Chhappanna, Hasana Allikhā, too, arrived there. The Rāṇā, filled with anger, soon came to Nāhī (the village of Nai) from the village of Kōṭaḍī (Koṭḍa), followed by his army.

Prince Bhīmasimha, sent by the Rāṇā, effected the destruction of Iḍara (Idar in Gujarat) and Saidahasa² fled from there. Baḍanagara was plundered and a sum of 40,000 rupees was taken by Bhīmasimha as fine. Similarly, Bhīmasimha took 2,00,000 rupees as fine in Ahamadanagera in addition to causing plunder of the city. He also caused one big mosque and three hundred small mosques to be destroyed, and thereby vindicated his resentment at the destruction of Hindu temples by the Muslims.³

Prince Jayasimha, following the command of his father, took with him a number of chiefs such as Jhālā Chandrasēna (of Sādri), the Chōhāna Rāva Sabalasingha (of Bēdlā), his brother Rāva Kēsarisimha, Rāthōḍ Gōpīnātha son of Arisimha, Bhagavāntasingha, and many other Kshatriyas, besides 13,000 strong cavalry and 20,000 strong infantry, and marched towards Chitrakūṭa in order to gain victory over his enemies. There those Ṭhakkuras in a terrible fight at night killed a thousand men and three elephants of the Emperor of Dillī. In the end, Akbar retired (towards Ajmer) and the Rājputs captured fifty horses and presented them to Jayasimha. Prince Jayasimha, thus pleased with his triumph, went to see his father. Gaṅgakūvara (Gaṅgādās), son of Śaktāvata Rāvāt Kēsarisimha (of Bānsī) seized eighteen elephants and a number of horses and camels from the Emperor's army, and presented them to the Rāṇā.⁴

Afterwards, the Rāṇā sent Prince Bhīmasimha with an army to fight with Akbar and Tahabara Khāna. Crossing the Dēvasūrī (Dēsūrī pass) he fought them at Ghānōrānagara (Ghāṇērā). The Sōlaṅkī hero Bikā (of Rūpnagar) fought in defence of the *ghaṭṭa* (pass).⁵

Similarly, Prince Gajasimha, sent by the Rāṇā, destroyed Bēgamapura (Bēgūm).⁶

It is stated that Aurangzeb then showed his readiness to make peace with the Rāṇā, giving three provinces or 3,00,000 rupees.⁷

Like the foregoing canto, the present one also ends with the genealogies of the Rāṇā and of the poet.

Slab XXIV ; Canto XXIII

On the 10th day of the bright fortnight of Kārttika in the year 1737, Rāṇā Rājasimha died after making numerous gifts to Brāhmaṇas. The victorious Jayasimha was encamping at the city of Kaḍaija (Kuraj village). Fifteen days after his father's death, he ascended the throne. Residing at Kaḍamja (Kaḍaija and Kaḍamja are identical⁸) in the month of Mārgaśirsha in the year 1737, Jayasimha heard that Tahabara Khāna had crossed Dēvasūrī (village Dēsūrī near the entrance to

¹ Ojha, *op. cit.*, p. 876.

² Saidahasa (Sayyid Khān ?) (v. 26) probably refers to Sayad Kamal, son of Sayad Kamil, who was the commander of Sādra in Mahikautha, which was one of the military posts during the viceroyalty in Gujarāt of Muhammad Amin (1674-1683). See *Bomb. Gaz.*, Vol. I, pt. i, pp. 85-86.

³ Ojha, *op. cit.*, p. 877.

⁴ For the war in Mewār, see Sarkar, *History of Aurangzeb*, Vol. III, pp. 339-347. See also *ibid.*, pp. 378-81, Appendix X.

⁵ Ojha, *op. cit.*, pp. 878-79. See also next canto where the same incident is repeated in greater detail.

⁶ *Ibid.*, p. 879.

⁷ *Ibid.*, p. 878.

⁸ *Ibid.*, p. 879.

the pass).¹ Thereupon Jayasimha sent his brother Bhimasimha and Bikā Sōlaṅki to stop Tahabara Khāna. They both destroyed many enemies and surrounded Tahabara who after eight days got away. Jayasimha had by this time come in the neighbourhood of Ghanōrā.² Hearing that from the other side Dalēlakhā (Dilābar Khān) had reached the hills of Chhappanna, Jayasimha sent Rāvata Ratnasī (Chūdāvata) to protect the Gōgūndā *ghaṭṭa*. Then the Rāṇā's men surrounded the *ghaṭṭa*, with the result that Dalēlakhā could not escape.

Jayasimha sent Jhālā Varasā (Varasimha) to make peace with Dalēlakhā whom he said : "You are respected by the Emperor of Dilli and you have got 15,000 strong cavalry with you and you have been stopped here by one man (*viz.*, Ratnasī), so you can easily get away." Dalēlakhāna tried all the three passes and found them all strongly guarded. The Nawāb Dalēlakhā, however, bribed a Brāhmaṇa by giving him 1,000 rupees and with his help escaped through another way under cover of night ; but there, too, Rāvata Ratnasī blocked his way. Anyhow he managed to escape from there, and came to the Emperor of Dilli.³ There asked by the latter as to why he returned without chasing the Rāṇā, he said that through want of foodstuff daily four hundred of his men were dying and he was thus compelled to return.⁴

Then Akbar came to make peace.⁵ Śyāmasimha, son of Garibadāsa, the second son of Rāṇā Karṇasimha, participated in the peace negotiations, and so did, from the other side, Dalēlakhā and Hasana Allikhā. To ratify the treaty Jayasimha came to the bank of the Rājasamudra lake, followed by his retinue and 7,000 strong cavalry and 10,000 strong infantry. The retinue included the Chōhān Jhālā Chandrasēna, Rāval Sabalasingha of the Paramāra family, Mahārāva Vairisāla, the Rāṭhōr Ṭhakkuras, and also the warriors of the Chandāvata, Śaktāvata and Rāṇāvata clans.

The prominent of the opposite party were Emperor Aurangajēba's son, Suratrāṇa Ajama,⁶ his faithful general Dalēlakhā, Hasana Allikhā, and also Rāṭhōḍa Rāmasimha of Ratlam and Hādā Kisōrasimha,⁷ the ruler of Gauḍa. Jayasimha flanked by his priest Garibadāsa and the chief minister Bhikhū of the Vaiśya caste and followed by the aforementioned Ṭhakkuras, advanced and saw the Suratrāṇa Ajama. The latter showed great respect to the former. Then there was exchange of gifts that comprised 11 elephants and 40 horses from the side of the Rāṇā and 1 elephant, 28 horses and three pieces of gold embroidered cloth from the side of Ajama.⁸

Afterwards, Dalēlakhā introduced to Ajama some of the outstanding warriors of the Rāṇā's side, namely Jhālā Chandrasēna, Rāva Sabalasingha, Rāvata Ratnasī, and so forth.

Thus the treaty was concluded.⁹

¹ Rājasimha died suddenly after a meal in the village of Oḍā in the Kumbhalgaḍh District, according to some, of poisoning.

² Ojha, *op. cit.*, p. 89-92.

³ Actually not the emperor of Delhi but prince Azam Khān with whose forces Dilabar was attached. See Ojha, *op. cit.*, pp. 892, n. 5.

⁴ *Ibid.*, pp. 892-93.

⁵ The reference to Akbar here is wrong. It should be Azam. Śyāmasimha, who was the first to propose to Jayasimha peace with the Mughals offering his services as the mediator was employed in the Mughal army under Dilerkhan. Sarkar identifies him with Shyām Singh of Bikaner (*op. cit.*, Vol. III, p. 370), but according to the *Rājaprasasti*, he was the son of Garibadāsa, second son of Mahārāṇā Karṇasimha. Ojha, *op. cit.*, p. 896, n. 1.

⁶ This meeting of the Rāṇā and the Mughal prince Azam took place, according to Sarkar (*op. cit.*, p. 370), on the 14th June ; but Ojha gives the date as 24th June (*op. cit.*, p. 897).

⁷ Hādā Kisōrasimha was the 5th son of Rāṇā Mādhvasimha of Kotah. See Ojha, *op. cit.*, p. 897, n. 2.

⁸ See also Ojha, *op. cit.*, p. 897 and n. 3.

⁹ For the terms of this treaty see, Sarkar, *op. cit.*, p. 370.

Slab XXV ; Canto XXIV

This slab contains the last canto—Canto XXIV of the *Rājaprasāsti Kāvya*. Its contents are miscellaneous, generally repetition of some of the events already described.

The first eleven verses describe the various *tōraṇas* erected in connection with the *tula* charities by Rājasimha, his grandson Amarasimha, Rājasimha's chief queen Sadākumvārī, his mother Janādē, his priest Garibadāsa, the latter's son Raṇachhōḍa, and so forth.

The next four verses, vv. 12-15, are those that are found towards the end in several other cantos and give the Rāṇā's and the poet's genealogies as well as the date of completion of the Rājasamudra and the *Rājaprasāsti*.

These verses are again repeated towards the end of this last canto., being vv. 33-36.

Verses 16-24 constitute what may be termed the *māhātmya* of the *Rājaprasāsti Kāvya*.

Verses 25-27 inform us that this work describes the destruction of Khērāvāḍ by Dayāla Sāhabu, seizure of his standard and war-drums, plundering of Vanahēḍā, destruction of Dhārāpurī, and of a number of mosques, plundering of Ahmadnagar and the destruction of the great mosque.¹

Verse 28 speaks of the Mahāmīśra Māthura Hīrāmaṇi, son of Jagadīśamīśra, as one who cast thread round the Rājasamudra lake at the time when Rājasimha performed its circumambulation.

Verses 29-32 recall how Rājasimha appointed one Mīśra to distribute money and grain to the poor, placing at his disposal one heap of grain, weighing 1,200 maunds, at the chief dam, and a similar one at the Kāṇkarōlī dam, and 1,500 rupees worth of Ḍhabbukas (Ḍhēbūā coins). For six days the Mīśra kept distributing these to the satisfaction of the king.

After verse 36, the composition is in the local dialect, covering about eight lines (11. 36-43). It contains two *Dōhās* which have been explained above (p. 96, n. 1). For the rest it contains names, including those of certain Ṭhakkuras and masons, and also the dates of the commencement and the completion of the Rājasamudra as follows: The *mukūrtu* was on Wednesday (nīmshōḍavāra), the 7th day of the dark half of Māgha of (Vikrama) Saṁvat 1718. The Ṭhākurs who were in charge of the work were:—Rāṇāvat Māhasimha, Rāmasimha (XXI. 4), Rāṇāvat Bhāu-(Bhāva)simha, Chumḍāvat Dalapat, Mōhaṇasimha, Rāvat Lūnakaran(Karṇa), Chumḍāvat Kēśarisimha, Chumḍāvat Mōkamasimha, Māṇjāvat Narasimhadās, Māṇjāvat Garivadās, Rāthōḍ Simha, Rāthōḍ Rāmachandra, Rāthōḍ Hēma, Rāthōr Mōkamasimha, Vitagarā²-Sāha Rāmachandra Chēchānūi, Sāha Kalu Paṁchōlī, Rāma Jagamālōt, Sāha Mukumḍadās Paṁchōlī, Hararām Sidhavī, Lashu(khu) Paṁchōlī, Gajadhara³ Bāgbō, Gajadhara Mukumḍa, Jagannātha, son of Kilyāna (Kalyāṇa),⁴ sons of Urajaṇa⁵, Lālō⁶, Lashō⁷, Jasōhara (canto VII), Mēghō and Manō, sons of Jaganātha (canto VII). The other masons mentioned in the text are: Sachadēva, Kēsō (Kēśava), Sudara (Sundara), Bhāṇa (canto V), Mōhaṇa (canto VIII) and Sūtradhāra Lāḍā (canto V). This list shows that in certain families (*e.g.*, that of Kalyāṇa) the profession was handed down from father to son.

At the end it is stated that the consecration ceremony took place in Saṁvat 1732.

¹ See above, canto XXII.

² An officer dealing with the accounts of the royal family.

³ Literally, 'the wielder of Gaz,' i.e., an architect or mason.

⁴ Both Kalyāṇa and his son Jagannātha are mentioned in cantos VII and VIII.

⁵ Another son of Kalyāṇa (cantos II V, VII, VIII).

⁶ *S.a.* Lāla (cantos II, V, VII, VIII).

⁷ *S.a.* Lākhā (VII).

Dated events mentioned in the Rājaprasāsti

(The dates are given in Vikrama Saṁvat, the year being usually Śrāvaṇādi.)

- 1718 Māgha vadi 7, Wednesday (1st January, 1662 A.D.), commencement of the lake and the *prasasti* (II. 10, VIII *et passim*).
- 1732 Māghī-pūrṇimā, Thursday (20th January, 1676 A.D.), date of the consecration of Rājasamudra (III. 35-36, *et passim*).
- 1664 Bhādra sudi 2, birth of Jagatsimha (V, 15).
- 1685 Vaiśākha sudi 3, his coronation.
- 1686 Kārttika vadi 2, birth of Rājasimha.
- 1687 Birth of his brother Arisimha.
- 1698 Diwālī, king's mother Jāmbavati went on pilgrimage to Dvārakā.
- 1698 Rājasimha at the age of 12 went to Jaisalmer for his marriage. Idea of excavating Rājasāgara conceived.
- 1704 Āshāḍha 8, solar eclipse, the king was at Amarkaṅṭhak on pilgrimage.
- 1704 Kārttika, king's mother went on pilgrimage to Mathurā and Gökula. Same year Vaiśākhi 15, he built the temple of Jagannātha Rāya. (Acc. to the J. R. Temple inscription the year of the installation of the image was 1709 (13th May, Thursday, 1652 A.D.); *Ep. Ind.*, Vol. XXIV, p. 62.
- 1709 Phālguna vadi 2, Rājasimha ascends the throne (VII).
- 1710 Pausa vadi 11, birth of Jayasimha from Sadākumbarī.
- 1711 Āśvina, Shāhjahān arrives at Ajmer and Sādullā Khān at Chitor.
- 1713 Kārttika Pūrṇimā, king performs *Brahmāṇḍa-dāna* at Ēkaliṅga.
- 1713 Pausa vadi 11, Manvādi day, he gave away a white horse in lieu of Aśvamēdha.
- 1714 Vaiśākha sudi 10, he sets out on *digvijaya*.
- 1714 Jyēshṭha, the Rāṇā when in camp hears of Aurangzeb's becoming emperor and sends his brother Arisimha to Delhi.
- 1714 Rāṇā sends his son Sardārsimha in aid of Aurangzeb against Sujā.
- 1716 Rāṇā places Rāvala Giridhara in charge of Ḍuṅgarpur.
- 1716 Śrāvaṇa, Rāṇā marches against Vasād (in Mandāsōr).
- 1715 Vaiśākha vadi 9, Tuesday, his minister Phatēchand marches against Bānswārā.
- 1716 Phālguna, Rāṇā constructs a gate at the Dēbārī pass.
- 1717 Rāṇā marches to Kishangarh and marries Rūpasimha's daughter (Chārumatī).
- 1719 Rāṇā subjugates the Mīnas of Mēvala.
- 1720 Rāṇāvata Rāmasimha goes to Sirōhī and restores the territory to Akhērāja put in captivity by his son.
- 1721 Mārگاśirsha vadi 8, Rājasimha marries his daughter Ajavakumvari to Bāghelā Bhāvasimha, son of Anūpsimha of Rewā.
- 1721 Māgha, solar eclipse, king performs certain charities.
- 1721 Vaiśākha sudi 13, Monday (17th April, 1665 A.D., the year being Śrāvaṇādi), foundations of the dam laid.
- 1725 Māgha sudi 10, consecration of a tank at Baḍi and of another called Rangasaras at Udaipur.
- 1726 Paḍō daśamī in Mārگا, palace on Suvarṇasāila opened.
- 1726 Kārttika vadi 2, Rājasimha makes two *mahādānas*.
- 1726 Vaiśākha vadi 13, *muhūrta* fixed for the inauguration of the Kāmkrōli dam.

- 1726 Jyēshṭha-Āshāḍha, rain water collects in the excavations.
- 1726 Āshāḍha vadi 5, Sunday, main dam completed (after 8 years 6 months and 6 days from the commencement of its construction)=12th June, 1670 A.D. (Śrāvaṇādi).
- 1727 his birthday anniversary, Rāṇā performs a *mahādāna*.
- 1727 Āshāḍha vadi 4, ceremony of launching boats takes place.
- 1728 Jyēshṭha pūrṇimā, the water supply main (*nala-vimudraṇa*) was stopped.
- 1729 Māgha, lunar eclipse (Monday, 12th June 1674 ?), king performs *mahādānas*.
- 1729 Phālguna vadi 11, king inaugurates *saṃgī-kārya* of the principal dam.
- 1729 Jyēshṭha sudi 7, Rāṇā repairs the dam at Indrasaras near Ēkaliṅga and builds 4 *pratōṭis*.
- 1730 heavy floods in the river.
- 1730 Āśvina, the lake Rājasamudra had 8 cubits of water.
- 1730 Māghī pūrṇimā, king performs a *mahādāna*.
- 1731 Śrāvaṇa sudi 5, floating ceremony of the ship (Jahāja) takes place.
- 1731 birthday anniversary, king performs a *mahādāna*.
- 1732 Māgha sudi 2, queen Rāmarasadē consecrates a step-well at Dēbārī pass.
- 1732 Māgha, Pāṇḍu daśamī, Saturday, *muhūrta* for the inauguration ceremony of the lake, the officiating priests being selected 5 days earlier=15th January 1676 A.D
- 1732 Māgha sudi 7, Queen Chārumatī consecrates a step-well at Rājnagar.
- 1732 Māgha sudi 9, festivities in connection with the consecration of the lake.
- 1620 Vaiśākha sudi 3, consecration of Udayasāgara by Rāṇā Udayasiṃha recalled.
- 1732 Māgha sudi 13, an elephant falls in the lake but comes out again.
- 1732 Māgha sudi 14, Rāṇā performs a *mahādāna*.
- 1742 Māgha pūrṇimā, consecration of the lake performed and gifts, made (details given in cantos XVIII-XX).
- 1734 birthday anniversary, king performs *mahādānas*.
- 1734 Śrāvaṇa, Rāṇā goes to Jilwāḍā and reinstates Vairisāla of Sirōhī.
- 1735 Chaitra sudi 11, prince Jayasiṃha starts on his tour to Ajmer and Delhi.
- 1735 Jyēshṭha, he visits Mathurā and Vṛindāvana.
- 1736 Pausha vadi 11, Mughal expedition to Mēwār.
- 1737 Kārttika sudi 10, Rājasimha dies and Jayasiṃha ascends the throne 15 days later.
- 1737 Mārgaśīrsha, Jayasiṃha sends his brother Bhīmasimha to Dēsūrī against Tahawar Khān.

Chronology of the rulers of the Guhila Dynasty

The genealogy of the early Guhila rulers as given by the author of the *Rājaprasasti* from Guhila to Hammīra is entirely drawn from the bardic chronicles and their chronology is hopelessly inaccurate and misleading. The author traces the origin of the Guhila dynasty to Manu and the solar dynasty and at the outset gives the names of 135 kings beginning with Manu, who had their seat in Ayōdhya. The last of these kings, Vijaya, is stated to have migrated to the south, carved out a kingdom for himself and took the title of Āditya for his family. A list of 14 Āditya rulers is given in the *prasasti*, of whom the last was Guhāditya whose descendants were known as Guhilauts (Guhilaputras¹). In the Āṭpur inscription of Śaktikumāra,² V.S. 1034, he is called Guhadatta who is stated to have belonged to a Brāhmaṇa family and to have come from Ānandapura (Baḍanagar) in Gujārāt. According to the *Rājaprasasti*, his son was Bāshpa (Bappa) whose original place was Nāghrada (Nāgdā), but who, on the advice of the Pāsupata sage Hāritarāsi, went to Chitor,

¹ See above, p. 3 and n.1.

² *Ind. Ant.*, Vol. XXXIX, p. 191.

wrested the kingdom of the Mōri chief Manu (Mānabhaṅga), became its ruler and took the title of Rāvāla for his family.¹

The *Rājaprasasti* then follows with the names of 26 Rāvāls of whom the last was Karṇasimha.² Though many of these names are found in the Ātpur inscription of V.S. 1034, which for the first time gives a number of names of the Guhila chiefs, and a few other earlier records known so far,³ their chronology, relationship and the order of succession as given in the *Rājaprasasti* are not at all accurate. It, however, gives the succession of the rulers from Arisimha, father of Hammira, onwards correctly. This would indicate that its author had a knowledge of the genealogy of the later rulers perhaps from some of the late records, though it is clear that he was not acquainted with the early records of the dynasty and drew his material entirely from the bardic chronicles.

The *prasasti* contains very little information about the Rāvāls and whatever little is given is found to be incorrect. Karṇasimha's father Samarasimha is stated here to have married Prithā, of a sister the Chauhān king Prithvirāja and died in the battlefield fighting for his brother-in-law against Shahābuddin Ghūri. The same story is repeated by Col. Tod in his *Annals* on the authority of the chronicles. But this is impossible from the chronological point of view. Prithvirāja died in 1192 A.D. and Samarasimha was still alive in 1302 A.D., *i.e.*, more than one hundred years later. They could, therefore, have never been contemporaries. The Guhila contemporary of Prithvirāja was Sāmantasimha and not Samarasimha and, if there is any truth in the matrimonial connection between these two families, the reference must be to Sāmantasimha. But so far no inscription has been found to support this conjecture. Moreover, we know that Ratnasimha and not Karṇasimha was the son of Samarasimha. Karṇasimha, according to the Rāṅpur and Kumbhalgaḍh inscriptions (where he is called Raṇasimha), was the son of Vikramasimha and flourished long before the time of Samarasimha. The *Ēkalinga-māhātmya* calls him Karṇasimha and says that from him sprang the two branches—those of Rāṇā and Rāvāla. Again, according to the *Rājaprasasti*, of the two sons of Karṇa, Māhapa who was the elder, became the ruler of Ḍungarpur and Rāhapa the younger son, after he had defeated Mōkalasimha of Māṇḍor, was given the title of Rāṇā, and made the ruler of Chitor by his father Karṇasimha. But we have ample evidence to show that neither of the statements is correct. Both Māhapa and Rāhapa belonged to the Rāṇā branch of Sisōdā, while Karṇasimha's eldest son, Rāvāla Khēmasimha, succeeded to the rule of Mewār. His next seven successors were Kumārasimha, Mathanasimha, Padmasimha, Jaitrasimha, Tējasimha, Samarasimha and Ratnasimha.⁴ Actually, Khēmasimha's eldest son Sāmantasimha succeeded his father; but afterwards he lost his kingdom of Mewār to an enemy and had to remain satisfied with the remaining part of his kingdom including Vāgaḍa (present Ḍungarpur and Bānswārā). Ojha names this usurper as the Chāhamāna Kīrtipāla (Kītu)⁵ who was finally ousted by Sāmantasimha's younger brother Kumārasimha who took upon himself the rule of Mewār.⁶ According to the Sadaḍi inscription of V.S. 1496 of the time of Rāṇā Kumbhakarṇa,⁷ however, the credit of defeating Kītu goes to Bhuvanasingha of the Sisōdā branch who is also credited with the victory over Alāuddin (Khalji). But neither statement can be correct as the date of Bhuvana-

¹ See also above, pp. 3 and 6. Bhandarkar identifies Bappa with Simha of the Ātpur inscription and Ojha with Kālabhōja. See Bhandarkar's List, p. 388, n. 8; Ojha, *History of Rājputānā* (in Hindi), pp. 404 ff.

² For a list of these kings, see above, p. 4.

³ These are the Sāmoli inscription of Sīlāditya, V.S. 703, the Nāgdā inscription of Aparājita, V.S. 718, Partābgarh and Āhād inscriptions of Bhartripaṭṭa, V.S. 999 and 1000, Āhād inscription of Allāṭa, V.S. 1008 and 1010 and Ēklinga inscription of Naravāhana, V.S. 1028.

⁴ For these rulers, see Ojha, *op. cit.*, pp. 458 ff.

⁵ Ojha, *op. cit.*, pp. 453 ff.

⁶ See Mount Abu inscription of Samarasimha, V. 1342; *Ind. An.* Vol. XVI, pp. 347 ff.

⁷ Bhandarkar, *A.S.I. An. Rep.*, 1907-08, pp. 214 ff.

simha would be too late for one and too early for the other. There is an inscription of Samarasimha, son of Kītuka, the founder of the Sōngirā branch of the Chāhamānas who ruled in Mārwar, which is dated in V.S. 1239¹, long before the time of Bhuvanasiṃha. Alāuddīn attacked Chitor when Lakshmasimha, grandson of Bhuvanasiṃha, was the Sisōdā chief. In the Kumbhalgarh inscription, Jaitrasiṃha *alias* Rāvala Jayasiṃha is said to be ruling over the four countries of Chitor, Āghāṭa, Mēdapāṭa and Vāgaḍa with his seat at Nāghrada which shows that the whole of the former possessions of the Guhilas came under their power once again.

Again, the twelve chiefs from Rāhapa onwards belonged to the Sisōdā branch and not to the Rāval branch of Mewār. These are, according to the *prasasti*, Rāhapa, his son Narapati, Dinakara (omitted in the *prasasti*), Jasakarṇa, his son Nāgapāla, his son Puṇya(Pūrṇa)pāla, his son Prithvimalla, his son Bhuvanasiṃha, his son Bhīmasimha,² Jayasiṃha, his son Lakshmasimha, mentioned in the *Rājaprasasti* as the ruler of Maṇḍalgarh, who died with his 12 brothers and 7 sons defending Chitor against Alāuddīn Khaljī, and Ajēsī (Ajayasiṃha), his only surviving son who succeeded his father.

It may be mentioned here that the Sadaḍī inscription of the time of the Mahārāṇā Kumbhakarṇa (V.S. 1496),³ mentioned before, also gives the names of Bhuvanasiṃha, his son Jayasiṃha, Lakshmasimha, his son Ajayasiṃha, and his brother Arisiṃha after Samarasimha of the Rāval branch, but Ratnasiṃha's name is altogether omitted. The *Rājaprasasti*, however, mentions Ratnasī but puts him as the brother of Lakshmasimha. But we know from the Kumbhalgarh inscription of V.S. 1517 and the *Ēkalinga Māhātmya* that Ratnasiṃha was the son and successor of Samarasimha of Mewār while Lakshmasimha belonged to Sisōdā.⁵ At the time of the siege of Chitor, Lakshmasimha must have been in Chitor in command of the fort on behalf of Ratnasiṃha. The history of Mewār is a bit confused at this period and the statements given in the bardic and Muslim chronicles do not agree. There is no reference in the Rājput chronicles of the occupation of Chitor by Alāuddīn who left it in charge of his son Khizir Khān and then of Māladēva, the Sōngirā Chāhamāna ruler, as stated by the Muslim historians. Again, according to the *Rājaprasasti*, Arisiṃha died with his father Lakshmasimha in the battlefield and his brother Ajēsī (Ajayasiṃha) seems to have been the chief of Sisōdā.⁴ It seems certain that the line of the Rāval branch of Mewār ended with Ratnasiṃha till Hammīra, son of Arisiṃha of the Sisōdā branch, reconquered Chitor and thus brought Mewār under the rule of the Sisōdās. From Hammīra onwards the information given by the author of the *Rājaprasasti*, though meagre, is more authentic. As is usual in such cases, the poet has scrupulously avoided any reverses that his patron and his ancestors may have suffered, exaggerated their achievements and mixed up legends with history following the tradition of the bards, but all the same he has given quite a lot of information which is interesting and can be verified from other sources. Many of these have been noticed in the footnotes to the abstract of contents.

Two chronological tables, one from Guhila to Hammīra, compiled from early inscriptions, and another from Hammīra to Jayasiṃha, the last ruler included in the *Rājaprasasti*, are appended here with known dates of the rulers mentioned. In the Kumbhalgarh inscription of Rāṇā Kumbhā (V.S. 1517), it is claimed that the genealogy of the early rulers as given there has been compiled with great care after studying many old *prasastis*⁶ and this claim seems to be justified.

¹ Above, Vol. XI, pp. 53 f.

² Tod wrongly mentions him as the husband of Padmini.

³ *A.S.I. An. Rep.*, 1907-08, pp. 214 f.

⁴ Phandarkar in his Genealogical List includes him in the Rāval branch.

⁵ This is the relationship given in the Sadaḍī inscription also. But according to the *Cambridge History of India* (Vol. III, p. 525), Arsi was the eldest son of Ajsi Sing who was appointed to the command of Chitor by Alāuddīn.

⁶ Above, Vol. XXIV, p. 324, v. 138.

Table I
Kings of the Guhila Dynasty from Guhila to Hammira

	(a) Atpur inscr. V.S. 1034	(b) Chitor inscr. V.S. 1331	(c) Mount Abu inscr. V.S. 1342	(d) Sadadi inscr. V.S. 1496	(e) Kumbhalgarh inscr. V.S. 1517	Relationship	Known dates	Remarks
1								
2	Guhadatta . . .	Bappa . . .	Bappa . . .	Bappa . . .				
3	Bhōja . . .	Guhila . . .	Guhila . . .	Guhila . . .	Guhila . . .			
4	Mahendra . . .	Bhōja . . .	Bhōja . . .	Bhōja . . .	Bhōja . . .			
5	Nāga . . .	..	..	..	Mahendra . . .			
6	Sila . . .	..	..	..	Nāga . . .			
9	Aparājita . . .	Sila . . .	Sila . . .	Sila . . .	Bappa . . .		V.S. 703	
8	Mahendra II . . .	..	..	..	Aparājita . . .		V.S. 718	
7	Kālabhōja . . .	..	..	..	Mahendra II . . .			
10	Khōmmāna . . .	Kālabhōja . . .	Kālabhōja . . .	Kālabhōja . . .	Kālabhōja . . .			
11	Mattata . . .	..	..	..	Khōmmāna . . .			
12	Bhartṛipatta . . .	Mattata . . .	..	..	Mattata . . .			
13	Siṃha . . .	Bhartṛibhata . . .	Bhartṛibhata . . .	Bhartṛibhata . . .	Bhartṛibhata . . .			
14	Khōmmāna II . . .	Siṃha . . .	Siṃha . . .	Siṃha . . .	..		
15	Mahāyaka . . .	..	..	..	..	S. of 13		
16	Khōmmāna III . . .	Mahāyaka . . .	Mahāyaka . . .	Mahāyaka . . .	..	S. of 14		
17	Bhartṛipatta II . . .	Khōmmāna . . .	Khōmmāna . . .	Khōmmāna . . .	..	S. of 15		
		..	..	..	..	S. of 16	V.S. 999, 1000	m. Mahākehl of the Rāshtrakūta family.
18	Allata . . .	Allata . . .	Allata . . .	Allata . . .	Allata . . .	S. of 17 .	V.S. 1008, 1010	m. Hariyādēvi, d. of a Hūna prince.

Table I—contd.

(a) Ātpur inscr. V.S. 1034	(b) Chitor inscr. V.S. 1331	(c) Mount Abu inscr. V.S. 1342	(d) Sadedi inscr. V.S. 1496	(e) Kumbhalgarh inscr. V.S. 1517	Relationship	Known dates	Remarks
19 Naravāhana .	Naravāhana .	Naravāhana .	Naravāhana .	Naravāhana .	S. of 18 .	V.S. 1028	m. d. of Chāhamāna Jējaya.
20 Śālivāhana .	..	..	..	Śālivāhana .	S. of 19 .		
21 Saktikumāra .	Saktikumāra .	Saktikumāra .	Saktikumāra .	Saktikumāra .	S. of 20 .	V.S. 1034	
22	Āmrprasāda .	..	..	Āmbāprasāda .	S. of 21		
23	Suchivarman .	Suchivarman .	Suchivarman .	Anantavarman			(e) calls Anantavar- man b. of 22.
24	Naravarman .	Naravarman .	..	Naravarman .	b. of 22 .		
26		Kirtivarman .	Kirtivarman .	Yasōvarman .			b. of 22 according to (e).
26		..	Yōgarāja .	Yōgarāja .			Yōgarāja's line did not rule according to (e).
27		Vairāṭa .	Vairāṭa .	Vairāṭa .			
28		..	Vaināpāla .	Haināpāla .			
29		Vairisinha .	Vairisinha .	Vairisinha .	S. of 28 .		
30		Vijayasinha .	..	..	S. of 27 .	V.S. 1164, 1173.	(e) had 22 sons. m. Syāmasadēvi, d. of Paramāra Uday- āditya. Kalachuri Gayākarna of Tripuri m. their d. Ālhanadēvi. Seems identical with the nameless king of (e).
31		..	Virasinha .	Vairisinha .	s. of 30 .	..	
32		Arisinha .	Arisinha .	..	..	..
33		Chōḍa .	Chōḍasinha .	Chōḍa .	..	..
		Vikramasinha .	Vikramasinha .	Vikramasinha	elder b. of 33 (e); s. of 33(c).		

35	..	Rapasimha .	Rapasimha .	s. of 34 .	V.S. 1223.	s. a. Karpasimha of the <i>Ēkalāga-māhātmya</i> .
36	Kahēmasimha .	Kahēmasimha .	Kahēmasimha .	s. of 35 .	V.S. 1228, 1236, 1256, 1258.	y. b. of Mahanasimha who apparently predeceased his father.
37	Sāmantasimha	Sāmantasimha	Sāmantasimha	s. of 36 .	..	..
38	Kumārasimha .	Kumārasimha .	Kumārasimha .	y. b. of 39	..	Turned out Kīta and got back Abhā through favour of the Gujarāt ruler (e).
39	Mathanasimha	Mathanasimha	Mahanasimha .	s. of 38 .	..	..
40	Padmasimha .	Padmasimha .	Padmasimha .	b. of 37 (e)	..	..
41	Jaitrasimha .	Jaitrasimha .	Raula Jaya- (Jaitra) simha	s. of 40 .	V.S. 1270, 1279, 1284.	His second son Sīhda seems to have been the ruler of Vāgda who was succeeded by his s. Jaysimha for whom we have the dates V.S. 1306-1309.
42	Tējasimha .	Tējasimha .	Rāvala Tējasimha	s. of 41 .	V.S. 1317, 1322, 1324.	m. Jayatalladēvi.
43	Samarasimha .	Samarasimha .	Samarasimha ¹ .	s. of 42 .	V.S. 1330, 1331, 1335, 1342, 1344, 1345, 1356, 1358.	<i>Makarājātaka</i> .
44	..	..	Ratasimha ² .	s. of 43	V.S. 1359.	m. Padmini.
45	..	..	Hamira .	..	..	..

¹ After Samarasimha, the Sadatī inscription of the time of Kumbhakarṇa gives the names of the five rulers (found also in the *Ēkalāga-māhātmya*), Bhanasimha, his s. Jaysimha, Lakṣmasimha, his s. Ajaysimha and his b. Arisimha who really belonged to the Rāpā branch of Sisōdā. These are followed by Hamira and his successors.

² After Ratasimha, the Kumbhālgarh inscription brings in Lakṣmasī, but deliberately calls him Mahārāpā in order to distinguish him from the Rāval branch. He is brought in to describe his valour in the defence of the Chitor fort at the time of the Muslim siege.

Table II

Succession of the rulers of Mewār from Hammīra to Jayasīrṃha

1. Mahārāṇā Hammīra, s. of Arasī (Arisīrṃha) of Sisōdā who was the eldest son of Lakshmasīrṃha.¹
2. Mahārāṇā Kshētrasīrṃha², s. of 1. V.S. 1423.
3. Lakshya or Lakshasīrṃha³, s. of 2. V.S. 1462, 1468, 1475.
4. Mōkala (*Mahārājādhirāja Mahārāja Mrigāṅka*), s. of 3. *m.* Saṅbhāgyadēvī (mother of Kumbhā) and Gōrāmbikā of the Bāghēlā family. Had seven sons⁴. V.S. 1478, 1485-86. The *Rājaprasasti* mentions Bāghā as one of his brothers.
5. Kumbhakarṇa (*Mahārājādhirāja Rāyarāya Rāṇe-rāya Mahārāṇā*). Had also the *birudas* Tōdaramalla, Abhinava-Bharatāchārya and Hindusuratrāṇa among others. Eldest s. of 4. *m.* Kumbhalladēvī and Apūrvadēvī.⁵ Built the fort of Kumbhalgarh and other monuments and forts. V.S. 1488⁶, 1491, 1494-97, 1499, 1505, 1507, 1509-10, 1515-18.
6. Udayasīrṃha (Udā). s. of 5. Became ruler after murdering his father in V.S. 1525. As a patricide his name is omitted in all the inscriptions of the dynasty.
7. Rājamalla (Rāymal). s. of 5. Became ruler in V.S. 1530 after ousting his brother Udā. *m.* Śrīngārādēvī, d. of Yōdhā, prince of Marusthalī (Mārwar).⁷ V.S. 1537, 1543, 1545, 1556-57, 1561.
8. Saṅgrāmasīrṃha (Sāṅgā), s. of 7.⁸ V.S. 1574, 1584.
9. Ratnasīrṃha II⁹, died childless.
10. Vikramāditya, b. of 9. V.S. 1589. He was murdered in V.S. 1596 by Vanavīra, a natural son of Pṛithvirāja, son of Mahārāṇā Rāymal, who for a time usurped the throne of Chitor.
11. Udayasīrṃha II, s. of 10.¹⁰ Built Udaipur and commenced the excavation of Udayasāgara in V.S. 1616 which was completed in V.S. 1621; d. V.S. 1628.
12. Pratāpasīrṃha, s. of 11.¹¹ V.S. 1630, 1634, 1639. d. V.S. 1653.
13. Amarasīrṃha, s. of 12. Born V.S. 1616, Chaitra sudi 7 (16th March 1559 A.D.). Coronation V.S. 1653, Māgha sudi 11 (19th January, 1597 A.D.), died V.S. 1678, Māgha sudi 2, Wednesday (26th January, 1620 A.D.).¹²

¹ According to Nainsi, he had three other sons, Lūṇā whose descendants were known as Lunāvāt Sisōdā, Khaṅgār and Vairasāla.

² He had six other sons. See Ojha, *Hist. of Rajputana*, p. 570.

³ For the names of his six other sons, see Ojha, *op. cit.*, p. 582.

⁴ Ojha, *op. cit.*, p. 590.

⁵ According to the Kumbhalgarh inscription, he had 11 sons and many wives of whom only two names are known, one from the Chitor Kirtistambha inscr. and the other from his commentary on the *Gītāgōvinda*, *Rasikapriyā* (Ojha, *op. cit.*, p. 684). His d. Ramābāi was married to Yādava Maṅḍalika of Surat (Junagarh) who later became a Muslim and his wife returned to Mewār.

⁶ This is the reading of Bhandarkar. See his List, No. 789.

⁷ According to bardic chronicles he had 11 wives, 13 sons and two daughters (Ojha, *op. cit.*, p. 658).

⁸ According to the chronicles he had 28 wives, 7 sons (4 of whom died during his life time) and 4 daughters (Ojha, *op. cit.*, pp. 686-87).

⁹ No inscription of this ruler has come to light yet. But there is an undated stone inscription of his minister Karmasīrṃha at Śatruñjaya (near Pālitānā in Kāthiāwār) (Ojha, *op. cit.*, p. 703).

¹⁰ The story has it that Vanavīra wanted to kill the boy prince also. But his foster mother Pānnā placed her own son on the bed of the prince who was killed by the usurper. Pānnā then rescued the boy prince who ultimately with the help of the Sardārs recovered for himself his ancestral kingdom in about V.S. 1597. According to the chronicles, he had 20 wives and 25 sons (Ojha, *op. cit.*, pp. 733-34).

¹¹ He had 11 wives and 17 sons. Ojha, *op. cit.*, p. 781.

¹² See Ojha, *op. cit.*, p. 520.

14. Mahārāṇā Karṇasimha, s. of 13.¹ Birth V.S. 1640, Māgha sudi 4 (7th January, 1584 A.D.); coronation V.S. 1676, Māgha sudi 2 (26th January, 1620 A.D.); death V.S. 1684, Phālguna (March, 1628 A.D.). *m.* Jāmbavatī, d. of Mahēchā Jasavanta.
15. Mahārāṇā Jagatsimha, s. of 14. Birth V.S. 1664, Bhādrapada sudi 2 (Friday, 14th August, 1607 A.D.); coronation V.S. 1684, Phālguna (March, 1628 A.D.); death V.S. 1709, Kārttika vadi 4 (10th April 1652 A.D.).² V.S. 1685, 1686, 1704, 1709.
16. Mahārāṇā Rājasimha I, s. of 15 and Janādē, d. of Rāṭhōr Rājasimha of Meḍtā. Birth V.S. 1686, Kārttika vadi 2 (24th September, 1629 A.D.); coronation V.S. 1709, Kārttika vadi 4 (20th October, 1652 A.D.); death V.S. 1737, Kārttika sudi 10 (22nd October, 1680 A.D.)³; *m.* Sadākumbarī, d. of Paramāra Indrabhāṇa of Bijōliā, Rāmarasadē, d. of Prithvisimha, grd. d. of Jujharasimha and grt. grd. d. of Paramāra Rāyasala of Ajmer, and Chārumatī, d. of Rupasimha of Rūpnagar (Kishangarh). V.S. 1713, 1716, 1717, 1721, 1725, 1731, 1732, 1733. The *Rājaprasasti* gives the date of his death and the coronation of Jayasimha.
17. Mahārāṇā Jayasimha, s. of 16 and Sadākumbarī. Birth V.S. 1710, Pausa vadi 11 (5th December, 1653 A.D.), coronation 15 days after the death of Rājasimha; death V.S. 1755, Āsvina vadi 14 (23rd December, 1698 A.D.).⁴

¹ Had 7 sons and 2 daughters; Ojha, *op. cit.*, pp. 829-30.

² Had 11 wives, 5 sons and 4 daughters; *ibid.*, p. 839.

³ Had 18 wives, 9 sons and one daughter. See above and Ojha, *op. cit.*, p. 855.

⁴ Had 4 sons and 4 daughters; *ibid.*, p. 904.

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[The figures refer to pages, *n* after a figure to footnotes, and *add.* to additions. The following other abbreviations are also used:—*au.*=author, *ca.*=capital, *ch.*=chief, *Chron.*=Chronicle, *ci.*=city, *co.*=country, *com.*=composer, *de.*=deity, *di.*=district or division, *do.*=ditto, *dy.*=dynasty, *E.*=Eastern, *engr.*=engraver, *ep.*=epithet, *f.*=family, *fe.*=female, *feud.*=feudatory, *gen.*=general, *gr.*=grant, grants, *Hist.*=Historical, *ins.*=inscription, inscriptions, *k.*=king, *l.*=locality, *l.m.*=linear measure, land measure, *m.*=male, *min.*=minister, *mo.*=mountain, *myth.*=mythological, *n.*=name, *N.*=Northern, *off.*=office, officer, *pl.*=plate, plates, *pr.*=prince, princess, *prov.*=province, *q.*=queen, *rel.*=religious, *ri.*=river, *S.*=Southern, *s.a.*=same as, *sur.*=surname, *te.*=temple, *Tel.*=Telugu, *t.d.*=territorial division, *tit.*=title, *tn.*=town, *tk.*=taluk, *vi.*=village, *W.*=Western, *wk.*=work, *w.*=weight.]

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