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ARCHAEOLOGICAL SURVEY OF INDIA

No. 72

Antiquities of Chamba State
Part II

MEDIAEVAL AND LATER INSCRIPTIONS WITH 33 PLATES

BY
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PREFACE

It is now more than forty-five years since the monumental work entitled ANTIQUITIES OF CHAMBA STATE, Part I (Inscriptions of the Pre-Muhammadan Period), appeared as Vol. XXXVI of the Archaeological Survey of India, New Imperial Series. Its veteran author, Dr. J. Ph. Vogel, the then Superintendent, Archaeological Survey, Northern Circle, had intended to publish the whole material in two parts, the first, as has been indicated above, dealing with the Pre-Muhammadan period, and the second covering the rest, namely, the Muhammadan and Post-Muhammadan periods. After having completed the first part, he had already started on the second, but had to leave it unaccomplished owing to his departure from India to Holland. Then set in the Great War which made any further progress with the work impossible. However, Dr. Vogel has 'all along been anxious to see that the work commenced by him is somehow or other finished, and to that end he had been negotiating with the Director General of Archaeology in India. And it was as a result thereof that I was entrusted with the task of writing the second part of the ANTIQUITIES OF CHAMBA STATE dealing with the inscriptions of the medieval and later periods. It has been a matter of great pride to me that I have been personally associated with the learned Professor, Dr. J. Ph. Vogel, having worked under him for some years in the rooms of the Kern Institute at Leyden, Holland.

Dr. Vogel, as stated above, had commenced working on the present volume. When in the summer of 1938 Rao Bahadur K. N. Dikshit, the then Director General of Archaeology in India, and myself visited Chambā in order to take stock of the material to be worked, we found inter alia Dr. Vogel's own manuscripts, comprising well nigh three hundred pages, preserved in the Bhuri Singh Museum there. These were later sent to the office of the Director General of Archaeology in India, New Delhi, and were subsequently placed at my disposal.

These manuscripts concern only the copper-plate charters which form the bulk of this volume. They contain transcripts, in some cases complete and in the other partial, explanatory notes here and there, translations of parts of a few inscriptions, identification of some of the places mentioned in the grants, and notes touching the plan of the work as envisaged by Dr. Vogel. All this material, it gives me pleasure to record, stood me in good stead; it afforded me both guidance and assistance in carrying out the allotted task more or less according to the plan visualised by Dr. Vogel himself.

The Bhuri Singh Museum at Chambā had in its possession also impressions of the great many of the copper-plate inscriptions dealt with here, which were likewise sent to the office of the Director General of Archaeology in India, New Delhi. A similar

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1 It may be pointed out that the term Muhammadan has been employed here more for convenience's sake. It refers to the Muslim rule in the Punjāb in a general way and does not necessarily denote the cultural influence of Islam whereby the Chambā State was evidently least affected owing to its secluded and sheltered position.
collection of impressions existed in the office of the Superintendent, Archaeological Survey, Frontier (then Northern) Circle, Lahore (now in Pakistan) which in like manner was made available. The two collections supplemented each other, though some few gaps still remained to be filled.

When the whole of the existing material was thus assembled in the office of the Director General of Archaeology in India, New Delhi, two post-graduates, namely Mr. S. K. Dikshit, M.A.; and Mr. Krishna Deva, M.A., availed themselves of the opportunity of studying it. Besides checking it, they added some useful notes of their own.

It was early in the year 1939 that I was formally called upon to undertake the task and to visit Chamba in that connection. Mr. Krishna Deva was then deputed to accompany me for rendering assistance in the work.

A personal visit to Chamba was essential for various reasons. The eighty odd copper-plate charters treated of here are substantially couched in the Bhāshā or the local dialect called Chambyāli in a form which, in consonance with the nature of the subject-matter, necessarily differs from the common parlance and abounds in obscure expressions and abstruse terms, and, on top of that, is more or less obsolete at present. Such hard nuts could be cracked only with the help locally available. Secondly, it was possible readily to identify different places, rivers, mountains and so forth, that are mentioned in the records, likewise by personal enquiries. Thirdly, if any of the original documents were required either for examination or for comparison, they were easy of access only within the State. Besides, there was a possibility of discovering additional epigraphs.

Speaking of additional discoveries, it may be pointed out that three of the copper-plate inscriptions dealt with here, namely Nos. 33, 81 and 82, have not been noticed by Dr. Vogel. Nor do the two collections of impressions referred to above include any impressions of them. They thus appear to be subsequent acquisitions. The first of them, that is No. 33, pertains to Balabhadrak, while the remaining two, Nos. 81 and 82, belong to Śrīśimha. It is of course, quite likely that Dr. Vogel was aware of the existence of these last two, but that he considered them to be of too late a date to be included in his collection. There is, however, one consideration that militates against such a supposition: The last copper-plate charter noticed by him is said to be dated V.S. 1941, which is not included here. The two records in question (Nos. 81 and 82) are earlier than that by one quarter of a-century. On the other hand, it can be said, at least of the last record (No. 82), that, built as it is in the right wall of the main entrance leading to the temples of Lakshmi-Nārāyana and other divinities, it is so prominently situated that it can hardly escape notice, even of a casual visitor there.

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1 Son of Rao Bahadur K. N. Dikshit, Director-General of Archaeology in India. He had then recently finished his University course.

2 Then scholar under training in the Archaeological Survey of India, and now a Superintendent in the Department.
As indicated above, estampages of some of the copper-plate charters were still wanting. Since necessary facilities were not to be had in Chamba for taking the required inked impressions of such records, we had to be content only with their photographs which were prepared by Mr. Mangat Rai Mehta, then attached to the office of the Superintendent, Archaeological Survey, Frontier Circle, Lahore.

During my stay in Chamba, which lasted for two months, much spadework was done: fresh transcripts prepared, elucidative notes taken and rough translation drawn up, all this with the help so generously lent by the Rājaguru, Pandīt Thākur Dās, who had formerly assisted Dr. Vogel in like manner, and to whose ability and worthiness Dr. Vogel has paid a well-deserved tribute of praise while acknowledging his assistance. In fact, he is admittedly the only person alive in the Chamba State who can understand and interpret the language of the old documents edited here; and it is a matter of deep gratification that his services have still been available.

Before closing this note, I wish to record my grateful acknowledgments for the help received from different quarters in the production of this work. First of all, my sincere thanks are due to Professor Dr. J. Ph. Vogel and the late Rāo Bahadur K. N. Dikshit, both of whom from time to time favoured me with various useful suggestions and encouraging remarks while the work was under preparation. Next, I wish to express my gratitude to the then Council of Administration, Chamba State, consisting of Col. H. S. Strong, C. I. E., the President, Dewan Bahadur Madho Ram, the Minister, and Rai Sahib Har Govind, the Judicial Member, who readily and willingly provided me with all facilities in connection with my study of the inscriptions during my stay in Chamba and also evinced keen interest therein.

To the Rājaguru, Pandīt Thākur Dās, I am greatly indebted for his ungrudging help which has proved most valuable and indispensable for a proper treatment of the records concerned. Further, I am thankful to Mr. Jaiwant Ram, B.A., B.T., the then Head Master, State High School, Chamba, and Curator, Bhuri Singh Museum, Chamba, who likewise lent me a helping hand in solving some of the knotty textual problems.

Last but not least, I have to acknowledge equally thankfully the assistance received from Mr. Krishna Deva, M.A., now a Superintendent in the Department. His collaboration at that stage has helped in expediting the work.

Completion of the task fills me with joy, amply compensating for the pains it has cost me: klesah phalena hi punarnavatām vidhatte!

B. CH. CHHABRA

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2 It may be added though that in spite of the best help available certain expressions in the said records still remain unexplained.
POSTSCRIPT

The publication of this Memoir at long last, it may gratefully be recorded, is mainly due to the active interest taken by Professor Dr. J. Ph. Vogel. I have constantly been in touch with him and have all along been receiving advice and encouragement from him. Luckily for us, he continues to be hale and hearty, and, in spite of his advanced age, he keeps himself busy with his scholarly pursuits. He celebrated his 86th birthday on the 9th January, 1957, and is thus now running his 87th year. "Let me conclude by saying", writes he in his letter to me, written just a day earlier, i.e. on the 8th January, 1957, "that I am in excellent health and still working on my book on the hamsa. I hope to complete it in 1957, if my ayukteshatram allows it."

It is nearly 17 years since the foregoing preface was written and the work was made press-ready. During this period many changes have taken place. A stage came when the idea of publishing the work was almost given up. Professor Vogel then came forward, urging upon the Government of India the necessity of expediting the publication of Part II of the Antiquities of Chamba State. He even suggested that the work might be entrusted to the Royal Asiatic Society of London or to some other learned society abroad if it were not possible to have it published in India. After some correspondence, it was decided that the work should be split into two sections—epigraphy and general archaeology. It may be recalled that originally Part II of the Antiquities of Chamba State was designed to contain both these sections in one volume, written jointly by Dr. H. Goetz and myself. The former was to write on the temple architecture, paintings, etc., of Chamba, and myself on the inscriptions. The section of Dr. Goetz has since been published as Memoirs of the Kern Institute No. 1 under the title The Early Wooden Temples of Chamba. With the publication of the present work the rest of the material has now been published.

It may be observed that during the long interval some more inscriptions have been discovered in Chamba. I hope to edit these subsequently and also to prepare an index to both Part I and Part II of the Antiquities of Chamba State.

Owing to certain unavoidable circumstances, the printing of this Memoir had to be delayed for several years during which period I received further welcome help from Dr. G. S. Gai as well as from Messrs. M. Venkataramayya and Satya Shrava, all of the Department of Archaeology, especially in checking and reading the proofs.

Finally, I take the opportunity also to express my gratitude to Messrs. M. K. Majumdai (General Manager), G. Mathen (Asstt. Manager) T., A. K. Das (Foreman Class I) D.M.E. and others of the Government of India Press, New Delhi, for the personal interest and trouble taken by them in pushing the matter through the press.

Makarasankranti,
January 14, 1957.

B. CH. CHHABRA.
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**ABBREVIATIONS**

ACG. | Antiquities of Chamba State.
ARASI. | Annual Report of Archaeological Survey of India.
CSC. | Chamba State Gazetteer.
HPHS. | History of Panjab Hill States.
Ind. Ant. | Indian Antiquary.
RV. | Rigveda,
INTRODUCTION
COPPER-PLATE INSCRIPTIONS

The total number of copper-plate inscriptions that are included in this work is eighty-two. The first of them is dated V. S. 1337, and the last V. S. 1915. They pertain to twelve successive rulers, from Vairisimihavaran to Srismha, as detailed below:

<table>
<thead>
<tr>
<th>Serial numbers</th>
<th>Ruler's name</th>
<th>Number of plates</th>
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<tbody>
<tr>
<td>1</td>
<td>Vairisimihavaran</td>
<td>1</td>
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<tr>
<td>2–5</td>
<td>Bhoțavarman</td>
<td>4</td>
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<tr>
<td>6–8</td>
<td>Samgramaravarman</td>
<td>3</td>
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<td>9–10</td>
<td>Anandavarman</td>
<td>2</td>
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<td>11–19</td>
<td>Ganeśavarman</td>
<td>9</td>
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<td>20–26</td>
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<td>7</td>
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<tr>
<td>27–69</td>
<td>Balabhadi</td>
<td>43</td>
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<td>70–76</td>
<td>Prithvisisimha</td>
<td>7</td>
</tr>
<tr>
<td>77</td>
<td>Śatrusiṃha</td>
<td>1</td>
</tr>
<tr>
<td>78</td>
<td>Umedasimha</td>
<td>1</td>
</tr>
<tr>
<td>79–80</td>
<td>Rajasimha</td>
<td>2</td>
</tr>
<tr>
<td>81–82</td>
<td>Srismha</td>
<td>2</td>
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</tbody>
</table>

It will be seen that literally more than half of the total number of these charters belong to Balabhadi alone. This striking disproportion testifies to the excessively generous disposition of this prince, of which we shall by and by have more evidence.

COMMON FEATURES OF ALL PLATES

Some characteristics are common to all the copper-plate charters discovered in the Chamba State and are peculiar to them inasmuch as they are not commonly met with in similar contemporary documents found elsewhere in India. They may be summed up as follows: (1) Every charter consists of a single sheet of copper, though the size varies greatly. (2) Each plate is provided with a handle to its proper right. The plate thus puts on the appearance of a takhti or a wooden board.

1 [This is no doubt true to a certain degree, but on the other hand we have to take into consideration the exceptionally long reign of Balabhadi. I have calculated the number of grants per regnal year, and found that his grants work out less in number than those of Pratāpasimha, and even than those of Ganeśavarman which he issued subsequent to the arrival of Svananda. I regard the great number of copper-plate grants chiefly as the result of cultural conditions, i.e., a conscious renaissance of Mediaeval civilization. The time before was to barbarian, the later times adopted paper administration on the Mughal model.—H. Goethe.]
used by school children. In some cases this handle has broken away, partly or altogether. Again, some of the handles have a hole pierced in the centre through which may be passed a cord by means of which the plate could be hung on to a peg in a safe corner—that is what the owners of the plates probably used to do. (3) Every one of the plates is invariably engraved only on one side. The predilection for such an arrangement is very much in evidence on certain plates, where the text runs on into all the margins, not excepting the handle, while the size of letters in its concluding portion is gradually diminished into the bargain. A typical example of this kind is supplied by the inscription No. 32, though No. 23 beats it in respect of congestion. (4) Almost every plate has a seal engraved usually in the top left corner in the shape of a rosette or some other ornamental design. The space in its centre is occupied by a legend invariably in Nāgarī characters, containing the name of the king to whom the deed concerned pertains. In a few instances the seal is replaced by the word sahī likewise in Nāgarī characters. The significance of this has been discussed below.¹

LITHIC RECORDS

The stone inscriptions dealt with in this volume do not compare favourably—neither in quantity nor in quality—with the copper-plate records. Their number amounts to twenty-one. The most outstanding of the lithic records is the Chabutrā stone inscription of V. S. 1717. It is the precise dating in it that vests it with importance, which has been duly considered elsewhere.²

The nineteen short epigraphs of the Vajrēśvarī temple are mere labels giving names of the artisans, except one which is dated and informs us that the (reparation) work was started on the given date.

MISCELLANEOUS INSCRIPTIONS

The short inscription appearing on the massive bell suspended from the ceiling of the mandapa of the Chāmanḍā temple stands out by itself, as it cannot be included in either of the preceding two classes. It is dated, gives the names of the dedicator and the manufacturer of the bell, and mentions its weight and cost.

PALAEOGRAPHY

Our inscriptions represent two distinct characters: Devanāgarī and Devāśesha. The use of the former is restricted mostly to the legends appearing on the seals of the copper-plate charters. Later on, however, Devanāgarī alone is employed in such records. The earliest of this kind in Chamba is Umedasimha's grant of V. S. 1805 (No. 78).³

¹ See below p. 75.
² See below p. 170.
³ Dr. Vogel's statement to the effect that Rājasimha's grant of V. S. 1833 ranks as such may be modified. AGS, Pt. I, p. 45.
Devāśesha refers to a later development of the Śāradā alphabet. Dr. Vogel has made an exhaustive study of the subject and has arrived at definite conclusions which may, with advantage, be recapitulated here. The evolution of the scripts in question is, in brief, like this: Brāhmī→Western Gupta→Kuṭila→Śāradā→Devāśesha→Tākari. Kuṭila, of which Śāradā is shown to be the immediate descendant, continued up to the end of the 8th or the beginning of the 9th century A.D., which thus becomes the epoch of Śāradā. The script continues undergoing slow but sure changes until, by the beginning of the 13th century A.D., its appearance is sufficiently altered to justify a separate designation. That is then Devāśesha. Dr. Vogel has pointed out that scholars like Bühler applied the term Śāradā even to this later phase of the character, though distinguishing it as 'later Śāradā, but that a special name was desirable. Although the term Devāśesha is but little known outside Chamba, yet it has been adopted for the sake of convenience.

Dr. Vogel was concerned mainly with the Śāradā characters. He has fully described the formation of each individual letter. In doing so, he has drawn attention to the peculiarities of Devāśesha as well, illustrating the points by referring to the two inscriptions written in that alphabet, facsimiles of which had by then been published, namely the spurious Sai copper-plate inscription of Vidagdhavarman and a copper-plate grant of Bahādur Singh of Kuḷā. These records belong to the 16th century A.D.

The inscriptions edited here are fairly numerous and range in date from the early part of the 14th century to the middle of the 19th century. As such, they afford us ample scope for studying the peculiarities of the character and its gradual development in the course of over five hundred years with greater precision.

Before proceeding with a detailed examination of this nature, I may point out that the original nailheads or wedges of Kuṭila, which turned into small horizontal strokes in Śāradā, in turn, developed into top strokes in Devāśesha and lend it a distinctive appearance. Devanāgari, as we know, represents the climax of this process. In Devāśesha some letters, like gh, ṭh, v, p, m, gh, and s, still appear with an open top, while in Devanāgari they are provided with a top stroke.

**Initial Vowels**

"In Devāśesha initial a and ā preserve essentially the same shape as in Śāradā, but the top is closed by means of a top stroke as in Devanāgari, and the wedge at the foot of the vertical sometimes becomes a triangular loop." To be exact, the

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1. Ibid., p. 47.
2. It may be observed that Dr. Vogel has himself used the term Tākari where he means Devāśesha. (ACS PT. I, p.170). However, while editing "A copper-plate grant of Bahādur Singh of Kuḷā", he had drawn attention to the term Devāśesha. (ARASI, 1903-04, p. 207). It is to be noted that Tākari is a later stage in the transition. A cursive variety of it is represented in one of our inscriptions, namely, in the treaty between Rājasinīha and Samsārachanda (No. 80), which presumably provides us with a specimen of Rājasinīha’s own handwriting.
4. ARASI, 1903-04, pp. 201 ff., Plate LXXI facing p. 264.
foregoing remark applies to a only (1). The length is denoted by a hook instead of a triangular loop at the foot (2). Examples of the latter are comparatively rare. The triangular loop of a may be taken as a regular feature of the sign. The instances, as in No. 72, line 12, are only ephemeral. Examples of a may be seen in almost every inscription, while those of a are met with in No. 14, line 3; No. 22, line 8; No. 37, line 14, etc. The form of a in No. 1, line 5, is rather unusual.

Initial i has retained its original shape, which consists of two dots and a curve below (3). For examples, see No. 12, lines 7 and 10; and No. 37, line 10 where it occurs thrice. In certain cases, the two dots are replaced by two small circles (4), instances of which may be seen in No. 5, lines 15 and 16; No. 8, line 15. The sign of i in No. 1, line 16, appears irregular inasmuch as it is inclined towards the right. The signs in No. 76, lines 8 and 10, exhibit the mark of medial o instead of two dots or circles, though the same inscription in lines 7 and 8 shows the first sign as well. The sign with the superscribed medial stroke instead of two dots or circles appears also in No. 67, lines 8, 9, 10, 11, 12, 14, 15, etc. Thus, this constitutes a regular variety of the initial i.

The sign of initial i is of rare occurrence, but it presents a very interesting phase in its development. Discussing its form in Śaradā, Dr. Vogel observes that “the upper and lower dots of ancient sign, which consisted of four dots, have been converted into a vertical stroke with a wedge on each end.” This is exemplified by the Sarāhan prāśasti, where it occurs only once (5). In Devāśesha its development is remarkable and quite consistent with the peculiarities already noticed. In the case of initial a, we have observed how the wedge at the foot of the vertical becomes a triangular loop. We have also observed that a wedge at the top of letters in general becomes a horizontal topstroke. This dual process has taken place in the case of initial i, with the result that the vertical stroke with a wedge on each end has assumed the form of the letter ra (6). In the disposal of the two dots also, the writers of Devāśesha have introduced a modification: they have removed them from the flanking position and placed them on the top. Thus the form of the letter appears as (7). Instances of this may be seen in No. 38, lines 8 and 10; No. 39, line 11.

The sign of initial u has not differed much in shape from its original (8). The observations made by Dr. Vogel concerning this hold good: “The upward stroke differentiates the u from t. In the later inscriptions the two aksharas are often hard to distinguish.” The upward tendency of the stroke (9) is, in some instances, carried to the extreme, so that it curls over the body of the latter. See, for instance, in No. 1, lines 11, 13, (10) and 17. Instances of the normal sign are abundant.

1 Here and further on the figures within round brackets refer to the illustrations on the accompanying alphabetical chart.
2 We have to suppose their position being as follows.
3 ACS. Pt. I, p. 50.
4 Ibid., text, line 1, Plate facing p. 156.
5 Ibid., p. 50.
No instance of initial ā is afforded by our inscriptions. However, it presumably retained its original shape which is that of ū with a mark of length consisting of a downward curve attached to the middle of the letter on the right (11).

The form of initial ṭi is met with in some inscriptions, e.g., in the word rājarikhi in No. 28, line 3; and No. 37, line 3. It resembles that of the letter ṭ, which is generally retained in its medial position as well.

Like initial i, initial e and ai also show several forms slightly varying from one another. Its essential feature is an equicurval triangle, which alone represented the ancient form, its base forming the top stroke. The wedge, which came to be attached to the left end of the top-stroke in Śāradā, becomes a downward vertical stroke in Devāsēsha (12), e.g., see No. 37, line 15. In some instances the triangle assumes the appearance of a circle, while the vertical stroke is lengthened and slightly curved to the right, which tendency leads to the formation of the Devanāgarī e (13), see, for instance, No. 12, lines 9 and 10. A superscribed e stroke added to this sign usually makes it initial ai (14), but all the instances in our inscriptions show that this, too, stands for initial e. Its value as such is determined by the words such as taye used side by side with tae, compare No. 2, lines 5 and 8; No. 1, line 8. A parallel instance is afforded by Gurumukhī wherein initial e is composed of the sign for initial i provided with a superscribed e stroke (15). Moreover, in this variety, in certain cases, the vertical stroke appears on the right instead of on the left (16), as may be seen in No. 1, lines 8, 13, and 16.

As regards the form of initial o, our records furnish any number of instances.1 It resembles the sign for initial u with an additional small vertical stroke hanging down from the top end of the letter (17). A typical example of it may be seen in No. 37, lines 11, 12. The one occurring in line 13 of the same record appears in its modified form; the bottom curve is shortened and the small vertical stroke is correspondingly lengthened (18). The same inscription, in its line 1, also exemplifies how the sacred syllable om is usually formed in these inscriptions: the sign of o has not only an anusvāra over it, but also a semi-circle; in other words, it has an inverted anusāsika over it (19). In a few inscriptions, this is expressed by a special symbol as was the practice in earlier inscriptions, e.g., No. 8, line 1. A more rational instance is supplied by No. 5, line 1, where this sacred syllable consists of the sign for o with a regular mark of anusāsika over it. The vertical stroke in this case is replaced by a slanting one.

Only a doubtful instance of initial au occurs in No. 1, line 8, but here, too, as in the case of ai, the sign in question is more likely that of o only. It consists of the sign of initial u with a superscribed o stroke (20).

Anusvāra and Anunāsika

A simple dot over a letter represents anusvāra. In a few inscriptions a small circle is used instead of a dot, for instance in Nos. 5 and 60. Anunāsika is seldom used in these documents, except perhaps, as noticed above, in the sacred syllable om. Of that, too, only one instance gives its correct shape (21), in No. 5, line 1.

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1 The Śāradā inscriptions edited by Dr. Vogel yield no example of this vowel, except in the sacred syllable om which is mostly expressed by a symbol. *AGS*, Pt. 1, p. 51.
Visarga, Jihvāmuḷiya and Upadhmāniya

Visarga is represented by its usual sign, two dots one above the other after a letter. Here, too, dots are occasionally replaced by small circles as in No. 5.

Jihvāmuḷiya and Upadhmāniya are not met with in our inscriptions. The śh before ka in such expressions as -kritāṁtashkarana occurring in several inscriptions, seems to be a mistaken copy of jihvāmuḷiya formerly correctly used in such cases.¹

Consonants

The original Brāhmī sign for k, which consisted of a vertical stroke and a crossbar (22), undergoing the usual changes (23), assumed a totally different shape in Śāradā, having developed an angular loop to the left (24). In Devāśeśa this form continued in earlier inscriptions, e.g., No. , but later on the curve to the right also developed into a loop (25), so that it approached the sign for chh in shape. In combination with certain vowels and consonants such as u, ri, r, ṣh, both the loops so disappear that its original shape cannot be recognised. See, for instance, kuhla, Krishna, Vikrama, and pakshe in No. 37, lines 13, 2, 1 and 2 respectively.

The letter kh is expressed by two different signs, one of which has the same appearance as in Śāradā (26) and the other resembles the sign for śh (27). The former is, in fact, the proper sign. The latter has resulted from the variant pronunciation of śh as kh in the north. This latter, it may be observed, has become established as the regular form of kh in Gurumukhi (28). Examples of the first may be seen in No. 37, lines 2, 6; and of the second in No. 1, lines 8, 9; No. 70, line 2.

The form of the letter gh has proved more conservative than those of many others. It is the same in Śāradā, Devāśeśa, Gurumukhi and Devanāgarī (29).

Nor has gh changed its form much (30). Examples of it may be compared in No. 33, line 12 ; No. 44, line 16.

The letter ni appears single in the word maṇani (for maṇganī) in a few inscriptions where its form can be determined as somewhat resembling the figure 8 in Devanāgarī (31), see No. 34, line 14. It also occurs in the names Pānī (for Pāṅgī) in No. 70, line 6, and Dalaṇāne in No. 37, line 13. As the first member of a conjunct it may be seen in the name Gāṁguyā in No. 18, line 3, where the same form is recognisable.

The form of ch has been described as quadrangular in Śāradā, which has developed a cursive loop at the lower left end in Devāśeśa (32).³ In some instances its right limb has become a vertical stroke, in which case it is confused with the sign for s, compare, for example, chāvpaka and prakāśita in No. 5, lines 1 and line 2 respectively. Its normal form may be seen in No. 33, lines 1, 2.

¹A similar instance in the case of upadhmāniya has been noticed by Dr. Vogel, ACS, Pt. I, p.170.
²This instance has been pointed out by Dr. Vogel in ACS, Pt. I, p. 82, n. 1.
³Ibid p. 82.
The form of chh, as has been indicated above, is sometimes confused with that of k (33). On the whole, however, it is fairly distinct. In some cases it also resembles the usual sign for the cerebral l (34). Examples may be compared in No. 1, line 14; No. 12, line 9; No. 67, lines 13, 14.

The sign for the letter j has been singled out as the most conservative of all. The only modification that it has undergone in Devāśesha is, according to Dr. Vogel, the disappearance of the wedge which was attached to the right end of the top stroke (35). See, for instance, in No. 1, line 5; No. 67, line 5. It may, however, be observed that in many instances the wedge has turned into a small upward stroke which is apt to be confused as the sign for medial ā. For example, see No. 5, lines 6, 7 and 8. The medial ā in connection with j is indicated mostly in the ancient fashion namely it is attached to the central prong, see mahārājādhirāja in No. 33, line 8. In the conjuncts jī and jīn the original form of j is clearly recognisable. See No. 33 line 7 and No. 33, line 6.

The instances of jh are not rare in our inscriptions. They may be compared in No. 6, line 7; No. 7, line 7; No. 37, lines 13, 14. The form consists of the sign for r or Śāradā k with a curve attached by means of a small horizontal stroke to the middle of it on the right (36).

The letter ā appears only as the second member of the conjunct letter jā where it has the appearance of l without the top stroke. See, for examples, No. 5, line 7; No. 33, line 7.

The sign for the letter t, on the whole, has retained its old form in Devāśesha which has the same appearance as initial r, but provided with a top stroke (37). See for instance, No. 9, line 10; No. 25, line 7. Sometimes, a hook, pointing downwards is attached to the right end of its top stroke, as twice in No. 37, line 11. This usually denotes medial ā, as may be compared in the same inscription, No. 37, lines 11, 16. The form of the subscript t in tā is remarkable in No. 18, lines 2, 4 and No. 33, line 4, as compared with the same in No. 37, line 7. Perhaps the former stands really for tā. In some cases the Devāśesha t appears exactly like the Devanāgarī t, as is evident in No. 12, line 14.

The letter th is represented by a very simple sign, consisting only of a circle (38), as may be seen in No. 5, line 16. In its subscript form, however, it looks exactly like a subscript r. See, for example, No. 33, line 18. This inscription also illustrates the fact that subscript t and th are often interchanged see pratishtā for pratishtthā in line 2, shashṭhi for shashṭi in line 17, and tthā, as noticed above, in bhatṭhāraka for bhatṭāraka in line 4. The form of the final t with the virāma stroke, crossing the top right end of the letter, is also remarkable, in No. 33, line 10.

The sign of the letter ḍ in Devāśesha is peculiar, having developed two loops, one above the other, the upper one being circular, and the lower triangular (39) See, for example, No. 37, line 13 where it occurs thrice. The forms with medial u and ū are noteworthy, see in No. 7, lines 4, 12; No. 33, lines 9, 11. So also is the form of the conjunct uḍa, as in No. 5, line 9; No. 39, line 8.
The form of the letter śḥ has also acquired two loops but both in one line (40). If the loop in the right be drawn nearer to the vertical line in the centre, the sign will resemble that for chh. Its examples may be seen in No. 1, lines 7, 8; No. 37, lines 10, 12.

The sign of u may best be described as the Devāśesha numeral 3 with left side down (41). When the medial a is attached to it, it assumes a peculiar shape (42). Both na and nā may be seen in No. 37, line 5. When forming the first member of a conjunct, it does not lose its serif on the right; but when subscript, it appears without that with the result that it looks similar to subscript l and ɨ. See maṇḍala in No. 5, line 9; Krishna in No. 37, lines 2, 8; Keślana in No. 37, line 8; and prajīṇa in No. 33, line 7.

The letter t, as has been indicated above, is very similar to initial u in form. For example, t in pāṇḍite and u in uktiratna, both in No. 5, line 16, may be compared. With a subscript r, it looks like the numeral 3 (44), as may be seen in No. 29, line 6; No. 33, line 13. When the top stroke is a little longer, it cannot be mistaken for the numeral 3, as in No. 5, line 2. The formation of the conjunct tta is noteworthy, see, for example, in No. 33, line 5; No. 37, lines 4, 11. Other ligatures with t will be instanced below.

The form of th is similar to that of śh, with the only difference that śh has an open top while th has its top closed by means of a top stroke (45). See, for example No. 33, line 11; No. 37, line 15, where it appears twice. In the ligature rtha, it is entirely different—the ligature has the appearance of Bengali ja (46), as may be noticed in No. 33, line 10.

The letter d is represented by a sign which differs from that for ch only slightly—ch is closed on the top right, while d is open (47). Moreover, the angular portion at the bottom right is more pronounced in the case of d. Both the letters may be compared in No. 33, line 1. The form of the ligature dra and dda may be observed in No. 33, line 15, and No. 37, line 5 respectively.

No change seems to have taken place in the form of dh, which appears in Devāśesha the same as it is in Śaradā and even in early scripts, which resembles the Roman letter U with the top closed (48). See, for example, No. 20, lines 5, 8; No. 37, lines 5, 6. In a few instances, the right vertical line projects a little downwards, giving the letter the appearance of Devāṅgarī p (49), as may be seen in No. 5, lines 1, 6. In the same inscription a peculiar form of the ligature ndha may be observed in line 2.

The letter n appears mostly in its unlooped form (50), as may be seen in No. 33, line 14. In some later inscriptions, its looped form (51) also occurs. See, for instance, No. 77, lines 4, 5, though the same inscription gives also the unlooped variety in line 1.

The sign for p remains without a top stroke throughout, even in Tākari and Gurumukhi (52). It does not present much variation of form even in ligatures.
The instances of \( ph \) are few and far between, but enough to show its form clearly. It resembles that of \( dh \) or \( h \) (53). If the curve is made into a loop, it will correspond to the form \( dh \), and if the loop on the right is reduced to a mere curve, it will answer to the sign of \( h \). Instances of \( ph \) may be seen in No. 25, lines 6, 10, 13; No. 37, line 9.

As remarked by Dr. Vogel,\(^1\) no separate sign for \( b \) has been used in Devāśesha. It has throughout been expressed by the sign for \( v \). In giving the texts, therefore, the same sign has been rendered by \( b \) or \( v \) as required by the case.

The sign for \( bh \) shows a further development from its original shape: the triangle has become a triangular loop and later on a circular loop (54). The latter form can be easily confused with the looped \( t \). For instance, see \( t \) and \( bh \) in \( pūjita-pādapiṭha-nīja-bhūja-bala \) in No. 77, lines 6, 7. The examples of the other form are found in No. 20, line 5; No. 37, lines 7, 8, 10, etc. In line 18 of No. 37 we have the instance of a subscript \( bh \), which is quite recognisable.

The letter \( m \) is expressed by a sign which has an open top and a loop below on the left (55). It differs from the sign for \( s \) only by the absence of a small horizontal stroke attached to the top left (56). This distinction is, however, not always observed, with the result that both the letters appear alike. The examples of the distinct \( m \) and \( s \) may be compared in \( lasamāna-mānasa \) in No. 33, line 7. Instances of the confused forms may be seen in \( māsē \) in No. 37, line 2; No. 52, line 2, etc.

The form of \( y \) in Devāśesha is the same as in Devanāgarī (57). The top stroke in Devāśesha is usually a short one, while in Devanāgarī it extends a little on either side (57). The subscript \( y \) appears like subscript \( ri \) in shape. See No. -20, lines 1, 2, 4, 8, 10. In the ligature \( rya \), however, it shows a downward stroke added to its lower end, and the ligature looks like Devanāgarī \( da \) (58), as may be seen in \( paryāvīta \) in No. 20, line 9; No. 52, line 9; in \( surya \) in No. 9, line 4, and in \( sūrya \) in No. 33, line 8.

The sign of \( r \) is similar in shape to that of \( v \). In well executed forms the loop of \( r \) is more angular and that of \( v \) more circular (59). As the first member of a conjunct it usually retains its own form, and is not superscript, as may be seen in \( dharma-setur-narānāṁ \) in No. 33, line 14. The best example of it is perhaps to be found in the ligature \( rtyu \) in \( chakravarty-uttama \) in No. 33, line 5, where \( r \) is seen very prominently as the chief member, while the other letters are subscribed to it. In some cases, however, its position is reduced to a mere superscribed stroke as in \( roha \) of \( arka-niṣya \) in No. 33, line 2. In combination with \( v \), this stroke is not superscribed, but added on to the loop of the letter so that it assumes the appearance of Devanāgarī \( ch \) This may be seen in \( survedā \) and \( survān \) in No. 33, lines 4 and 14 respectively. As subscript letter, \( r \) shows two forms, one just like in Devanāgarī when written cursively, a small stroke pointing to the left at the foot of the letter, and the other more like the cursive Devanāgarī medial \( ā \), a looped stroke pointing to the right. The

\(^1\) Ibid., p. 55.
first may be seen in chakra in No. 33, line 5, and the other in Ārī-Pratāpa in No. 33, line 12. In No. 28, lines 4, 5, however, the word chakra has a different form. Here, the subscript r resembles the looped form of the Devāsēśha medial ū.

The form of ǀ has no peculiarities to exhibit. It is the same as in Devanāgarī (60), and occurs in every inscription.

Our inscriptions show the use of cerebral ǀ in abundance, which is represented by the usual ǀ form with a dot below, as is seen in No. 1, line 7.

The form of ṛ we have already discussed in connection with that of r with which it often gets confused, as is exemplified by deva in No. 20, line 6.

The form of ū is similar to that of s with the only difference that the former has a closed top and the latter an open one (61).

The same difference, as has already been noticed, occurs between the forms of th and sh, that are otherwise alike (62). It has also been shown that the sign of sh stands sometimes for kh.

The form of h has been explained while discussing the sign for ph. The example of h may be seen in No. 37, lines 7, 11, 12, 14, 15, etc., where it appears in its well-developed form. Sometimes it is confused with t, see, for example, in No. 20, lines 5, 10.

Virāma

In connection with the form of ṭ we have shown above how a final consonant is so denoted by a slanting stroke running across the right end of the letter. More examples of this are provided by t in No. 20, line 10; n in No. 33, line 14; and m in No. 33, line 10.

Medial vowels

In Devāsēśha medial a is expressed still in the old fashion, by a little stroke attached to the right end of the letter on the top, and not, by a prishṭha mātrā as in Devanāgarī. That little stroke, however, takes various forms. In its simplest, it merely stands vertical or slightly slanting, as may be observed in No. 37. In others it forms a v-shaped bend (63), the position of which again varies, and in still others it takes a cursive loop (64). All these fanciful varieties are illustrated in No. 20.

Medial i and ī are expressed in Devāsēśha in the same manner as in Devanāgarī (65).

Two different signs are employed to denote a medial u, one consists of a curve, as in Devanāgarī, and the other of a triangle, attached at the foot of the letter. The triangle is very often confused with the subscript v. For example, there is no difference in shape between su of suta in No. 33, line 4, and sva of svayān in the same record, line 16. The medial u with r is expressed in the same way as in Devanāgarī, as may be seen in Rupuru in No. 5, line 16. The Devāsēśha ru thus looks like bha and the Śarada ka.
Medial \( \ddot{a} \) is also expressed in two different ways. In one, the curve representing a medial \( u \), is reduplicated, while in the other the cursive Devanāgarī medial \( \ddot{a} \) appears reversed or, in other words, the looped form of the Devāsēsha subscript \( r \) or of \( th \) is reversed (66). This last may be compared in Śrēṣṭha-sūrya-vānsa in No. 33, line 8. The other form is seen in bhūyo bhūyo in Nō. 33, line 15.

As already indicated, the sign of medial \( \ddot{r} \) is similar to that of subscript \( y \). The point will be clear by comparing \( gya \) in No. 33, line 4, and \( kyā \) in No. 37, line 17—where, in the foregoing word \( smṛiti, \) the medial \( \ddot{r} \) opens upwards instead of to the right and is thereby quite distinct from the subscript \( y \). It is this type of medial \( \ddot{r} \) that occurs in \( prī \) of \( prītaya \) of No. 1, line 5, which has such an unfamiliar look.

A superscribed horizontal stroke represents a medial \( e \), and two such strokes, placed one above the other, denote a medial \( ai \). In later inscriptions they become slanting and appear quite like Devanāgarī signs for medial \( e \) and \( ai \), as may be seen in No. 77.

A superscribed wavy line consisting of two downward curves (67), as appear in one of the varieties of initial \( i \), expresses a medial \( o \). This combined with the sign of medial \( \ddot{a} \) makes it into a medial \( ai \). Examples of both of them may be seen in No. 37, line 2. Later inscriptions show the continuation of the same practice as may be verified in No. 72, No. 77, etc.

**Ligatures**

In the foregoing discussion forms of a number of ligatures have already been demonstrated. Below are cited some more that present noteworthy features: \( sti, \) No. 1, line 1; No. 5, line 1; No. 20, line 1. In the last quoted instance the subscript \( i \) has a loop.—\( stra, \) No. 1, line 1; No. 20, line 1; No. 33, line 1. \( vha, \) No. 1, line 1.—\( hma \) No. 1, line 6; No. 33, line 10.—\( hya, \) No. 1, line 12.—\( ddhi \) and \( kti, \) No. 5, line 5.—\( ndra, \) No. 5, line 6.—\( rka, \) No. 5, line 14.—\( rju, \) No. 8, line 5.—\( ścha, \) No. 8, line 5.—\( khyā, \) No. 8, line 8.—\( mgra, \) No. 8, line 9.—\( mbha \) and \( sīha, \) No. 14, line 7.—\( dra, \) No. 14, line 8.—\( smai, \) No. 14, line 11.

**Numerals**

The Chamba inscriptions employ the system of decimal numeration wherever there is occasion for using numbers. The signs of the figures are fairly uniform throughout the whole, though variations in certain cases are distinctly observable. Below is given a brief description of each individual figure.

The figure 1 is represented by two different signs, one a circle (0) and the other an incomplete circle resembling a horse-shoe with its ends facing downwards or resembling the Roman letter U placed upside down (68). In some inscriptions both the signs are used side by side, e.g., 1651 in No. 35, line 1. It may be noted that the circle always denotes 1 and never the zero which in the Chamba inscriptions is expressed by a mere dot. For instance, see 70 in the same inscription and the same line as cited above.

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1 In this instance the triangle representing the medial \( u \) intrudes into the line below.
The sign for the figure 2 resembles that which ordinarily stands for the figure 3 in Nāgārī (3). Sometimes its bottom stroke is drawn further with an upward tendency, while the upper curve appears closed forming almost a circle. For examples, see No. 20, line 13; No. 21, line 11; No. 33, line 16.

The next figure, 3, is represented by the same sign with an addition of a tail hanging down from the bottom stroke where in some cases it forms a loop (69). The same sign is used in Nāgārī also, having the same value. The occasional features noticed in the case of the figure 2 are seen here also. See, for instance, No. 1, line 1; No. 14, line 1; No. 25, line 1; No. 28, line 10.

The sign for the figure 4 is essentially similar to that in Nāgārī for the same figure (70). In execution, however, it assumes various forms (71) of which the one with a downward stroke, attached to its right end is noteworthy. Examples may be seen in No. 9, line 1; No. 28, line 1; No. 14, line 1; No. 25, line 7; No. 37, line 1. The sign taken as standing for the figure 4 in No. 5, line 15, is entirely different. The sign read as 6 in 62 in No. 26, line 1, is more likely to be read as 4.

The symbol for the figure 5 resembles the Devāṣesha letter pa (72) and does not show much variation in shape. Compare, for example, No 9, line 1; No. 21, line 1; No. 25, line 1; No. 37, line 2.

The figure 6 is denoted by a symbol which would be the same as that for 4 if placed upside down (73). In its more elaborate form it has a serif attached to its left end and a downward stroke to its right (74). There are some intermediate modifications as well. The instances are supplied by No. 1, line 1; No. 20, line 2; No. 28, line 1; No. 33, line 1; No. 37, line 2; No. 50, line 1; No. 52, line 1.

The symbol for the figure 7 more or less resembles that for the figure 1 in Nāgārī (75). See, for example, No. 1, line 1; No. 9, line 1; No. 12, line 5; No. 20, line 12; No. 28, line 1; No. 35, line 1; No. 37, lines 1, 2. It may be remembered that the sign for the figure 7 in Nāgārī represents 9 in Devāṣesha, as will presently be shown. This is best illustrated in 97 in No. 12, line 5.

The forms of the symbol for the figure 8 vary greatly, but the one resembling the letter ha may be taken as a standard one (76), which appears, for example, in No. 25, line 7. It may be observed that if the curved line, instead of turning to the left ran straight towards the right, it would correspond to the figure 8 in Nāgārī (77). A tendency towards that is noticeable in the symbol for 8 appearing in No. 33, line 1. Some other variations may be seen in No. 1, line 1; No. 25, line 1; No. 44, line 1; No. 52, line 1. This last instance is a very remarkable one. The one in No. 53, line 1, lacks the top stroke and looks like the letter ta (78).

The sign representing the figure 9, as has been indicated and instanced above, resembles that for 7 in Nāgārī. More examples, with slight modifications in its formation, may be seen in No. 33, line 1; No. 44, line 1; No. 50, line 1.

A small dot stands for the zero, as has already been shown.1

1 See above, p. 11.
The bulk of the inscriptions edited below are bilingual, the two languages represented being Sanskrit and Chambyāli. The latter is, properly speaking, only a dialect spoken in the Chamba hills. In the inscriptions it is referred to merely as Bhāshā. It is akin to the Panjābī dialect current in the eastern parts of the Panjāb.

These bilingual records generally begin and end with Sanskrit, while their middle portion is composed in Chambyāli. The initial part usually contains the date, the conventional preamble and a brief statement of the object. The concluding portion as a rule, comprises some customary verses and a mention of the writer of the record. The most important part, however, comes in the middle. In fact, that constitutes the deed proper. Since it is meant to be understood by the common people, petty state officials and peasants, who are, generally speaking, ignorant of Sanskrit, it is composed in their tongue and gives out the fullest details possible after their fashion. This accounts for the clumsiness, incoherence and obscurity to be noticed in such portions of the records.

The specimens of Sanskrit composition afforded by our inscriptions betray the fact that Sanskrit scholarship in Chamba was then, on the whole very poor. Mostly they are mere repetitions of certain set phrases, bristling with grammatical errors. Some pseudo-Sanskrit forms are persistently met with, such as upabhūjanīya for upabhojanīya, dhavalākṛita for dhavalakrīta, satyapratiñatva for satyapratijña, etc.

Terms like lābhālikā or lābhārikā for lāhaḍi 'a land measure', and ghāri 'a landslide' are, however, ingenious adaptations in Sanskrit. The records composed by Sūrānanda and Ramāpati contain comparatively few mistakes.

As regards the Bhāshā compositions, we have no criterion by which to judge their merits and demerits. They, however, exhibit the freshness of a spoken language as opposed to a literary vehicle of expression, with all the defects that go with it, such as unnecessary repetitions, clumsy constructions, disregard of grammar, and the like.

Like other dialects in the Panjāb, Chambyāli also is a derivative of Sanskrit. The original forms of a great many of Chambyāli terms are easily traceable. In some cases two forms are current for one and the same word, one nearer the original than the other, e.g., सान and ब्रह्म for वेरिन्द्र; गोन and मोन for प्रभु;¹ अगर and ब्रम for ब्रह्म, etc.

**Orthography**

In respect of orthography, our inscriptions present very little of real interest; they exhibit more mistakes than peculiarities, as may be typified by शुक्ले पर्णमय क्रियाकरितस्यीधिपरमेयात्मारोचनीय: परम्पुरुष पर्मक्रिया श्रीपूर्ववेशस्त्राविद्य (No. 2, lines 2-4) for शुक्ले पर्णमय तियो श्रीचन्द्रकुपशास्यीधिपरमेयात्मारोचनीयपरम्पुरुषपर्मक्रिया सुवर्तशस्त्राविद्य! This passage is cited from a Sanskrit preamble, though it is one of the worst examples, and it needs hardly to be pointed out how much Prakrit influence is in evidence here.

¹ The original must be Vedic, conditional mood, हिंदी फ़्रिया.
Where such is the way of writing Sanskrit, how the Bhāshā would be treated can well be imagined, especially when there is no standard spelling in existence. Each writer employed his own arbitrary method in reducing the dialect to writing. A single instance of how one and the same word is variably spelt will illustrate the point: उरे, उरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे, ओरे; all these forms represent the Sanskrit word ओरे.

**Punctuation**

The use of punctuation marks in the present inscriptions is very promiscuous. In most cases it is better to ignore them altogether. They mislead rather than guide. It would have been extremely tedious to point out each and every stroke as being an unnecessary mark of punctuation or to supply one where necessary. The texts have, therefore, been reproduced here as they appear in the original charters, with or without the signs of punctuation.

**Historical Gleanings**

The historical data afforded by the records edited here have, for the most part, already been discussed by Dr. Vogel and others in various publications. Again they have been summed up by Dr. Goetz in the historical sketch which he has drawn in the foregoing section of the present work. Moreover, the most salient points of historical and topographical import occurring in every individual inscription have been noticed in the introductory remarks that precede the text and translation in each case. Still there remain certain questions of a general character, which may be considered here.

_Vairisimhavarmaṇ—_The _Vairisāvalī_ gives the name of this ruler as Vairivarman whereas his inscription—the only one (No. 1) pertaining to him—presents him as Vairasivarman or Vairāsivarman which indicates that the full and correct form of his name must be Vairisimhavarmāṇ. The inscription, however, does not give the name of his father. It is no doubt given in the _Vairisāvalī_, but the text of the verse concerned is so obscure that it could not be made out with certainty, though it has been supposed to be Jīmūṭa. The charter under discussion is issued from the city of Champāka which is likewise the place of issue of nearly all the subsequent charters. It plainly stands for the town of Chamba, the capital of the State. It is interesting to note that the form _Chambā_, for the Sanskrit Champā as given in the _Rājatarangini_, or Champāka as met with in the inscriptions, occurs in the Bhāshā portion of the very charter of Vairisimhavarmāṇ. This shows that the modified form, _Chambā_, which is current to this day was in common use already in the time of that ruler. Its origin has been discussed by Dr. Vogel.

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1. [ACS, Pt. I, HPR, Vol. I: C89, CBM, etc.]
2. Dr. Goetz’s section has since appeared as a separate work under the title of _The Early Wooden Temples of Chamba_, published by the Kern Institute, Leyden.
4. This is found in the golden.
5. _ACS, Pt. I_, p. 87, verse 91 and page 94.
6. _Taranāga_, verse 218.
The charter of Vairisimhavaran is dated V.S. 1387 (=A.D. 1330), which is presumed to be the first year of his reign. There is one significant reference in the Bhāshā portion of the record. It is to the effect that the king conferred the grant on the donee because he was pleased (with him). This indicates that the recipient of the gift must have performed some heroic or otherwise remarkable deed which won him the royal favour.

Mānıkavaran—From the Vanśāvalī we learn that Vairivaran or Vairisimhavaran had a son called Mānıkya. He is believed to have succeeded his father to the throne, but no copper-plate charter or any other inscription pertaining to him has yet been found. His name is, however, mentioned in one (No. 5) of his son’s grants, which also discloses that of his wife, being Jogyardevi.

Bhoṭavarman—We have got four (Nos. 2—5) copper-plate charters of this king, one (No. 3) of which is decidedly a forgery. In one (No. 5) of his genuine records he is described as ‘meditating on the feet of the illustrious Mānıkavaran’, who, as is known from the Vanśāvalī, was his father. Besides, the same record mentions the name of Bhoṭavarman’s mother as Jogyardevi which is as peculiar as his own. Rao Bahadur K. N. Dikshit believes that the name Bhoṭavarman has something to do with Bhoṭa, the name by which Tibet is known allover the Indian hills. It may also be pointed out that names of royal personages similarly ending in ṭa are by no means rare in Chamba inscriptions. Analogous instances may be found in such names as Āṣata, Jāṣata, Somata and Bhogaṭa. Of these the first two are borne by two Chamba kings and the other two by two barons or ṛañḍās of that state, all of whom preceded Bhoṭavarman by a couple of centuries. The name Jogyardevi may have been after the name of the village Ḍūṅgūrāra whence she might have hailed.

The name of Bhoṭavarman’s wife was Jijilidevi, as is known from one (No. 8) of his son’s charters.

One (No. 4) of Bhoṭavarman’s four charters is peculiar inasmuch as its grantee is not a Brāhmaṇ, but a Kshatriya who received the gift of land and an annuity cash as a reward for what appears to be an extremely daring act on his part, involving much risk.

Sāṅgrāmavarman—Three (Nos. 6—8) of the copper-plate grants belong to this chief. In the Vanśāvalī he is stated to be son of Bhoṭavarman, which information is confirmed and supplemented by one (No. 8) of his own inscriptions, adding the name of his mother as Jijilidevi. Another of his records refers to the śrāddha ceremony of his father and thereby affords us a clue for arriving at an approximate date of the latter’s demise.

2 ACS, Pt. I. p. 88, verse 92.
3 Ibid., pp. 197, 202. The Vanśāvalī presents these two names as Āṣata and Jāṣata. Ibid., p. 87, verse 83.
4 Bhogaṭa is son of Somata. Ibid., p. 162.
5 This is the village granted by the charter wherein she is mentioned. The village is now called Jungṛār. [The connection of Jogyardevi with Jungṛār in Jasor seems to me very important. Jasor is later on one of the few Churah districts where the rājās of Chamba granted lands. Thus Jogyardevi might have been the heir of a local rājā family whose state came into the direct possession of the Crown.—H. Goetz.]
6 See below p. 35, where this and the allied questions have been discussed in some detail.
His wife’s name was Sampūrṇadevi, as is revealed likewise by one (No. 10) of his son’s charters.

Anandavarman—We know more of this ruler from other sources than from his inscriptions, which are represented by only two (Nos. 9—10) copper-plate charters. It is only from one (No. 10) of his inscriptions that we learn his mother’s name.² He is reputed to have been deeply religious and endowed with magic powers. The aforesaid inscription of his (No. 10) mentions a Śiva-pratishthā, which possibly alludes to his reconstruction of a Śiva temple.

From the Vamśavali we learn that Anandavarman married a daughter of the lord of Trigarta (Kangra), but her name is not mentioned there. Her name occurs as Prayāgadevi in some of the grants of Anandavarman’s son.³

Ganēśavarman—Of the nine (Nos. 11—19) copper-plate inscriptions pertaining to this ruler, two (Nos. 14—15) register grants made by his son and co-regent Pratāpasimha, who is styled therein Mahārājaputra.⁴ One (No. 12) of his records refers to his coronation, though it does not give the actual date of this ceremony. The same document advert to the immersion in the Ganges of the bone-remains of Anandavarman, father of Ganēśavarman, as well as to the latter’s mother, Prayāgadevi having performed a charity at a place called Siṃgarapura. In an undated record (No. 17) of his, a queen Apūrvadevi is also stated to have made a land-grant with the king’s approval. Presumably she was Ganēśavarman’s wife. He had another wife, called Sāhabadevi from whom was born his son and successor Pratāpasimha, as is revealed by one (No. 23) of the latter’s grants.

Considering the dates of his records, Ganēśavarman had a long reign of well-nigh half a century (A.D. 1513—1558).⁵

Pratāpasimha-varman—As has just been stated, Pratāpasimha was the eldest son of Ganēśavarman from the queen Sāhabadevi and succeeded his father to the throne. We have got seven (Nos. 20—26) copper-plate charters belonging to him. One (No. 22) of these, however, is apparently a discarded copy of another (No. 21) record, as evidenced by the contents.⁶

The expression Bhaṭṭi di gu(ru)-dakshinā in one (No. 20) of his inscriptions is not clear, but viewed in the light of another which occurs in a subsequent record (No. 23) and is more or less explicit, it alludes to Pratāpasimha’s occupation of the Bhaṭṭi

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¹ For instance, the Vamśavali. See ACS, Pt. 1, p. 88, verses 92—97.
² That is Sampūrṇadevi, as has been indicated above.
³ Nos. 12, 13, and 16 where the name is spelt as Pragadevi, Prāgadevi and Prāgadevi respectively.
⁴ Ganēśavarman is known to have had six sons, the eldest of whom was Pratāpasimha. For mention is, however, made of any of his other sons in the known inscriptions. The names of the other five are: Mrī Singh, Mrī Bahadur, Hari Singh, Satargun Singh and Rupanand Singh. See HPHS, Vol. 1, p. 297.
⁵ He may have reigned even longer. He died probably in A.D. 1586. See n. 3 on p. 72 below.
⁶ See below, p. 61.
See below, p. 58, text lines 11-14.
territory. The other passage referred to reads: Bhāti lai tā diti guru-dakshinā diti.¹ This last mentioned record is unusually long and contains a good deal of other valuable information.² The grant registered by it is stated to have been made by Pratāpasimha’s grandson Balabhādra who is styled Mahāyuvarāja. The title Mahāyuvarāja is rather uncommon, but perhaps not without a special significance here. The term yuvarāja ordinarily denotes ‘prince’, ‘heir’, ‘heir-apparent’ or, more precisely, ‘that son of the ruling king who is to succeed his father as king.’ We know that Balabhādra was not a son but a grandson of Pratāpasimha. Thus the word mahat (mahā) prefixed to the usual term yuvarāja in its application to Balabhādra presumably carried the sense that he was to succeed his grand-father Pratāpasimha, superseding his father Virabhāna. This presumption receives support from various other considerations. The same inscription (No. 23) mentions Virabhāna,³ but without any title or honorific. Dr. Vogel, referring to this, remarks, “Balabhādra-Deva, his grandson, is called Yuvaraja and Tikkā: though Vir-Vahnu, his son, was alive, and succeeded to the gaddi. The title was probably accorded to both father and son.”⁴ It is not known on what Dr. Vogel bases his statement that Vir Vahnu (Virabhāna) succeeded to the gaddi. A perusal of the text of the inscription in question will show that Balabhādra is styled Mahāyuvarāja, and not Yuvarāja and Tikkā as stated by Dr. Vogel. In line 38 of that inscription an expression reads tikkā kari bhumi sāhā lāga, of which the first word seems to have been taken by Dr. Vogel for the title Tikkā, but the context will show that it cannot be taken as such. The word tikkā-kari here means ‘having fixed or demarcated.’ The same usage is found in some other inscriptions as well.⁵ There is thus little ground to hold that ‘the title was probably accorded to both father and son.’ On the contrary, from the way in which Balabhādra is repeatedly mentioned in that inscription, it follows that he was not only the heir to the throne but was also a co-regent then, whereas Virabhāna finds mention there only once and that, too, in a way that presents him as a non-essential so far as the administration of the state was concerned. Moreover, we have not found any inscription pertaining to him, which fact again tends to show that he never came to the throne. Dr. Vogel assigns him a brief reign of ‘only four years at the most,’⁶ that space of time being an interval between the dates of the latest known record⁷ of Pratāpasimha and of the earliest known record of Balabhādra respectively. In this assignment we have obviously to assume that Pratāpasimha died in the very year in which his latest known charter is dated and that the earliest known grant of Balabhādra was made in the very first year of his reign. This in itself is by no means impossible, but still it appears to be improbable, especially in view of the above considerations.

¹ See below, p. 66, text line 32.
² For details see below, p. 63.
³ See below, p. 66, text lines 30-31, where it is recorded that a piece of land had been given by Virabhāna.
⁵ Tiki, having the same sense, is used in that very inscriptions (No. 23) line 19.
⁶ See below, p. 66, text lines 5, 22, 23.
⁸ This is the Chamba plate of Pratāpasimha of śāstra 62 (No. 26). The reading of the śāstra year as 62 has been disputed. Instead it had been suggested to read it as 42 which would make the record the earliest rather than the latest known one of Pratāpasimha. See below, p. 73, n. 3.
Further, Virabhâna is mentioned in several inscriptions of Balabhadra as the latter’s father, but in no case it can be made out that he was ever in power as a ruler. There are, however, indications to the contrary. To wit, in one (No. 35) of Balabhadra’s grants, which refers to Virabhâna’s śrāddha and where, therefore, it may be expected that he should have been introduced as ‘the late king,’ as has been done in the case of Bhōṭavarmān and Ānandavarmān in similar circumstances, Virabhâna’s mention there is conspicuous by the absence of any such epithet to his name. This much, at least is clear from this inscription, which is dated V.S. 1651 = A.D. 1594, that Virabhâna was alive at the time of Balabhadra’s heir-apparency and co-regency under Pratâpasimhâ.

Virabhâna—Besides the fact that he was son of Pratâpasimhâ and father of Balabhadra, nothing of importance is known about Virabhâna. Although the Varṁśâvali styles him mahâpati ‘king,’ yet the foregoing discussion leads us to the conclusion that he never assumed the regal powers, but was superseded by his son Balabhadra. And this was to all appearance in accordance with Pratâpasimhâ’s own choosing—he might have nominated his grandson Balabhadra to be his (Pratâpasimhâ’s) successor in supersession of his (Pratâpasimhâ’s) son Virabhâna—though the reason for such a choice on his part is not known.

In the opinion of Dr. Hermann Goetz, Virabhâna did reign but not rule. He has favoured me with an interesting note on the question, which I give below in its entirety:

“This is a very difficult problem. I accept the arguments adduced above but the conclusions arrived at do not convince me. So much is certain that Virabhânu did never rule, but another question is whether he did reign. That Balabhadravarman was appointed regent and heir apparent in 1579 is also certain, but another question is whether after his grandfather’s death he did regard it advisable to accept the crown. Can we disregard the statement of the Varṁśâvali? According to my observations this chronicle has proved completely reliable for the period since A.D. 1330; besides, it must have been composed under Balabhadravarman and supplemented under Prithvi Singh. Under these circumstances it is impossible to push aside the statement that Virabhânu had been king. May we then try the explanation that he did reign, but not rule. I think so, for Balabhadravarman himself is the best other instance during the regency of Janârdana, 1613-1623. Then Janârdana had all the prerogatives, epithets and power of kingship except the title of king which was left to powerless Balabhadravarman. I think we are entitled to assume a similar state of affairs during the last year of Pratâpasimhâvarman and those of Virabhânu. Balabhadravarman must have been the actual ruler since 1579, but did not assume the royal title before 1589. The key to this abnormal situation must be found in the grant No. 23. From this latter it is evident that the party of Pândit Ramâpati had been over-

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1 In Saṅgârmanavarman’s grant to Bujû Lâzhâ (No. 7), where Bhôtavarmān is called Baje Râse, ‘the late king’.
2 In the Chamba plate of Ganesavarman of Sâstra 97 (No. 12), where Ānandavarman is called Baje Râse ‘the late king’.
3 See below, p. 91, text lines 10, 11.
4 AGS, Pt. 1, p. 88, verso 107.
thrown in 1575 and reinstated by Balabhadravarman in 1579. Now the party of Surānanda and Ramāpati must have been the instigators of the war against Kāngrā and must be responsible also for the renewed extension of the royal influence over the outlying provinces (the forward foreign policy begins immediately after the coming of the two pandits). The opposition against Ramāpati must have come from (1) the old aristocracy pushed aside by the foreign Brahmins, (2) the rānās who had lost their virtual independence. Their success had been possible because of the loss of prestige of the Ramāpati party in consequence of (a) the annexation of the Kāngrā conquests by the Mughals in 1573, (b) the death of Surānanda in 1575. After the flight of Ramāpati, Pratāpasimhavarman must, thus, have lost most of his control over the old and new landed aristocracy. When in 1579, Balabhadravarman brought back Ramāpati, it was his own success, and he would probably have been able to depose his grandfather if he had liked to do so. Now the party of Ramāpati which Balabhadravarman had restored, stood obviously for an increased royal power supported by the priests, as is evident from all the events of this period. But for this reason it was necessary to strengthen the prestige of the king in every possible way. It would, however, have been detrimental to the royal prestige completely to depose a crowned king, and so Pratāpasimhavarman continued to reign. It would also have been detrimental to push aside the next person entitled by his birth to the throne, and this was Vīrabhānu. And, as all the actual power was already in Balabhadravarman’s hands, there was no reason why he should dishonour his father after he had already left the appearance of royalty to his grandfather. There is another argument in favour of such an assumption, Why did Vīrabhānu not rule, why is he hardly mentioned? I have always suspected a mental anomaly, and I have discussed all the evidence in detail with a doctor who was before at the Mental Hospital in Poona. In the whole family from Ānandavarman to Balabhadravarman a hereditary strong religiosity is evident which in later life seems often to have assumed morbid forms so that we have four regencies within a single century. It seems thus most probable that Vīrabhānu had the same religious obsession, characteristic for Balabhadravarman’s last years perhaps in a still more pronounced form. Now it is very improbable that Balabhadravarman, himself very pious, should have removed a saintly father; likewise it would have been in contradiction to the very principles of the Ramāpati party to remove a saint from the throne, as religion was one of their main props to strengthen the royal power. Finally, we cannot suppose that after Ramāpati’s return the opposition was completely crushed. If 1582 was in fact the last year of Pratāpasimhavarman’s reign—and we must suppose this, since the grant of 1586 has shifted on to 1566,—this happened only three years after the end of the rebellion, and Balabhadravarman’s position was certainly not yet so strong as that he could have risked any more without the utmost caution. This caution may perhaps also explain the absence of copperplate grants under Vīrabhānu, the latter king being unable to deal with the quesuon and Balabhadravarman not risking to do it on his own account. I am quite aware, that my explanation here is audacious and complicated, but I suppose it takes into account all the available facts and can be further strengthened in practically every point by analogies from the history not only of the Himalayan Rajput states, but also from the history of similar epochs in other countries."
Balabhadravarman and Janārdana.—From Balabhadrā onwards the history of the Chamba State has been well chronicled and it seems needless to expatiate on it. It is well known that the state saw many vicissitudes from the time of Balabhadrā onwards.

Chronology

Since most of the records edited here are dated, there is little difficulty in fixing their chronology. It is, however, only in a few cases that the dates are verifiable. The most conspicuous of such epigraphs is indeed the Chabūtrā stone inscription of V.S. 1717 (No. 84), as has been indicated above. Next come two later inscriptions, and they are from among the copper-plate charters, namely Nos. 79 and 81. The first is dated V.S. 1833 and the second V.S. 1913. In this last instance, even though the week-day is not specified, the clue for checking the date is afforded by the mention of the Ardhodaya yoga which falls on a specific week-day.

In most of the remaining dated documents, the details of the dates are not fully stated, so that they cannot be controlled. In some cases, certain details of such a nature do occur as ordinarily lead to the verification of the date, but there the dates, so far as I could examine, appear to be irregular. For instance, the spurious Sarā plate of Bhoṭavarman (No. 3) does mention the week-day which, however, does not tally, though the difference appears to be only of a day or of some hours. The spurious nature of the record, however, has marred its interest and importance. No. 6 also mentions the week-day, but the reading of the number of the year is so uncertain that it requires only guess work to make the date appear regular. No. 11 states the occasion being a sūrya-parvan, which generally refers to a solar eclipse. Such a reference is a sufficient clue, which in the present instance proved the mentioned date to be irregular. No. 14 refers to the Kumbha festival, but the date here, too, proves irregular. No. 27 gives the week-day, but the nakshatra stated is irrelevant, rendering the given date uncontrollable. No. 61, again, refers to a solar eclipse, but likewise proving of no help in checking the date.
TEXTS AND TRANSLATIONS

COPPER-PLATE INSCRIPTIONS

NO. 1. GUROLI PLATE OF VAIRASIVARMAN; V. S. 1387

(Plate I, A)

The copper plate on which the subjoined inscription is engraved is now preserved in the Bhuri Singh Museum at Chamba, and is No. B, 7 of its catalogue. It was found in the possession of a Brähman, Lochā or Lochiyā by name, at the village of Guroli in the Gudyal parganā. It measures 8" high by 10" wide, excluding the handle on the left. It is a fairly well-preserved record. The writing on it covers 21 lines of which lines 17-19 appear in the left and lines 20-21 in the top margin. There is a seal engraved in the upper left corner of the plate, in the form of a rosette with a three-line legend in Nāgarī characters in its centre, containing the king's name.

The language of the record is partly Sanskrit and partly Chambīu. The Sanskrit portion is full of errors, while certain terms in the Bhāshā portion are obscure.

The object of the inscription is to record the grant of the village Guroli by the king Vairasivarman to Manikaśarman, a Brähman of the Kāśyapa gotra. The boundaries are specified, though the details thereof are not wholly intelligible.

The charter is issued from the city of Champaka and is dated in the Śastra year 6, Vikrama Sāvat 1387, on the 12th day of the bright fortnight in the month of Kārttika. Since the week day is not mentioned, the date is not verifiable, but as it is, it corresponds to Wednesday, 24th October, A. D. 1330. The grant was written by Pāṇḍit Ananta.

As regards the geographical names occurring in the inscription, Champakapuri is the same as the town of Chamba, the existing capital of the Chamba State. Almost all the subsequent charters have been issued from this very place. Guroli or Girol, the gift village, is identical with the present-day Guroli, the provenance of the plate. The boundary village Manoga also exists to this day under the same name and is included in the Gudyal parganā.

TEXT

\[ \text{Seal} \]

\[ \text{आय (ग्रा)} \]

\[ \text{३५ स्वरा: श्रीशंकरसरधरे ५ (म.१) अक्षरिकम् क्रमम् १३८५ (१, २) कार्तक मले गुरुके पवनो तिथि:। वर्षा:। श्रीचंपुकुपर्वतसब्ज:। श्रीपर:। मदवताज्ञनिय:। परमसु:। परमपुरोताम। परम:। वेदान्त:। परम:। (१, ४) कृष्ट:। सूत्रसिद्धनिधि:। चक्षुरसदर् कीर्तिमहत्तिरंग। श्रीमहर्षार्थः।} \]

\[ \text{1 No. 15 of the APRAS, NC, 1903-04, p. 6.} \]

\[ \text{2 This figure has been written over an erasure.} \]

21
Seal: (This is) the order of the illustrious Vairasīvarman.

(L. 1) Om. Hail; In the Śastra year 6, (corresponding to the year) of the illustrious king Vikramādiśya 1387, in the month of Kārttika on the twelfth day of the bright fortnight; during the victorious reign of the illustrious Paramabhaṭṭāraka Mahārājādhirāja Vairasīvarmādeva, in residence at the glorious city of Champakā, who is as adorable as an illustrious supreme deity, highly venerable, pre-eminent among men, a devout worshipper of Vishnu, the most excellent, the light of the Solar race, a paramount ruler; here, for pleasing Lord Krīṣṇa, (and) for the sake of annihilation of his own sins, the village named Guroli has been given to the Brāhmaṇ Manīkaśarman of the Kāsyapa gotra.

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1 The formation of this letter does not answer to pri, though this is undoubtedly the intended reading.
2 Or perhaps ग्रे as before.
3 The syllable रा appears below the line. It was evidently first omitted and later supplied.
4 For the correct reading of this verse see below, p. 178.
5 The visārga after āsati had better be omitted, because the word is, as a rule, an indeclinable. The form with visārga occurs in a few more inscriptions of Chamba as well as in the Chitraputrale plates of the Eastern Chālukya Vīśvavardhanā I. In the case of this latter record, Fleet doubts the appearance of the visārga by remarking that it is "probably only due to a mark of punctuation, imperfectly cleared out," (Ind. Ant., Vol. XX, p. 16, n. 3). In fact, the sign of visārga is plainly visible on the facsimile and cannot be taken for anything else. See A. C. Burnell's Elements of South-Indian Palaeography, London, 1878, 2nd ed., Pl. XXVII. In the Vedas, however, the word is treated as an indeclinable and as a substantive, e.g. āsati pāḥī asuro duddhā ṣab, (RV, V. 51. 11); āsatiṁ na rīmudrā duddhā. (RV, II. 23.3).
6 This refers to that ati as well as to the place of issue.
7 This alludes to the donor who, in this instance, is the king himself.
(L. 7) The boundaries thereof (are): On the east behind the large field of Giroli up to the sloping Kūṇhalā field, inwards from the ridge, as far as the mound with the small k'laī tree,1 behind the upper cliff of Śyala, within the Sukaraihelō ridge, behind Laśyali, behind the footpath of Halyaṇā; on the south right up to the current of the brooklet of Halyaṇā; on the west inwards from (and) along the larger brook, on the north inwards from the brooklet of Thāṛeda, as far as Thlada at the bank of the larger brook, below the footpath of Maṇoga, up to the Phagudula water, the watercourse issuing from the waterfall. With the boundaries thus defined, the king has granted (the land) to Maṇika. Further, the king has exempted Maṇika from personal service, forced labour, daṇa, toll and dues for grazing (his cattle or sheep) on hills.

(L. 15) In future the descendants of this Brāhmaṇ are to enjoy this (grant). The king’s successors should in future [protect] this pious gift. The cow and the Brāhmaṇ are witnesses. …… the illustrious father and mother …… for the sake of the king. …… of Maṇika.

(L. 19) The king, having been pleased, made this grant.

(L. 20) (Here follows one of the customary verses.)

(L. 21) This has been written by the illustrious Pundit Ananta.

NO. 2. MHESA PLATE OF BHOTAVARMAN; SAKA 1318

(Plate I, B.)

This plate2 comes from the village Mhesa of the Līhla pargāṇā, where it was found in the possession of Maṇgā, Ghīṅku and other Brāhmaṇs. It is now preserved in the Bhuri Singh Museum at Chamba and is numbered B, 8 in its catalogue. It measures 7½" wide by 6" high, excluding the handle on the left. There is a small rent beneath the handle, while the upper left corner of the plate is broken off and missing, resulting in the loss of some letters. There are twelve lines of writing, of which the last two appear on the top margin. A seal in the shape of a rosette with a two-line legend in Nāgari characters in its centre is incised at the top of the plate in the middle. The engraving is deep and clear.

The language, as usual, is partly Sanskrit and partly Chambyalī, abounding in mistakes, though the sense is clear.

The charter registers the grant, by the king Bhottaarman, of the village Bhaiśā in the Līhla maṇḍala to Birmāsaran, a Brāhmaṇ of the Vasishṭha gotra. It is further stated that the gift was made at the Ganges. From this it is evident that the grantor had at that time gone to Hardwar (Haridvāra) on pilgrimage. This example was followed by some successors of Bhoṭavarman, in whose charters it will be seen that they likewise performed charities at that distant holy place.

The grant is issued from the city of Champaka and is dated in the Śāstra year 73, the Śaka Sāṃvat 1318, the full-moon day of the month of Kārttika, which is possibly

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1 Or possibly trees. In such cases it is difficult to ascertain whether the singular or the plural number is meant.
2 No. 84 of the APRAS, NO, 1904-05, p. 16.
the date or the donation itself. The corresponding Christian date would be Tuesday, the 17th October, A. D. 1396. The writer of the deed was Pandit Agasti, and the engraver a smith named Rupunu.

As regards the localities mentioned in the record, Lihla mandala is the same as the present Lihla parganā. The donated village Bhaísā is identical with Mhesa, where the plate was found; but since it is the headquarters of the parganā, it is now called Lihl or Lihl-kothī. It is situated on the left bank of the Guher rivulet, opposite Dabeř. The granted land, as appears from the definition of the boundaries, extends over both the banks of the Guher. Ġudora, the boundary village on the east, is below Mhesa and is now known as Sundaur. Pohruia is now called Parhaul after Parhaul-Dhār, the hill above Dabeř. The waterfall Makoli on the west is known to this day under the same name. It is formed by the Guher nālā above the village Golūn. Makoli is so called because of its white sand (makol). The Śimgha ridge on the north is the one that lies on the left side of the nālā.

**Text**

Seal

1. शरीरी-
2. टपर्म

[35 स्वरित सार्धर संवत 1318 काल्पकसे ( )[शुक]ले पछे पूर्णमय तिशु शिवपुरिरितस्तत्वोपसर्ग- (1. 3) देवता अर्जितम् ममगुह ममसुधर श्रीशुरवंशरित (1. 4) पक श्वाकुल श्री-पमेहुके प्रभासर्वश्री श्रीमोदद्वरमहिति (1. 5) तय गंगा[श्र]ेष्ठ [श्री]कल्याणपुरुषेश्वरकर्षित [श्री]कुमारभर [श्री]तत्च श्रीम (1.7) पूर्वविशिष्ट गुरुदेवोऽपि च (8) धर्म रहस्य [धर]ी भी तत्ब (9) [श्री]म पके [श्री]वेन गंगे उसी बाहु देवी चतुर्वेद मभूमध्ये श्रीम (10) छापी [श्री]म स्वरूप स्वरूप श्रीम (1.11) शहन्सु नभुवनाभहरू [श्री]म श्रीम (1.12) अगमसि: उकीराी तथार श्रुतु:।

**Corrected Reading of Lines 1-6**

[35 स्वरित सार्धर संवत 1318 काल्पकसे (1.2) शुकले श्री पूर्णमय तिशु शिवपुरिरितस्तत्वोपसर्ग- (1.3) देवता अर्जितम् ममगुह ममसुधर श्रीशुरवंशरित (1.4) पक श्वाकुल श्री-पमेहुके प्रभासर्वश्री श्रीमोदद्वरमहिति (1.5) तय गंगा[श्र]ेष्ठ [श्री]कल्याणपुरुषेश्वरकर्षित [श्री]कुमारभर [श्री]तत्च श्रीम (1.7) पूर्वविशिष्ट गुरुदेवोऽपि च (8) धर्म रहस्य [धर]ी भी तत्ब (9) [श्री]म पके [श्री]वेन गंगे उसी बाहु देवी चतुर्वेद मभूमध्ये श्रीम (10) छापी [श्री]म स्वरूप स्वरूप श्रीम (1.11) शहन्सु नभुवनाभहरू [श्री]म श्रीम (1.12) अगमसि: उकीराी तथार श्रुतु:।

**Translation**

(L. 1) Om. Hail! In the Śaśāra year 73, the Śaka year 1318, in the month of Kārttika, the bright fortnight, on the full-moon day; during the victorious reign of the illustrious Paramahātāraka Mahārājādhīrāja Bhoṭavarmān, in residence at the splendid city of Champaka; ।

1 The sign of medial ś here is only half-drawn.
2 These are the actual words that the donor uttered at the time of making the gift. They are addressed to the donees. We must, however, complete the sentence as tubhyam=aham pradāmi. But in the grant the words tubhyam=aham should be replaced by pradaśah.
3 In this case the letter has not got the usual horizontal stroke on the top.
4 For the correct reading of this verse see below, p. 177.
5 It cannot be ascertained whether any more letters followed here.
6 For a translation of the epitaphs of Bhoṭavarmān, see above No. 1, p. 22;
(L. 5) Out of devotion to Lord Krishṇa, for the sake of destruction of his own sins, the village named Bhaisā in the Lihla parganā has been granted to the Brāhmaṇ Birmāśarman of the Vasishṭha gotra.

(L. 6) The boundaries thereof (are): On the east as far as the rock (near the village of) Śudora; on the south up to (the village) Pohrula; on the west as far as the Makoli waterfall; on the north up to the Śimgha ridge. Having the boundaries thus defined, the king has given (this land) to Birma at the Ganges. He has been granted all exemptions.

(L. 10) (Here follows one of the customary verses.)

(L. 11) (This) has been written by Pandit Agasti (and) engraved by the brazier Rupuṇu.

NO. 3. SPURIOUS SARA PLATE OF BHOTAVARMAN; V. S. 1461

(Plate II)

The present owner of this plate, as recorded by Prof. Vogel, is one Basheshar, a resident of Sarā in the Sāho parganā. It measures 12" in breadth and 10" in height. It has no seal and no handle. Originally perhaps it had a handle which is now broken off, as there is a small gap about that place, resulting in the partial loss of three aksharas. The proper left side of the plate is also damaged a bit. There are altogether 22 lines of writing, of which lines 20-21 appear along the proper right margin, while line 22 runs inversely along the top margin.

The language of the record, as usual, is partly Sanskrit and partly Chambyāli. The composition of the Sanskrit part is extremely faulty. It purports to register a grant by king Bhoṭavarman of three villages, called Sarā, Charoṇa and Koila, to two Brāhmans, Nlaka and Bhinya by name, belonging to the Bhāradvāja gotra. The reading of the date is highly uncertain. Still, as far as it can be made out, it is the Vikrama Sāṅvat 1461, corresponding to the Śastra year 80, Thursday, the twelfth day of the bright fortnight of the month of Āshāḍha. It is slightly irregular inasmuch as the week day on the given tīdi was Friday and not Thursday, the corresponding Christian date being 20th June, A. D. 1404.

The gift villages of Sarā, Charoṇa and Koila are to be identified with the present Sarā, Charhūṇ and Kurilā, all in the Sāho parganā. When I was in Chamba during the summer of 1939, I had occasion to visit Sarā where I could personally verify the boundaries of the donated area. It was amazing to find how accurately they answered to the description. Most of the boundary-marks can still be recognised in the existing mountain ranges, hill-tops, passes, ridges, streams, footpaths, etc. Thus, in the east we have the Sarā range as well as the hills of Dūgā Bhudrāh, Kālāpani and Bīthunā, that are identical with the Šare-di-dhara, Bhadra, Kalapani and Bīṭharonī of the inscription. In the south-east Belf and Roṭha are mentioned which are respectively the names of a mountain range and a village. The latter is now known as Romṭhā. It is about three miles south of

1 This refers to the donor, Bhoṭavarman.
2 No. 16 of the APRAS, NC, 1903-04, p. 6.
3 The term dūgā means 'deep'.
Sarā and is also included in the Sāho pargānā. The inscription speaks of a stream called Gokha in the vicinity of Roṭha. That is now called Gūkh. One has to cross it, while going from Sarā to Roṇīthā. The Paṭanali stream, or Paṭnāli as it is now called, is about three miles south-west of Sarā. By pakhomāna (Skt. pāshāna) Tamghaha is probably meant Traṅghe-di-dhāq, ‘the precipice of Traṅgha.’ Bhāṭolā is the name of a streamlet near that precipice. Bagadī is three miles north-west of Sarā, and the brook of Chhaṃḍī is there nearby. The rivulet of Sarā is so called after the village of that name. One has to cross it before climbing the hill on which the village of Sarā is situated. Dhakaloṭha is supposed to be the name of a goṭha, like Baḍe-dā-goṭha ‘goṭha of the pipal tree,’ the term goṭha signifying a natural shelter among the hills where shepherds stop their flocks of sheep and goats overnight. The Draṭeda-khaḍa is now called Drāṭi-dā-nāḷā. It is about two miles north of Sarā. Nadeṇa is the name of a hilltop above Sarā. The Kīranaṇe-rā-nāḷa is now known as Kailū-rā-nāḷa. In this way, almost all the boundary marks mentioned in the inscription can be precisely located without much phonetic change in their names. This very preciseness, however, arouses a suspicion as to the genuineness of the document. The suspicion is further heightened when we consider how vast an area the aforementioned boundaries comprise; for, in no other charter of Chamba the extent of donated land is even half so extensive as the present grant gives out. Moreover, the extremely corrupt and slovenly composition of the present charter ill assorts with such a grand donation as it purports to record. For that, one would expect the language of the document to be chaste and, in a corresponding degree, more stylish. Apart from these considerations, there is an internal evidence which definitely proves the record to be spurious. We shall see that the writer of the record is stated to be the Gauḍa Brāhmaṇ Ramāpāti, son of Suṛottama (who is also called Surāṇānda in some other records). This statement betrays the forgery; for, we know that Ramāpāti appeared on the stage much later, more than a century and a half later than Bhoṭavarman’s time. We have two of Ganeśavarman’s charters, wherein Surāṇānda figures as the writer, while it is in some of the grants of Ganeśavarman’s son Pratāpasimha that Surāṇānda’s son Ramāpāti is for the first time mentioned as the writer, and that is in A. D. 1575. It is, however, still later, during the reign of Pratāpasimha’s grandson and successor Balabhadravarman, that Ramāpāti composed a number of royal grants. The preamble of the present record, it will be seen, is but a poor imitation of that mostly found in Balabhadravarman’s charters. Viewed in this light, the obscurity about the date given in the beginning of the charter under discussion will also appear to be a deliberate mystification on the part of the fabricator. It is difficult to assign a definite date to the fabrication, but in any case it is much later than A. D. 1575.
Corrected Reading of Lines 1-9.

श्लेष्मा पूर्णवाक्यरूप कालहरि द्वारा अप्रवासिन्युक्ततायुक्तकरणः ॥

Translation

(L. 1) Om. Hail! (In the year) 1461 of the illustrious king Vikramāditya in the Śāstra year 80, (the month of) आश्विन, the [12th] day of the bright fortnight on Thursday; during the victorious reign of the illustrious Paramabhaṭṭāraka Mahārājā Bhoṭavarman, in residence at the splendid city of Champaka; whose
prowess is comparable with that of Rāma, Parasūrāma and Balarāma; whose mind is intensely devoted to Vishṇu (Ramāramaṇa) and Śiva (Umāramaṇa); who is skilled in warfare; who has all the quarters filled with the effluence of his glory resembling the autumnal moonbeams; who has gratified the desires of suppliants with incessant flow of gold; who is adorably as a supreme deity; highly venerable; pre-eminent among men; the most excellent; the light of the Solar race; worthy of all honour; (and) endowed with all virtues;

(L. 6) here, on the twelfth day, for propitiating Lord Krishṇa, the villages Śrāva, Charoṇa and Koiṇa, have been donated to the Brāhmaṇs, Nīlaka and Bhiya by name, of the Bhāradvāja gotra............ Both of them, and their progeny may enjoy them as long as the moon, the sun and the earth endure. Whosoever, whether of my family or anybody else, will encroach upon this (gift), will fall in hell—will fall in dire hell!

(L. 9) Here the eastern boundary is (formed by) the mountain range of Śrāva and the (hills named) Bhadra, Kalapani and Bītharoni, (and runs) behind the landslide at the Gālana pass, below the pass, behind the Joalīśa cliff; the south-eastern (boundary lies) inwards from the Beli path, below the path of Rotha, behind the Gokha brook, in the south-west as well as in the west are the Paṭanaḷi brooklet, the precipice of Taṁgaha, (and the stream of) Bhaṭol; on the north-west (the boundary lies) behind the Bagoṭi ascent, inwards from the brook of Chhaṁdi; in the north-easterly direction are the brook of Śrāva, the Dhakaloṭha, behind the Taṁgaha cliff, behind the goṭha of the pipal tree, behind the Draṭḍa stream; in the north-easterly direction (the boundary is marked by) the aforementioned mountain range, including the tilā of Bhadarakā, behind the Nadeṇa pass, behind the brook of Kiraṇaḍa, including the long ridge, behind the lake, inwards from the landslide, within (the of) Maheḍa, beyond the Bakaroṭha range. (The land with) the boundaries thus defined has been given to the Brāhmaṇs Bhiya and Nīlaka as a sāsana with libation of water. The descendants of the illustrious king Bhoṭavarman are to preserve (this gift). Those of Bhiya and Nīlaka are to enjoy it. This charity should be protected as long as the heavens, the earth, the fire, the air, the water, the sun and the moon endure.

(L. 18) (Here follows one of the customary verses.)

(L. 19) The boundaries have been drawn in the presence of Bhaṭa Pach, Sām, Maku, Khakha, Pahra, Śaśi, Taraśu, Dratā, Durugu, Kebi and Lakhami.¹

(L. 20) (Here follow two more customary verses.)

(L. 22) This has been written by the illustrious Ramāpati, son of the illustrious Surottama of the glorious country of Gauḍa.............²

No. 4. BHOTAVARMAN’S GRANT OF V. S. 1507(?)

The present owner of this plate is stated to be Daroga Paras Ram of Chamba. It differs from the other plates in several respects: it has no handle; the writing

¹ The reading of some of the names is not certain.
² This portion probably mentioned the name of the engraver, but its reading is very uncertain.
on it runs breadthwise and not lengthwise as on other plates; and the engraving consists of dotted letters. All these features mark it off as a much later work than it purports to be. As we shall see presently, there are some pieces of internal evidence as well, pointing in the same direction. It measures 8½” high by 6½” wide. In the top left corner it bears an oval seal, drawn likewise in a dotted line. Within the seal is a two-line legend which consists of an invocation to the god Manamaheśa (Maṇi Maheśa), and does not contain the name of the royal donor as other records usually do. The same invocation heads the document which consists of 11 lines.

The script of the inscription is purely Tākari, while its language is entirely Bhāṣā. The usage of such Persian or Urdu terms as jam (zamīn), baksanā (bakhshnā), chākārī, khijmat (khidmat) and hājar (hāzir) is noteworthy. It testifies to the Muslim influence on the popular language of Chamba. Since such terms are absent from the inscriptions of Bhoṭavarmann’s successors, the present record appears to be a later one, and probably a spurious one. The Tākārī character and the use of Bhāṣā throughout, combined with its external characteristics, as have already been observed, go to prove further that the present plate is a mere fabrication. Still, there is one thing for which the record may not be regarded as a forgery: it is not a grant to a Brāhmaṇ, but an ordinary deed registering the bestowal of a reward on a state-servant of Kshatriya extraction for his gallantry displayed on a particular occasion—possibly for rescuing a royal member from a perilous plight. This deviation may justify all that makes the record appear a spurious document.

The beneficiary in this instance is an individual called Jadhika Atala—Jadhika being the name of his caste now known as Jadhek. The gift consisted of 15½ lāhadīs of land at Sārago and 2 lāhadīs at Guḍa, besides an annuity of Rs. 123. The villages cannot be identified. The reading of the date is uncertain so far as the number of the year is concerned. It is read as Savīvat 1507, the 10th day of Māgha. This would correspond to A. D. 1450-51, whereas Bhoṭavarmann is supposed to have died in A. D. 1442.

TEXT

Seal

1 श्रीमतमहे—
2 श्रीमतमहे—

श्रीमतमहे—

संवत् [१५०७?] सारस बिष्टूं १० जमी लाहीं १५॥ (१.२) सारों बच लाहीं २ गुडे निपु या उक्क रूपे। (१.३) १२३ बरा इकसाद। पुण फिकता एह श्री महाराज (१.४) भोटवर्म ज्ञानी अटरों के निक-धानों (न) दा बक- (१.५) सिया चाकरी खिलति श्री महाराजे दे हाजर क— (१.६) रणी श्रीमहाराजे दे

1 [Although a fake, the grant must have been founded on a genuine tradition, as else it would not have been acknowledged because of its extraordinary character. In my opinion the fraud must have been committed after 1641 when the Chamba administration had to be reorganized after the occupation by the Nurpur State. The many Muslim words fit well into this time. Also Prithvi Singh’s gifts to Dāi Bōlā, who had saved his life, may have been an inspiration for it, perhaps also another grant (No. 56) to non-Brahmins, with Prithvi Singh’s collaborator m.—H. Gocz.]

2 J. Hutchinson and J. Ph. Vogel, History of the Punjab Hill States, Vol. I, p. 295. However, see below, p. 35.
TRANSLATION

Seal: Homage to śrī-Manamahēśa!

Homage to śrī-Manamahēśa.

(L. 1) In the year 1507, on the 10th day of Māgha; 15½ lāhaḍīs of land at Sārāgo, 2 lāhaḍīs at Guda, and a lump sum of Rupees 123 per annum have been given away in charity. This (charity) the illustrious Mahārāja Bhōṭāvarman has bestowed upon Jadhika Aṭāḷā as a reward for rendering assistance in danger. He is to attend upon and look after the king as a personal servant. The descendants of the king should preserve this pious gift. The descendants of Jadhika Aṭāḷā are to enjoy it.

(L. 8) (Here follow two customary verses.)

No. 5. JUNGRAR PLATE OF BHOṬAVARMAN

(Plate III)

This well preserved plate came from Jungrār, a village in the Churāh wazārat, where it was discovered in the possession of its owner, Chanaṇ by name, a Brāhmaṇ resident of the said village. It is now preserved in the Bhuri Singh Museum at Chamba where it is enlisted as B, 9. It measures 10½" wide by 8" high. It has no handle and bears no seal. The engraving is beautifully done. The writing covers sixteen lines besides the sign manual of the royal donor, which is incised in the proper right margin.

The script of this plate provides an excellent specimen of the Śāradā or rather Devāsēsha characters of the time. The signs of the letters ch and ś here may be found hardly distinguishable from each other. The language is partly Sanskrit and partly Chambyāḷi. The Sanskrit portion is pretty corrupt, though the style adopted in the preamble is fairly ornate.

1 The Vīrāma sign attached to k looks more like a medial d or t. The same is used in t of Vraṭal, line 9, and in m of Vasudhārāṇa, line 10.
2 For the correct reading of this verse see below, p. 178.
3 For the correct reading of this verse see below, p. 178.
4 Possibly No. 17 of the APRAS, NC, 1903-04, p. 6.
5 In his Catalogue of the Bhuri Singh Museum at Chamba, Prof. Vogel gives the name of the village as Jungharār. It may, however, be noted that there is another village of this name in the Gudial pargāṇ within the Chamba wazārat, while that in the Churāh wazārat is included in the Jasau pargāṇ. The difference of spelling between the two names is very small; जूगराक in the case of the former, जूगराढ in the case of the latter which is the provenance of the present plate.
The inscription records the gift of land at the village of Jungrāra in the Koshṭhāgrahāra in the Chaturāha mandala as a perpetual grant by the king Bhotavarman to a Brähman called Vadi, son of Sujana, of the Kāśyapa gotra. The boundaries of the donated land are given, but some of the details thereof are not quite intelligible. The village Jungrāra is obviously the same as Jungrā, the find-spot of the plate, while Chaturāha mandala refers to the Churāh wazārat. Koshṭhāgrahāra, which seems to be the name of the pargāna, cannot be identified. The modern name of the pargāna in which the village of Jungrā is included, is Jasaur which does not appear to be a contraction of Koshṭhāgrahāra.

The charter is not dated, but is issued, as usual, from the city of Champaṅka, i.e., Chamba. It mentions the names of Bhotavarman's parents: his father was Māṇikyavarman and mother Jugyaradevi.

The record was composed by one Paṇḍita Agastī, and was engraved by a coppersmith named Rupunū.

Text

33 स्वति ११ नमो गणापितये। श्री चण्डकासाहु परमश्रियो (१. २) वेवाणीपुजनामाभिषेकते दीनान्त-सूत्रणकारणात्मकान्तकाल व- (१. ३) श्राब्दिक शिता उदयमित्र जिनमण्डलस्य उपत्तेकुशुरिहितस्य (१. ४) रोहणवीश्वरसिद्धरस्मि प्रवर्माण्यासूत्रस्य भीम गोरावत्रेषु अर्जन: (१. ५) चरिते कर्ण लयागे। विदुहरे वृद्धिविकवे मातुपूर्णाद्विमताबितानुम (१. ६) कुस्मानस्वरूपित: परमबत्तक महाषराधिराजाः महामांस (१. ७) वर्मस्वद्वाशः। परमदुरीकणा महाराजी श्रीजु: यदेवनु कुविता- (१. ८) श्रीरोध जनकंककलेवर महाराज श्री- भोवादेवश्रेष्ठ युक्ती चतु- (१. ९) राहमण्डले कोटप्राहरणस्याऽजु मुरलारामालो पूजनाय दित व (१. १०) वत सीम। पवित्रस्वयं दिति कल्याण सीम। कल्याणाः दिष्टि लघुदा (कु ऊ? ) व- (१. ११) ज सीम। उत्तरस्य दिष्टि कुट- नालि सीम। गैणिणी अहिंसा सुने- (१. १२) डा धरात। लस्वीरा। त्रिपं गोयकी गोचरप्रयतं माधुर्यं। विष- (१. १३) ले। यथा औरवर्षकाविककाल अराममहाशिं यवे (२)ः लम्पाना (३)ः शरदीतत (१. १४) त सबे। काशप्रतिमा सुजन। पुरंगस। वदिनामः अस्वादना वा (१. १५) तं सन्न्यादमः। दाबधे दा शालस्वतः। राते केने (१. १६) लिङ्की भंद फिष्टे अगस्ती। उकीविनं ठारा लघुदा। इति सुमृ (१. १७) श्रीमण्डोपाध्येयवेस्वस्वस्तिः।}

Corrected Reading of Sanskrit Portion

33 स्वति। ३३ नमो गणापितये। श्रीचण्डकासाहु परमश्रियो (१. २) वेवाणीपुजनामाभिषेकते दीनान्त-सूत्रणकारणात्मकान्तकाल व- (१. ३) श्राब्दिक शिता उदयमित्र जिनमण्डलस्य, उपत्तेकुशुरिहितस्य (१. ४) रोहणवीश्वरसिद्धरस्मि प्रवर्माण्यासूत्रस्य भीम गोरावत्रेषु अर्जन: (१. ५) चरिते कर्ण लयागे। विदुहरे वृद्धिविकवे मातुपूर्णाद्विमताबितानुम (१. ६) कुस्मानस्वरूपित: परमबत्तक महाषराधिराजाः महामांस (१. ७) वर्मस्वद्वाशः। परमदुरीकणा महाराजी श्रीजु: यदेवनु कुविता- (१. ८) श्रीरोध जनकंककलेवर महाराज श्री- भोवादेवश्रेष्ठ युक्ती चतु- (१. ९) राहमण्डले कोटप्राहरणस्याऽजु मुरलारामालो पूजनाय दित व (१. १०) वत सीम। पवित्रस्वयं दिति कल्याण सीम। कल्याणाः दिष्टि लघुदा (कु ऊ? ) व- (१. ११) ज सीम। उत्तरस्य दिष्टि कुट-नालि सीम। गैणिणी अहिंसा सुने- (१. १२) डा धरात। लस्वीरा। त्रिपं गोयकी गोचरप्रयतं माधुर्यं। विष- (१. १३) ले। यथा औरवर्षकाविककाल अराममहाशिं यवे (२)ः लम्पाना (३)ः शरदीतत (१. १४) त सबे। काशप्रतिमा सुजन। पुरंगस। वदिनामः अस्वादना वा (१. १५) तं सन्न्यादमः। दाबधे दा शालस्वतः। राते केने (१. १६) लिङ्की भंद फिष्टे अगस्ती। उकीविनं ठारा लघुदा। इति सुमृ (१. १७) श्रीमण्डोपाध्येयवेस्वस्वस्तिः।

1 Though it means "(This is) the own hand, i.e. sign manual, of the illustrious Bhotavarmaneda," yet it is evidently not the actual signature of the king, since the writing of this portion is obviously by the same hand as is responsible for the writing of the grant.
TRANSLATION

(L. 1) Om. Hail! Om. Obeisance to the Lord of Gaṇas! From his residence at the glorious (city of) Champaka, the illustrious Mahārāja Bhōtavarmadeva, who is a great patron of the Brāhmaṇas; who is devoted to worshipping gods and Brāhmaṇas; who is a refuge to the distressed, the blind, the miserable, the submissive and the forlorn; who is radiant with glory; whose habit it is to uplift his friends; who is a very comet foreboding calamity to his enemies; who is the very (mountain) Rohaṇa with regard to his accumulation of brilliant gems; who in truthfulness is Yudhisṭhira, in strength is Bhima, in conduct is Arjuna, in generosity is Karna (and) in exuberance of intelligence is Vidura; who in his sentiments of cordial devotion to his parents has emulated the behaviour of Rāma-chandra, who meditates on the feet of (his father) the illustrious Paramahāṭṭāraka Mahārājādhirāja Māṇikyavarman; (and) who is a veritable wish-yielding divine tree born of the milky ocean (in the form) of the womb of (his mother) the illustrious Paramahāṭṭārikā Mahārājīṇī Juygaradevi; being in good health (issues the following order):

(L. 8) "The land described below) at the village of Juṅgurāra in the Kosṭhā-grahāra (parganā ?) in the Chaturāha division has been donated as a perpetual grant to the Brāhmaṇ Vadi, son of Sujana, belonging to the Kāśyapa gotra. The boundary in the eastern direction is (marked by) the spot where the net for catching hawks is laid. The boundary in the western side is (formed by) the Khalyāla (field). The boundary in the southern quarter is (marked by) the oak tree (named) Ruguďūa. The boundary on the northern side is (marked by) the Kuṭa brooklet. (The donated land includes) the Gaṇāṇi (and) Aḥidā (fields ?), the Mukhēḍā watermill, the whole of the pasture and grazing fields (lying) within its bounds, all the houses, kitchen-gardens, trees, orchards, and all that is attached to it. The king is to receive four pieces of elephants’ rugs and three sāgha (birds ?).

(L. 16) This has been written by Paṇḍit Agasti, (and) engraved by the copper-smith Rupuṇu. End! Prosperity!

(L. 17) The sign manual of the illustrious Bhoṭavarmadeva.

No. 6. BAKAN PLATE OF SAMGRAMAVARMAN

(Plate IV, A)

This plate is now kept in the Bhuri Singh Museum at Chamba, where it bears the number B, 10. It was discovered in the possession of its owner, a Brāhmaṇ named Gokal, in the Bakān or Bakāṇi parganā within the Chamba vāzārat. It measures 11" wide by 5\(\frac{2}{8}\)" high, and has no handle and no seal. It was broken.
into two pieces which have now been nailed together so as to form one whole. In its left corner as well as in its middle, it is slightly-chipped off, resulting in the complete loss of a few syllables. The plate has evidently suffered from fire, as it looks very much singed. Consequently the writing on it has for a considerable part been blurred, and cannot be made out entirely. The engraving has been rather clumsily executed, and this adds to the obscurity.

The language, as usual, is partly Sanskrit and partly Chambyâli, abounding in mistakes. The record is dated but the reading of the date is not absolutely certain. As it is, it reads शा 1316, the Śāstra year 70, Monday, the new-moon day of the month of Māgha. This is irregular. The Śāstra year corresponding to Śaka 1316 should be 62 and not 70. The reading of the Śaka year in the inscription may perhaps be 1314, in which case the figure of 4 appears inverted. But the corresponding Śāstra year would again be 60 and not 70. If we accept the reading 1314 and regard 70 as a mistake for 60, the date would regularly correspond to Monday, 13th January A. D. 1393, taking the month as pûrṇimânta. As, however, the year A. D. 1393 falls in the reign of Bhōtavarman's father, Māṇikyavarman, we have to presume that either the record is spurious or the date given is wrong.

As regards the object of the inscription, though much of the part containing important details has been lost, the preserved portion gives out that the inscription recorded the gift of a village called Bhītera, by the King Saṅgrāmavarman, to a Brāhmaṇa, named Kahnaśarman. The donated village is possibly identical with the modern Bhāṭera in the Bakâni pargana. The record further refers to one village in the Maihla pargana, but it is not clear in what connection that has been referred to. Possibly some additional land was granted to the same donee, as is also indicated by a further mention of 6 kunies in line 11. The Maihla pargana, now known as Mehlâ, is adjacent to the Bakâni pargana.

The writer of the grant was one Paṇḍit Râma.

TEXT

"अस्स्वरे: स्त्री गणाधिपतय नमः" । दशे १३१६ श्रीशास्त्र阎त (१.२) ७० अथ मघमान दक्षिणाये अभिनवगंधा तिथि शम्भवुरे न (१.३) शृङ्ग प पशी । पूजारण्य श्रीरम्योऽपि । पुण तथा कल्याणं श्रीगणोऽपि (१.४) पक्षीसंगमवनयजयम् म्रजे । अशु । भद्रेषुम (१.५) प्रम विन । (१.६) में तम । अथ शिमा । (१.७) परमे मेघमं मभ १ (१.८) रज्जे । (१.९) गो मण्डल । (१.१०) र गजा । (१.११) भीमण वथी विजय होर कु ६ । (१.१२) लेग गणकामस्तु ल्य [व]ण (१.१३) । (१.१४) शिखरं प समे

TRANSLATION

(L. 1) Om. Hail! Obeisance to the holy Lord of Ganas!

In the Śaka (year) 1316, (corresponding to) the Śastra year 70, to-day, Monday, the new moon day, in the dark fortnight of the month of Māgha, ....during
the reign of the illustrious Saṅgrāmavarmadeva, the light of the solar race, the
most excellent, .......... Here the village called Bhīṣera has been given ....
...... to a Brāhman, (named) Kahnaśarman, ........................................

(L. 6) Here the boundaries (are as follows): ........................................
...... The king Saṅgrāma .......... one village in the Maihla parganā ....
............. The grant has been given to ...... Here ....
..... this Brāhman is exempted from ...... tax ...............
..... (the land measuring) kunu 6 ..............................................

(1.13) (This) has been written by Paṇḍit Rāma.

No. 7. SAMGRAMAVARMAN'S GRANT TO BADU LEGHA

(Plate IV, B)

The present owner of this plate1 is reported to be one Baḍu² Gumal alias
Chhaaju of Chamba. It is a well preserved plate, only a very small bit has been
chipped off from its upper right corner. It measures 7½" high by 11" wide exclud-
ing the handle to its left. It contains, all told, 17 lines of writing, of which lines
14-17 appear in the left margin, the last two being short lines.

The language is Bhāṣā except in the first three lines where it is intended to
be Sanskrit, but it is awfully corrupt.

The inscription records five gifts of land, to one and the same individual, made
on different occasions, but apparently confirmed and registered on the last occa-
sion when the charter was issued. This last occasion was an udyāpana on the
11th day of the bright fortnight of the month of Jyesṭha in the year 22. The
year in all probability is referable to the Sāstra reckoning and hence may be equated
with A.D. 1448. Since, however, the week-day is not specified, the given date
cannot be verified. As it is, it corresponds to Sunday, 5th June, A.D. 1446. The
aforementioned tīthī in the month of Jyesṭha is known in the Punjab as
Nirjala Ekādaśī and on that date every pious Hindu is supposed to keep fast and
perform charities. The term udyāpana denotes 'successful termination of a fast.' It
follows, therefore, that the royal donor, Saṅgrāmavarman, must have observed
fast on that Nirjala Ekādaśī day and made gifts at the time of breaking his fast.
The grantee is the priest called Baḍu Leghā.

Three of the other occasions of the donations are definitely stated in the
record. They are: first, when Baḍu Leghā had carried the bone-remains of Saṅgrā-
mavarman's father Bhōtavarman 'to Hardwar (Haridvāra) for immersing them
there in the Ganges; second, when Saṅgrāmavarman had performed the fourth
annual śrāddha³ of his father; and third, when Saṅgrāmavarman was anointed king.

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1 No. 18 of the APRAS, NO. 1903-4, p. 6.
2 Sanskrit bhatu.
3 Paṇḍit Thakur Das informed me that this is what among his people is called śuddha śrāddha, a term which is
actually met with in a later record (No. 35). Any śrāddha performed before the fourth year after the demise of the
person concerned is regarded asuddha. The reason for this is shown in the fact that no high class Brāhmaṇ in partici-
pat in an asuddha śrāddha, that function being left to a particular section of the community known as Āchāryas (Skt.
dhāryas) who take part in obsequies as well.
The details of the gifts are as follows: a large tripartite field of wet land, known as Batreśkā, in the village of Jakharāḍi; two fields, called Paṭi and Nagathāṇi, at Kiriā; four plots of land at Paḍi in the Hubār parganā; one kunu of land at Chheni; and three kunus of land at Kuloḍi.

Of the localities mentioned, Jakharāḍi is identical with the modern Jukhrāḍi in the Panjāl parganā of the Chamha wuzārat. Kiriā is now called Kirihā and is in the same parganā of Panjāl. Paḍi is probably a mistake for Sapaḍi or Sapāḍi, which village is in the Hubār parganā of the Bhaṭṭiyāṭ wuzārat, while Chaḍūḍi in the same parganā is at present known as Chaḍūrū. The other localities could not be identified.

From the mention of the fourth annual śrāddhā of Bhōtavarman in this inscription, Prof. Vogel has concluded that Bhōtavarman died in A. D. 1442. This is correct only if the śrāddhā was performed in the very Śāstra year 22 when this charter was issued. Apparently the inscription refers to the śrāddhā as an event which was then past though we cannot ascertain the exact extent of its priority.

TEXT

भोधीन्द्र ति ॥ श्रीमतादय नमः संवत २२ ज्येष्ठशुदौ दिनो एकादशसे । (१. २) उदापने । श्रीरमकाष्ठ्य कर्मेऽपि। (१. ३) महाराजाधि[र]जः । श्रीसंग्रामबर्म वात्येः । अनेक श्रोरे । इति तदे राए (१. ४) शब्रोम दे । व्रत बढ़े चेष्टा गइ त्रावह वारी जाना । होरे । चूरुंबें (१. ५) वार बढ़े राए । दे होरे । श्रीराए संग्रामबर्म डटका ले । इति प्रकाश । (१. ६) रि । श्रीराए संग्रामबर्म । बढ़ुए । लेे त्व शाला रिते । शो जिलींत मुमी (१. ७) जवारोहि मांड चब बने लंशके [व]ि झिरा । कारोह बढ़े नाल जरे । मुर्मि बोए (१. ८) किरिए मांड । पटे त्या नामापण । प्रेक्षित कर धोए बुढ़े । रक्षोष बत उ (१. ९) मे । होर हुवरे मंडके । पटि धाम मंड । बढ़े ४ चोर । धानीश्री होर श्र (१. १०) वरी । [लुढ़] हुड़ बढ़ बढ़े समेत । होरे । कुनु १ जबिल मंड मुनोहि प्रा (१. ११) मंड मुर्मि । कुनु ३ त्रि बीज धाम वेरे ३ श्रीहरुए संग्रामबर्म उप- (१. १२) हरे बढ़ुए । लेे त्व शाला रुपणारी रिन । प्रवेशयो श्रीती । शिलात त्रीत । (१. १३) एड़ी संग्राम ओ धरे पुजे पोंि बालन । हुढ़े दे पुजे पोंि । शाल पोंि । पार (१. १४) तत परमो धमः पालिनात परमो जत ॥ पालना (१. १५) त पुरोधी बान ग्याङंगे पालन ॥ लीलीत (१. १६) शिलित मानकरे (१. १७) शुभमस्वः।
of the Udyāpana, (are recorded) the gifts (made) on various occasions by the illustrious Paramaśaivaśīraka Mahārājādhirāja Paramesvara Saṅgramaśāraman, who is highly venerable (and) pre-eminent among men:

(L. 3) Firstly, Bāḍu Leghā took the bone-remains of the late king Bhōtavaran to the Ganges and immersed them there; secondly, during the fourth year, the śrāddha ceremony of the late king was performed; (and lastly) the anointing of the illustrious king Saṅgramaśāraman took place. On these occasions, the illustrious king Saṅgramaśāraman made grants to Bāḍu Leghā. They are recorded (here): (one) extensive tripartite field of wet land, (called) Batreṭikā, inwards from the large brook (named) Kāśvāda, in (the village of) Jākaraḍī; two fields at Kiriā, (called) Pāti and Nāgathāṇi, (lying) below the large rock of Drekati (and) above the path of Rai-kogha; and 4, four, parcels (of land, where) 32, thirty-two, dronas of paddy-seed (can be sown), including the pīpā tree on the Tuṅḍa stream near Chuḍūḍū, at the village of Pāṭi in the Hubār pargavā; and 1 kunu (of land) at Ali; (and) three kunus of land, (where) 3 pedas of paddy-seed (can be sown), at the village of Kuloḍi, have been given by the illustrious Mahārāja Saṅgramaśāraman to the priest (purushita) Bāḍu Leghā as a hastodaka grant out of devotion to Vishṇu (as well as to) the forbears.

(L. 13) This (gift) is to be preserved by the king's descendants (and) to be enjoyed by the Bāḍu's descendants.

(Then follows one customary stanza.)

(L. 15) (This) has been written by Purūḥit Māṇavaka.

(L. 17) May there be prosperity!

No. 8. MINDHA PLATE OF SAṄGRAMAŚĀRAMAN

(Plate V, A)

As recorded by Dr. Vogel,1 the last owner of this plate was a Brāhman, Siv Karṇ by name, in the village of Mindha of the Panja parganā, on whose death the grant lapsed. The plate is now deposited in the Bhuri Singh Museum at Chamba, where it bears the number B, 11. It measures 6½" high by 12½" wide, and is in a good state of preservation, except that its handle is broken off and corners are somewhat damaged. The writing on it covers sixteen lines, of which the last, containing only the subscription, appears in the left margin.

The record is couched in Sanskrit throughout. The composition does show a number of mistakes, but on the whole it is much less faulty than that of any of the foregoing inscriptions.

Its object is to register the gift, by P. M. P. Saṅgramaśāraman, of a village called Mindha, included in the Kiriksiṁdara mandalā, as a perpetual grant to a Brāhman named Chipu, son of Rāṣi and grandson of Jīu, belonging to the

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1 Catalogue of the Bhuri Singh Museum.
Bhāradvāja gotra with the five-fold pravara and to the Kaṭha sākhā. The record is not dated.

The granted village is the present Mūndhā in the Panjīla parganā, while Kirikiśinda is identical with Kiriā of the preceding inscription and is now known as Karīhā. This village was formerly the headquarters of a separate parganā, having the name Kirikiśinda or simply Kirīhā, but now that parganā forms a part of the Panjīla parganā within which Kirīhā is a village. Mugalā, a boundary village, retains its name to this day and is also in the Panjīla parganā.

The writer of the grant was one Pandit Dāmodara, while it was engraved by a copper-smith, named Rupunika.

This inscription informs us that king Saṇgrāmavarman’s mother was Paramabhaṭṭarikā Mahārājī Jijilidevi, and his father, P. M. P. Bhotavarman.

Text

Text

This is denoted by a symbol, while the same is expressed by its proper sign before name Gandāṭīpataye in this very line.

This verse is also found in a Chālukya record, see SII, Vol. I, p. 39, text line 1.

This mark of punctuation is not necessary.

This ra is superfluous. Read pomecha-prasaptaya.

For the correct reading of this verse see below, p. 178.

For the correct reading of this verse see below, p. 177.

The remarks made above (p. 31, n. 1) in the case of Bhotavarman apply here as well.
TRANSLATION

(L. 1) Om. Hail! Om. Obeisance to the Lord of Gaṇas! Let there be prosperity of all kinds forever to the whole world, prosperity forever to cows, Brāhmaṇas and princes!

(L. 2) From his residence at the glorious (city of) Champaka, the illustrious Paramabhaṭṭāraka Mahārājadhīrāja Paramesvara Saṅgrāmavarmadeva, who is a great patron of Brāhmaṇas; who is devoted to worshipping gods, Brāhmaṇas and elderly persons; who is a friend to the distressed, the blind, the miserable, the submissive and the forlorn; who has discomfited the best among the learned in discussing all the śāstras; who has illumined the entire space with the effusion of his glory as exceedingly bright as moonbeams; whose habit it is to uplift his friends; who is a very comet foreboding calamity to his enemies; who is the very mountain Rohaṇa with regard to his accumulation of brilliant gems; who in truthfulness is Yudhisṭhira, in strength is Bhīma, in conduct is Arjuna, in generosity is Karnā (and) in exuberance of intelligence is Vidura; who in his sentiments of devotion to his parents has emulated the behaviour of Rāmachandra; who is a foremost guardian of the world; who is an ornament of the lineage of Mūshaṇa; whose fame is widespread; who meditates on the feet of (his father) the illustrious P.M.P. Bhoṭavarmadeva; (and) who is to the needy folk a veritable wish-yielding divine tree born of the milky ocean (in the form) of the womb of (his mother) Paramabhaṭṭārikā Mahārājī Jijilidevi; being in good health (issues the following order):

(L. 9) "The land named Miṃḍha included in the Kirikiśindara division of his kingdom has been donated as a perpetual grant to Chipu, son of Rāśi, grandson of Jiu, of the Bhāradvāja gotra, the Kaṭha śākhā and the fivefold pravara. The boundaries hereof are: In the eastern direction the boundary is marked by the Bhulubhulu spring and the cattle-track running behind. In the southern side, the brooklet within the pasture-land of Mugalā forms the limit. In the western quarter the boundary is marked by the Lalāṇa descent. In the northern direction the brooklet forms the boundary. All that is attached to this (land) is included in the grant."

(L. 13) (Here follow two customary verses.)

(L. 15) This has been written by Paṇḍit Dāmodara, (and) engraved by the copper-smith Ruṇuṅuka. End! Blessings!

(L. 16) The sign-manual of the illustrious Saṅgrāmavarmarman!

No. 9. UHAM PLATE OF ANANDAVARMAN

(Plate V, B)

This plate is said to have been discovered in the possession of a Brāhmaṇa named Aṭrā at the village of Uḥān in the Mehlā pargānā of the Chamba wazārat, and is

1 The phrase udāna-keśita mura-mandalaṅga has also a secondary sense here: "mountain from behind which rises the orb of the sun."
2 No. B. 12 of the Catalogue.
3 In the list of villages at my disposal there is no village of the name of Uḥān in the Mehlā pargānā, but there is one called Utān and possibly this is what is meant.
The language of the record is partly Sanskrit and partly Chambayli and the composition is very faulty.

The inscription refers itself to the reign of P.M. Ānandavarmadeva and records his gift of a village named Uṁha in the Maihla mandala to a Brāhman called Malukaśarman, of the Śaṅdilya gotra. The boundary-limits are well-defined.

The composer of the record was one Pandit Bedunā of the Gautama gotra, while it was evidently written on the plate by one Mehatā Makhaṇa.

The date of the document is mentioned in lines 1-2. It has been read as Śastra year 57, Śaka 14 [0*]2, the twelfth day of the bright fortnight of the month of Kārttika. In the catalogue of the Bhuri Singh Museum, Dr. Vogel gives the Śaka year as 1403. In fact, as is clear from his manuscript with me, he read the figures as 1423 and corrected it into 1403. Obviously he thought that the third figure namely 2, was wrongly written instead of a zero by the scribe, since by calculation Śaka 1403 rightly corresponds to Śastra 57. According to my reading, however, we have only 112; what Dr. Vogel read as 3 after that is in reality an initial a. I, therefore, think that the scribe omitted the zero altogether and that the intended number was 1402. In this case we may take it to refer to the expired Śaka year and not to the current. Anyway, the week-day having not been specified, the date is not verifiable. As it is, it corresponds to Saturday, 3rd November, A. D. 1481.

As regards the localities, the donated village Uṁha is identical with the present Uhmā or Uṭān situated on the left bank of the Rāvi above Mehlā, the headquarters of the parganā of the same name, which is mentioned in the inscription as Maihla mandala. The mountain-pass stated to be in the east of the gift village refers to the neck, near the village Dādālī, through which the road from Mehlā to Bakān and Basu passes. The brooklet of Šakalā is now known as Sakāli, while the sacred footprints of Mehlā refer to a pillar bearing foot-prints of the goddess Jalamukhī or Jalapādevī under which name she is now known and worshipped at Mehlā.¹ The river spoken of in the north is no doubt the Rāvi.

¹ For a note on footprint pillars in Chamba, see Panjab States Gazetteers, Vol. XXIIA, Chamba State, pp. 48-49.
**Corrected Reading of Sanskrit Portion**

**Translation**

SEAL: *(This is) the order of the illustrious Ánandavarman.*

*(L. 1)* Om. Hail! In the glorious Sástra year 57, *(corresponding to) the glorious Sáliváhana Saka year 1402, this twelfth day of the bright fortnight in the month of Kárttika; during the victorious reign of the illustrious Paramabhaṭṭāraka Mahārājājādhirāja Ánandavarmadeva, in residence at the splendid city of Champaka, who is *(a devotee of) the illustrious supreme divinity Lakshmi-Nárāyana; who is highly venerable; who is pre-eminent; who is an ornament of the excellent Solar race; *(and) who is a paramount ruler!*

*(L. 6)* Here, out of devotion to Krishña, for the annihilation of his own sins, the village named Ujáha in the Maihla parganā has been given to the Bráhman Malukaśarman, the astronomer (?), of the Sáṃdilya gotra.

*(L. 8)* The boundaries thereof are:—In the eastern direction inwards from... the pass of the Taśuni (?) range. In the southern side are the fountain of Goraṇi and the terrace. In the west are the sacred footprints of Mehlā as well as

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1 For the correct reading of this verse see below, p. 177.
A.—Chamba Plate of Anandavarman.

B.—Ghuretha Plate of Ganesavarman; Saka 1434.
the large boulder and the brooklet of Šakalā. On the north (the boundary) runs alongside the river (Rāvi). With the boundaries thus defined, (the land) has been given to the astronomer. In future his sons and grandsons are to enjoy it. The king has exempted this village from all taxes.

(L. 13) (This) has been written by the Mehalā Makhana by the order of the goddess Jalamukhi and the king.

(L. 16) (Here follows one customary verse.)

(L. 18) This has been written by the Paṇḍit Beduṇā of the Gautama (gotra).

No. 10. CHAMBA PLATE OF ANANDAVARMAN

(Plate VI, A)

This plate was in the possession of one Bādu Chhaiju at Chamba. It is fairly well preserved, except that a small bit from its lower right corner has chipped off, resulting in the loss of two or three letters. It has a handle to its left with a hole pierced in its centre. The engraving is rather poorly executed on account of which some portions of the text are not clear. The writing covers seventeen lines in all, of which the last line appears in the left margin.

The language of the record is incorrect Sanskrit mixed with Chambyāli.

Its object is to register the gift of several parcels of land by king Ānandavarman to two Brāhmans of the Bhāradvāja gotra, Gaṅgādharā and Gayādharā by name. The donees are brothers, the names of their father and grandfather respectively being Leghā and Sarmi. Their father, Leghā, is possibly identical with the donee in one of Śaṅgrāmavarnā’s grants, namely in No. 7 above. The record is not dated, but the occasion of the gift is stated to be the udyāpana of an ekādaśi (vrata) when there was also a Śiva-Pratishtā. It is not clear what this latter ceremony refers to. In some inscriptions from Chamba the term pratishtā is employed also in the sense of ‘a ceremony performed on the completion of repairs to a temple.’ Thus, in the present instance, the Śiva-pratishtā means either ‘installation of śiva-linga’ or ‘completion of repairs to a Śiva temple.’ No village is mentioned in the document. Only the names of the different fields donated occur, which cannot be identified.

We learn from this record that Ānandavarman’s father was Śaṅgrāmavarman and mother Paramabhaṭṭārikā Mahārājī Sampūrṇadevi.

The writer of the inscription was one Paṇḍit Maṇo, while it was incised by a goldsmith whose name is not preserved.

Text

*Śvasti 12 śvami ganaśāhilīvalī 11 parasmahāraḥ daksinājputraṇāmahi viniścayasingaḥ... t-(1.2)

 paramāṣṭahastāl śaṅgrāmavarman parasmadetakā (1.3) mahārajaśrīśrīm-

vamśadvapum[ṛṣya] ni[l] parasmadetakā mahāraja sangunādeva hū-(1.4) śaṅgrāmavarmanasthitahsthitamabhikṣeyeyam*

*No. 19 of the APRAS.NC, 1903-04, p. 6.
(L. 1) Om. Hail! Obeisance to the Lord of Gopas! The illustrious Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Anandavarman, who is a patron of Brāhmaṇas; who is devoted to worshipping gods, Brāhmaṇas and elderly people; who is a friend to the distressed, the blind, the miserable and the submissive; who has discomfited the best among the learned in discussing all the stāstras; who meditates on the feet of (his father) the illustrious Paramabhaṭṭāraka Mahārājī Śāṅkramaṇadeva, who is to the needy folk like a wish-yielding tree born of the milky ocean (in the form) of the womb of (his mother) Paramabhaṭṭārakī Mahārājī Śāṅkpireṇadevi; who is a righteous sovereign; who is an ornament to the lineage of Mūshaṇa; who is a stabilizer of the 'fortune of the royal family of that (i.e. Mūshaṇa) name—fortune which is fickle as the sparkling of a pearl-necklace; who has put his enemies to flight in the battle; (and) whose fame is widespread; being in good health,.............

1 For the correct reading of this verse see below, p. 177.
2 This last letter was first engraved as 6 which was later corrected into m, meant to be m.
3 Ĥām-Ārulā. Possibly tărulā in this compound is used as a synonym of őkṣahālā in the sense of lightning. In that case we may translate the passage as follows—which is fickle as the sparkling of a necklace and lightning.
(L. 8) The gift (of the lands described below) has been made by means of a charter to (the Brāhmans) named Gaṅgādhara and Gayādhara, sons of Leghā, grandsons of the priest Sarmī, of the Bhāradvāja gotra, the Kaṭha śākhā (and) the fivefold pravara, on the occasion of the consecration of Śiva and of the Ekādaśī udyāpana.

(L. 10) The land called Dalā, (measuring) 13 pīdās of paddy-seed; the land named Draducā, (measuring) 3 pīdās of paddy-seed; the land called Dvinaḍi, (measuring) 54 pīṭhas of paddy-seed, (consisting of) seven plots; the land called Pukhareḍa, (measuring) 54 pīṭhas of paddy-seed; the land named Madoga, (measuring) 9 pāṭhas of paddy-seed, the land (named) Suroḍi, (measuring) 6 pāṭhas of paddy-seed; the land named Koṭla, (measuring) 6 pīṭhas of paddy-seed; including Sarāūla; bounded (on three sides) by three paths (and) on the north by a parapet.

(L. 13) (The following are the witnesses :-) Avichala, Makhan, Ijaśa (and) Manakhu. The descendants of the Baḍūś Gaṅgādhara and Gayādhara may till, cause (others) to till, enjoy and let (others) enjoy (the land)—may do whatever they please. Nobody should put obstruction.

(L. 15) (Here follows one customary verse.)

(L. 16) This has been written by Panḍit Mano, (and) engraved by the goldsmith Do........

(L. 17) The illustrious worthy Mahāraja Anandavarmadeva! End! Prosperity.

No. 11. GHURETHA PLATE OF GANESAVARMAN; SĀKA 1434

(Plate VI, B)

The owner of this plate was one Gharathu Prabhādyāl of the village of Ghuretha in the Bhariyā pargana. It is now preserved in the Bhuri Singh Museum at Chamba and listed there as B. 13. It measures 3½” wide by 4½” high. Its handle and a part of its upper left corner are broken off. There is a seal in the damaged corner, as usual in the form of a rosette with a Nāgari legend in its centre.

The language is partly incorrect Sanskrit and partly Chambyāl.

The inscription records the gift, by king Ganesavarman, of a village called Yvalla to a Brāhman named Jaso of the Śandilya gotra. There are two villages of the name of Ohli in the Bhariyā pargana. One of them probably represents Yvalla, the gift village.

The record is dated the Śaka year 1434, the Śāstra year 88, the new-moon day in the month of Māgha, the particular occasion being a sūrya-parvan. This last usually refers to a solar eclipse. The given date corresponds to Saturday, 5th February A.D. 1513, but there was no solar eclipse then. There was, however, a solar eclipse on the next following amāvāsyā day, that was in the month of Phālguna, Monday 7th March, A.D. 1513. Probably this was the intended date, but by mistake the writer wrote Māgha instead of Phālguna. The writer was one Panḍit Ramā.

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¹ No. 20 of APRAS, NC, 1903-04, p. 8.
TEXT

Seal

श्रीगणे -
शालम -
आर्य[१]

अस्तरितं। श्रीशक्ति संकल्प ८८ श्री संकल्पक (१. २) न शालक् १४३४ मह भो(से) कुण्यं पशो। अ-(१. ३)
मारक्षणं तिरी सुपूर्वश्रेष्ठं । श्रीचं (१. ४) पक्षुमिति । श्रीपरमेश्वरवंशी (१. ५)
निर्माण्ययामं श्रीसुर्योदय (१. ६) श्रीपरमेश्वरवंशी (१. ७) श्रीध्वनि (वर्षं दे [वर्षं])
श्रीबल्क्षुण्ड्यं गोत्रम् कश श्री [पंद्रह?] धर्मं श्री (१. ८) तस्मि येजे नम ग्रंम जगोनमने ब्रह्मणयं
(१. ९) श्री पूजेत। दत्तमहं तथ सिन्धिम (१०) कोले दे निर्व तथ भुवध। उद्दो चोडः। कूँव (१. ११)
उतरेष। नए जग बुरेश चुर। एह श्रीग निर्म (१. १२) ती श्री स्वरूपी अन्यायोऽत्यतात्मीतं परीते रसे (१. १३)
अभो जनकेत दस जनम (१. १४) शुभर। कुण्यं नम सहवाणी भु।

CORRECTED READING OF Sanskrit PORTION

स्विन्धं। श्रीशक्ति संकल्प ८८ श्रीशिवाय (१. २) न शालक् १४३४ माघमासं कुण्यं पशो। अ-(१. ३)
मारक्षणं तिरी सुपूर्वश्रेष्ठं । श्रीचं (१. ४) पक्षुमिति । श्रीपरमेश्वरवंशी (१. ५)
निर्माण्ययामं श्रीसुर्योदय (१. ६) श्रीपरमेश्वरवंशी (१. ७) श्रीध्वनि (वर्षं दे [वर्षं])
श्रीबल्क्षुण्ड्यं गोत्रम् कश श्री (१. ८) तस्मि येजे नम ग्रंम जगोनमने ब्रह्मणयं
(१. ९) श्री पूजेत। दत्तमहं तथ सिन्धिम (१०) कोले दे निर्व तथ भुवध। उद्दो चोडः। कूँव (१. ११)
उतरेष। नए जग बुरेश चुर। एह श्रीग निर्म (१. १२) ती श्री स्वरूपी अन्यायोऽत्यतात्मीतं परीते रसे (१. १३)
अभो जनकेत दस जनम (१. १४) शुभर। कुण्यं नम सहवाणी भु।

TRANSLATION

(L. 1) Om. Hail! In the glorious Śastra year 88, (corresponding to) the glorious Śālivāhana Śaka year 1434, in the month of Māgha, the dark fortnight, on the new-moon day, on the occasion of the solar eclipse; during the victorious reign of the illustrious Paramabhaṭṭāraka Mahārājādhirāja Ganaśavarma-deva, in residence at the splendid city of Champaka, who is as venerable as an illustrious supreme deity, who is the most excellent, who is an ornament of the solar race, who is a paramount ruler;

(L. 7) here, out of devotion to Lord Krishna, the village Yvaila has been given to the Brāhman called Jaso of the Sāṇḍilya gotra.

(L. 9) The boundaries thereof are: On the east the brooklet of Kola, Dhadhu and the Uṭora rock; on the north (the boundary runs) alongside the river. This area is given.

(L. 12) This has been written by Pāṇḍit Ramaṇa by the order of the king.
(L. 13) (Here follows one customary verse.)

1 For the complete and correct reading of this verse see below, p. 177.
No. 12. CHAMBA PLATE OF GANEŚAVARMAṆ; SAṬRA 97

(Plate VII, A)

The owner of this plate¹ also is stated to be Baḍu Chhajju² of Chamba. The plate is entire and has a handle to the left with a hole pierced in its centre. It measures 10" wide by 7½" high and has no seal. The inscription on it runs into 14 lines of which the last one appears in the left margin.

The language is incorrect Sanskrit mixed with Chambyāḷi.

The object of the inscription is to register two grants of land at the village of Gvāḍi by king Ganeśavarman jointly to two Brāhmans, Baḍu Kaṁhno and Baḍu Aṁno by name. It is stated in the record that one grant was made, by queen Prāgadei (Prayāgadevi) at a place called Śiṅgarapura, while the other was made on the occasion when Baḍu Kaṁhno had immersed the bone-remains of king Ānandavarman in the Ganges. As is clear from the next inscription (No. 13), queen Prāgadei was Ānandavarman’s wife and Ganeśavarman’s mother.

The date of the document is given as the 8th day of the navarāṭra in the month of Chaitra of the year 97. The year obviously refers itself to the Śāstra reckoning. The navarāṭras occur twice in a year, once in the bright fortnight of Chaitra and for the second time in that of Āśvina. Towards the end of the record it is stated that the grants were formally conveyed to the donees at the time when Ganeśavarman was anointed king. This would show that the above date also refers to Ganeśavarman’s accession. But Pandit Thakur Das informed me that the month of Chaitra is considered not auspicious enough in Chamba for the tikka ceremony. We have, thus, to suppose that the two gifts had been earmarked on two previous occasions as specified, that they were conveyed to the donees at the time of Ganeśavarman’s accession to the throne and that the title-deed was issued later, on the given date. It is not verifiable, but the year corresponds to A.D. 1521-22.

The village Gvāḍi, where the donated lands were situated, is identical with the modern Guāḍi in the Panjāḷa pargāṇa. Śiṅgarapura (Śiṅgarapura ?) must be a place outside the Chamba state. It is supposed that queen Prāgadei must have gone on pilgrimage at the same time when her husband’s bone-remains were taken for immersion in the Ganges and that Śiṅgarapura must have been a holy place that side, where she made her charity.

TEXT

32 स्वस्तिं १……श्री गणेशाय नमः । श्रीकंप्तकुर्वेव । परमस्थिरकः प्रमुखोऽपि (१. २) परस्तव पर्यथन्तः देवजंगुणेन्तरिति शरणागतस्य कर्मकार्यां । सत्य हरिनय्य (१. ३) निर्मल पराक्रमः अस्तु घनुप- चरिः । कर्णस्वयं । रंचचारिः बिरुद्ब्यवीविप्रं हितजननम (१. ४) [ब्रन्धु] अहोतजनविद्धवादागचिरेष्ठः:

¹ No. 21 of APRAS, NC, 1903-04, p. 8.
² He is also the owner of the Chamba plate of Ānandavarman, above, No. 10.
Corrected Reading of Sanskrit Portion

33 स्वरूपं । श्रीकृष्णेश्वराय । श्रीकृष्णपुरुष-वायस्तम्बः परमभद्रारकः परमसुपरमेश्वरः परममुङ्गोपतम (1.2)
परमश्चेष्ठः परमभेषणः देवलिवधारणाचिन्तकः ज्ञातानहृदयाः।
धर्मवर्णः समानुपादनः।
(1.3) भूमी प्रति रूपस्त्र निर्माणमिति सिद्धिरुप विद्वा स्वतंत्रमिति सिद्धिन्द्रः।
(1.4) विद्वा अतिरिक्तादि बालिकाश्रेणेण वार्ताश्रेणिकाः।
(1.5) श्रीकृष्णेश्वरमेवः स्वरूपेऽ। अयो संभव ९७
चंद्रमासे।

Translation

(L. 1) Om. Hail! Obeisance to the illustrious Ganesa! The illustrious Paramabhatāraka Mahārājādhirāja Paramēśvara Gaṇesāvarmanadeva, in residence at the splendid city of Champaka, who is highly venerable, who is a pre-eminent man, who is a patron of Brāhmaṇas, who is devoted to worshipping gods, Brāhmaṇas and elderly persons; who is a guardian to the submissive and the miserable; who in truthfulness is Hariśchandra, in prowess is Bhima, among archers is Arjuna, in generosity is Karna, in conduct is Raghu, in the exuberance of intelligence is Vidura; who is like a kinsman to his allies; who would befriend his enemies with his chastising sword; (and) who would guard all his eighteen prakritis; during his own reign;

(L. 5) In the year 97, the month of Chaitra on the eighth day of the navarātras, on the occasion of the navarātra-visarjana by the Mahārājā Gaṇesāvarman, has donated two grants at the village of Gvāḍi to the Baḍu Kaṁhiṇa and Aţhuṇa.

(L. 7) On the east the boundary (lies) below the Drolā path; in the northern direction across the Samola brooklet; in the west above the Rāvi river and in the south below the mulberry tree inwards from the Sarvali cliff. This is the extent of the boundaries.

(L. 9) This grant consists of two gifts made on two occasions. One had been given by the illustrious queen Prāgadeśī at Śingarapura with libation of water. The second was made when Baḍu Kaṁhiṇa immersed the bone-remains of the late

1 For the correct reading of this verse see below, p. 172.
illustrious king Anandavarman in the Ganges. The gifts given on these two occasions have been conveyed by means of (this) charter by the illustrious Mahārāja Ganeśavarman out of devotion to Vishnu as well as to Dharma.

(L. 13) (Here follows one customary verse.)

(L. 14) The libation of water was performed at the time when Ganeśavarman was anointed king.

No. 13. DHADHYADĀ PLATE OF GANEŚAVARMAN; SAstra 17

(Plate VII, B)

This plate was in the possession of one Nāgar Brāhman of Dhadhyādā in the Panjālā pargana. Except that both of its lower corners are slightly broken off, it is a well preserved plate. It has no handle and no seal. It measures 11½” wide by 7½” high, and bears twelve lines of inscription, the last line appearing in the left margin.

It records the gift of a field, called Dhadhyādā, by king Ganeśavarman to a Gvāḍu Brāhman named Raṅgās, son of Śambhu, of the Bhāradvāja gotra. The boundaries of the land are well defined. The grant was not absolutely rent-free. The donee had to give to the state a tax in kind, called maṅgani, consisting of three pidas of grain, presumably from every harvest.

The date of the gift is not specified. Only the year 17 is mentioned, which is to be taken as referring to the Sāstra reckoning. It corresponds to A.D. 1541-42.

Dhadhyādā is the same as Dhadhyādā which is said to be within the Panjālā pargana. It is evidently not the name of a village, but only of a land.

The inscription informs us that Ganeśavarman’s mother’s name was Priyāgadevi (Prayāgadevi).

TEXT

35 स्वतिया 35 नमी गणाविलये | 35 नमकिलय। संवत १७ श्रीचक्षुः-(१.२) पूर्व परमगुष्ठ परस्मु-[१६]*
शोभन परंश्वरः श्रीसुन्दरः ऊँ (१.३) ज वंश। भूमिः मणि। कुमा उधरण गोरं महाराजार श्रीमतः
आन[१६]*- (१.४) मदवृद्ध। श्रीप्रभुत्रिक्ष परम्पुरु महराजी श्रीभ्रात्रदेवीकुलक्रः- (१.५)
कीरोऽर्थज्ञमः कल्यनुयुक्तिसिंहवं श्रीमादाराजगवर रजसे- (१.६) स्वर श्रीमानसंवेद जिव्वत्वा। अषि।
बद्धना नाम भूमी पूर्वदिश (१.७) म्याधितः प्रेषिः। कुश सीमा। दियमयितः दिदित्र री सीमा बुधे के रीसीमा।
[७]- (१.८) दित्र हियमयिः। कीरीः। भूमी छिद्र (दस्ति)। अोतंड छेक। तेजः मंडल देवोद्र भूमी छिद्र (१.९)
कीरिः। उत्तरा दित्र सीमा। कुश सीमा। नदुरोक्तिः दित्र सीमा कृष्ठितः। (१.१०) भ्रात्रग्रामः
ब्राह्मण स्वाधु॥ महुः मुखः व रामासी नाम। सर्वपरिः (१.११) वारसी। ज्योतिर्त्व शाशनः। ज। ते परेत दत्त
उपात मंगणिः अन पि ३ दे [११] (१.१२) तमेव। गुरुलीत्वायं। दत्तायं। लेखक के पिधि।

CORRECTED READING OF SANSKRIT POETION

35 स्वतिया 35 नमी गणाविलये | 35 नमकिलय। संवत १७ श्रीचक्षुः-(१.२) पूर्व परमगुष्ठ:
परमशोभण: परंश्वरः श्रीसुन्दरः ऊँ (१.३) ज वंश। भूमिः मणि। कुमा उधरण गोरं महाराजार श्रीमतः
आन[१६]*- (१.४) मदवृद्ध। श्रीप्रभुत्रिक्ष परम्पुरु महराजी श्रीभ्रात्रदेवीकुलक्रः- (१.५)
कीरोऽर्थज्ञमः कल्यनुयुक्तिसिंहवं श्रीमादाराजगवर रजसे- (१.६) स्वर श्रीमानसंवेद जिव्वत्वा। अषि।
बद्धना नाम भूमी पूर्वदिश (१.७) म्याधितः प्रेषिः। कुश सीमा। दियमयितः दिदित्र री सीमा बुधे के रीसीमा।
[७]- (१.८) दित्र हियमयिः। कीरीः। भूमी छिद्र (दस्ति)। अोतंड छेक। तेजः मंडल देवोद्र भूमी छिद्र (१.९)
कीरिः। उत्तरा दित्र सीमा। कुश सीमा। नदुरोक्तिः दित्र सीमा कृष्ठितः। (१.१०) भ्रात्रग्रामः
ब्राह्मण स्वाधु॥ महुः मुखः व रामासी नाम। सर्वपरिः (१.११) वारसी। ज्योतिर्त्व शाशनः। ज। ते परेत दत्त
उपात मंगणिः अन पि ३ दे [११] (१.१२) तमेव। गुरुलीत्वायं। दत्तायं। लेखक के पिधि।

1 This letter di was written above the line and is smaller in size. Possibly it was omitted first and was supplied later.
TRANSLATION

(L. 1) Om. Hail! Om. Obeisance to the Lord of Gaṇas! Om. Obeisance to Śiva! The year 17. From the splendid city of Champaka, the illustrious Mahārājādhirāja Rajarājēśvara Paramēśvara Gaṇēśavarmadeva of long life, who is highly venerable; who is pre-eminent among men; who is an ornament of the famous Solar race and of the family of the illustrious Mūshaṇa; who meditates on the feet of (his father) the illustrious Mahārāja Ānandavarmadeva capable of elevating his family; who for the needy folk a veritable wish-yielding tree born of the milky ocean (in the form) of the womb of the illustrious, highly venerable, Paramahāṭṭṭārīkā Mahārājī Prayāgadevi; (issues this grant).

(L. 6) The land named Dhaḍhyādhā has been given as a perpetual grant with libation of water to the Ṛgveda Brāhman called Raṇāso, son of Śambha, of the Bhāradvāja gotra. The boundaries are demarcated on all the four sides as follows: On the east the limit is (marked by) the descent of Myadi and the stream; the southern boundary lies below the limit of Baiśi’s (land); on the west the boundary includes the dry land, leaving out the wet land, and in that, too, excluding the land of Devo; the northern boundary is formed by the cliff.

(L. 11) (The donee) is to pay three pīḍas of grain as maṅgani (tax in kind).
(L. 12) . . . . out of regard for merit . . . . The writer is Pāṇḍī(ta) . . . .

No. 14. LAKSHMI-NARAYANA TEMPLE PLATE OF GANESAVARMAN’S TIME; SASTRA 34

(Plate VIII, A)

This plate belongs to the Lakshmi-Nārāyana temple at Chamba and is now preserved in the Bhuri Singh Museum there, its catalogue number being B, 14. It measures 8½” high by 14” broad including the handle to its left. There is a hole pierced in the centre of the handle. The plate does not bear any seal. It has, all told, 16 lines of writing engraved on it, of which line 12 runs inversely in the top margin, lines 13-14 appear in the left margin, line 14 is a short one, lines 15-16 are equally short and run on the handle.

The record is couched entirely in Sanskrit with scarcely any mistake and is remarkable for that. It does not mention the place of issue, but begins right away with the date which is the year 34, obviously of the Śāstra reckoning, the 27th day of the month of Vaiśākha, in its dark fortnight. This appears to be irregular. Ordinarily it should correspond to Tuesday, 24th May, A. D. 1558. Then the corresponding tithi was 7th of the bright fortnight of Jyesṭha. It is further stated in the record that the grant was made on the occasion of the Kumbha festival.

1 No. 22 of APRAS, NC, 1903-04. p. 3.
which must have come off on the 1st of Vaiśākha, Thursday, 28th April, A.D. 1558. The corresponding tithi even then was 11th of the bright fortnight of Vaiśākha. Thus, the statement in the inscription that it was then the dark fortnight of Vaiśākha is not borne out. Possibly this latter refers to the date when the document was drawn up, while the gift was made about a month earlier, on Thursday, 28th April 1558, on the day of the Kumbha parasite. The Kumbha fair comes once in twelve years on a day when the planet Jupiter (Guru) enters Aquarius (Kumbha). It is held at some of the most holy places like Hardwar and Prayag (Allahabad).

The inscription refers itself to the reign of Mahārājādhirāja Gañēśavarman, but the gift recorded in the present grant was made by his son and co-regent Mahārājā-putra Pratāpasimha who, we learn from the inscription, had then gone on pilgrimage to the tirthas of Badarānātha and Kedāranātha beyond Haridvāra, in the Himālayas. It is stated that he presented priceless jewels at the feet of the god Badarānātha, which were later divided among the priests attending on that deity, and that at the time of the Kumbha fair he came to Kedāra tīrtha, observed a fast lasting six nights and made a gift of the village called Chāhnāya to a learned Brāhmaṇ named Gañēśāhārya.

The gift village is very probably identical with the modern Chūhn, the headquarters of the paramāna of the same name in the Bhaṭṭi or Bhaṭṭiyāt uazārat. The Harīvaiśākha, mentioned in connection with the libation of water at the time of the donation, must have been the name of a holy site at or near Kedāranātha.

The inscription was engraved by the goldsmith Ratana.

It is not known as to how the grant came into the possession of the Lakṣhmī- Nārāyana temple from its original owner.

**TEXT**

32 संवत् २७ वैशाख बंत का सन्ताधिल दिवथाते । (१. २) स्वसति श्रीसिंहमंगलालय परभद्वा- महाराजा- (१. ३) विराजश्रेष्ठराण्यवर्मणं सदाच्छे । तत्कालोपक सकलं- (१. ४) सुग्रीवयु श्रीलोकसूत्रं विविधकालाय समायं । राज- (१. ५) रक्षा महाराजुः प्रभुप्रतापमहर्षेनादि श्रीधरानीयन- (१. ६) रणी हृद्धला तत्त्वितपुरावात कृपायानां तत्पादे (द्रवयों) समायं । तत्र- (१. ७) यं पु इ विक्रमीय । नत: कुञ्चस्वर अघणे । श्रीमकोटालीयः समायं (१. ८) तत्र द्रविदाभीतो विषयां सत्प्रभावकोलोश्य । चाहु य- (१. ९) नामाच्छे । हस्तमयां जुमकोपनिवासां । तदेकध्यानिर्मित- (१. १०) स्रष्टारवर (तः) रत्नेश्वर- कांस्यां हस्तालं । उस्तीरोक्षकं ल (१. ११) तस्मां श्रीगणेशार्कार्यगोत्रमोरणां प्रतिगतिः शुभमंतु । (१. १२) इस्पूर्णं यानाश्रयस्य दिव्य-मूङ्ग-मण्डौ-ताप्तिको मुराराणां । तत्र्या (१. १३) कुमे प्रजवललेम्प (ँ) वि तस्मा हुर्ता शिखर- (१. १४) कालामुखः [*] । (१. १५) जितिक शुभ- (१. १६) रे राजने

**TRANSLATION**

(L. 1) Om. On the twenty-seventh day, in the dark fortnight of (the month of) Vaiśākha, in the year 34.

(L. 2) Om. Hail! In the virtuous reign of the illustrious Paramabhaṭṭāraka Mahārājādhirāja Gañēśavarman who is a repository of all prosperity, his worthy
son the illustrious *Paramabhaṭṭāraṇa Mahārājaputra Pratāpasimhadeva* who is endowed with all virtues and whose person is purified by the *Sruti and Smritis*, first visited the holy Badarānātha and with devotion for Him made an offering of priceless jewels and other valuables at His altar, which he distributed among His attendants; afterwards, on the occasion of the Kumbha, came to the holy place of Kedāra, observed there six days' fast and, while standing at the holy Kedārapindikē, gave to Ganesāchārya, considering him to be a wise and worthy recipient, the village named Chāhānāya to the extent of its boundaries, the (former) residence of the Jumākas, the plot of land which in extent is as much as one village, with (libation of) the water of Haṁsa-tīrtha for the sake of His own deliverance. Thus, may there be prosperity!

(L. 12) (Here follows one customary verse.)

(L. 15) (This) has been written by the goldsmith Ratana.

No. 15. **MOHDAYA GRANT OF GANESAVARMAN’S TIME ; SĀSTRA 34**

(*Plate VIII, B*)

This plate¹ is said to have belonged to Jyotishī Chandramaṇi and is now deposited in the Bhuri Singh Museum at Chamba, where it is enlisted as B, 15. It measures 6½” high by 10” broad excluding the handle. The inscription on it is neatly engraved in big letters and consists of 11 lines in all, the last line running in the left margin.

The record is composed in Sanskrit throughout and has a few mistakes. It is dated in the year 34, plainly of the Śāstra reckoning and corresponds to A.D. 1558. No other details of the date are specified.

The document refers itself to the reign of *Mahārājāḥdirāja Ganesavarmāna* but registers a grant by his son and co-regent *Mahārājaputra Pratāpasimhā* of the village Mohḍayā in the Hobāra manḍala to a Brāhman named Banu.

The Hobāra manḍala is the same as the present Hubār parganā. The list of villages at my disposal, however, does not show any village of the name of Mohḍāyā in that parganā.

The writer of the inscription was Panaṭit Surānandaśarman.

The grant was not totally exempt from rent, as the donee, it is stated, had to pay to the state four drouas of paddy and the other customary dues every year.

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**TEXT**

\[\text{Text}\]

¹ No. 23 of *APPAN, No. 1*, 1903, p. 8.
² The *dāpya* here as well as in many places further on is not necessary.
³ Read आलमोड़. 
TRANSLATION

(L. 1) Om. The year 34. Om. Hail!

In the virtuous reign of the illustrious Paramabhaṭṭāraka Mahārājādhīrāja Gaṇeśavarman in residence at the splendid city of Champaka;

(L. 3) the illustrious Paramabhaṭṭāraka Mahārājaputra Pratāpasinihadeva has donated the village, named Mohḍayā in the Hobāra pargānā, to the Brāhman, called Banu, as an offering to Lord Krishna, for the sake of his own deliverance, the extent of the piece of land being bounded on the west by the landslide and lying below the mound.

(L. 8) Four dronas of paddy should be given to the king every year. The other (dues) should be paid according to the local custom.

(L. 9) (Here follows one customary verse.)

(L. 11) This has been written by the noble Pāṇḍit Surānandaśarman.

No. 16. CHAMENU GRANT OF GANESAVARMAN

(Plate IX)

This plate was discovered in the possession of one Purohit Mansā. It is an exceptionally large sheet of copper, measuring 10" high by 16½" wide excluding the handle which is on the left and has a hole pierced in its centre. The writing on it covers 15 lines in all, of which the last line runs along the left margin. The appearance of the characters indicate that the present plate is a somewhat later copy of an old record.

The language is Sanskrit, intermixed with the Bhāshā in the latter portion. The record bears no date.

Its object is to register a land-grant by king Gaṇeśavarman to one Pāṇḍit Māḍho, son of Bhāno and grandson of Trībhō, belonging to the Atri gotra and the Vajasaneyya ṣākhā. The donation comprised two parcels of land; one, the major piece, was situated at or more probably consisted of the village of Chamenū, while the other, called Thakarota, lay at the village of Bīrora. Their boundaries are defined and are identifiable. Thus Chamenū and Bīrora are the same as Chamiṇū and Baror respectively. Laṃjī, the boundary village in the west, is known under that very name to this day. All the three villages are included in the Gudyāl pargānā. The river Șamala and the rivulet Holā are also there and are identical with the present day Sāl and Hol.
TEXT

Om. Hail! Om Obeisance! Obeisance to the illustrious Ganeša! The illustrious P.M.P. Ganešavarman who is a great patron of Brāhmaṇas; who is given to honouring gods, Brāhmaṇas and elderly people; who like a supreme deity is most adorab]e; who is as beautiful as the Asvins; who has a splendid physique; who is a lover of charming damsels; who is a genius; who has crushed his enemy hordes; who has the globe of earth purified by the flowing Gangā (in the form) of his spotless glory; who has his lotus-like feet tinged by the rays (emanating) from the brilliant jewels (set) in the coronets of his feudatory chiefs; who is pre-eminent inasmuch as his adversaries have been destroyed through the special favour of Kamalādha (i.e., Vishnu); who is a righteous paramount ruler; who is a foremost guardian of the people; who possesses the decoration of a much-acclaimed and noble character; who belongs to the prime royal family known as Mūshaṇa; who is capable of captivating Fortune ficker than lightening and (the lustre of a pearl) necklace; 8 who has routed his opponents in the battle-field; who is a son of the illustrious P.M.P. Anandavarman, a devout worshipper of Vishnu; who is to the needy folk a veritable wish-fulfilling tree sprung from the milky ocean (in the form) of the womb of the illustrious Paramabhaṭṭārikā Mahārājī Prāgadevi (Prayāgadevi).

1 The mark of pronunciation here as well as in some phrases farther on is not necessary.
2 This letter is superfluous; read शाश्वत[२).
3 Read शालिनी.
4 For the correct reading of this verse see below, p. 177.
5 For the correct reading of this verse see below, p. 177.
6 See above p. 45, n. 5.
being in good health, and in residence at the splendid city of Champaka, has bestowed a śāsana (i.e. rent-free land) upon Pandit Mādho, son of Pandit Bhāno, (and) grandson of Pandit Tribho, belonging to the Atri gotra of the five-fold pravara, and to the Vājasaneya śākhā, at the village called Chameṇu, with the due ceremony of libation of water.

(L. 10) The boundary-limits hereof are (as follows):— On the east the river Samalā forms the boundary; on the south the threshing floor marks the limit; on the west the boundary lies beneath the fig-tree of (the village) Laṃji; on the north the stream Holā marks the bound. Besides, the land called Thakarota, below the watercourse and above the crown-land of Birora (has also been given).

(L. 12) (Here follow two customary verses.)

(L. 14) .......... ¹ May there be prosperity and welfare!

(L. 15) The illustrious Gaṇesavarman’s sign-manual.................²

No. 17. PUNILA-PRENGULA GRANT OF GAŅEṢAVARMAN

(Plate X)

This plate is said to have been owned by Chandidas and Shirdas. It is broken into two. A triangular bit is broken off from the upper right corner of the left-hand side piece. The two pieces have now been clasped together into one whole. It measures 8" high by 17½" wide including the handle. It has, all told, 18 lines of inscription, of which line 12 appears in the right margin, line 13 runs inversely along the top margin, lines 14-15 occur in the left margin and lines 16-18 are very short ones and are engraved on the handle.

The language is Sanskrit throughout, though the composition is not altogether faultless. The record is not dated, but refers itself to Gaṇesavarman’s reign.

Its object is to register two land-gifts to a Brähman called Binī of the Gautama gotra. The donor of one grant is king Gaṇeṣavarman himself, while the other gift was given by queen Apūrvadevi with the king’s approval. The former grant consisted of two villages named Punila and Preṅgula, and the latter comprised a field called Dholf at the village of Huneri. The recipient of the queen’s gift is not specified, but presumably he is the same Brähman Binī.

The writer and the engraver of the inscription were Pandit Surānanda and the goldsmith Arjāṇi respectively.

All the places mentioned in the inscription are included in the Bhaṭīyā parganā. Punīla and Preṅgula are identical with Paṇḍīla and Prayunghā, respectively, while Kamaṭha is the same as Baḍūnā. Huneri cannot be identified.

¹ The reading of the text here is not very certain and the meaning obscure.
² The last six syllables of the text have been left unread; hence the sense of this portion is not clear.
TEXT

[35 गणेशा(श्र) य ना(न)मः] 1 अस्त स्वरूप 'श्रीप्रकुराचारीय 'परमभट्टरकः। 1 महाराजा- (1.2) धीराजः परस्परियतमः सकलभारः 1 कुष्ठाय। सकलभारणीयः देवनित्वा- (1.3) तिष्ठितवजः सन्निधि-रामाभिनिवधनकर्पणिकारः श्रीदुर्लभावसंदेहः कुलस्कः। (1.4) क्रिया श्रीमहादेवः सत्त्वतः तु श्रीभक्तान्तरायणः 2 श्रीभक्तिः श्रीभक्तिः। श्रीभक्तिः (1.5) भ्रमणान्तरायणः 2 श्रीभक्तिः श्रीभक्तिः। ऐतिहासिकः सीमाक्रिन्यः (श्री) गः श्रीभक्तिः 1 महाराजा- (1.6) पूर्वनामः विद्विसः 3 मुकुलरणीयस्यतः पश्चिमदिविसः व्यावहारिनः पर्यंतः दूरस्थानः। नमो (1.7) राजारथः दत्ताशिर्वाहः। चूँचैः (1.8) नमोमविद्विसः नमोन्द्रायणः 2 श्रीभक्तान्तरायणः। नमोमविद्विसः सत्त्वतःश्रीभक्तिः नामः (1.9) ब्रह्मणान्तरायणः श्रीभक्तिः नामः 2 श्रीभक्तिः 1 पुज्योऽथि (1.10) ब्रजेश्वरायणः। चूँचैः (1.11) भूमिश्रीवतः । महाराजायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (श्री) ब्रह्मणान्तरायणः। नमोमविद्विसः नमोमविद्विसः (শ্রী) ব্রহ্মণান্তরায়ণঃ। নমোমঃ (1.12) স্মার্ত প্রতিষ্ঠায়া বা বহুবৃত্তিত্ব- (1.13) স্ত্রী। পালিদেবতাত্ত্বিকঃ বিশেষমতঃ (1.14) তথা। পালিদেবতাত্ত্বিকঃ শাস্তি। গোপীমুখ্যমিতি পালিদেবতাত্ত্বিকঃ (1.15) স্রোতঃ (1.16) মান্যঃ। (1.17) মান্যঃ। (1.18) মান্যঃ।

TRANSLATION

(L. 1) Om. Obeisance to Gānēśa! Om Hail! The illustrious Paramānhaṭṭaraka Mahārājādhirāja Paramapurusottama Gānēśavarmadeva, who is in residence at the splendid city of Champaka; who is an abode of all bliss; who is endowed with all virtues; who is worshipper of gods, Brāhmaṇas and guests; who is a charming novel incarnation of Cúlp; being in good health (issues this charter).

(L. 4) During the virtuous reign of that excellent illustrious great king, illustrious Gānēśavarman has, for self-salvation, donated two well-known villages, named Punīla and Prēngula, from the Kamaṭha manḍala, as agrahāras, to the noble Brāhmaṇa called Prāṇit Bīṇi of the Gautama gotra, for the enjoyment by the endless succession of his (Bīṇi’s) sons and grandsons. The boundaries of these two villages have been fixed (as follows):—In the east as far as Mukulāṇi; in the west up to the Nvāyi booklet; in the north as far as Ghorāṭu; (and) in the south up to the field called Chhuddhana. The piece of land of this much extent, comprising two villages (has been donated). This should not be confiscated by the descendants of the illustrious great king.

1 The daśa, here and further on in most cases, serves the purpose of a hyphen.
2 Read नाम नाम instead of नामः.
3 The daśa, here and further on in most cases is not necessary.
4 Read श्रीभक्ताराजः.
5 For the corrected reading of this verse see below, p. 178.
6 For the corrected reading of this verse see below, p. 177.
7 Read निहत्तिन्द्र निहत्तिन्द्र instead of निहत्तिन्द्र
Furthermore, the queen Apūrvadevi has, with the illustrious great king's approval, granted an auspicious piece of land called Dholi, measuring twenty-four prasthas of seed-corn, at the village named Huneri. (May there be) bliss!

(Here follow two customary verses.)

(This) has been written by the noble and illustrious Pandit Surānandaśarman, (and) engraved by the goldsmith Arjānī.

No. 18. GANGUYA GRANT OF GANESAVARMAN

(Plate XI, A)

The owner of this plate was one Kolu Atra. It measures 6½" high by 9½" wide. Its handle is partly cut off. It contains 12 lines of writing in all, of which line 11 runs inversely in the top margin, while line 12 appears in the left margin.

The language is Sanskrit. The record is not dated, but it refers itself to Ganesavarman's reign. It records the gift of a field by the king himself to a Brāhman named Rāma at the village of Gānguyā.

The inscription was written by Pandit Surānanda and engraved by the goldsmith Ārajānī.

The village of Gānguyā is identical with the modern Gugāmī. As the inscription indicates, there are, in fact, two villages of the same name. They are now called Gugāmī Uprāla and Gugāmī Jhiklā, i.e., the Upper Gugāmī and Lower Gugāmī. They are included in the Sāch pargāṇā of the Chamba wazārat. The rājamārga or the main road mentioned in the inscription possibly refers to the old Khajiār road, while the Sācheḍīya stream is now called Sācheḍ.

TEXT

The term Kolu means 'one hailing from Kulu.' It is however, a Brāhmica caste-name. All the pujāris of the Lakshmi-Nārāyaṇa temple at Chamba are said to be Kolu Brāhmans.

The reading of this syllable is not certain. Its formation is rather peculiar. It appears to be & with the signs of two medial vowels & attached to it. Perhaps we have to read gata. Anyway the sense of the word kṣaraka remains obscure, though obviously it is the proper name, however r no field referred to.

There is a space sufficient for one letter left blank before य. The word विदित suggests that another village of the same name of गज is meant. We may, therefore, supply गज in the blank space and read विदित g[ज] वामाणस.

Read श्रीगहारा०
Om. Hail! In the virtuous reign of the illustrious P.M. Ganesavarman, in residence at the splendid city of Champaka, the illustrious great king Ganesavarman has, for the sake of his family's deliverance and for the sake of his own deliverance, granted a piece of land at the village called Gāṅguyā to the celebrated Brāhmaṇa named Rāma. The demarcation of the boundaries hereof is (as follows):—

(The donated land lies) below the main road and below the king's land (called) Kvaranutravya, in the south (it lies) above the cattle-track of the second village of Gāṅguyā (and) in the north over the Sāmphediya (stream).

(This) has been written by the illustrious Panḍit Surānanda (and) engraved by the goldsmith Ārajānī.

(Here follows one customary verse.)

No. 19. CHALAHDI PLATE OF GANESAVARMAN

(Plate XI, B)

This plate was in the possession of a Brāhmaṇa named Haribhaj of the village of Chalahdi in the Raipur pargana of the Bhaṭṭī wazūrat. It measures 7½" high by 13½" wide including the handle on the left. It has 9 lines of inscription, the last line appearing in the left margin.

The language is partly incorrect Sanskrit and partly Chambyālī. The inscription is not dated. It registers the gift of a piece of land at the village of Chilyāḍī by king Ganesavarman to a Brāhmaṇa called Dila.

Chilyāḍī is identical with Chaladhi, the provenance of the plate. Chaphudū and Lāḍhā, the boundary villages, are the same as Chhapra and Lāḍhā respectively. All the villages are included in the Raipur pargana of the Bhaṭṭī wazūrat. Lathaloga cannot be identified.

TEXT

89 श्रीमण्डलशा [शा] नमं । अं । श्री कपुरकुलवासस् । परमभट्टा-(1.2) रक परमगुह परम-पौर्णमित्रमण्डलवर । महराजाधिरज (1.3) राज्यभवनकरः श्रीवेशवर्मेश्वर स्वतः । श्रापाणिक- (4) माने । शिलालेखिनामान्ये । शासनविधु पुत्रमय हस्ताक्षर (1.5) दत्त । अथ सीमाविभाग । रैढ़त बतायेप्रे ।

ला च । देश री (1.6) नाला घाट । तथा छठोग्रे । चप्पुदु ओरी । तथा घाटे (1.7) नालि घारे । एविश शासनसीमामापन । पालणा-(1.8) त परम धर्म । पालणात परम तप । पालणात परम स्वागम । (1.9) गणियोिन पालक ॥

1 For the corrected reading of this verse see below, p. 173.
Corrected Reading of Sanskrit Portion

श्रीगणेशाय नमः। श्रीमतपुरुषवायु-परमस्मृता- (1.2) रक-परमगुप-परस्मृतोत्तम-परमेश्वर-महाराजाधिराज- (1.3) राजराजेश्वर-श्रीणवरमेद-स्थापितं ब्रह्मणाय दिल- (1.4) नामं चित्तवाणिनामाभ्यं शासनं विश्वसुचार्यं हस्तीवक्तं (1.5) दत्तवान्। अव श्रीमान्विनामः

Translation

(L. 1) Om. Obeisance to the illustrious Ganeśa! Om. The illustrious supreme lord of kings P.M.P. Ganeśavarmadeva, in residence at the splendid city of Champaka, who is highly venerable and who is pre-eminent among men, has himself given (a piece of land at) the village named Chilyādi as a hastodaka grant to a Brāhmaṇa named Dila, out of devotion to Vishnu.

(L. 5) The definition of boundaries:—Behind the public thoroughfare; inwards from the Daśimri brook; within Laṭhaloga and Chaphuḍu, and inwards from the booklet of Lāḍhā. This is the extent of the granted land.

(L. 7) (Here follows one customary verse.)

No. 20. CHAMBĀ PLATE OF PRATAPASIMHA; SASTRA 51

(Plate XII, A)

This plate was in the possession of Paṇḍit Mohan Lal, the Rājaguru, of Chamba. It is slightly damaged in the upper right corner, where one letter is lost. It has no handle. It measures 7¾" high by 10¾" broad. It has a seal in its top left corner, containing the name of the king in Nāgarī characters. The inscription on it covers, all told, 22 lines, of which lines 13-14 appear in the left margin and lines 15-18 run inversely in the top margin, while lines 19-22 are in reality no lines, as they contain only nine syllables engraved beside and below the seal for want of space.

The language is partly Sanskrit and partly Chambyāli. The Sanskrit portion does not show many mistakes.

The inscription is dated in the Śastra year 51, but further details of the date have not been given. In line 2 a word is doubtfully read as chastra, but it is so out of place there that it can hardly be taken as referring to the month of Chaitra. The writer of the inscription had intended to state the corresponding Vikrama year, but he has not done so completely. He has written the first two digits as 16 and after that he has put only two dots, indicating thereby that two more digits were to follow. It is, however, not clear as to why he has left two blanks to be filled. The corresponding Vikrama year, according to calculation, was 1632, equal to A.D. 1575.

The object of the inscription is to record a gift of 2 jīlos of land at Thakurājā by king Pratāpsimha to Ramāpatiśārman of the Bhāradvāja gotra by way of
gurudakshinā which shows that Ramāpati was ordained Rājoguru. This Ramāpati, as we shall see, from a number of later inscriptions, was a son of Surānanda who figures as a writer in some of Gaṇesavarman’s charters.

The word jilo evidently refers to a land measure, but the exact measurement it signifies is not known.

The village Thakurālā, where the granted land lay, is identical with Thukrāla in the Simhutā pargana of the Bhaṭṭī wazārat. In line 8 the inscription has Thakurālā mandala, but as is clear in line 11, the land granted was Thakurālā proper. It is possible that Thakurālā was also formerly headquarters of a pargana of the same name.

The seal and the inscription give the king’s name as Pratāpasimhhabrahman which may be the same as Pratāpasimihavarma. These alternative spellings will be found in some later records as well.

The scribe of the record was one Pandit Ramaṇu.

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For the corrected reading of this verse see below, p. 178.

* For the corrected reading of this verse see below, p. 177.
TRANSLATION

Seal: The illustrious Pratāpasimhabrahman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṅeśa! In the glorious Śastra year 51, (corresponding to the year) 16... of the illustrious Vikramāditya;

(L. 2) The illustrious P.M. Pratāpasimhabrahmadeva, who adds lustre to the splendid city of Champaka; ... who in prowess is equal to Rāma, Parasurāma and Bālarama; who is expert in assailing his enemies; who has his heart entirely devoted to worshipping Śiva; who is prouccent in warfare; who has all the quarters filled with the flow of his glory resembling (in purity and brilliance) the autumnal moon; being in good health (issues this charter).

(L. 6) Here, out of devotion to the illustrious Rāmachandra, two jilos of land in the Thākurāla mandala have been given as gurudakshinā to the esteemed Brāhman Ramāpatiśarman, born of the Bhāradvāja gotra. This he as well as his children may enjoy as long as the moon, the sun, the polar star and the universe endure. Whosoever will encroach upon it is to be fined and punished and may descend into hell.

(L. 10) (The details) thereof: Two 2 jilos of land at Thākurāla—one 1 jilo of Kudāgha including Naḍḍālai and (the other) one 1 jilo in Luddāgha—; the land of Dahurāda measuring 7 dronas of seed-corn and two mango trees, have been granted to Pandit Ramāpati as gurudakshinā in Bhāti. He who misappropriates it will be guilty of the sin of killing cows and Brāhmanas. The Pandit's descendants are to enjoy (this grant).

(L. 16) (Here follow two customary stanzas.)

(L. 19) (This has) been scribed by Pandit Rāmaṇu's hand.

No. 21. LAKSHMI-NARAYANA TEMPLE PLATE OF PRATAPASIMHA;

ŚAstra 51

(Plate XII, B)

This plate belongs to the temple of Lakshmi-Nārāyana at Chamba and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 17. It measures 9½" high by 14½" broad. It has a seal embossed in the top left corner, with a Nāgarī legend containing the king's name. The inscription consists of 17 lines of writing.

The language is partly incorrect Sanskrit and partly Chambyāli. The record is dated in the Śastra year 51, the 1st day of Māgha, the hibernal solstice or Makara-samkrānti. Since the week day is not mentioned, the date cannot be verified. As it is, it corresponds to Thursday, 20th December, A.D. 1575.
The charter records the grant of a village called Thahana by king Pratápasinimha to Samju Jeu. The boundaries of the donated land are well defined. The inscription informs us that the land granted by this charter formerly belonged to one Bhatap Rajadhira. Some portions of the land of that village had previously been given to some other persons. They are stated to have been excluded from the present donation. It is not known how the grant ultimately became the property of the temple.

The donated village is identical with Thanon in the Bharitva pargana of the Chamba wázarat. Among the other places mentioned in the inscription, Bhiriá, Tañagrá and Ohli are to be identified with Bharimám, Tañagram and Ohli in the same pargana.

TEXT

Seal

Translation

Seal: The illustrious Pratápasinimhavarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gañésa! In the year 51, on the Ist of Māgha; the illustrious P.M. Pratápasinimhabrahmadeva, in residence at the

1 For the corrected reading of this verse see below, p. 177.
2 See below, p. 177.
3 For the corrected reading of this verse see below, p. 177.
splendid city of Champaka, who is highly venerable; who is pre-eminent among men who is a devout worshipper of Vishnu; who is a saintly king; who is exceedingly generous; a protector of doyas and others; rigid in (observing) his own duties; distinguished; omniscient; always compassionate; ever victorious over his adversaries; the lord of kings and great kings; has, on the Makara-samkranti day, donated the village called Thahnaṇa as a hastodaka grant to Sānjū Jeu. The boundaries hereof: Below the two rocks lying at the foot of the incline of Bhîrî and under Bheṭhî; further, the boundary lies inwards from the brook flowing in the direction of Tadagrā. Moreover, Jeu should be allowed to use the watercourse of Ohlā in the same manner as was used by Rāṇadhīra. And Thahnaṇa has been given to Jeu with the same extent of boundaries as was enjoyed by the Bhaṭa Rāṇadhīra.

(L. 8) Now the land which is excluded from Thahnaṇa is recorded: The three 3 kunus of irrigable and 1 kunu of unirrigable land which had been given to the daughter’s son of Rāṇadhīra; one 1 kunu of Bhyagaṇi Keśava (and) 1 one kunu of Bhaṭa and Kāśaṇu, which had been given to the Purohitā; (and) two 2 kunus of Maheśa.

(L. 11) The extent of boundaries as described above was defined by the order of the illustrious Mahārājādhirāja Pratapaśīhabrahman in the presence of Dhamvaṇi Bhavānībata, Bhyagaṇi Ajā, Mudraitā Bhikhāri, and Kamalvāṇi Rāma as well as of the wife and son of Kāhno of Thahnaṇa.

(L. 13) The grant was made with the proper ceremony of libation of water.

(L. 14) (Here follow three customary verses.)

(L. 17) And (may there be) prosperity! (This) has been written by Paṇḍit Ramāpati. May there be blessings! May there be welfare!

No. 22. LAKSHMI-NARAYANA TEMPLE PLATE OF PRATAPASIMHA,
SASTRA 51 (DUPLICATE)

This plate belongs to the temple of Lakshmi-Nārāyaṇa at Chamba and is at present kept in the Bhuri Singh Museum there, its catalogue number being B, 18. It is a very well preserved sheet of copper, measuring 10" high by 12" wide excluding the handle to its left. The handle has a hole pierced in its centre. The top centre of the plate bears a seal with a Nāgari legend containing the king’s name. The inscription consists of 16 lines.

The language is partly incorrect Sanskrit and partly Chambyâll. The style of composition in the preamble is ornate, though that part is full of mistakes.

As regards the contents of the record, it is virtually a copy of the foregoing charter. The date, the donee, the donated village and many of the other details are exactly the same here as they are found in the previous plate, with one main difference, namely the present record does not exclude some pieces of land as belonging to certain other owners, as the preceding document specifies. It appears that

12 DofA—10
after the present charter had been prepared it was discovered that some fields at the donated village were the personal property of certain individuals, which it was then thought necessary to exclude from the donation. And this necessitated the drawing up of a fresh charter. The present one is thus a discarded conv of the record, while the preceding plate contains it in its revised form.

Text

Seal

अत्र
प्रतापसिंहवर्मण
सिद्धवर्मण

Corrected Reading of Sanskrit Portion

Translation

Seal: The illustrious Pratāpasiṃhavarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gaṇeśa! In the year 51 on the Makara-saṅkrānti day; the illustrious P.M.P. Paratāpasiṃhavarman, son of the

1 For the corrected reading of this verse see below, p. 177.
illustrious Mahārāja Gaṇēsavārman, son of the illustrious Mahārāja Ānandavārman—the illustrious Pratāpasiṃhavārman who is highly venerable; who is pre-eminent among men; who is a great patron of Brāhmaṇas; who is devoted to worshipping divinities, honouring devīyas and respecting his elders; who is a protector of the submissive and the distressed; who in truthfulness is a Hariśchandra, in prowess a Bhīma, among archers an Arjuna, in generosity Karna, in conduct a Rāmachandra (and) in the exuberance of intellect a Vidura; who is a very kinsman full of compassion towards his well-wishers; who would in chastisement behead his foes with the sword; who is (truly) a lord of great kings through conserving the eighteen elements (of his kingship); who is an ornament to the house of Mūsāna; who is proficient in raising his family to glory—has, out of devotion to the illustrious Lord Viṣṇu, given (the village of) Thanaṇā as a rent-free grant to the Brāhmaṇa Jáuli.

(L. 8) The demarcation of the boundaries is recorded: In the east the boundary extends as far as the river (Rāvi); in the south the brook forms the boundary; in the west the limit is below the precipitous slope; (and) in the north the steep precipice marks the limit. Further, the king has granted to Jœu one third share of the water from the Ohli watercourse at Thanaṇā.

(L. 11) The king has donated to Jœu the (village of) Thanaṇā to the same extent of boundaries as was enjoyed by Bhaṭa Rāṇadhīra. The descendants of the illustrious king Pratāpasiṃhavārman are to protect (this gift) and those of the Brāhmaṇa Jœu are to enjoy it. This is the donation of the illustrious king Pratāpasiṃhavārman, but this pious gift of the king should be protected by all.

(L. 14) (Here follows one customary verse.)

(L. 15) (This) has been dictated by the king’s minister Bhavāṇídāsa, son of Baṁka and written by Pândit Ramâpati, son of Pândit Surottâma. May there be welfare and prosperity!

No. 23. CHAMBA PLATE OF PRATAPASIMHA’S TIME; V.S. 1636

(Plate XIII)

This plate¹ was in the possession of the Râjagurū, Pândit Mohan Lal, at Chamba. Although it is slightly damaged and shows a few rents in different places, the inscription on it is almost intact. It measures 11½” high by 14” wide, and has no handle. In its upper left corner it bears a seal with a Nāgarī legend containing the king’s name. The inscription on it covers, all told, 43 lines, of which lines 31-34 appear in the left margin, lines 35-38 run inversely in the top margin, lines 39-41 likewise appear in the top margin, but to the left of the seal, and lines 42-43, in slightly bigger letters, over lines 39-41. There is hardly any space left blank on the plate. Its inscribed side looks crammed with writing, especially because the letters are comparatively small in size.

The language of the record is partly Sanskrit and partly Chambyālī and the composition is faulty, particularly in the bhāshā portion where the text is in some places quite unintelligible.

¹ No. 28 of APRAS, NC. 1903-04, p. 8.
It is a document of unusual length for a Chamba copper plate and its contents are equally unusual. Although it is essentially a charter registering a land grant, yet it incidentally records some transactions of a different nature, which are of much historical interest and importance. It is, however, to be regretted that owing to the text being defective, the true import so far as those transactions are concerned remains obscure.

The record opens, after the usual obeisance to Gaṇeśa, with the date which is the Śāstra year 55 corresponding to Vikrama Samvat 1636 on the Ananta-chaturdashi day in the bright fortnight of the month of Bhādrapada. Since the week-day is not mentioned, the date cannot be verified. As it is, it corresponds to Friday, 4th September, A.D. 1579.

After the date comes the usual preamble from where we gather that the ruler of Chamba at that time was Pratāpasimhā, son of Gaṇeśavarman and Sāhibadevi. It is then stated that Balabhadradeva, as heir-apparent to Pratāpasimhā, conferred the present charter on Pandít Surānanda's son Ramāpāti. Balabhadradeva is styled in the present inscription as mahāyuvarājā. As we know from his own charters, he was a son of Virabhānadeva and a grandson of Pratāpasimhā.

It appears from the foregoing statement that Balabhadradeva was the grantor, but in reality, as is made clear in the subsequent part of the grant, his name has been associated with some donations previously made by his grandfather and great-grandfather. Thus, it is stated that a village named Bhūḍa in the Sāho pargāna had been granted by Gaṇeśavarman. The donee's name is not mentioned, but he must have been Ramāpāti's father Surānanda. Then Pratāpasimhā is stated to have donated two villages on two different occasions as guruḍakhshinā, obviously to his guru Ramāpāti, one named Ochā in the Bāthari pargāna and the other named Panathala in the Pihura pargāna. The occasion of this last dakshinā was the Ananta-chaturdashi vrata, evidently the very day which is mentioned in the date in the beginning of the record. The object of the present charter is thus to register the grant made on the Ananta-chaturdashi day as well as the two grants previously made to one and the same donee.

Then follows a description of the boundaries of each village, which is given in great detail. In the course of the description of Ochā, there is a mention of the king's two ministers having deprived the rightful owner of that village and having on that account been fined and dismissed by the king. The case was tried and decided by the king, while Balabhādrea had to do a lot of service in that connection by way of personally going and reinstating the Pandít in his former position. It is chiefly in connection with the narrative of this case that the text is extremely perplexing.

In line 32 there is, to all appearance, reference to the capture or occupation of Bhaṭī and Pihura, but the full significance of this is not clear.

1 See above p. 58.
2 Though Gaṇeśavarman's grant must have been to Surānanda, but as the latter is the father of Ramāpāti, the recipient of the present charter, the grant goes to the same family or the same donee, so to say.
As regards the various places mentioned in the inscription, most of them are identifiable. Thus the maṇḍalas of Sāho, Bāthri and Pihura are the same as the parganās of Sāho, Bāthri and Piura, of which Bāthri is in the Bhaṭṭi wazārat, and the other two in the Chamba wazārat. The village of Bhūḍā or Bhūḍā is identical with the modern Bhūḍā or Bhūḍā, while Ocha and Panthala cannot be identified with certainty. Ocha is probably the same as Achhānā. Aghārū, Sūḍi and Sahū are identical respectively with the modern Aghārū, Syūndī and Sahū in the Sāho parganā, while the river Sālū is obviously the Sālū. Bhihriā seems to be the same as Bharāṁā in the Bhaḍrāmpur parganā of the Chamba wazārat. Maingalā is in the Sāch parganā of the same wazārat.

Text

[Content]

Seal

3 [Signature]

1 Are we to read गुणमय [ gangsya] ' "X? "X? "X-
2 This seems to have been copied from the Thundhu plate of Ānanta, cf. ACS, Pt. I, p 199, text line 14.
3 This danda is not necessary.
4 Read राजा श्रीपादपरमर्षांगमान.
5 This danda is not necessary.
6 This letter is superfluous; read महात.
7 From here to the end of line 13 the text seems to have been copied literally, though not correctly, from the Thundhu plate of Ānanta, cf. ACS, Pt. I, p 199, text lines 16-19.
राजपुरेश्वर(स)*,[र्ष]लुम्बात्मकः (म) 
एतद्[गौरि]*शाल(न्य)नापनोग्न[म]नापःप्रयत्नःहेमपरेकारः (रिपुस्य) 
न कविताय (कित) दुप्प्राप्त (का) दि- (1.13) के कविताय। असमप्रार्थितांमात्रा (४) सम्प्रति (प्रावः) शायामकारतु वाययुतु 
मुक्त(क) भोजनकर(ऽ)। यव(क)ः करीरोऽ। न क(क) नविनः प्रतिनिधिः (४) क(क) यथा (1.14) 
अधि स(सी) मा। मुद्दे पूर्व अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। 
उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। 
उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। 
उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा। उपर अवधाराएँ नाले समेत मूल मक्क। जे कुलः उपरे अवधाराएँ नाले समेत भ्रमरः न के स(सी) मा।
TRANSLATION

Seal: The illustrious Pratapaśimhabrahman.

(L. 1) O n. Hail! Obeisance to the illustrious Gaṇeṣa! In the glorious Śastra year 55, (corresponding to the year) 1636 of the illustrious Vikramāditya, on the Ananta-chaturdāśī (14th day) in the bright fortnight of the month of Bhādra-pada;

(L. 2) the illustrious Balabhadradeva, the grand heir-apparent (mahāyuvarāja) of the illustrious P. M. Pratapaśimhabrahmadeva who is in residence at the splendid city of Champaka (and who is a son of the illustrious Paramābhāṣṭāraka Gaṇeṣavarman (who was) pre-eminent among men, adorabe as a supreme deity, endowed with all virtues, (and) a worshipper of gods, Brāhmaṇas, and guests; who in prowess is equal to Rāma, Paraśurāma and Balarāma; who is expert in vanquishing his foes; who has his heart intensely devoted to the feet of Śiva; who is an experienced warrior; who has all the quarters filled with the influence of his glory resembling the autumnal moon; who is a gem in the dynasty of Mūḥana; who is the very forehead mark of the noble family of Saṅla deva (i.e., Saṅla-deva); (and) who is a very moon (sprung) from the milky ocean (in the form) of the womb of the illustrious great queen Saṅlabadavi; bestows (this) wonderful charter of land-grant, adorned by his own lotus-like hand, upon the son of the illustrious foremost Bhāṭṭāchārya Saṅlabandhava of the Gauda country, who is pure in respect of (all) the three families; who (regularly) observes the tri-sandhyā rituals; (and) who is (ever) intent upon (performing) his sixfold duty.

(L. 7) The grant consists of three villages from different parganās—three extensive lands including all that is attached to them, namely vegetation, water with the right to letting it flow in or out, houses, kitchen-gardens, trees, groves, shelters and the like.

(L. 8) First, the village named Bhūda, to the extent of all its boundaries in the Śāho parganā, was granted by Gaṇeṣavarman. (Then) the village called Ocha, to the extent of its boundaries, in the Bāthari parganā, was donated as guru-dakṣinā by the illustrious Pratapaśimhabharman. (Lastly) the village known as Paṇathala, in the Pihura parganā, an additional dakṣinā consisting of land, given as dakṣinā on the

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1 This and the subsequent epithets again pertain to Pratapaśimha.
2 His name is Ramāṣati which occurs below in lines 10-11.
3 This refers to the donee.
4 This alludes to the family-connections from the sides of one's father, mother and wife. Thus the term tri-sandhyānirnāna applies to one whose father is of pure descent, mother some of a noble family and wife is likewise of high birth.
5 Namely, morning, midday and evening prayers.
6 The six acts incumbent upon a Brähman are: learning, teaching, performing sacrifices, making others perform sacrifices, giving charities and accepting charities.
occasion of the termination of the Ananta-chaturdasi vrat as well as of the uninterrupted (execution of the) vow, was conferred by the illustrious Pratapasimhavarman upon the illustrious Ramapati, with (the proper ceremony of) libation of water.

(L. 11) That (grant) may be enjoyed by him (Ramapati) as well as by his progeny as long as the moon, the sun, the polar star and the universe endure. Whosoever will encroach hereupon, deserves to be punished (and) put to death, (and) may descend into hell! All the aforementioned servants of the king should abide by (this charter). This (gift) is to be enjoyed by (the donee's) sons and son's sons in succession; it is not to be seized, not to be confiscated, not to be disputed, (and) no interference whatsoever should be caused (hereto). By the authority of the copper-charter granted by us, he (the donee) may dwell (or) cause (others) to dwell (in the donated land), may enjoy (or) let (others) enjoy (it)—he may do whatever he pleases. nobody should offer any obstruction.

(L. 14) Now the boundaries: The eastern boundary of Bhuda is marked by the stream of Agharu, the stream being included in Bhuda. There also runs a watercourse above Agharu. Should the donee so require, he is allowed at any time to conduct that water also to Bhuda. On the south the boundary is formed by the watercourse of Bhuda, the land called Kumdali, lying below and above the channel and extending as far as the chil grove, being included in Bhuda. On the west the boundary-line runs below the road to Sri, inwards from the bodah grove, below the large pit in the brook under the chil grove, also below the path leading to the water course, the water-mill above the river (Sul) being included in Bhuda. On the north the boundary lies above the river Sala (i.e., Sal), the flat ground of the river-bank being included in Bhuda, below the precipice rising above the houses of Salun as well as below the stone steps in the land called Sidda beyond the brooklet of Kaitih, inwards from the Nirog rock beyond the old Sahlu road above the wet land, all the land as far as that road being included in Bhuda. Having defined Bhuda with this much extent, the illustrious Ganesa (i.e., king Ganesavarman) gave it to the Pandit.

(L. 19) Now the details also of the land given as gurudakshina: One luhadi of partly wet and partly dry land at Bhihria; one luhadi of wet land at Bhihria; the lands called Hathadi, Chauri and Ohli at Maimgala; three kunus of wet land

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1 It may be observed that the present charter makes no mention of any officer. However, the inscription from which the passage in question is copied does name a number of officials. See above, p. 65, n. 7.

2 This refers to the royal donor whose order is obviously recorded here in direct speech.

3 The original, from here, is in the bhusha, extremely faulty and in places quite unintelligible. Hence the translation given from here onwards will be found to be more of an attempt at an explanation than a literal rendering.

4 The original has simply gurupasa bh, and it is indeed too much of imagination to derive so much sense out of it as we have done. The expression is rather obscure. But for the fact that we know, the inscription has, after mentioning Ganesavarman's gift of Bhuda, stated (text line 9) Pratapasimha's grant of Och as gurudakshina, we might explain the expression under discussion differently. The term gurupasa, which we have equated with gurudakshina, in reality means 'rank of guru,' and the expression gurupasa bh in the given context would rather denote 'the king also invested the Pandit with the rank of Guru or Raja-guru.' And possibly it is a passing reference to Ganesavarman's honouring Surananda with the dignity of Ratuguru. And for Pratapasimha, we know from another inscription (above Inscription No. 20) that he had Ramapati as his Guru.
on the Rāvi, including the land called Kahola—all these lands were given by Pratāpasimha, on the occasion of the Ekādāśī visarjana to Pāṇḍit Bhaṭho. The ministers took Ocha to themselves and enjoyed it for three years. They took the avatralī property of Taṭā, consisting of 13 gold mohurs, moveable articles, grain, cattle, six plots of ghāḍi land and 7 gold mohurs in cash. The king tried the case and delivered judgment. The illustrious Balabhadrā himself went and brought the Pāṇḍit and brought the Pāṇḍit's wife from Balauro. Both the ministers were dismissed. The village and land, which had been misappropriated by the two ministers, were granted by the illustrious king Pratāpasimha and the illustrious Balabhadrā to the Pāṇḍit as a hastodaka grant on the occasion of the Ananta-chaturdāśī visarjana. Should in future any descendants of Ravidāsa, Chaṇḍi and Dāmā prefer claim to the said property, then the ministers' claim will be deemed false. My descendants, the scions of the Solar race, should in future preserve this pious gift of mine. The ministers were fined three hundred gold mohurs, and that sum was given to the Pāṇḍits Rāmūnu, Sāma and Ratana. If the Pāṇḍit be assessed any amount on account of his land, then the king's judgment will prove false. These mohurs realised from the fine are to go to the king. The value of the Pāṇḍit's grain was estimated at 18 eighteen thousand copper taṅkas. The village and the land were enjoyed without being granted. All my descendants should protect this gift of mine for the Pāṇḍit's progeny. Out of the amount of the fine, twenty-five mohurs are to be given to the Pāṇḍit and the rest is to go to the king.

(L. 29) Balabhadrā gave the house, the hospice of Ukaradā, including the four wells and the road, and one kunu of land in Choseri, on the occasion of the tulaśpurusha ceremony. One tāhādi of land to each. One tāhādi at Maḥila was given by Virabhāna (Virabhāna). One kunu of land at Dhiṇaha, one kunu at Muhradā, two jīlos at Thakurāhalā, including Lughana and Dhuli, in Dahuraḍā, were granted when he took Bhaṭi. When he took Pihura, he gave Panaṭhalā as guru-dakshinā.

(L. 32) The illustrious Pratāpasimha donated the village named Ocha on the occasion of the consecration of the temple of Bādarīnārāyaṇa. Its boundaries are on the east it includes the whole of the watershed below the shrine of the Nāga Bāḍhara; on the south it includes the pasture land on both the sides of the Toṭṭhala brook, inwards from Dhaṇala, the grazing ground being within Ocha, the boundary of the land including the mound of Kuloṇi, as far as the Durbā road, below the land of Kehnaṇa, including all the land in front of the pool of water which is beyond the former border of the land of Ocha, above Śamāli, as far as the mound of Kuloṇa and the near bank of the Tyādālā brook, inwards from the large parapet, inwards from the stream running beyond that, including all the land up to Dādara, above the long ridge beneath Kuloṇi, under the big rock, inwards from the kāthi tree; on the south-west the boundary lies behind the path leading to the water-mill and includes the uncultivated land, below the path on the upper descent, behind the Āru field, inwards from the channel, running alongside it; and on the north the

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1 The original has do and po, which stand for daksinā and paṭkina.
2 The original has up, which stands for utkami.
boundary extends as far as the water-mill situated on the near bank of the Lukhāli stream, behind the upper channel, inwards from the big oak tree, below the path leading to Agoli and Manola, including the water-mill and the watercourse diverted from the stream. The land of Ocha has been defined thus and incorporated in this grant. One field measuring 19 pathas of seed-corn lies in the direction of Agoli within Viśamṭu, above the dilapidated house of Barbāḍa, behind Mehlāna, in front of the Toṭṭhala brook, as far as Baghahu ridge, including in its boundary the Bhacha pasture.

(L. 42) This has been scribed by Ramuṇu.

No. 24. DRABILA GRANT OF PRATAPASIMHA; SASTRA 58

This plate was in the possession of a Brāhman, named Duryodhan, in Chambā. The engraving on it is rather carelessly executed, especially in its latter part where it appears to have, moreover, been rubbed off to some extent. It measures 5½" high by 10" wide excluding the handle on its left. It has altogether 16 lines of writing, of which lines 12-15 appear in the left margin while line 16 occurs in the top margin where there is also a seal, now very faint, with a Nāgarī legend containing the king’s name.

The language is partly Sanskrit and partly Chambyāli and the composition is extremely faulty. The text has been left uncorrected because of its intelligibility in spite of the mistakes. The inscription is dated the 9th day of Vaiśākhā, the year 58 obviously of the Śāstra reckoning. It corresponds to the Vikrama Samvatsara 1639, and as such the date may be equated with Sunday, 6th May, A.D. 1582, though in the absence of any mention of the weekday it is not quite verifiable. The object of the charter is to register certain gifts by king Pratāpasimha to one Bhaṭa Bhāgaṇu, belonging to the Yajurveda and the Bādhula gotra. The chief gift consists of 2½ bhaṅgas of land at the village of Drabilā. The donation included additional five lāhaḍis of land as well as some houses, etc. Besides, the same donee was a recipient of a house-site in the town of Chamba as well as a specified amount of daily provisions in recognition of his priestly services by way of performing havana and japa on behalf of the king at various shrines. In this connection three temples are mentioned, Chandragupta, Lakshmi-Nārāyaṇa and Bāmśigopāla. Of these, the first is a Śiva temple and the name Chandragupta applies to the linga therein. They are all at Chamba.

The particular village of Drabilā is said to be within the Sāch parganā of the Chamba wazārat, though the list of villages at my disposal does not show any village of the name of Drabilā in that parganā. It may, however, be pointed out that there are several villages of that name within the state of Chamba, belonging to different parganās.
TEXT

 Seal

 श्री -
 प्रताप-विलाय

 a) श्रीसरस १४९ श्रीशास्त्राध्यात्म्य कर्तरे नारायणे दे। देह्ये प्रतिष्ठ होढ़े ते (१.२) श्रीकंपकुपुरवासे। पर्वमंडलक परंपरा। परंपरा। पर्व (१.३) श्रीमहाविजय। देविङ्गुरुपुरसरो। स्वरुपजङ्ग (१.५) वृक्षझर्जी। श्री प्रतापसिंह वहुक्रिया [वज्रबुद्धि वाणुल गोश] भागमु ते (१.५) में की शास्त्री। श्रुवलिंग नामं रूपं २। दिती जीमो तहँ होती (१.७) होर सेलणी नाले दी सोसा प्रमाण। पर उपने कोठे दे लच्चा गोरे ने भे ते (१.८) भागमु भरे दा में प्रमाण। श्रीमहाल श्रीप्रतापसिंहे वहुक्रियः दे भे श्रीज्ञाननायाक (१.९) ए दे दे [हेण] भवन करव ते में प्रमाण में श्रीराजे भवन भुवन २ मात्र ४ करणि इन्द्र व वंशम भरो रोज़े दे (१.१०) हि ०००२ रोक उभं चोल चे २ दाल से। लूँग बिर रोज १ प्रति भागमु भरे की देणा (१.११) श्रीप्रतापसिंहे ते भे दे होर तथा भागमु भरे दे दे के कह अकार घरम पालिका (१.१२) श्रीप्रतापसिंहे वहुक्रियः दे गोदूढ़म माला (१.१३) बिंदु गोरे दे होर रोज़े दे भे दे होर तथा भाग में के कह अकार घरम पालिका (१.१४) ए दे दे [हेण] की दिती बंवानागम में मं दरमा ते शास्त्री। श्री (१.१५) गोदूढ़म की दिती जगा।।।। (१.१६) भवन श्रीराजे भवमु की शास्त्री की दीता नारायण त्रिस्मा

TRANSLATION

Seal: The illustrious Pratāpasimhavarmān.

(L. 1) Om. In the glorious year 58, on the 9th day of Vaiśākha, when the consecration ceremony was performed at the temple of Lakṣhmī-Nārāyaṇa, the illustrious P. M. P. Pratāpasiṃha2 gave a sāsana (i.e., land-grant) to the Yaśurvedin Bhāṭa Bhāgaṇu of the Bādhuṭa gotra, (the grant consisting of) 2½ bhangas of land... (at the village) called Drābilā, 5 lāḥūḷis of land..., and with the extent of the boundary marked by the Šelunī brook........., the area to be enjoyed by Bhāṭa Bhāgaṇu (including) the house, the upper cottage in the cavity of the hill (?), the footpath and the zigzag watercourse.

(L. 8) When the illustrious king Pratāpasiṃha would perform havana at the temples of the gods Chandragupta and Lakṣhmī-Nārāyaṇa, Bhāṭa Bhāgaṇu should then perform, on behalf of the illustrious king, two havanas, (and tell) four mālās. As honorarium for this Bhāṭa Bhāgaṇu is to be supplied with the daily provisions of 2 tāṃkas in cash, 3 seers of fine rice, ½ seer of pulses 2 sīrāḥs of salt and 1 seer of ghee.

(L. 11) The descendants of the illustrious Pratāpasiṃha are to maintain his pious gift for the family of Bhāṭa Bhāgaṇu.

1 This syllable appears above the line; evidently it was omitted first and was supplied later on.
2 It is considered unnecessary to add here a translation of the conventional epithets attached to the name of the king especially when most of them have already been translated above, see p. 67
(I. 12) The illustrious Pratāpasimha has given as sāsana one house-site in the town of Chamba to the priest Bhata Bhāgaṇu for the daily performance of go-dūhana-mālā at (the temple of) Chandragupta and of havana at (the temple of) Baṃśigopala.

No. 25. MANGALOA PLATE OF PRATAPASIMHA; SASTRA 58

(Plate XIV. A)

This plate was found in the possession of a Brähman, Rān Chand by name, at the village of Maṅgaloa in the Loh Tikri purgaṇā of the Churah uṣārat. It measures 5½" high by 8½" wide. It has a seal, crudely engraved, in the top left corner with a Nāgarī legend containing the king's name. The inscription runs into 14 lines, of which line 11 runs inversely in the top margin, lines 12-13 appear in the left margin and line 14 in the right.

The language of the record is Chambyāli with a few expressions intended to be in Sanskrit. The record is dated in the year 58, referring undoubtedly to the Śāstra reckoning, on the 13th day of Vaiśākha, without mentioning the week-day. The corresponding Vikrama Sāνivat must be 1639, and the date may thus be equated with Thursday, 10th May, A.D. 1582.

The object of the charter is to record the grant of a village named Maṅgala, by king Pratāpāsīmha to the temple of Śrī-Nārāyaṇa by which is meant the temple of Lakshmi-Nārāyaṇa at the city of Chamba. It is further stated that the village was placed under the care of three individuals, Hamira, Hedo and Chipu by name, who were practically to enjoy the donated village. Each of them had to pay to the temple a specific tax both in kind and in cash.

The donated village is obviously the same as Maṅgaloa, the provenance of the plate.

The writer of the charter was one Pandit Durugu.

TEXT

Seal

श्रीमत-  

[लगभग]

[1] नाम

59 नाम

8 वेशाक्र ए 13 श्रीमत-नायिनी- (1.2) श्रीमत-श्रीराम- (1.3) वेषाक्र- (1.5) नाम- (1.6) तिले श्रीराम (1.7) चित्त- (1.8) चित्त- (1.9) श्रीराम- (1.10) ब्राह्म- (1.11) लोकारंग- (1.12) नाम- (1.13) तिले श्रीराम- (1.14) चित्त-
TRANSLATION

Seal: The illustrious Pratāpasimhavarmān.

(L. 1) Om. Prosperity! In the year 58, on the 13th day of Vaiśākha, the illustrious P. M. Pratāpasimhahramadova has bestowed the village Maṅgalauna on (the temple of) Laksñi-Nārāyana on the occasion of its renovation. That village has been entrusted to Hamira, Hedo and Chipu.

(L. 6) The details of the agreement entered into are specified as follows: (Hamira is to give) 8 peđas of wheat, 3 peđas of peas, 1 peđa of green-grams and four copper tāmkaśas; (Hedo is to give) ½ seer of ghee and 1 copper tāmka; (and Chipu is to give) ½ seer of honey and 5 copper tāmkaśas in cash. This tax should be regularly paid to the Laksñi-Nārāyana (temple).

(L. 9) The king should take care of their children in future and they should pay the tax without fail. If they continue tilling the land and fail to pay the tax, then the king may resume the land from them and entrust it to others. Such is the agreement.

(L. 10) This has been written by Paṇḍit Durugu.

No. 26. CHAMBA PLATE OF PRATĀPASIMHA; SASTRA 62

(Plate XIV, B)

This plate belonged to the Purohit, Badu Ḍiḍo by name, at Chamba, and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 19. It measures 7½ high by 12 wide including the handle on its left, which has a hole pierced in its centre. It has no seal. The inscription covers 20 lines in all of which lines 15-17 occur in the left margin, lines 18-19 run inversely in the top margin and line 20, which is a short one, appears on the handle.

The language is partly Sanskrit and partly Chambayāl and the composition is very faulty. The text has been left uncorrected, as the sense is quite clear throughout.

The record is dated the 20th day of Vaiśākha in the year 62, which plainly refers to the Śāstra reckoning and as such corresponds to the Vikrama Siṃhavat 1643 and may be equated with Tuesday, 17th May, A.D. 1586.

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1 That is, the king should preserve the grant for them.
2 No. 7 of APRAS, NC, 1906-07, p. 8.
3 This is what Dr. Vogel reads and accordingly concludes that the present is the latest known charter of Pratāpasimha (see HPHS, Vol I, p. 299). An examination of the sign for the figure read as 6 will show that it answers more to 4 than to 6 though for either it appears somewhat distorted. In fact the usual form of the figure 4 seen in No. 23, line 7 and No. 37 line 1 resembles the one in question. I would read the number of the year as 42 rather than as 62, not so much for the aforementioned reason, as for the following two considerations: First, Badu Amno, the father of the donee in this grant is obviously identical with Badu Amno figuring in one (No. 19) of Ganesavarman’s grants, the date of which corresponds to A.D. 1521-22. The difference of time between the father and the son would be that of 64 years in the case of the date of the present charter being the year 62, which is abnormally long whereas it would be that of 44 years in the event of the date of the present inscription being the year 42, which is not so abnormal. Secondly, in line 9 of the present document it is stated that Pratāpasimha made the grant at his father’s instance, which indicates that his father was alive then. It will be either A.D. 1548 or A.D. 1566 according as the number of the year in question is read either as 62 or as 42. The former appears more likely. It may be recalled that according to Dr. Vogel Pratāpasimha’s father Ganesavarman died in A.D. 1559 (see HPHS, Vol I, p. 297). This conclusion is based evidently on the fact that A.D. 1559 (or A.D. 1558 according to me) is the last year known from his dated records. It may, however, be pointed out that four (Nos. 16-19) of his records bear no date. It is quite likely that some of them may be later than A.D. 1559 and that Ganesavarman was still living in A.D. 1566 as shown above. According to me thus, the present inscription instead of being the latest, is the earliest of Pratāpasimha’s charters.
The object of the inscription is to record a land-grant made by king Pratāpāsinīha, at his father's suggestion, to one Bādu Ratana, son of Bādu Ámno and grandson of Bādu Gayādhara of the Bhičārājā-gotra. One Bādu Ámno figures as one of the two donees in a grant by Gaṇeśavarman (No. 12). Possibly he is identical with Bādu Ámno, the father of Ratana. Similarly the latter's grandfather Gayādhara is mentioned as one of the grantees in a grant by Ánandavarman (No. 10). The gift, it is stated, was made on the Ganga (the Ganges) at Haridvāra (Hardwar), from which it is clear that the donor had gone to that holy place on pilgrimage. The donation consisted of several parcels of land situated at several villages, namely Mehlā, Suroḍa, Chambi, Rajerā, Khaḍerā and Kilo or Keloḍa. Of these the first is the headquarters of the Mehlā pargānā, Suroḍa and Chambi are identical with Saroḍ and Chambi in the Sāch pargānā, and Rajerā is in the Panjīlī pargānā, all in the Chamba wazārat. Khaḍerā is probably the same as Chhaderā in the Panjīlī pargānā, whereas it has not been possible to identify Kiloḍa or Keloḍa, though it is presumably the same as Kuloḍa or Kuloḍi mentioned in another inscription of Pratāpāsinīha (No. 23, text lines 34-36).

The writer of the grant was one Chhaju.

TEXT


TRANSLATION

(L. 1) Om. Obeisance to the illustrious Gaṇeśa!

In the year 62, on the 20th day of Vaisākhā, the illustrious P.M.P. Pratāpaśinīhābrahmadeva, 1 son of Gaṇeśabrahman, 2 son of Ánandabrahman 2 has, at the

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1 The conventional epithets descriptive of Pratāpāsinīha have been left untranslated here. For a translation of them see above p. 67.
2 For a note on the term brāhmaṇ used as an alternative of surman in these inscriptions see above p. 58.
instance of his father, given a gift (of land) as a rent-free (hastodaka) grant, to Bāḍu Ratana, son of Bāḍu Amno, son of Bāḍu Gyaḍhara (Gyaḍhara) of the Bhāradvāja gotra on the Ganges at Haridvāra.

(L. 11) Now the details of the donated land are recorded: 2 kunus of land at Mehlā, 2 kunus of land at Suroḍa, 1 kunu of land at Chambi, 3 kunus of land at Rajera, 1 kunu of land at Khaderā. Besides, 3 lāhāḍīs (of land) within Kiloḍa have been parcelled out and given. The details and extent of boundaries of this (last mentioned) land are recorded: 1 parcel out of the State desmesne, (named) Pulyāndāri, (measuring) 3 piḍās of seed-paddy (and) 1 (plot of) land (called) Tiḍhī (measuring) 11 piḍās of seed, the boundary line (running) behind Maheśa’s land, below (one) lāhāḍī (of land) belonging to Thakyālā, the brooklet of Unera forming the limit (on one side) and the brooklet of Pdohlā (on the other), below the path of Keloḍa. The land thus defined was conferred as a hastodaka grant on Ratana, on the Ganges at Haridvāra. This should be preserved by the illustrious king Pratāpapāla as well as by the king’s sons and sons’ sons, (and) is to be enjoyed by Ratana and Ratana’s sons and sons’ sons.

(L. 20) (This) has been written by Chhaju.

No. 27. CHAMBA PLATE OF BALABHADRA; V.S. 1646

(Plate XV)

This plate was also in the possession of the Rājaçuru, Pandit Mohan Lal, at Chamba. It is now kept in the Bhuri Singh Museum there, and bears the catalogue number B, 20. It measures 11” high by 14” wide. It has no handle and no seal. Instead of the latter it has the word sahi engraved in Nāgari characters in the top left-hand corner. This means ‘correct’ and corresponds to the word dṛśhēm which occurs elsewhere in earlier documents and means ‘seen’. Both the expressions convey the sense that the document concerned has been inspected by the donor and found correct—thus issued under the proper authority and with the requisite approval. The document runs into 27 lines, of which lines 22-24 appear in the left margin, lines 25-26 in the top margin and line 7 in the right margin.

The language of the record is partly Sanskrit and partly Chamba. The composition is fairly correct.

The record is dated in the Śāstra year 65, corresponding to the Vikrama Sāvat 1646, in the month of Vaśākha, on Wednesday, the 3rd day of the bright fortnight—Akshaya-tritiyā—the nakshatra being Hastā. The date is irregular inasmuch as the week-day on the said tithi was Monday and not Wednesday. Moreover, the mention of Hastā nakshatra in connection with the Akshaya-tritiyā is clearly a

1 No. 29 of APRAS, NC, 1933-04, p. 8.
2 Mr. K.T. Telang was probably the first to recognize such a denotation of the expression dṛśhēm occurring at the commencement of a charter (JBBRAS, Vol. X, p. 360, note). Bůhler and Hultsch amplified the same view (EF, Vol. I, p. 8, note). Bůhler preferred a different explanation, treating it as an auspicious formula (CII, Vol. III, p. 240, n. 2). Kielland first accepted Fleet’s view (EF, Vol. III, p. 259 and n. 7), but later changed to that of Bůhler and Hultsch (EF, Vol. IX, p. 308 and n. 4).
mistake; for, the Akshaya-tritiya occurs on the conjunction of Krittikā and Rohinī. The date may be taken to correspond to Monday, 7th April, A.D. 1589.

It records a gift of land by king Balabhadra-varmanadeva to Paṇḍit Ramāpati alias Pūṇananda, son of Bhāṭṭācharya Surānanda, of the Bhādavana gotra. The gift is meant to be guru-dakshinā, which shows that Ramāpati became the guru of Balabhadra. The donated land lay in the Udaipur pargāna of the Chamba wāzārat, as is clear from the boundary marks. Taḍolī, mentioned to be on the south of the gift land, is a village, 4 miles from Chamba, on the left bank of the river Rāvi, while Sajīlā and Dārā, now Sajīlā and Dārū, are a little above Taḍolī within a mile or so, on the west as stated. The other places are not identifiable.

The writer of the grant was Ramāpati himself, while it was written in the house of one Upādhyāya Narāyaṇa in the presence of the royal donor and a number of other witnesses. It will be seen that Ramāpati figures as writer in most of Balabhadra’s charters.

TEXT

Sahī 2

As stated in the Tīthī-dāśīntou, quoted in the Sabākal-padevā under Akshaya-tritiyā—Vāsākhe māsi rājendra siukha-pakehe tritiyākā Akeśhayā sā tūkhi proktā Krittikā—Rohinī-yuta kavyām dān-dāśīṅ mera game akshayam sannvādāreṣam.

2 The word sahi, which appears on the top, just over Gaseidya in the first line, is Persian sahi, meaning ‘correct’, ‘accurate’, or ‘to sign’. Here it refers to the charter, implying that the latter has been seen and found correct or approved by the royal donor.

3 Road

Samavādīnas.

The viṣarga is superfluous; read सुि.
TRANSLATION

Approved.

(L. 1) Om. Hail! Obedience to the illustrious Gānēśa. In the glorious Śāstra year 65 (corresponding to the year) 1646 of the illustrious king Vikramāditya, in the month of Vaiśākha, in the bright fortnight, on the Akṣaya-trītiyā day, Wednesday, the constellation being Hāstā.

(L. 2) During the victorious reign of the illustrious paramount ruler P.M.P. Balabhadra-varma-deva in residence at the splendid city of Champaka, who is a supreme king, an excellent guardian of the people, a protector of the earth, a lord of all, a defender of the world, is endowed with all virtues, is extremely charitable, whose good character is extolled by the learned men, who has the whole world whitened by the mass of his glory pervading all the quarters, is devoted to the observance of rites enjoined by the Śrutiś and Smṛitiś, whose heart is purified by his devotional ardour towards the Lord inspired by his contemplation upon the holy doctrines of the Bhāgavatas, whose mind is exultant in the nectar of the lotuses (in the form) of Lord Krīṣṇa’s feet, who is true to his word, has all his enemies tormented by the glow of his majesty, is by far the most excellent, is the light of the Solar race—a son of the illustrious Virabhāna who was exceedingly generous, was worthy of all honour, and was a patron of Brāhmaṇas and the like and was a son of the illustrious Pratāpasimhāhabrahmadeva who was a saintly king, adorable as an illustrious supreme deity;

1 Read आचन्द्र—
2 Read मोहनीयम्
3 See below p. 177.
4 See below p. 178.
5 See below p. 178.
6 See below p. 177.
7 See below p. 179.
8 See below p. 178.
9 Possibly the intended reading was रामापिन्न, one न having been omitted by hephography.
(L. 9) here, out of devotion to Lord Krishṇa, (a piece of land) has been granted as guru-dakṣiṇā (by king Balabhadrā) to the revered Brāhmaṇa Ramāpati (alias) Pūruṇānanda, son of the illustrious foremost Brāṭṭachārya Surānanda, of the Brāhradvāja gotra, on the occasion of the initiation ceremony. 2

(L. 11) The boundaries thereof are: On the east (the boundary extends) as far as the river (Rāvi); on the south (it) includes the stream and the watercourse, across the rivulet of Tadoli; on the west (it runs) below the declivity of Sajilā; (and) on the north (it extends) as far as the field of Kohrā, across the stream of Jhahvāra.

(L. 12) (The land thus defined) has been given to Ramāpati as a hastodaka grant. The king has given (along with that) also the pasture land and the kitchen-garden. Besides, the whole of the rocky surface above the stream, across the brooklet of Samānā, inwards from the bourn of Dāru. All (this) is to be irrigated by means of the watercourse of Sajilā. Likewise this pasture land over the declivity of Sajilā, including the kitchen-garden, the upper ahu, (and the land) above and below the brook, all belongs to the Paṇḍit (i.e., Ramāpati). These boundaries have been fixed by the order of the illustrious king in the presence of Simha.... (and) include the plot of land called Khamāṇḍa. Whatever houses, trees and vegetable gardens are attached hereto, are included in the grant.

(L. 16) That (grant) may be enjoyed by him (i.e., the donee) as well as by his progeny as long as the moon, the sun, the polar star and the universe endure. Whosoever will encroach hereupon deserves to be punished and put to death and may descend into hell.

(L. 17) He (i.e., the donee) may set up a water-mill at the stream or at the river (Rāvi) — wherever he finds it convenient.

(L. 18) (Here follow six customary verses.)

(L. 25) This has been written by Ramāpati at the residence of the Upādhyāya Nārāyaṇa in the presence and by the order of the illustrious Balibhadra. Varāṇa, Madana, Phagu, Jañ, Vasumūdha, Śimāṇu, the Paṇḍit and the general public are the witnesses to this royal gift.

No. 28. SUREM PLATE OF BALABHADRA; V. S. 1647

(Plate XVI, A)

This plate* was in the possession of a Brāhmaṇa, named Rām Dās at the village of Sūrem in the Udaipur pargāṇā. It measures 6" high by 10½" wide. It has

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1 See above, p. 32, n. 6.
2 That is, at the time when the king formally accepted Ramāpati as his guru. The mantra-grahana or pujā-mana-grahana ceremony is so called because on that occasion the preceptor enjoins on his disciple a particular mode of performing daily worship and also whispers into his ear a special guru-montra to be repeated by him daily. The disciple is expected to keep the mantra as a secret, even though it be such a commonplace formula as Om namah sivaya. The gift given to the preceptor on such an occasion is called gurudakṣiṇā.
3 After this personal name there is a mention of one shop as being an addition to the gift. The sense of the expression sīkara-lāḍā is not clear.
4 No. 12 of APRAS, NC, 1906-07, p. 10.
a seal embossed in its top left corner with a Nāgarī legend in three lines, containing the king's name. The inscription consists of 13 lines, of which line 12 appears in the left margin, while line 13 runs inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī, with only a few mistakes.

The record is dated in the Śāstra year 66, corresponding to the V. S. 1647, on the 12th day of the dark fortnight of the month of Phālguna. The week-day is not mentioned. The date may correspond to Friday, 12th March, A. D. 1591.

It records the gift of the village Suhrā by king Balabhadravarman to two Brāhmans, Jumo and Ghanasu by name. The donated area is stated to be situated between the brooks of Sajilā and Dāru. These last two are the names of villager, also mentioned in the foregoing inscription, now called Sajilā and Dāru. The gift village is identical with Suraṁ, the provenance of the plate. Bhadruhā is now known as Bhadrohi and is the name of a jungle or an uncultivated land nearby there.

The writer of the grant was Surānanda's son Ramāpati.

TEXT

श्रीवल-
भद्रमम-
आयया

॥ स्वति ॥ श्रीवलसचिवस्य ए ६६ श्रीमण्डलातिकमाध्यक्ष १६४७ फल्गुनः (५. २) गाले कुशपत्रोऽविभावया।
श्रीपरमेश्वरस्वामी (६. ३-५) परसुपुरा। आट।। श्रीघरसवर्फँसतानीय (८. १५) श्री वल्लभद्ररूपी.
श्रीपरमेश्वरस्वामी (२. ६) श्री वल्लभद्ररूपी।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 66, (corresponding to the year) 1647 of the illustrious king Vikramāditya, in the month of Phālguna, on the 12th day of the dark fortnight, during the victorious reign of the illustrious P. M. P.
Balabhadravarmadeva, son of the illustrious Virabhāna, in residence at the splendid city of Champakā.¹

(L. 6) Here,² the village called Suhrā has been donated to the Brāhmans (named) Jumo and Ghanāasu. The boundaries thereof are: (the donated land lies) between the two brooks, one of Sajilā and the other of Dāru; on its lower side (it extends) as far as the point where the two brooks join each other. The king has given this to these (two Brāhmans) as a hastodaka grant. (The gift land) includes the channel for the watermill, which may be brought within their own boundaries.

(L. 10) Of this (gift) Jumo (receives) three shares, (while) Ghanāasu (gets the remaining) fourth. In this way they are to enjoy it.

(L. 11) (Here follows one customary verse.)

(L. 13) This has been written by the illustrious Ramāpatṛadman son of the illustrious Suhrānanda of the Gauḍa country.

No. 29. CHAMBA PLATE OF BALABHADRA; V. S. 1648

(Plate XVI, B)

This plate³ was also owned by the Rājaguru, Pandit Mohan Lal, at Chamba. It measures 8" high by 11½" wide excluding the handle on its left. It has a seal in the top centre with a Nāgari⁴ legend in three lines containing the king's name. There are, all told, twenty lines of writing, of which lines 15-16 appear in the left margin, lines 17-19 are, so to say, half-lines and run inversely in the top margin, while line 20, consisting only of the expression sṛ-śubham-astu occurs on the handle.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 67, corresponding to V.S. 1648, on the 12th day of the dark fortnight of the month of Bhāḍrapada. The week-day is not mentioned. The date may correspond to Saturday, 4th September, A.D. 1591.

The object of the inscription is to record the gift of the village Jhahvāra to two Brāhman brothers named Pirathi and Kuśahari, sons of Narahari, of the Gautama gotra, hailing from Gayā. The same village is stated to have previously been enjoyed by a prince named Chattarasinha and donated by king Pratāpasimha. Further details in this connection are lacking. The same village is mentioned also in the earliest known grant of Balabhadra (No. 27), but it has not been identified. The name, however, suggests it to be the same as Hobār, the headquarters of a parṇā of the same name in the Bhaṭṭi warā-ai.

¹ The conventional epithets descriptive of the king have mostly been left untranslated here as well as in the subsequent charters.
² See above, p. 22, n. 6.
³ No. 30 of APRAS, NC, 1903-04, p. 8.
⁴ It may be observed that the makṣaṇa at the end, namely sṛ-śubham-astu appearing on the handle, considered to be the last line of the inscription, is also in Nāgari characters.
As regards the boundaries, it is stated that they are the same as defined at the time when the village was given by Pratápasimha.

The charter was written by Surottama’s son, Ramápati.

**TEXT**

[Seal]

31 स्वति। श्रीवल्लभमोहनं आयन । श्रीसुर्यसिद्धे ६७ श्रीमृणूलिंकराधिकृत्य सन्ध्या १६४८ शायवरामे। (१.2) कृपण-पट्टे विषयी वादावाद। श्रीस्नायुभकर (वा) स्तवः (वा)। श्रीपरंदतर्वकचरी। श्रीपतमुह (२.३) परम-पुरुषोत्तम । आद। (१.७) ...महाराजाधिनाय। श्रीवल्लभदत्तदेव। (१.८) स्वायतं (सा) भावे। गवापुरस्व: (स्य) शास्त्राप्राप्तिमणे विकेश्यापासकाय च। गोतमसयंस्फूर्ताय नरः (१.९) हरिवनाय। बुधक्षेत्राय विरसी। तत्काले श्रीआदित्य नामस्व: विच्छिन्नाय। श्रीवल्लभदत्तदेव (दाता) वाज (तत्)। आदै। (१.०) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.२) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.३) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.४) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.५) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.६) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.७) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.८) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.९) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१०) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.११) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१२) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१३) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१४) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१५) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१६) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१७) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१८) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.१९) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै। (१.२०) सुवर्णालस्य-श्रीवल्लभदत्तदेव (मो) विशिष्ट (तत्)। आदै।

**TRANSLATION**

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om, Hail! In the glorious Śastra year 67, (corresponding to the year) 1648 of the illustrious king Vikramādiṭya, in the month of Bhadrapada, on the 12th day of the dark fortnight, during the victorious reign of the illustrious P.M.P. Balabhadravarmanadeva, son of the illustrious Virabhāna, son of the illustrious Pratāpasimhabrahmadeva, in residence at the splendid city of Champaka;

(L. 8) Out of devotion to Vishnu, the village named Jhāvāra has been conferred on the foremost Brāhmans of the city of Gayā, called Pirathī and Kuśahari, sons of Narahari, of the Gautama gotra, who regularly perform the tri-sandhyā rites and are devoted to the sixfold duty. It is to be enjoyed as long as the moon, the sun, the stars and the universe (endure). Whosoever, whether of my family or anybody else, will encroach hereupon, may descend into hell.

(L. 11) Here the extent of the land donated at Jhāvāra is the same as (was formerly) enjoyed by the prince Chattarasingha (Chattar Singh). Jhāvāra is granted as a sāsana in the same manner and with the same details of boundaries as was given by the illustrious Pratāpasimha by means of a title deed. Gayāsāri Pirathī’s sons and grandsons who will come after him are to enjoy (this gift).

(L. 13) (Here follow four customary verses.)

(L. 18) This has been written by the illustrious Ramāpatiśarma, son of the illustrious Surottama of the prosperous Gauda country. May there be fortune and welfare!

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1 The singular number is grammatically incorrect, as the donees are two, though both of them are brothers. The mistake is noticeable in the case of two donees in another charter (No. 28 above).

2 See below p. 178.
No. 30. JUNGAL PLATE OF BALABHADRA; V. S. 1648

This plate was in the possession of one Ghinku of the Jungal village in the Sāho parganā. It measures 7½" high by 10½" wide excluding the handle on its left. It has a seal with a Nāgari legend in three lines containing the king’s name. The inscription covers 18 lines of which lines 13-15 occur in the left margin and lines 16-18 run inversely in the top margin.

The language, as usual, is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 67, corresponding to V.S. 1648, on the 12th day of the bright fortnight of the month of Áśvina, the week-day being not given. It may correspond to Monday, 20th September, A. D. 1591.

The object of the inscription is to register the gift of the village Jola by king Balabhadravarman to a Brāhman named Khidara Tāmḍyānītu. The latter name is an al, now known as Tāmḍeṛtu. The donee belonged to the Kāśyapa gotra. Though the grant is stated to be a hastodaka one, still the donee was to pay certain taxes both in kind and in cash. Besides, he had no right on the forest product of the donated area, that being reserved to the state.

The donated village is now called Jūnil and is in the Sāho parganā. Nigailā is the same as Naghelā in that very parganā. Bharāḍī could not be identified. The village Jungal, the provenance of the plate, I think, is the same as Jūnil, Jola of the inscription, though none of these names is to be found in the list of villages at my disposal. The charter was written by Ramāpati, son of Surottama. Surottama is the same as Surānanda.

TEXT

Seal 

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 protección 

 आर्या 

 3% स्वति। श्रीवार्तनसंवर्षे ६७ श्रीसृवक्तिविवर्तनादितिस्य १६४८ आदिकाषाये (२.२-४) सुकुमर- 

-पले तिथिः द्रास्त्यायाः। श्रीवव्यपुर्वकुलस्य: (य) \ etc. (१.५) श्रीश्रीवार्तनसंवर्षनविनयसं (सत) - 

-प्रायः अर्थ श्रीकृष्णानीतयो जोज्ञाम || (१.६) ग्रामः (वत) काःस्त्योगपतिः। विदाडः। टूटुंटु। नानां 

-भार्तणां वत्सः (तः)। आज्ञस्वरुपै-१.७) येतारका भवताज्ञस्वरुपै-१.७) भोजनीय (०।) योः। की सर्वम 

-संघर्षो वा अन्यो बा- (१.८) वहनीय स्थात रक्षकाती स्थात || तथ तीर्था। निर्मले रे नाता पार || भ- (१.९) 

-राहो रे नाता भयार। शपा हेतु। फिरो री बता हेतु। एहूँ भवानी हृतो-१.१०) रक्षेत्रिवाही दोमा। अर्थ 

-संधिग्राहाः। अन पि ४ चौर (१.११) टंकू २ दुरा वापी। एहूँ विदानी के अनी। विदाहे शाखा प्रति दे- (१.२) 

-ण्णा रक्षेत्रिवाही के अनी। नूतने दुरुपूरुः। कि। विश्वसु गूढ़ जनम सुभाषां वाह दोनी। (२.१३-१५) स्वतन्त्र (सत) 

-etc. (१.१६) रक्षानीय संस्कृति सिद्धातां विवच। तेन शक (१.१७) गती नहीं करणि। विविकितामः (द) श्री- 

-माराहुमादे-१.१८) श्री श्री सुरोत्सुत: श्रीमार्पितार्जणः।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śāstra year 67, (corresponding to the year) 1648 of the illustrious king Vikramāditya, on the 12th day of the bright fortnight

1 Read द्रास्त्याः.
2 See below p. 178
of the month of Áśvina, during the victorious reign of the illustrious P.M.P. Balabhadravarmadeva, in residence at the splendid city of Champaka;

(L. 5) Here, out of devotion to Lord Krishṇa, the village named Jola has been granted to a Brāhman called Khidara Ṭamḍyaṅtuka of the Kaśyapa gotra. It is to be enjoyed as long as the moon, the sun, the stars and the universe (endure). Whosoever, whetherts of my family or anybody else, will encroach hereupon, may descend into hell.

(L. 8) The boundaries thereof are: (the donated area lies) across the brook of Nigaila, inwards from the stream of Bharāḍī, below the rocky cliff, (and) beneath the road to Lihla. This has been given by the king as a hastodaka grant.

(L. 10) As regards the taxes in kind and in cash, the king is to receive 4 four pīṭakas of grain and 2 two jamkas, which Khidara is to pay annually. This is the order of the king. The boundaries have been fixed in the presence of Mudreha, Durugu, Vīshṇu, Sihu and others.

(L. 13) (Here follow two customary verses.)

(L. 16) All the trees and plants and the kliśa wood are reserved to the king.

No objection is to be raised as regards that.

(L. 17) This has been written by the illustrious Ramāpatiśarman son of the illustrious Surottama of the prosperous Gauḍa country.

No. 31. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA;
V. S. 1649
(Plate XVII)

This plate belongs to the temple of Lakshmi-Nārāyana at Chamba proper and is now kept in the Bhuri Singh Museum there, bearing the catalogue number B, 21. It measures 10½” high by 16” wide. There is a gap in the middle of its left margin where the handle seems to have been broken off. In its upper left corner it has the seal with a Nāgarī legend containing the king’s name. The inscription consists of 23 lines, of which lines 18-20 appear in the left margin, line 20 being a short one and mostly destroyed, and lines 21-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāḷī. The record is dated in the Śastra year 68, the Vikrama Samvat 1649, on the 3rd day of the bright fortnight of the month of Chaitra. The week-day has not been mentioned, hence the date cannot be verified precisely, though it may be taken to correspond to Monday, 6th March, A. D. 1592.

The charter records the king’s donation of some plots of lands to a Brāhman named Risha, son of Sivādāsa, of the Bhāradvāja gotra. The lands lay in different villages, some of which can be identified. Thus Bhadrama is the same as Bhadram in the Rājnagar pargana; Jakharvāḍī is identical with Jukhrāḍī and Śailā with Saila, both in the Panjāla pargana.

The grant was written by Ramāpati, son of Surānanda.

1 No. 31 of APRAS, NC, 1903-04, p. 8.
Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Sāstra year 68, (corresponding to the year) 1649 of the illustrious king Vikramādiśya, in the month of Chaitra, on the 3rd day of the bright fortnight, during the victorious reign of the illustrious P.M.P. Balabhadravarmadeva in residence at the splendid city of Champaka;

(L. 8) Here, a copper charter, a command to all, has been conferred on a Brāhmaṇ named Risha, son of Sivadāsa, born of the Bhradvāja gotra, (by the king) out of devotion to Vishnu for the decimation of his (i.e., the king's) own sins. Therein (i.e., the donation consists of) ten 10 kunus of land partly wet and partly dry, the watercourse (diverted) from the Ravi (as far as it lies) within the upper path being included in Risha's (property), the side of the Ravi including the path being (also) included in Risha's (land). Further, the details hereof are as follows. The whole plot which lies within the hedge belongs to Risha. There is . . . . . of the Bīāda stream. Moreover, (the following lands also belong to Risha: five 5 kunus of land called Gūdui Bharadotha the limit whereof extends as far as the stream, below the fountain; the land known as Bhuroḍī Bhitagāja comprising three kunus of wet land and one-and-a-half 1½ kunus of dry land; and the land called Bhuroḍī Kotalā consisting of three 3 kunus of wet land at the Outer Koṭalā and one-and-a-half 1½ kunus of dry land at the Inner Koṭalā; and one 1 lāhaḍi (of land) partly wet and partly dry in the (village) Bhadrama—the lāhaḍi which (formerly) belonged to Makodo; and also the land at Jakhavinī, the extent whereof is six 6 manis.

1 The di of dīha is a correction from dt.
2 See below p. 178.
3 The diāṛt māṇjha of the original is supposed to be mistake for dīha Risha māṇjha.
of seed-corn in wet land and three 3 pedas of seed-corn in dry marshy land, the water-mill at the river-bank having also been given to Rikha (Risha); one 1 lāhādī (of land) at the village of Šaila, inclusive of Sāma’s house, threshing-floor and kitchen-garden; (and lastly) one 1 kunu of wet land at Surojī. These lands have been granted by the illustrious king (to Risha). The extents and the boundaries of these fields have been caused to be written down by the order of the illustrious king in the presence of Sadi and Koṭvāla Bahādara.

(L. 19) This has been written by the illustrious Ramāpati, son of the illustrious Surānanda.

(L. 21) (Here follow three customary verses.)

No. 32. LAKHALI GRANT OF BALABHADRA; V. S. 1649

(Plate XVIII, A)

This plate was in the possession of three brothers, Pāndits Šohm, Hākam and Agrā, at Chamba proper. It measures 8½" high by 13½" wide including the handle on its left. In the top left corner of the plate there is the usual seal with a Nāgari legend containing the king’s name. The inscription consists of 22 lines in all, of which lines 13-14 appear in the left margin, lines 15-18 are short ones and occur on the handle, lines 19-21 run inversely in the top margin and line 22 in the right margin, the whole of the available space on the obverse of the plate having thus been filled up by the engraving.

The language of the record, for the most part, is Sanskrit, a few lines being in Chambiya. The preamble, which usually comprises epithets of the king, is much shorter in the present instance than that found in most other charters of Balabhadra.

The record is dated in the Śāstra year 68, the Vikrama Śaṁvat 1649, on the 12th day of the bright fortnight of the month of Āshādha. The week-day is not given. The date may correspond to Sunday, 11th June, A.D. 1592. The inscription records that the village of Lakhali in the Sāhū mandala, which had formerly been given to one Sarasi Mādho, was granted to a Brāhman named Nārasimha, son of Sūryadāsa, of the Gautama ghotra, apparently with the consent of its former owner, Sarasi Mādho, who is stated to have handed over the village and the title-deed to Nārasimha. The implications of this transaction are not clear, but it may be presumed that Sarasi Mādho was childless and bequeathed the village which he had held as dēśana to Nārasimha who might have been related to him in some way and that the king simply signified his approval of the bequest by means of the present charter.

The Sāhū mandala refers to the Sāho parganā wherein is included the village of Lakhli or Lakhali.

The writer of the charter is Surottama’s son Ramāpati.
Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Sāstra year 68, (corresponding to the year) 1649 of the illustrious king Vikramaditya, in the month of Ashadhā, on the 12th day of the bright fortnight, during the righteous reign of the illustrious P.M. Balabhadravarmadeva in residence at the splendid city of Champaka;

(L. 5) the village named Lakhali in the Sāhū mandala—the boundaries hereof having been defined (as follows): on the east behind the Kulāṭa precipe; on the south between the rocks (called) Kudona and Mulota; on the west below the extensive area of the Nālū precipe; on the north including the Bāhi land—so much piece of land, which had formerly been donated to Sarasi,² has been granted to a Brāhmaṇa, named Nārasiṁha, son of Suryadāsa, born of the Gautama ootra. for the attainment of supreme merit to himself (i.e., to the grantor).

(L. 11) Within the confines of the village Lakhali are two water-mills, two kunus (of land requiring) 10 pitakas of (seed) corn, Koṭi and Rauḍā.³ (When) this village as well as the charter, of Sarasi Māḍho, was given to Nārasiṁha, then the illustrious king also conferred the deed on Nārasiṁha with libation of water. Should anybody in future interfere with this, the king must defend it. Nārasiṁha’s sons and grandsons are to enjoy and protect the village.

(L. 19) There is the injunction by the Smritis. (Here follow three customary verses.)

(L. 22) This has been written by the illustrious Ramapati, son of the illustrious Surottama of the prosperous Gauḍa country.

¹ See below, p. 178.
² The expression chirits pūramrta may also be translated as “first given by Sarasi” which will correspond to the bhāṣaś passage in line 12 of the text.
³ These two names or terms are obscure.
This plate is not included in the collection of inscriptions enlisted by Dr. J. Ph. Vogel, nor are there any notes concerning this to be found in the manuscript material left by him. It is thus plain that the present plate was recovered subsequently. It is said to have been in the possession of Purohit Badu Dido who also owned the Chamba plate of Pratapasiwaha, Sātra 62, dealt with above (No. 26). The newly discovered plate was examined by myself in the summer of 1939 when I also secured photographs of it. It measures 9" high by about 13" wide excluding the pierced handle on its left. In the top centre of the plate there is the usual seal with a Nāgāri legend containing the king's name. The inscription covers 19 lines in all, of which the last three run in the left margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śastra year 68, the Vikrama Šaṁvat 1649, on the 11th day of the dark fortnight of the month of Chaitra, which may correspond to Tuesday, 17th April, A.D. 1593, though in the absence of any mention of the week-day in the document the given date cannot be verified exactly. The charter is peculiar insomuch as it does not as usual register any land-grant but records the conferment of priest hood (purohita that is purohiṭiya) on a Brāhman, named Ratana, the foremost Baḍu, son of Ano, belonging to the Bhāradvāja gotra. The ceremony of conferment was, after the fashion of common ceremonial grants, preceded by libation of water (hastodaka). The investiture was thus more in the nature of a donation. It has further been specified that, as a purohita, Ratana was to inherit all those customary emoluments and advantages which the purohita in Pratapasiwaha's time had enjoyed, and that this gift was to be reserved for Ratana's descendants, which in other words means that the post of priest hood was intended to be hereditary. This, coupled with the fact that the present title-deed was discovered in his possession, makes Purohit Baḍu Dido a direct descendant of Ratana.

The holy Gopāla has been cited as a witness to the donation, and that refers to the deity of the temple of Bāṁśi-Gopāla at Chamba.

Ratana of the present charter is plainly identical with that figuring as donee in the aforementioned Chamba plate of Pratapasiwaha, which as has already been pointed out, was discovered likewise in the possession of Purohit Baḍu Dido. That plate gives the name of his father and grandfather as Ano and Gayadhara respectively. Ano and Gayadhara again appear as grantees, the former in a grant by Ganeśavarman (No. 12) and the latter in that of Ānandavarman (No. 10). This indicates how Ratana's family had all along been in the good books of the royal house of the Chamba State.

There is one thing more in connection with the conferment ceremony. It is stated that the hastodaka was performed jointly by Balabhadra and Vāsudeva. The identity of this Vāsudeva is not known. The Rājaguru, Pt. Thakur Das, suggested to me that he in all probability was a son of Balabhadra. No other record makes
any mention of him, so that his exact relationship with Balabhadra cannot be determined. Can it be that he was a younger brother of Balabhadra, assuming that the two brothers were named after Balabhadra (i.e., Balarāma) and Vāsudeva (i.e., Krishnā), the gods, of whom, as is well known, the former was the elder brother of the latter? In modern times, at least, it is sometimes found that some parents take a fancy to naming their children in that fashion.

Towards the end three of the customary verses have been cited, but the composer has cleverly avoided all reference to a land grant, choosing the variant* reading brahmānīhilhāras-tailā (hare-tu yah) instead of harech-cha vasundharām. The writer was Ramāpati, son of Surānanda. It may be recalled that this Panḍit Ramāpati was the Rājakuru of Balabhadra and was responsible for composing most of the numerous charters of Balabhadra.

TEXT

श्रीवल

Seal

भद्रव

आय

$2$ स्वतित || श्रीसारसस्तररे ६८ श्रीमाणित्वविख्यातवा१६४९ icients (१.८) ...) श्रीवर्णध्वर्णदेवदेविनाथसर (सा)भाष्य (१.९) श्रीकृष्णप्रीति || पुरोहिती (पुरोहितर) छहूभिष्मणयिन छिस्तरापतिकाय च || भाग्यावसंभूता (१.१०) य || अनोलूत || पर्वतमरण्यात || णधनसे भ्रातुरिया स्वाध्यायार्थ प्रकृति || तन || (१.११) ब्रह्म न युज्य ग्राहिनी रा हृद्याणी दिता श्रीनित्तिकहैं तथा वामुःक्षे त्वरिहोक विदित (१.१२) श्रीविषये रत्ने रे पूज़ पोिते जोग पाल्ला || श्रीविषयिने रे बाये उज्योहिनीं नित्ते जी (१.१३) ले लेव लाए सपि सम रतन दित || उज्योहिनी सम || अभि साव || श्रीगोपाल || तन || (१.१४-१७) सापारिय इत्यादि (१.१८)....लस्वमिन्द श्रीमान्--(१.१९) बश्चवीयभृतुरात्सूत्रसूत्र (त) || श्रीनामतिष्णिन ||

TRANSLATION

Seal: The command of the illustrious Balabhadravarmarman.

(L. 1) Om. Hail! In the glorious Śāstra year 68, (corresponding to the year) 1649 of the illustrious king Vikramāditya on the 11th day of the dark fortnight of the month of Chaitra, during the victorious reign of the illustrious P.M.P. Balabhadravarmadeva,

(L. 9) priesthood has been conferred, (by the king) out of devotion to Lord Krishnā and for the annihilation of his own sins, upon a Brāhmaṇa, named Ratana, the foremost of the Bādus, son of Ana, born of the Bhradavāja gotra, who regularly performs the trisandhyā rite and is intent upon the six-fold duty.

(L. 10) On that occasion the hathpāṇī (or the hastodaka (solemnizing the conferment) of priesthood upon Bādun Ratana was performed by the illustrious Balibhadra as well as by Vāsudeva. The illustrious king should preserve (this hastodaka or solemnized gift) to Ratana's sons and grandsons. Whatever the customary emoluments were received and enjoyed by the priest in the time of the illustrious Prāgapasimha all those have been given to Ratana. Here witness

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1 See below, p. 172.
2 See above, p. 67, n. 5.
3 See above, p. 67, n. 6.
4 This refers to Balabhadra himself who is called Balikarga (or Bili-Karga) elsewhere.
is the holy Gopāla.

(L. 14) (Here follow three customary verses.)

(L. 18) This has been written by the illustrious Ramāpatiśarman, son of the illustrious Surananda of the prosperous Gauḍa country.

No. 34. CHAMBA PLATE OF BALABHADRA; V. S. 1650

This plate was found in the possession of Ṭogrā Bholā at Chamba proper. It measures 8½" high by 12½" wide excluding the handle on its left. Half of the handle appears to have broken off. In the top left corner there is the usual seal with a Nāgari legend containing the king’s name. The inscription consists of 23 lines in all, of which lines 15-16 appear in the left margin, lines 17-19 and lines 20-23 run inversely in the top margin. The last four lines are very small, being thrust in the top left corner beside the seal.

The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Balabhada and is dated in the Śāstra year 69, the Vikrama Samvat 1650, in the month of Jyeshṭha, on the 7th day of the dark fortnight. This may correspond to Saturday, 12th May, A. D. 1593. The inscription records the king’s grant of a village named Drabilā in the Panjila maṇḍala to three Brāhmans, Pitho, Malika and Maṅgu by name, of the Kasyapa gotra. The donees were apparently brothers. It is stated that the donated village was formerly held by one Chakalāla Bhikhāri who is further on mentioned as one of the witnesses to the demarcation of the boundaries of the granted area. The record ends with the statement that Maṅgu and Malika gave one aṭu of land to Pitho over and above his rightful share, thereby presumably showing respect to the eldest. The grant was not an absolute charity, because the recipients were required to pay a tax of seven pīḍas of grain out of their first crop to their king, probably once a year.

The writer of the grant was Ramāpati.

TEXT

[Script]

Seal

31 78

25 श्रीशास्त्रसंस्कारे ६९ श्रीमभुपतिचन्द्रमादिवस्य १६५० देवांड्रासे कृष्णसे तिबी सत्तमां श्रीकप-- (1.2-6) पुरवासीय ' etc. (1.7) महाराजाधिराज श्रीमद्वलंभिमदेवः[*] कुझली।

तथ्य श्रीमहाराजः(सिंह)राजस्य सं(सा)प्राचे इत्रंजलमण्ड-(1.8) लमथतः। द्रिभला नाम प्रायम(स.)। आतीमोदरायन्यः। श्रीकुण्डीलियः। कायपुलप्रायः। पियो तत्ता मुदी- (1.9) क तथा मंगु नामने ब्राह्म- (हा) भायो त्रदत(ट.)[*] तत्र सीमा विभागः। हृद्यान्ये री नाली ओरे। ब्राह्मणोंके पहुँचारा पियो। चो- (1.10) उ पाणी पियो। गुरुहो ग्रेडी पियो। बुडाडी सुदरि पियो। कुझली के बुड़ु। जे एह पियो मिलारी।

चकलारे (1.11) खाड़े झंठ सम जे बुड़ु आ दीवल सीमा प्रमाण चलोणी तथा माणक्यास मिल।

जे कुझली खाड़। (1.12) बाई सेहु कुहांरे बाणी वाणी एत बचीरे ब्राह्मणे नाही पाणा। इह सीमा नदी तथा मिलारी पाह वि-(1.13) ती एह ग्राम 4हेरे पुत्र पोत(स) शाना भुजिणा। श्रीदिवाण्ये

अवणा भम्य पाणा। भार पचोले कोठे न (1.14) हों कहना। एह मधिणी अन पिषे 7 सत बहुः 1 एकी

1 No. 21 of APRAS, NC, 1906-07, p. 10.
2 May be corrected as विषयामलिकमुनाममां ब्राह्मणे: 
Seal: The command of the illustrious Balabhadra-varman.

(L. 1) Om. In the glorious Śāstra year 69, (corresponding to the year) 1650 of the illustrious king Vikramāditya, in the month of Jyaistha, on the 7th day of the dark fortnight, during the reign of the illustrious P.M.P. Balabhadravarmadeva, in good health and in residence at the splendid city of Champaka,

(L. 7) the village named Dribila in the Pāmjila maṇḍala has been granted to (three) Brahmans, named Pitho, Malika and Maṅgu, of the Kāśyapa gotra (by the king) for his own salvation, out of devotion to Lord Krishṇa.

(L. 9) The definition of the boundaries there of: Inwards from the brooklet of Halyānā; behind the fountain of Brāhmaṇikā; behind the waterfall; behind the declivity of Guḍoḍu; behind the spring of Budyādi; below (the village of) Kuhmaṇikā (in other words) all that (land) which was formerly enjoyed and tilled by Chakalala Bhikhāri. (The lands of) Maṇakyāru and the Lower Ghaloṇi whose boundary extended as far as Dribila, which were given to and enjoyed and tilled by Kuhmaṇā are (still) to be enjoyed and tilled by Kuhmaṇa; the Brāhman must not cause any interference hereto: This limit has been fixed by Madi and Bhikhāri. This village is to be enjoyed by his (domee’s) sons and grandsons. The illustrious king must discharge his duty.¹ Nobody should offer any obstruction or interference.

(L. 14) The tax here, which is to go to the illustrious king, is seven 7 pidas of grain, all to be paid down at once² out of the first crop.

(L. 15) (Here follow four customary verses.)

(L. 19) (This) has been written by the virtuous Pandit, the illustrious Ramāpatiśarman.

(L. 20) Maṅgu and Malika gave one latu (of land) to Pitho in addition to (his proper) share.

No. 35. CHAMBA PLATE OF BALABHADRA; V. S. 1651

(Plate XIX, A)

This plate³ was also in the possession of Purohit Bāḍu Diḍo at Chamba. It measures 8½” high by 12½” wide excluding the pierced handle on its left. In its top left corner it bears the usual seal with a Nāgarī legend containing the king’s name. The inscription covers 17 line of which line 14 appears in the left margin and lines 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 70, the Vikrama Sambat 1651, in the month of Pausha, on the 12th day of the bright fortnight, which may correspond to Saturday, 14th December, A. D. 1594.

¹ That is to say, he should preserve the gift.
² That is, not by instalments.
³ No. 8 of APR.18, NO. 1935-36, p. 8.
A.—Chamba Plate of Balabhādra; V. S. 1651.

B.—Chamba Plate of Balabhādra; V. S. 1652.
The charter refers itself to the reign of king Balabhadra, but registers a grant of some lands by Queen Dharmadevi to Purohit Ratanaśarman of the Bhradvāja gotra. The donation comprised four kunus of land, of which two kunus lay at Suroda, one at Bhadrama and one at Maihilā. This last one kunu, it is stated, had been given to Ratana by the illustrious Virabhāna on an occasion of the Tulāpurusha ceremony, while the one kunu at Bhadrama had been given on the occasion of the sūdha-śrāddha of the illustrious Virabhāna. From this it follows that Balabhadra’s father Virabhāna had in his life time made the Tulāpurusha gift, one of the sixteen mahādānās and that by the time of the present charter he had passed away.

The donee Ratanaśarman is identical with Ratana who figures likewise as grantee in two other charters also (Nos. 26 and 33), and of whom we have already spoken above (pp. 74 and 87).

The villages of Suroda, Bhadrama and Maihilā, where the donated plots of land lay belong to different praganās. The first of these is identical with Sarodī, also called Saroḍī, in the Sāch parganā. It is also mentioned in two other charters (Nos. 26 and 31). The second one is the same as Bhadram in the Rājnagar parganā, and also occurs in another charter (No. 31). Maihilā is the same as Mehlā, the headquarters of a parganā of the same name, which is mentioned also in another record (No. 26).

The writer of the charter was Surānanda’s son Ramāpati.

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**TEXT**

Shahul- 

Madarsam 

Aryan 

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**Seal**  

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**Translation**

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! In the glorious Śastra year 70 (corresponding to the year) 1651 of the illustrious king Vikramādiyā, in the month of Pausha, on the 12th day of the bright fortnight, during the victorious reign of the illustrious P.M.P. Balabhadravarmanadeva in residence at the splendid city of Champaka;

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1 See above, p. 34.
2 They are enumerated and described in the Mutsyaśudra, chapters 273-288. Compare JRASBL, 1 (1935), p. 40 and n. 8.
3 It may be recalled that these two plates were with the same Baḍu Dāḍo who owned the present one as well.
4 The form उष्णोहित instead of पुरोहित represents the local pronunciation of the word.
5 See below, p. 178.
by the order issued by the Royal Consort, the illustrious Dharmadevi, worthy of all honour, here two 2 kunuś of land have been bestowed on the Brāhmaṇa Purohita Ratanaśarman of the Bhāradvāja gotra. This plot of two 2 kunuś at Suroda has been granted by the illustrious Dharmadeś as a hastodaka (grant). One 1 kunu of land at Bhadrama was given on the occasion of the śudhurēśāddha of the illustrious Virābhāna. One 1 kunu of land at Maihili was given to Ratana on the occasion of the Tulāpurusha (gift) by the illustrious Virābhāna. (Thus) altogether four 4 kunuś of land (are donated).

This charter has been given to Ratana by the illustrious king. This land is to be enjoyed by Ratana's sons and grandsons themselves.

(L. 13) (Here follow three customary verses.)

(L. 17) This has been written by the illustrious Ramāpati, son of the illustrious Surānanda of the prosperous Gauḍa country.

No. 36. CHAMBA PLATE OF BALABHADRA; V. S. 1652

(Plate XIX, B)

This plate was owned by Koliṇa Aṭrā, a pujārī, at Chamba proper. It measures 8½" high by 11½" wide. It had a handle on its left, which is now almost completely broken off. In its upper left corner it has the usual seal with a Nāgarī legend containing the king's name. There are altogether 15 lines of writing on it, of which lines 12-13 are in the left margin, and lines 14-15 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The inscription, refers itself to the reign of Balabhadra and is dated in the Śāstra year 71, the Vikrama Śaṁvat 1652, in the month of Vaiśākha, on the 10th day of the dark fortnight which may correspond to Tuesday, 25th March, A.D. 1595. The charter registers the king's grant of the village Gaṅgāvara or Gaṅgvāha to three Brāhmaṇas, probably brothers, named Prāyaṅgadāsa, Kalyāṇadāsa and Bhāgesarman, of the Kaśyapa gotra. The occasion of the gift was the consecration ceremony performed by the king at the temple of Gopāla, now called Bāṁāgopāla. This shows that some repairs or renovation had been done to that temple and the completion of the work occasioned the ceremony when the present gift was given as a dakshinā. It is indicated in the inscription that the donated village was formerly granted by king Gaṉesāvarman to a Brāhmaṇa named Rāma. This is borne out by the fact that among Gaṉesāvarman's charters there is actually one registering such a grant, namely Gaṅguyā grant of Gaṉesāvarman (No. 18), Gaṅguyā of that record being the same as Gaṅgāvara or Gaṅgvāha of the present one, to be identified with the modern Gugāṁh as has already been shown above (p. 55). For the extent of the boundaries of the donated village, the present charter refers to the aforementioned grant of Gaṉesāvarman and adds that they were the same as defined therein. It has, however, not been made clear as to what happened to Rāma, the former owner of the village, and how the same village came to be re-granted. Nor is there any indication to show that Rāma was somehow related
to the donees mentioned in the present charter. Even his *gotra* is not specified in Ganeśavarman’s grant where he figures as donee. Can it be that he died child-
less and his property as a *brahmadeya* being not reverable to the State, was trans-
ferred to other Brähmans, namely Prâyagadāsa, Kalyānadcāsa and Bhāgēśarman?

The writer of the charter was Ramāpati.

**TEXT**

Shri vabha-
Shri māy-
Sri va-

**Seal**

Brāhma-
Māy-

[Page 94]

**Translation**

Seal: The command of the illustrious Balabhadravarm.

(L. 1) Om. Prosperity! Hail! In the glorious (Śāstra) year 71 (corresponding to the year) 1652 of the illustrious king Vikramaditya, in the month of Vaiśākha on the 10th day of the dark fortnight, during the victorious reign of the illustrious P. M. Balabhadravarmadeva, in residence at the splendid city of Champaka;

(L. 6) *(The king)* has, out of devotion to Lord Krishna, granted the village named Gaṅgvā to *(three)* Brähmans, Prâyagadāsa, Kalyānadcāsa and Bhāgēśarman by name, born of the Kāśyapa *gotra*.

(L. 8) Now the boundary: the illustrious king performed the consecration ceremony at the temple of Gopālā, on that occasion he gave away Gaṅgvāḥa as *dakshina*, Gaṅgvāḥa has been given away with the selfsame limits of boundaries as were detailed in the title-deed of the illustrious Gaṅeśa *(varman to Rāma)*. *(The extent of land)* which was enjoyed and tillled by Rāma is to be enjoyed by sons and grandsons of Prâyagadāsa. The illustrious king must protect *(this grant)*.

(L. 11) The injunction of the *Smritis*: *(here follow two customary verses).*

(L. 15) *(This) has been written by the virtuous Pundit, the illustrious Ramā-
patiśārman.*

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1 This may be corrected as: Prayagadasa kalyanadasa namo namo brahma: ।

2 See below, p. 173.
This plate was found in the possession of one Narasingh Dayal Mangaleru. It measures 10 1/2" high by 13 1/2" wide including the pierced handle on its left. In the top centre it has the usual seal with a Nāgari legend containing the king's name. The inscription consists of 26 lines in all, of which lines 17-20 appear in the left margin, line 20 being a short one and running on the handle, and lines 21-26 run inversely in the top margin. The last six lines are, so to say, half-lines, lines 21-23 being separated from lines 24-26 by the seal in the centre.

The language is partly Sanskrit and partly Chambyalli. The record is dated in the Śāstra year 74, the Vikrama Sāyntvat 1655, in the month of Vaiśākha, on the 7th day of the dark fortnight, which may correspond to Monday, 17th April, A.D. 1598. The object of the charter is to record the king's gift of a village called Śaila to a Brāhman, named Hariganaśarman, son of Kehlan, of the Kāsyapa gotra. The boundaries of the donated area have been well defined. Besides the village, some houses at Chamba proper were also given by the king to the same donee.

The donated village Śaila is probably the same as Śaila mentioned in the Lakshmi-Nārāyaṇa temple plate of Balabhadrā; V. S. 1649 (No. 31). It will be seen from that record that a plot of land at that village was granted to a Brāhman, Risha by name, along with several other lands. It follows, therefore, that the plot previously donated was excluded from the village donated by the present charter. As has already been shown, the village Śaila or Śaila is to be identified with Sāil in the Panjāla pargāṇ. Some of the boundary villages can also be identified thus Bhoida, Praila and Djanānā appear to be the same as Bhyod, Parel and Dilgenā respectively all of which are in the very Panjāla pargāṇ.

The writer of the charter was Surāmanda's son Rambhātī.

**TEXT**

| Seal | श्रीनर्म-भद्रकर्मी-आराम |
|      | श्रीभद्रकर्मी-आराम |

**ṭू** स्वस्ति। **श्रीगणेशाय नमः।** **श्रीशास्त्रस्वतरे ७४।** **श्रीरामनु (मभू) पतिविचारस्वति।** **(1.2-0) श्य १६५५ ब्याशालमाते।** कुष्णाये तियो ७ श्रीविष्णुप्रदयातकर।** etc.। (1.7) ...** श्रीभद्रकर्मी-भद्रिकर्मेष्टिलं। (1.8) 

**श्रीलम्ब्रें (नाम प्रावम्)। आव्री श्रीकृष्णनीति।** II कालण्डकोलसनात्य। (1.9) शालम्येभाष्यनाथप्रदत्त०। (तः) II तत्र सीमा। II पूर्विन। पंडिकोल फाँटोरी नौदी आ। (1.10) 

इ से सम। विश्वय। पोहरे बीड़ कुझी। ताई प्रजादेवै समेत। पतिविचारस्वति। विष्णुप्रभान्त। (1.11) कठल बहौला 

असा तेन वार्ता। उदारस्यां विशिष्टे। कपोल गुप्त श्रवसा तेन्। बुझा विष्णुहरूं। बला। ने फिरोङ बाहिरी विशिष्ट। तेहि दिनोऽश। शन उदेते री कुझी। दल डाणे वस्ता पंडिकोल भो। जो 

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1. No. 3 of APRAS.NO, 1906-07, p. 8, where the reading of the Śāstra year is given as 76, of course, with query. As will presently be seen, the correct reading is 74. At the same place, it has likewise been suggested that the gift village of Śaila belongs to the Kandalā pargāṇ, whereas it is now shown actually to be included in the Panjāla pargāṇ. The number of lines of the text as stated there will also be found different from the one given here. The difference is, however, only apparent and will readily be perceived by comparing the illustration with the text of lines 21-26 which have been counted there as line 21-23.

2. The sign for the numeral ४ is somewhat unusual, though it certainly cannot represent any other numeral than that. The same form for the numeral ४ is seen again below in line 24 in numbering a verse.

3. The letter भः appears below the line, inserted afterwards.
Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the illustrious Gāṇeśa! In the glorious Śāstra year 74, (corresponding to the year) 1655 of the illustrious king Vikramāditya in the month of Vaśākha, on the 7th day of the dark fortnight, the illustrious P. M. Balabhadravarman, in residence at the splendid city of Champaka, has here, out of devotion to Lord Krishna granted the village called Śila to a Brāhman named Hariganaśarman, son of Kehlaṇa, born of the Kaśyapa gotra.

(L. 9) The boundaries thereof: on the east (the donated area includes the whole tract at the foot of the treeless slope of the watershed; on the south (it extends) as far as the cave on the ridge of Bhoida, (and) includes the precipice of Praila; on the west (it lies) inwards from the bank of the branch of the rivulet where there is a stepped path; on the north (it lies) inward from the Aīta boulder, inwards from the cliff of Ghirodī, below the rock at the foot of Kahno, the boundary (running) behind the path (leading) to the tripartite field (as well as) to Binahi. The watercourse of Jhautej should be brought from over the watershed along the path of Dalaṇāṇa. The inhabitants of Śila are to remain in Śila.

(L. 14) Moreover, the illustrious king has given Harigana also the house which were built by the Mahathā at Chambā on the raised house-site belonging to the Upādhā, along with this hastodaka copper-plate charter. His (donee's) sons and grandsons are to enjoy and till (the donated land).

(L. 17) There are the injunctions by the Smritis: (Here follow four customary verses).

(L. 25) This has been written by the illustrious Ramāpatīśarman, son of Surānanda of the prosperous Gauḍa country.

No. 38. CHAMBA PLATE OF BALBHADRA; V. S. 1656

This plate was found in the possession of Purohit Mansā at Chamba proper and is now kept in the Bhuri Singh Museum there, bearing the catalogue number B, 22. It is rather an unusually big sheet of copper, measuring 7½" to 8½" high by 18" wide, excluding the handle on its left. In the top corner it has the usual seal with a Nāgarī legend containing the king's name. It has, all told, 16 lines of writing on it, of which lines 13-14 are in the left margin and lines 15-16 run inversely in the top margin.

1 See below, p. 178.
2 No. 32 of APRAS,NC, 1903-04, p. 8.
The language is partly Sanskrit and partly Chambyālī. The document is dated in the Śāstra year 75, the Vikrama Samvat 1656, in the month of Āśādžha, on the 2nd day of the dark fortnight, which may be equated with Thursday, 31st May, A.D. 1599. In respect of the contents, the present charter is similar to the Chamba plate of Balabhadrā; V. S. 1649 (No. 33), since both of these record the appointment of a family priest. In the present instance the recipient of the honour is a Brāhmaṇ called Iśvaraśarman, son of Mādhava, of the Atri gotra, who, it appears from the details given in the record, was a priest attached to the royal family in the time of Pratāpasimha as well. The present charter does not specify any special occasion of the conferment. Nor does it mention any gift to be enjoyed by the grantee beyond stating that he was to continue earning and enjoying as he used to do in Pratāpasimha’s time. That this was to last as long as the universe endures shows that in this case, too, the title of priesthood was meant to be hereditary. Thus Purohit Mansā who owned the present plate must be a direct descendant of Iśvaraśarman, the original recipient.

The charter was written by Surānanda’s son Ramāpati.

TEXT

 Seal 


Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the illustrious Ganeśa! In the glorious Šāstra year 75, (corresponding to the year) 1656 of the illustrious king Vikramādiya in the month of Āśādžha, on the 2nd day of the dark fortnight during the victorious reign of the illustrious P. M. P. Balabhadradeva, in residence at the splendid city of Champaka;

(L. 7) (the king) has, out of devotion to Lord Krishṇa, conferred priesthood on the Brāhmaṇ Iśvaraśarman, son of Mādhava, born of the Atri gotra intent upon the sixfold duty. That is to be enjoyed as long as the moon, the sun, the stars and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon), may descend into hell.

1 See below, p. 178.
2 See above, p. 67, n. 6.
(L. 9) Now the explanation (of the above) in Bhāṣā is as follows. The illustrious king has conferred priesthood on Isuru, that is to say, the illustrious king Balabhadrā has accorded the same rights and privileges of priesthood to Isuru as he used to enjoy in the time of the illustrious Pratāpāśimha; in like manner he may continue earning and enjoying.

(L. 12) There is the injunction of the Sṛṣṭis: (Here follow two customary verses).

(L. 16) This has been written by the illustrious Ramāpātisārman, son of the illustrious Surāṇanda of the prosperous Gauda country.

No. 39. CHAMBA PLATE OF BALABHADRA; V. S. 1656

(Plate XX, B)

This plate was possibly also in the possession of Purohit Mansā at Chamba-proper, who owned the preceding one, though there is no definite information as regards that. It measures about 10¾" high by 12" wide and has no handle. From its lower right corner a small bit has broken off, and as a consequence thereof two or three aksaras have been lost. In the top left corner of the plate there is the usual seal with a Nāgarī legend containing the king’s name. The inscription covers 21 lines in all, of which lines 17-18 appear in the left margin and lines 19-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The preamble of this record exhibits a considerable change so far as the epithets applied to the king are concerned. Being conventional as usual, the new epithets do not enlighten us much with regard to the king’s real achievements, though they reflect some poetic merit on the part of the composer through his grandiloquent style much appreciated in those days. The record is dated in the Śāstra year 75, the Vikrama Samvat 1656, in the month of Āshāḍha, on the 10th day of the dark fortnight, which may be equivalent to Thursday, 7th June, A. D. 1599, that was thus just a week after the foregoing charter had been issued.

The present charter records that the king took a plot of land from the Brāhmanīsvaśarman of the Atri gobra at the village of Sahraula for making a garden and a tank there, and that in lieu thereof he gave two extensive fields to that Brāhman. The smaller of the two lay in the very same village of Sahraula, while the bigger was in another village called Chināloī, where the Brāhman also received a house-site along with a kitchen-garden and a threshing-floor. From the details given, it appears that the Brāhman was given nearly twenty times as much land as was taken from him. He is to be identified with the recipient of the foregoing charter.

The garden and the tank, referred to in the inscription as then being in contemplation, subsequently did come into being, for they still exist at that village as the property of the State. The village of Sahraula is only about two miles from Chamba, being the same as Sarol in the Rājnagār parganā. It has not been possible to identify Chināloī or Chināloī, though apparently it is to be sought in the same Rājnagār parganā.

The charter was written by Surottama's son Ramapati.

TEXT

Seal

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the illustrious Ganesā! In the glorious Śāstra year 75, (corresponding to the year ) 1656 of the illustrious king Vikramāditya in the month of Ashādha, on the 10th day of the dark fortnight.

(L. 2) The illustrious P. M. Balabhadravarmanadeva, in residence at the splendid (city of) Champa, who is as adorable as … an illustrious supreme deity, who is highly venerable, pre-eminent among men, worthy of all honour, who is a son of the illustrious Virabhāna, is a very astāchala for the sun (in the form) of the mass of vermilion from the hair-partition of the wives of all the neighbouring chiefs, is a very forehead-mark of the entire globe of the earth surrounded by the billowing seas, who has turned the beggars of the world into possessors of elephants by dealing out to them tuskers looking magnificent with the sides of their temples bedecked with the thick ichorous fluid dripping incessantly, (and) who has the whole circle of the earth bedecked with clusters of lotuses (in the shape) of his enemies' heads violently severed by the darting superb arrows issuing from the bow stretched as far as the ear by the might of his impetuous arms, has, here, out of

1 Of the three letters within the brackets, the first is partly visible, while the last two have conjecturally been supplied. The original having been lost here.

2 See below, p. 178.

3 That is, the supposed mound behind which the sun sets.

4 In other words, he has killed all the princes hostile to him, thereby rendering their wives widows, who, as such have ceased putting vermilion in their ōṣmāntas, since that is done only by those ladies whose husbands are alive.
devotion to Lord Krishna, given another land to the Brähman Iśvarasarman, born of the Atri gotra, well-versed in the three Vedas, after having taken (from him his) former land.

(L. 11) Iśuru1 had a pā (that is, one Kuru) of land at Sahraula. That has been taken from him by the king for laying out a garden and constructing a tank there. In lieu of that the king has given him some other lands, namely one field measuring four 4 pīdas and fourteen 14 pathas of seed-corn at Chināloi and another field measuring only six pathas or manis2 of seed-corn at Sahraula, the whole of the given land thus measuring five pīdas of seed-corn. Besides, a house-site along with a kitchen-garden and a threshing-floor at Chināului has been given to him. He may also bring the watercourse to his field at Chināloi in the same manner as he formerly used to do to his land at Sahrola.

(L. 17) (Here follow three customary verses.)

(L. 21) This has been written by the illustrious Ramapatisarman, son of the illustrious Surottama of the prosperous Gauda country.

No. 40. SAKLA PLATE OF BALABHADRA; SASTRA 75

This plate was discovered in the possession of a Brähman, Padma by name, at the village of Sakla in the Sāho3 pargana. The left side of the plate, where there is a handle, is narrower than the right side. It measures thus 5½" to 8½" high by 10 ½" wide including the handle. The engraving is not well executed. The seal, too, is not properly shaped. It is comparatively small in size, though it has the usual form of a rosette. The legend in its centre is indistinct and seems to read sri-Bala, while each of the two letters bhadra appears to be engraved within a petal, the characters being Nagarī. The inscription covers 17 lines in all, of which lines 13-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chamba. The record is dated simply in the Sāstra year 75, on the 27th day of Asoja, that is the month Āśvina. The corresponding Vikrama Sāvitt would be 1666. The equivalent of this date in the Christian era may be Sunday, 28th October, A. D. 1599.

The object of the inscription is to record the king's grant of a village named Ratulika to a Brähman called Sado, son of one Kukyala Jio. From the details in the bhāshā portion, it appears that the donee had formerly shared the grant with his elder brother, and that he was to pay a tax of two pīdas of grain annually, one pīda from the first crop and one from the second crop, though the grant is termed as hastodaka-sāsana which usually indicates a tax-free gift. Some bhāshā expressions are not intelligible.

The charter was composed by Surottama's son Ramapati.

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1 The composition of the bhāshā portion being too clumsy to admit of an intelligible literal rendering, only a substance thereof has been given here.

2 Translated literally it would mean 'piadas nil, pathas 6, in words, six manis'. The terms patha and mani are synonymous.

3 In Dr. Vogel's manuscript the name of the pargana is stated to be Panjāla, but the list of vuilas does not show any village of the name of Sakla in that pargana, while one is found in the Sāho pargana.
Seal: The illustrious Balabhadrādeva.

(L. 1) Om. In the glorious (Śā-tra) year 75, on the 27th day of Aśojā, during the victorious reign of the illustrious P. M. Balabhadrādeva.

(L. 3) Here, (the king) has, out of devotion to Lord Kṛīṣṇā, granted the village named Raṭūlikā to a Brāhmaṇa called Sado, son of Kukyāla Jīo. (This) is to be enjoyed as long as the moon, the sun and the ocean endure. Whosoever, whether of my family or anybody else, would encroach (hereupon) may descend into hell!

(L. 7) Now the explanation in bhāṣā: The illustrious king has given the village named Raṭūlikā with its fixed boundaries as a hastodaka copper-plate grant (formerly) shared by Jīo and his elder (brother). This is to be enjoyed by his son and grandsons. Jīo alone is to till, cultivate and dwell at Raṭūlikā.

(L. 11) ..............

(L. 12) Moreover (the donee) must pay as tax two pīdas of grain every year one 1 pīda of grain from the first crop (and) one 1 pīda of grain from the second crop

(L. 13) (Here follows one customary verse.)

(L. 16) This has been written by the illustrious Ramāpatiśarman, son of Surottama of the prosperous Gauḍa country.

No. 41. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA;

V. S. 1664

This plate belongs to the temple of Lakshmi-Nārāyana at Chamba proper and is now preserved in the Bhuri Singh Museum there, its catalogue number being B, 23. It measures 84" high by 12" wide. It had a handle on its left, which has

1 See below, p. 177.
2 No. 34 of APRAS, NC, 1903-04, p. 6
almost entirely broken off. Some letters of the inscription ran also on the handle. They, too, have been lost. Small bits have chipped off from the corners of the plate, except the top right corner. The chipping off at the lower corners has resulted in the loss of two or three syllables. In its top left corner the plate has the usual seal with a Nāgārī legend containing the king’s name. The inscription consists of 19 lines, of which lines 14-15 appear in the left margin, line 16 occurs on the handle and lines 17-19 run inversely in the top margin. It cannot be ascertained whether the handle originally contained more lines. Even the extant line of writing on the handle, consisting only of a few letters, has only the signs of the mātrās preserved, the lower portions of the syllables having been destroyed.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śāstra year 83, the Vikrama Sāvat 1664, in the month of Bhādrapada, on the 7th day of the bright fortnight. The date may be equivalent to Wednesday, 19th August, A. D. 1607.

The inscription records the king’s grant of some land at a village called Pura, Purā or Pūrī in the Śāho māndala to a Brāhman named Baradāṇi Gopi of the Kāśyapa gotra.

The Śāho māndala refers to the Śāho pargānā, but no village of the name of Pura, Purā, or Pūrī is to be found there. The villages mentioned along the boundaries, namely Parautā or Paharautā and Haiṭā, are the same as Parothā and Hemṭhā respectively. Both of them are in the Śāho pargānā. The river referred to in the record is the same as the Sal.

Towards the end several persons are named as witnesses to the demarcation of the boundaries of the donated area.

It is not known how the grant later on came into the possession of the temple of Lakshmi-Nārāyaṇa.

TEXT

Seal: श्रीकल्याणज्ञाता)

२३ श्री महाप्रतिकृतिमादित्य १९६४ माण (II 2-6) पदमसे शुल्कपको सन्ध्यां । श्रीचंद्रपुरसीय etc. (1.7) श्रीविवर्तज्ञानभिष्मसमा-(ध) च (1.8) ये । श्रीवर्नमलमयः पुराप्राव रामाद (ध) । श्रीवर्नमलमयः कालस्थ (1.9) श्री नरायणसीयां समस्त (ध)।। तथेऽति संस्कृत (1.10) मु (उ) पंचु (भ) कोने (ध)।। तथा । पुरान न विज्ञाना। मन ब्रज पि ५ पंच गोपी सिता (ि)।। (1.11) सीमा।। उपर भीष्माणं न पार्भर दे।। परीति को सेतृ। हृदर हृदर दे भर तथा (1.12) पहाती रे नाला शंकर । को नेक हो शी विशा नेक अंबर जे मृदु बने दे गोपी शा- (1.13) ची।। एक भीवाणें लड़र हो ए वरुण दारीम विनाभार गोपी को? (1.14) ए वाणा।। वाणु ए पर्वतो जोतं विनाभार (ि)।। (1.15) किंवित्तिज्ञाना।। नाद लिखिता मनुष्य।। (1.16) 'त' (1.17) राक्षस ए पुरुर तथा विनाभार बुद्धो। तथा। चंगु ब्रजे प्रभाण हेक हं म।। (1.18) पाह दीत्॥ पाह पाह।। पाहनलयो धरोः भागन-लयो (ि)।।। (1.19) प(प) बनालयमः स्तुरः गरीवनते पाह बने (ि)॥ ॥ विवेचनां रामाणिता।
TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. In the glorious Śāstra year 83, (corresponding to the year) 1664 of
the illustrious king Vikramādiṭya, in the month of Bhādrapada, on the
7th (day) of the bright fortnight, during the victorious reign of the illustrious P. M.
Balabhadravarmanadeva, in residence at the splendid city of Champaka;

(L. 8) the village named Pura in the Śāho mandala has been granted to a
Brāhmaṇa called Baradāṇi Gopi of the Kasyapa gotra. (by the king) out of devotion to
Lord Krishṇa. That is to be enjoyed by him as well as by his progeny.

(L. 10) There are the details of Purā: (the land) given to Gopi (measured)
five 5 pīdas of seed-corn. The boundaries: the upper limit (runs) alongside
Parautā belonging to the watchmen of the holy Nārāyaṇa (the donated land lying)
between the stream of Hātā and the stream of Paharantā, the river (Sāl)
(forming) the boundary-line in the front. The land that lies inwards from the river
is to be enjoyed by Gopi. This pious gift of the illustrious king, this village of Pūri
with its boundaries well defined should be preserved for Gopi.

(L. 14) The prince Paraśārama, Chaṇḍidakṣa, Kidāri, Bhikhāri, the barber
Śiruṇu, Maluka, . . . . . , the king’s personal servant Raṇu, Birbalā, Budho, and
Chāmpu have fixed the amount of seed-corn and defined the boundary-lines. This
should be maintained.

(L. 18) (Here follows one customary verse.)
(L. 19) This has been written by Ramāpati.

No. 42. CHAMBA PLATE OF BALABHADRAS; SĀSTRA 84

This plate1 was found in the possession of the present Rājaguru, Paṇḍit Thākur
Dās, at Chambā proper. It measures 11" high by 11½" wide. It had a handle on
its left, but that is now broken off. In its top left corner there is the usual seal with
a Nāgarī legend containing the king’s name. There are altogether 17 lines of writing
on it, of which line 16 occurs in the left margin and line 17 runs in the top margin.

The language is partly Sanskrit and partly Chāmbīāli. The record is dated in
the Śāstra year 84, on the 20th day of Phālguna. The corresponding Vikrama Sāṃvat
must be 1665, and the date may thus be equated with Friday, 17th March,
A. D. 1609.

The inscription records that the prince Aniruddha donated, with the consent
of king Balabhadrā, a village called Śimgin to three Brāhmaṇs, Dāmodara, Biśuḍa
and Lakhi, while he was at Prayāga. The occasion of the gift is stated to be the
śrāddha of the Kolvāla queen. From these details it follows that the prince
Aniruddha was at that time on pilgrimage and visited the holy place of Prayāga
(Allahabad) where he performed the śrāddha ceremony. It is known from other
sources that the prince Aniruddha was Balabhadrā’s son. The Kolvāla queen2
evidently refers to one of Balabhadrā’s consorts, the mother of Aniruddha.

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1 No. 35 of APR AS, NQ, 1903-04, p. 8.
2 Since she hailed from Kulu, she is styled Kolvāla i.e., ‘(princess) of Kulu.’
The donated village Śīngi is identical with Śīngi in the Udaipur parganā, 8 miles from Chamba on the road to Dalhousie via Kothiā. The other villages mentioned in the inscription are all in the same parganā of Udaipur. Thus Mihlā, Gunōdā and Binotā are the same as Milhā, Ganoḍī and Bhānhotā respectively. Kharoll is said to be a hamlet in the Udaipur parganā, though the list of villages does not include it. Some of the names of the witnesses mentioned towards the end are each preceded by a term denoting the village to which the particular individual belonged. Thus Chinādi and Chajhūlā evidently mean ‘resident of Chaneḍa’ and ‘resident of Chajjhuim’ respectively. These two villages are in the Udaipur parganā. Kudhyālā is also a similar term, though it is not clear to which village it refers.

The charter was written by one Pūrāmdara.

TEXT

Seal: श्रे वल भएम आम्या

Translation

Seal: The command of the illustrious Balabhadravarmān.

(L. 1) Ὅμ. Ἡαλ! Obeisance to Lord Kiṣṇa! In the (Śastra) year 84 on the 20th day of Phālguna, by the order of the illustrious P. M. Balabhadravarmādeva, in residence at the splendid city of Champa;

(L. 5) the illustrious prince Aniruddha, while at Prayāga, donated the village called Śīṅgī as a hastodaka (granum) to the Baḍūs Damodara, Biṣṇuṇa and Lakṣiti. The extent and boundaries thereof are recorded: on the east (the donated area lies) within the Damureḍa stream; on the south within the junction of the two paths, the footpath running on the ridge and the large boulder; on the west within the high ridge in the direction of Mihlā; on the north within the Galeṇu pass towards Kharoll and Gunōdā. All this is the extent of the boundaries of Śīṅgī. Further, two 2 kunus (of land have been given) at Binotā.

(L. 13) (This) hastodaka (granum) has been given on the occasion of the śrāddha of the Kolvāla queen.

(L. 14) The illustrious king should protect this grant for the Baḍū Damodara’s sons and grandsons.

(L. 15) The boundaries have been fixed in the presence of the Chinaḍi Ghaka the Chajhūlā Sagāṭa, the potters Śībo (and) Kugu, and the Kudhyālā Lakhami.

(L. 17) (This) has been written by Pūrāmdara.
No. 43. CHAMBA PLATE OF BALABHADRA; V. S. 1667

(Plate XXI, A)

This plate is also said to have been in the possession of the present Rājaguru, Pandit Thākur Dās, at Chamba proper, though the land, the gift of which is recorded therein, now belongs to the temple of Lakshmi-Nārāyana. The plate measures 8" high by 11" wide excluding the handle on its left. In the top left corner there is the usual seal with a Nāgarī legend containing the king's name. The writing on the plate covers 20 lines, of which lines 17-18 appear in the right margin, while lines 19-20 run inversely in the top margin. A small piece has chipped off from the bottom right corner, and as a result thereof some aksharas at the ends of lines 14-16 have been lost.

The language is almost throughout Sanskrit, line 10 containing a few details in the bhāshā. The charter is dated in the Śāstra year 86, the Vikrama Samvat 1667 in the month of Kārttika in the 11th day of the dark fortnight, which may be taken to correspond to Tuesday, 2nd October, A. D. 1610. The inscription records the king's grant of some land to a Brāhman called Narottamaśarman, son of Rāmadeva, of the Gautama gotra. The land lay between Obātī and Gādūi, the former of which is identical with the village Obātī in the Śākh pargāṇā, while the latter is supposed to be the name of a field.

The charter was written by Ramāpati.

TEXT

Seal: श्रीमाण्डल भ्रमण अध्या

३५ श्री गणेशाय नमः।। श्रीवाण्डलसंवतः २५ श्रीप्रभु (श्र) परिवर्त्तितामातिविषयः १६- (२.२-६) कादत- (तित) कष्टारे कृपणप्रियं विजयं। एकादशम्।। श्रीचन्द्रकुरसळ्याचे इत्यादि। (१.७) श्रीवाण्डलसंवतः (श्र)लोकालेखाः। श्रीकृष्णप्रतिमा। गोतमालकसंवतः (१.८) श्री रामायणाः। लिङ्गालयांसंवतः (१.९) श्रीदिष्टालकसंवतः (१.१०) यात्यथा। स्वरूपमाकाव्यरूपे तत्त्वसप्तकृति। समाप्तिः।। श्रीकृष्णप्रति (१.११) श्रीगृहस्त मध्य मूर्तिमित्र विषयाणां पिष्ठे ८ अक्षरे पिष्ठे अठ नरोत्तमाः (२.११) मण्डने ग्रामाणां संस्कृतं। तदनं सत्ताने नाचरुपस्तांसम्प्रदायम्। यास्त्राशास्त्रा संदृशी वक्त्रोऽ (२.१२) मण्डलानामाणांतः प्रतियांतः प्रतीतः (२.१३) श्रीमाण्डल अधिकारिकाः।। साधारणां इत्यादि। (२.२०) श्रीवाण्डल (२.२०) लिङ्गालयांसंवतः।।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Obeisance to the illustrious Ganesa! In the glorious Śāstra year 86, (corresponding to the year) 1667 of the illustrious Vikramāditya, in the month of Kārttika, on the 11th day of the dark fortnight, the revered illustrious P. M.

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1 No. 37 of AFRAS, NC 1903-04, p. 8. The name of the locality is given there as Ùbari, whereby Òbadit of the record is meant.
2 See below p. 178.
A. Chamba Plate of Balabhadra; V. S. 1667.

B. Mangarol Plate of Balabhadra; V. S. 1670.
Balabhadravaramadeva, in residence at the splendid city of Champaka, during his righteous reign, out of devotion to Lord Krishna, confers (this) distinct title-deed adorned by his own lotus-like hand, conveying a land-grant, on a Brähman called, Narottamaśarman, son of Rāmadeu, born of the Gautama gotra, who is of pure descent,¹ who (regularly) performs the tri-sandhyā rites,² (and) who is intent upon the sixfold duty,³ the granted land (lying) between Obadī and Gādū measuring 8 piḍās in words eight piḍās. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell.

(L. 13) There are the verses from the Smīritis: (here follow four customary verses).

(L. 20) This has been written by the illustrious Ramāpatisārman.

No. 44. MANGAROL PLATE OF BALABHADRA; V. S. 1670

(Plate XXI, B)

This plate⁴ was received from one Saṁju Gopālu of the village Maṅgarol in the Sāho parganā, and is now kept in the Bhuri Singh Museum at Chamba proper, its catalogue number being B, 24. It had a handle on its left, but that is now broken off. It measures 10" high by 12½" wide. In its top left corner it has the usual seal with a Nāgarī legend containing the king’s name. The inscription comprises 20 lines, of which lines 16-17 occur in the left margin, while lines 18-20 appear inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The inscription is dated in the Śāstra year 89. The corresponding Vikrama Saṁvats is stated to be 1600, but that is most probably a mistake on the part of the engraver. The intended reading must be 1670. The tīthi and the occasion of the grant are mentioned further on in the record as being the Gaṅgā Daśaharā, i.e., the 10th day of the bright fortnight of the month of Jyaistha. This might be equivalent to Wednesday, 19th May, A. D. 1613. This was a day previous to the fast day of Nirjala ekādaśī.

The inscription refers itself to the reign of Balabhadra, but records a land-grant made by his son, the prince Janārdanadeva, to one Saṁju Daḍū of the Kaśyapa gotra, at Haridwāra (Hardwar), on the aforementioned date. The donated land lay in the village of Maṅgalaurā, which is the same as Maṅgarol, the provenance of the plate. The donation included also a field called Halyalā which is now known as Halela, but that is at present not cultivated, having turned into a jungle. Towards the end, a reference is made, by way of confirmation, to the effect that the same donee had been given a piece of land at the Padharā that is the plateau of Sāho, on the occasion of the inauguration ceremony of a house, probably the prince’s own mansion.

¹ See above p. 67, n. 4.
² See above p. 67, n. 5.
³ See above p. 67, n. 6.
⁴ No. 82 of APRAS, NC, 1904-05 p. 16.
Seal: The command of the illustrious Balabhadradeva.

(L. 1) Obeisance to the holy Ganeśa! In the glorious Śāstra year 89, (corresponding to the year) 1670 of the illustrious king Vikramaditya, during the righteous reign of the illustrious P. M. Balabhadravarmadeva,

(L. 4) the illustrious prince Janārdana, who is endowed with all virtues, is exceedingly generous, has his heart purified through his devotion to the Lord as a result of his contemplation upon the doctrines of the holy Bhāgavatas, has his mind exultant in the nectar of the lotuses (in the form) of Lord Krishṇa's feet, is a son of the illustrious king (Balabhadravarman), and is worthy of all honour, being in good health, has, out of devotion to the holy Gaṅgā as well as to Lord Krishṇa, made a gift to the Brahmān Duḍūśarman, born of the Kāśyapa gotra, of pure descent,\(^3\) intent upon the sixfold duty,\(^4\) at Haridvāra, in the month of Jyaishṭha, on the 10th day of the bright fortnight, on the occasion of the Daśaharā. He as well as his progeny may, enjoy that so long as the moon, the sun, the stars and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death: and may descend into hell!

(L. 11) The boundaries hereof: The illustrious Miśa Janārdana gave a hastodaka grant to the Saṃjju Duḍū (while bathing) in the Ganges on the occasion of the Daśaharā. The details thereof are recorded: two 2 bhaṅgas of the Ghadauta land with its fixed boundaries within the village of Maṅgalaura along with the Halyalā field to the very extent and limits to which it was formerly enjoyed on the ghādā system; the same extent and boundaries may be preserved. Moreover, Duḍū may

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1 The portion within the bracket has been supplied from the same expression occurring elsewhere.
2 See below, p. 178.
3 See above, p. 67, n. 4.
4 See above, p. 67, n. 6.
bring the watercourse to Manigalaura whichever way he chooses, nobody should obstruct to that. The watercourse is also given as hastodaka. One 1 kunu of land on the plateau, adjoining the State demesne, was given (to the same donee) on the occasion of the inauguration ceremony of the (prince's) house.

(L. 18) Now the stanza: (here follows one customary verse).

(L. 20) This has been written by Pandit Ramápati.

No. 45. MADANPUR PLATE OF BALABHADRA; V. S. 1671

It is not known as to who owned this plate or from which place it was obtained. Nor are its present whereabouts known. It is further to be regretted that no impression or photograph of this plate is available. Fortunately, however, a transcript of its inscription and some particulars about it are to be found in the manuscript material left by Dr. Vogel. Its measurements are given there as 9' high by 14 1/4" wide. It is said also to have had a small handle to its left and a seal in its upper left corner, which as usual had a Nagari legend containing the king's name. It is not stated there as to how many lines the inscription consisted of. In his transcript, however, Dr. Vogel has shown 20 lines of writing, but considering the unusual length of the matter given in the last line there and comparing it with the average matter in every other line, it may be concluded that the inscription consisted of 22 lines. Further, in his transcript, Dr. Vogel has shown against line 16 that from that line onwards the inscription runs in the left margin. Bearing this in mind, when we see that line 19 contains only a few letters, we may infer that lines 16-18 appeared in the left margin, line 19 ran on the handle and line 20 (or lines 20-22) in the top margin as in the case with so many other similar plates.

The text given below is a copy of Dr. Vogel's transcript. I have not been able to check it, since neither the original nor any estampage of it was available to me.

The language of the record for the most part is Sanskrit, some portion being in Chambyáli. It is dated in the Sástra year 90, the Vikrama Saívat 1671, in the month of Vaisáka, on the 11th day of the bright fortnight, which may correspond to Sunday, 10th April, A. D. 1614. It refers to the reign of Balabhadra and records his gift of some land to a Bráhman, named Bādu Dhahlušarman, son of Sádoka or Sádo, of the Káśyapa gotra, a resident of Madanapura, though the bhāsha portion of the text makes Sádo himself the donee. The occasion of the gift was the udyāpana of the ekádaśi vrata apparently observed by the donor.

Madanapura, the native place of the donee is to be identified with Madanpur, 3 miles north-east of Núrpur. From this it may be supposed that the present plate was in the possession of some Bráhman in that village.

The writer of the charter was Ramápati. Towards the end of the record there is an unfamiliar imprecatory verse which may be taken as the writer's own coinage. The remarkable part of it is that it swears the Hindu and Turushka (Mohammadan) kings, saying that if they violate the grant they would incur the sin of eating the flesh of cow and of pig respectively. It need not be pointed out that to a Hindu a cow is too sacred to be killed and to a Mohammadan pork is forbidden.

1 In one or two cases where the reading appeared to me otherwise for obvious reasons, I have not followed Dr. Vogel's transcript.
TEXT

Scal: The command of the illustrious Balabhadravarmam.

(L. 1) Om Hail! Obeisance to the holy Ganeśa! In the glorious Śāstra year 90, (corresponding to) the year 1671 of the illustrious Vikramādiṭṭiya in the month of Vaiśākha, on the 11th day of the bright fortnight, during the victorious righteous reign of the illustrious P. M. Balabhadravarmadeva, at the splendid city of Champaka.

(L. 6) here, on the occasion of the termination of the fast on the ekādaśī day, (the king) confers, out of devotion to Lord Krishṇa, (this) distinct charter, adorned by his own lotus-like hand, conveying a land-grant, on the Brāhmaṇa Baḍu Dhahliṣṭam, son of Sādoka, born of the Kaśyapa gotra, resident at Madanapura, of pure descent, who (regularly) performs tri-sandhyā rite (and) is intent upon the sixfold duty. And therein two lāhaḍīs of land are granted. He as well as his progeny may enjoy that so long as the moon, the sun, the polar star and the universe endure. Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell!

(L. 11) There the extent (of the donated area) is two 2 lāhaḍīs. The illustrious king gave this to Sādo on the occasion of the udyāpana of the ekādaśī vrata. One 1 lāhaḍī of that belonged to Chakadrādu Bhikhana and one 1 lāhaḍī to Khilālii. The extent of the boundaries is the same as was formerly enjoyed—the same has been given to the Baḍu. It may be enjoyed in future by Baḍu Sādo’s sons and grandsons.

1 See below, p 178.
2 Perhaps the intended reading is यथार्थतः.
3 The literal sense of रक्षित is ‘left’, here ‘quitted’ or ‘separated’, but it is used in the sense of ‘given away.’
4 The correct form should be नीयता or नीयतिः.
5 This may be corrected into नीयिति.
6 See below, p. 177.
7 See above, p. 67, N.4.
8 See above, p. 67, N.5.
9 See above, p. 67, N.6.
(L. 15) There are the verses from the Sūtras: (here follow two verses).
(L. 20) This has been written by Ramapatiṣarman.

No. 46. GULEHI PLATE OF BALABHADRA; SASTRA 93

This plate is stated to have been in the possession of a Brāhmaṇa, Parama by name, at the village of Gulehi in the Bera pargana. It measures 64" high by 93" wide, and has no handle. In its top left corner it has the usual seal with a Nāgari legend containing the king's name. The inscription consists of 10 lines only, of which the last line appears in the left margin.

The language is Chambayal mingled with some expressions in Sanskrit. The record is dated on the 10th day of the dark fortnight of the month of Margaśirha in the year 93 which obviously refers to the Śāstra reckoning. The corresponding Vikrama Sanivat must be 1674. The date may be taken as equivalent to Wednesday, 12th November, A.D. 1617. The charter records the king’s gift of one lāhādi of land to a Bairvāla Brāhmaṇa named Gāmgu, which had formerly belonged to one Kūnvāṇi Nārasiṇha.

The writer of the charter was Paṇḍit Ramapati.

TEXT

Seal: श्रीवल भद्र(के) व आयाः

3 श्री || संकृत ९३ मास वर्ष १० श्रीमानसाम etc. (१.५) श्रीवलभद्रभवङ्गभवेन। वेश्वर ब्रह्मण गंगु जोग। मृद्धें (१.६) प्राम संस्कार। शरण वाणिज्य नारसिंह के लावण। गंगु जोग। गाँ- (१.७) श्रीनाथ देवदारसिंह। गंगु रे पुन्न पोतु अंगे जे कोक्स भेन (१.८) से श्रीवलभवन गालेण। गंगु के मालवनोहल कुस्तह (१.९) नाशी करणा। राजपुरे भिन्नम लम्बेत। लिखितं (१.५) परिते। रामपाली || शूमण। स्वतु

TRANSLATION

Seal: The command of the illustrious Balabhadradeva.

(L. 1) Om. In the glorious (Śāstra) year 93, on the 10th day of the dark fortnight of Margaśirha, the illustrious P. M. Balabhadravarmadeva has given as a hastodaka grant, one lāhādi (of land) belonging to Kūnvāṇi Nārasiṇha, in the village of Guhlyai to the Bairvāla Brāhmaṇa Gameu. The illustrious king should in future protect this for Gameu’s sons and grandsons. Nobody should cause interference to Gameu.

(L. 9) (This) has been written by Paṇḍit Ramapati in the presence of the prince Bijalu. May there be prosperity!

No. 47. NURPUR PLATE OF BALABHADRA; SASTRA 94

This plate is said to have been in the ownership of one Sukhā Brāhmaṇa, the purhit of the Raja of Nūrpur. It is also said that the grant recorded herein has been confiscated. The plate measures 74" high by 94" wide. It had a handle on its left, which is now broken off. In its top left corner it has the usual seal with a

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1 No. 37 of APRAS. No., 1904-05, p. 18, where the name of the locality given as Guhlyai is obviously a misprint for Guklyai which is mentioned in the inscription.
2 No. 2 of APRAS, Nov, 1904-05, p. 6, where the reading of the year is given as 74 instead of 94.
Nāgari legend containing the king’s name. The inscription consists of 11 lines, of which the last two lines appear in the left margin.

The language is Chambyālī throughout except in the opening sentence where it is Sanskrit. The record is dated on the 13th day of Vaisākha in the year 94 which must be taken to refer to the Śāstra reckoning. The corresponding Vikrama Śāvat must be 1675. The date may thus be equated with Sunday, 10th May, A.D. 1618.

The inscription records the king’s gift of the village of Lamjera in Hubāra to one purolita Byāsa1 of Nurapura. Hubāra is the same as Hobār pargana in the Bhaṭṭi wazārat. The list of villages, however, does not show any village of the name of Lamjera in that pargana, though there is one called Mamjherā. Nurapura is obviously the same as Nūrpur.

The donee is required to remain loyal to the Chamba State and fulfil his duty towards it. This is put as a sort of stipulation with regard to the donation. The donee or some of his descendants might have disregarded that and it might have been as a consequence thereof that the grant was later confiscated.

The charter is said to have been written by one Bihāri in the presence of Paṇḍit Ramāpati.

**TEXT**

Seal: श्रीकल्याण-पदव में शाखा

(1.2) श्रीमनद्व-ए स एसतु ९४ बल्शाल भ-१२ श्रीरामसरसाणक कमिजिग्ञादार श्रीराम- (1.2) दरवनंदेवन कपियत। अष्टेण जे हृदयार मांग ग्राम इति जनेरा लह- (1.3) फी ज जय प्रभाव। रूपसुसुरे दे मोहते व्यसे जोग दीता अहे। (1.4) एह श्रीविवाण व्यस जोग वर्ण। (व्यस)से भिन्न दिवाणे दे मरे (1.5) मंच दहना। रूपसे दे सुपुर जौही दुःख नाहिं। कर। फी लगे (1.6) राजान व्यस(व्यस)से तथा व्यसे दे पुरे घो लाली। करण। श्रीविवाण (1.7) चबे दा माया सम व्यसे जोग वार अहे। (व्यस)से भिन्न अपण अं (1.8) गीता हुर तह निरवाण छोडी। श्रीविवाणे भिन्न अपा (1.9) जीवल वर्ण। जनेरा उपर हृदयें कुने हेज दुःख (1.10) किन्तु नाहिं करण। पंडते र(त)व्यस (1.11) समेत निशित बिहारी।

**TRANSLATION**

Seal: The command of the illustrious Balabhadra Varman.

(L. 1) Om. In the glorious (Śāstra) year 94, on the 13th day of Vaisākha, the illustrious P. M. Balabhadravarman declared: “Herewith the village Lamjera, that is in the Hubāra (pargana) and is seven 7 lāhuḍis in extent, has been conferred on Byāsa, the purolita of Nurapura. The illustrious king should protect this for Byāsa, while Byāsa, on his part, must remain loyal to the illustrious king and should never betray Chambā. The sons and grandsons of Byāsa are to enjoy the village of Lamjera.

(L. 6) The illustrious king has devolved the entire responsibility of (the affairs of) Chambā upon Byāsa. And Byāsa must carry out his undertaking to the

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1[He was the political representative of the Chamba interests at the Nūrpur court, in consequence of a temporary misunderstanding between the two states, Suraj Mal rising occupied with another rebellion against the Mughuls.—H. Goetz.]
very end. The illustrious king must also keep his word. Nobody else should cause any trouble over Lamjera.”

(L. 11) (This) has been written by Bihāri in the presence of Pandit Ramāpati.

NO. 48. BAMANA PLATE OF BALABHADRA; V. S. 1675

This plate was in the possession of a Brāhman, called Sardāru, at the village of Bamaṇa in the Mehlā pargāṇā. It measures 7½" high by 10½" wide, and has a short pierced handle on its left. In its top left corner it has the usual seal with a Nāgari legend containing the king’s name. The inscription consists of 15 lines of which lines 12-13 appear in the left margin and lines 14-15 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śastra year 94, the Vikrama Sāvat 1675, on the 8th day of the bright fortnight of the month of Āśvina, which may be held to correspond to Thursday, 17th September, A. D. 1618. It records the king’s gift of the village Bamaṇa in the Mahile mandala to a Brāhman named Dhrubuṇū. The Mahile mandala refers to the Mehlā pargāṇā while Bamaṇa is the same as Bamaṇa, the provenance of the plate.

The charter was written by Lakshmikānta who, as will be seen below, was Ramāpati’s son.

Text

Scal: श्रीकाल मठवर्म भाया

35 श्रीमंत ९४ तथा विक्रमादित्यस्य १६७५ आशिन मुद्रित 8 रामायण etc. (1.4) श्रीविलामणदेवेति

अन्त गद्यसंपूर्णतात्: ध्रुववृत्तम ब्रह्मचारियम्। वैमणा: (1.5) नाम दण्डक सीमाधितेष्टिसंग्रहम् । तदनेन
सदिवानवसंसूयाः(द्व) मंडल्यायाः(व) सप्तम-(1.6) मण्डल(भ) जनियम् । योजयहृत त दंडके बं(व) जो नरो(रक)
पाति स्वयम। अन्त सीमा॥ वंगम नाम दण्डक॥ (1.7) श्रीविनाय शारणा हर्षीदक विदा तिथि द दिदरा विद्या॥
पूर्णे दिशा नामे र शालण उषे (1.8) सठु वंगम मंडल दक्षिण ॥ दिशा मुद्रवरे री प्रविधे हों वंगम मंडल पतितम
विद्या माणु ॥ (1.9) दुह बाहः त त पाति रे माणु ओरे सठु वंगम मंडल। श्रीविनाय वंगम मंडल।
एव श्री-(1.10) मार्गस्रव श्रीविनाय एव मूर्ति शालण ध्रुवरे जोग बाहः जो ध्रुवरे रा अगे गुच्छ सोरा। (1.11-14)
होटे दिशा जोग श्रीविनाय र श्रीविनाय अगे पालणा। पालणापरमो श्रेष्टे: etc. (1.15) लिखितभवं । पंडित।
लक्ष्मीकौंते। II धूममल्य॥

Translation

Seal: The command of the illustrious Balabhadravarma.

(L. 1) Om. In the glorious (Śastra) year 94 as well as (in the year) 1675 of Vikramāditya, on the 8th day of the bright fortnight of Āśvina, the illustrious P. M. Balabhadravarmadeva, has granted here the village named Bamaṇa with its fixed boundaries, in the Mahile mandala, to a Brāhman called Dhrubuṇū. He as well as his progeny may enjoy it so long as the moon and the sun (endure). Whosoever would encroach hereupon deserves to be punished and put to death and may descend into hell!

* See below, p. 177.
(L. 6) Now the boundaries. The illustrious king has donated the village named Bamaṇa as a hastodaka grant; the details thereof are recorded; on the east the upper limit of Nātha's Śasana falls within Bamaṇa; on the south (the land) beneath the declivity of Muḍhyāra is included in Bamaṇa; on the west the boundary-marks of the two māśus (of land) belonging to the carpenter and of the (one) māśu (of land) belonging to the ploughman are within Bamaṇa; (the land) behind the descent falling within Bamaṇa. This is the extent of the boundaries. The illustrious king has given this land grant to Dhrubuṇu. This pious gift of the illustrious king should in future be preserved for Dhrubuṇu's sons and grandsons.

(L. 11) (Here follow two customary verses.)

(L. 15) This has been written by Pandit Lakshmikanta. May there be prosperity!

No. 49. HADSAR PLATE OF BALABHADRA; V. S. 1675  
(Plate XXII, A)

This plate was owned by one Thākaru. It measures 8" high by 13" wide including the handle on its left. In its top left corner it has the usual seal with a Nāgari legend containing the king's name. The inscription consists of 20 lines of which lines 14-16 run in the left margin, line 17 on the handle and lines 18-20 inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śastra year 94, the Vikrama Samvats 1675, on the 14th day of the dark fortnight of the month of Mārgaśīrṣha, which may be taken to correspond to Friday, 6th November, A. D. 1618.

The inscription records that the king donated the village of Dattahilasara for the purpose of establishing a sadāvarta or more correctly sadāvarta in the name of the God Maṇimahaśa. The grant was given to four individuals, apparently brothers, by name Anaiya, Bihārī, Banabyārī and Dāsa, who were not Brāhmaṇas but Khatrias, belonging to the Kakāda sub-caste. This sub-caste is nowadays known as Kakkad. These persons were not grantees in the usual sense, but were in reality trustees of the endowment and were charged with the duty of running the charitable institution founded by the king, which was to be maintained with the income and produce from the donated village.

The donated village is to be identified with Hadsar in the Bharmour pargānd of the Bharmour vazārat. The sadāvarta or alms-giving institution established there was evidently for the benefit of the travellers, usually mendicants, on pilgrimage to the holy place of Maṇimahaśa, which is two stages farther from Hadsar, this last place being itself about 10 miles from Bharmour on the way from Bharmour to Manmahesh or Maṇimahaśa.

The charter was composed by Ramāpati.
Seal: The command of the illustrious Balabhadra varman.

(L. 1) Om. Obeisance to the holy Gañesa! In the glorious Śāstra year 94, (corresponding to the year) 1675 of the illustrious great king Vikramādiya, the illustrious P. M. Balabhadravarma Deva, the light of the city of Champaka, being in good health, has, on the 14th day of the dark fortnight of Mārgaśīrṣa, out of devotion to the holy Mahārūtra Mañimahēśa, given with the village named Dattahilasara with its fixed boundaries for the purpose of (establishing) a sadāvara (in honour) of Mañimahēśa.

(L. 12) Now the boundaries: (the land) below the footpath of Paṁtyāṇi is included in Dattahilasara and (on the other side the donated area extends) as far as the stream of Morā.

(L. 13) The illustrious king has given this grant on a copper plate to the Khatri Kakāṇas, Anāṁta, Bihārī, Banabyārī and Dāsa. They should carry on this chairtable institution of the illustrious king, (namely) the sadāvara of Mañimahēśa. And in future the illustrious king must protect this for their sons and grandsons.

(L. 18) From the Smrīti: (here follow two customary verses).

(L. 20) This has been written by the illustrious Ramāpatiśarman.

No. 50. JVALAMUKHI PLATE OF BALABHADRA; V. S. 1676

(Plate XXII, B)

This plate was discovered in the possession of one Miśra Brij Lal of Jvala-mukhī in the Kangra district. It measures 7½” high by 10½” wide excluding the handle on its left. In its top left corner there is the usual seal with a Nāgārī legend containing the king’s name. The inscription consists of 18 lines in all, of which line 15 occurs in the left margin, while lines 16-18 run inversely in the top margin.

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1 See below, p. 178.

No. 21 of APRAS, NC, 1901-05, p. 8. The number of text lines is given there as nineteen which should be eighteen.
The language is partly Sanskrit and partly Chambayli. The charter is dated in the Śastra year 95, the Vikrama Samvat 1676, on the 7th day of the bright fortnight of the month of Māgha, which may be taken to correspond to Monday, 31st January, A.D. 1620. The object of the charter is to record two land-grants by the prince Janārdana, with the approval of king Balabhada, to a Sārasvatī Brāhmaṇa, named Miśra Govardhana of Kāśi, belonging to the Garga gotra. Of the two grants, one consisted of only one lāhaḍi of land, which was given evidently as a dākshinā on the occasion of a recitation of the Harivamsa Purāṇa, while the other was made at the time of the prince Prithvisamhā's birth and comprised one whole village, called Ritṭā or Riṭā, and a part of another, called Bhāni. These are identical with Raiṭā and Bhāniyāṇī respectively in the Mehlā purāṇā referred to as Maihlā mandala in the inscription.

The inscription was written by Paṇḍita Lakshmīkanta.

**TEXT**

**Seal:** श्रीवर्म भद्रवर्म आया

82) श्रीस्वर्मादी वस्त्रवर्मादि श्रीवर्मार्दी 1672 शासन संवत 95 (II.2-3) मासास्थे शुक्ल-पवेण विस्वर्मादी बीमालकद्वयांतः। श्रीवर्मार्दी वस्त्रवर्मादि श्रीवर्मार्दी 1672 शासन संवत 95 (II.2-3) मासास्थे शुक्ल-पवेण विस्वर्मादी बीमालकद्वयांतः।

**TRANSLATION**

Seal: The command of the illustrious Balabhada varman.

(L. 1) Om. Prosperity! Hail! Obeisance to Ganesha! In the year 1676 of the illustrious Vikramārka, the Śastra year 95, in the month of Māgha, in the bright fortnight, on the Ḫakṣa-śaptami⁶ (7th) day, the illustrious prince

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Read either रिख्या or रिख्या.
A space for about two syllables is left blank here.
Here again a space for about five syllables is left blank.
See below, p. 278.
This q is an abbreviation for रिख्या.

Called Ḫakṣa-śaptami elsewhere; see Diwan Bahadur I.D. Swaminathan Pillai's Indian Ephemeris, Vol. I, Pt. I, p. 64. According to V.S. Apte's Practical Sanskrit-English Dictionary, the said Ḫakṣa is called Ḫakṣa-śaptami, while Ḫakṣa-śaptami refers to the 7th day of the bright half of Aśvinī, whereas this last Ḫakṣa is named Ḫakṣa-śaptami, in Sir Jonier-Williams's Sanskrit-English Dictionary.
Janardanavarman has, here, out of devotion to Vishnu, with the consent of the illustrious Mahārāja dhīrāja Balkarnā, granted, by means of a copper plate stamped with the (royal) seal, one labhālikā (of land) as well as the village called Riṭā with (its fixed) boundaries along with the Bhāni village, (all) in the mandala named Maihlā, to the Brāhman Mīśa Govardhanārman, an inhabitant of Kāśi, belonging to the Garga gotra, born of the Sūmdara family, belonging to the Sārasvata community. He as well as his progeny may enjoy that so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

(L. 10) Now (the details in the) bhāshā:—One lāhaḍī (of land) formerly owned by a village named Riṭā with its boundaries together with a portion of Bhāni. The illustrious Mīśa Janārdana gave the village named Riṭā to Mīśa Govardhana, with libation of water, on the occasion of the birth of the illustrious Mīśa Prithvisimha, and consolidated (these donations) in a charter on behalf of the illustrious king. The descendants of the illustrious Mīśa are to protect it for the Mīśa's progeny.

(L. 15) (Here follow two customary verses.)

(L. 18) This has been written by Paṇḍit Lakshmikānta.

No. 51. CHAMBA PLATE OF BALABHADRA; V. S. 1686
(Plate XXIII, A)

This plate is said to have been in the possession of one Bāḍu Sidh of Chamba. It measures 8½" high by 11¼" wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 17 lines, of which lines 14-15 appear in the left margin and lines 16-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Sāstra year 5, the Vikrama Saṅvat 1686, on the 7th day of the bright fortnight of the month of Āshāḍha, which may be equated with Wednesday, 17th June, A. D. 1629. It records the king's grant of one lāhaḍī of land together with a house-site and a kitchen garden in the Bhāriyā or Bhāri mandala which is the same as the Bhādhām purāṇā. The donee is one Paṇḍit Lokanāthaśaṛmaṇ of the Bhāradiyā gotra. The gift was made on the sūdha Śrāddha ceremony of the king's mother, queen Dharmadevi (Dharmadevi).

The charter was written by Paṇḍit Lakshmikānta in the presence of five witnesses whose names are mentioned.

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1 Literally, 'in the course of listening to the Harivamsa.'
2 No. 31 of APRAYA, NC, 1903-04, p. 10.
3 See above p. 34, n. 3.
Seal: The command of the illustrious Balabhadrawarman

(L. 1) Om. Hail! Obeisance to the holy Gaṇeṣa! In the year 1686 of the illustrious king Vikramādiyā, in the glorious Śastra year 5, in the month of Āśāda, on the 7th day of the bright fortnight, the illustrious P. M. Balabhadrawarmandeva has, here, on the occasion of the śuddha śrāddha ceremony of his mother, donated in the mandala named Bhirinīya one lāhādi (of land) along with a water-course, a house and a kitchen-garden to the Brāhmaṇa Pundit Lokesṭhaśarman of the Bhāradvāja gotra, of pure descent?, a performer of the tri-sandhya3 rites. He, as well as his progeny may enjoy that so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon), deserves to be punished and put to death and may descend into hell!

(L. 10) Now (the details in) the bhāṣā: One lāhādi of irrigable land formerly belonging to the daitī Mado and the dayoḍa Malaka at Bhirā and a house-site formerly owned by Rupāṇu together with the kitchen-garden have been given by the illustrious king Balīkāna as a hastodaka grant on the occasion of the śuddha śrāddha ceremony of the illustrious (queen) Dharmadei. This pious gift is to be preserved by the illustrious king as well as by all the descendants of the illustrious king for Lokesṭha and all the sons and grandsons in Lokesṭha’s family.

(L. 15) There is (the injunction by) the Smṛiti: (here follows one verse.)

(L. 17) This has been written by Pundit Lakshmikānta in the presence of Pundits Jaideva, Bhajo, Goa, Bohru (and) Ratanu.

1 See below, p. 177.
2 See above, p. 67, n. 5.
3 See above, p. 67, n. 5.
No. 52. JVALAMUKHI PLATE OF BALABHADRA; V.S. 1686

(Plate XXIII, B)

This plate was also in the possession of Misra Brij Lal of Jvalamukhi in the Kangra district, who owned another one, namely Jvalamukhi plate of Balabhadra of V.S. 1676 (No. 50). It measures 74" high by 111/2" wide including the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king’s name. The inscription consists of 17 lines in all, of which line 13 appears in the left margin and lines 14-17 occur inversely in the top margin.

The language is partly Sanskrit and partly Chambyal. The charter is dated in the Sāstra year 105, the Vikrama Samvat 1686, on the full-moon day of the month of Kārttika, possibly to be equated with Thursday, 22nd October, A. D. 1629. It is noteworthy that the Sāstra year is mentioned here as 105 instead of as 5 only, since the centuries are usually omitted in this reckoning. The object of the inscription is to register the king’s grant of four lahaśīs of land at the village of Pañ in the Hubāra mandala to a very same Misra Govardhanasārman who figures as donee in the other Jvalamukhi plate referred to above (No. 50).

The grant was written by Pandit Lakshmikanta.

Text

Seal

*śrī vilāt śrī gopānāy Servam- śrīguru- śrīguru- śrīguru-

*śrī gopānāy Servam- śrīguru- śrīguru- śrīguru- śrīguru-

Translation

Seal: The command of the illustrious Balabhadra varman.

(L. 1) Om. Hail! Obeisance to the holy Gānēśa! In the year 1686 of the illustrious Vikramārka, in the Sāstra year 105, in the month of Kārtti, a in the bright fortnight, on the full-moon day, here, the illustrious P. M. Balabhadra varnadeva, the lord of Champa, has, out of devotion to Lord Krishṇa, granted

\[1\] No. 20 of APRAS, NC, 1904-05, p. 8.

\[2\] See below p. 173.
four lāhaqīs (of land) at the village Paḍī in the maṇḍala named Hubāra, to the Brāhman Miśra Govardhanāsārman, belonging to the Sārasvata community, the Kurala family and the Garga gotra, an inhabitant of Kāśi, with libation of water. That (land) may be enjoyed by him as well as by his progeny. Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

(L. 10) Now (the details in) the bhāšā: The illustrious king has given as a nastodaka rent-free grant four lāhaqīs (of land) together with the garden at Paḍī to Miśra Govardhana. This pious gift should be preserved by the illustrious king as well as by sons and grandsons of the illustrious king for the Miśra as well as for the sons and grandsons of the Miśra.

(L. 13) There is (the injunction by) the Smrīti: (here follow two customary verses.)

(L. 17) This has been written by the illustrious Paṇḍit Lakshmikānta.

No. 53. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA;

V. S. 1686

This plate\(^1\) belongs to the temple of Lakshmi-Nārāyaṇa at Chamba proper and is now preserved in the Bhuri Singh Museum there, bearing the catalogue number B, 25. It measures 8" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription covers 19 lines, of which the last four appear in the left margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śa śta year 5, the Vikrama Samaṇvat 1686, on the 12th day of the bright fortnight of the month of Māgha, which may be taken to correspond to Friday, 15th January, A.D. 1630.

The charter records the king's grant of a village named Miḍaghā in the Chūnhā maṇḍala to a Brāhman called Baradāṇa Gokalaśarman of the Kāśyapa gotra. In the bhāšā portion of the inscription the donee is referred to also as the family of Gopi, who in all probability is identical with the Baradāṇa Gopi of the Kāśyapa gotra, the donee in an earlier charter, namely the Lakshmi-Nārāyaṇa temple plate of Balabhadra of V. S. 1664 (No. 41). It is thus presumed that this Gopi is the father of Gokalaśarman.

The charter also confirms an earlier grant made by Miśa Sabalasimhā obviously to the same donor. That grant consisted of a village named Kayala in Yaṣāura and is stated to have been made at the Ganges on the occasion of a Dasaharā, which shows that the prince Sabalasimhā had then gone on pilgrimage to Haridvāra.

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\(^1\) No. 38 of APRAS NC, 1903-04, p. 10.

\(^2\) The al Baradār is the same as Baradāṇa.
The Chûhnâ mandala is now called Chûnh parqanâ and is in the Bhaṭṭi wazārat, but the village Midaghâ is said to be known now as Buhûpâ. The list of villages, however, does not show either of the two in that parqanâ, though there is one named Gohânâ. Yâsaure refers to the Jasaur parqanâ, of the Churâh wazārat and the village Kâlî there is supposed to be the modern representative of the village Kayala of the record.

The donee was given also a house-site which had formerly belonged to one Kamano Bilohi. And, besides, he was exempted from the desa-rita and the levy of goats. The former denotes certain dues customary in the locality concerned, while the latter refers to the then prevalent custom of villagers contributing goats and sheep to the state for the purpose of sacrifice at the temple of Châmungâ in Chamba on particular occasions.

TEXT

Seal {

श्रीदेव-Mahârâma-
वासना

स्वरूप श्रीपंचप्रणाय नमः।। श्रीमहादेवस्मिन्द्राकामसहरे (1.2-4) संवत् १६८६ श्रीप्रणाय (1.5) श्रीमहादेवस्मिन्द्राकामसहरे (1.6) श्रीमहादेवस्मिन्द्राकामसहरे (1.7) श्रीमहादेवस्मिन्द्राकामसहरे (1.8) श्रीमहादेवस्मिन्द्राकामसहरे (1.9) श्रीमहादेवस्मिन्द्राकामसहरे (1.10) श्रीमहादेवस्मिन्द्राकामसहरे (1.11) श्रीमहादेवस्मिन्द्राकामसहरे (1.12) श्रीमहादेवस्मिन्द्राकामसहरे (1.13) श्रीमहादेवस्मिन्द्राकामसहरे (1.14) श्रीमहादेवस्मिन्द्राकामसहरे (1.15) श्रीमहादेवस्मिन्द्राकामसहरे (1.16) श्रीमहादेवस्मिन्द्राकामसहरे (1.17) श्रीमहादेवस्मिन्द्राकामसहरे (1.18) श्रीमहादेवस्मिन्द्राकामसहरे (1.19) श्रीमहादेवस्मिन्द्राकामसहरे

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1686 of the illustrious Vikramârka, in the glorious Śâstra year 5, in the month of Mâgha, on the 12th day of the bright fortnight, here, the illustrious P.M. Balabhadravarman-deva has, out of devotion to Lord Krishna, donated a village named Midaghâ with its fixed boundaries in the Chûhnâ mandala to the Brâhman Baradâna Gokalasarmâ of the Kâsyapa gotra. That may be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

1 See below, p. 177
(L. 9) Now (the details in) the bhāshā: One 1 village (called) Miḍaghā in Chuhnā; its boundaries are recorded. On the east (it extends) as far as the shoulder of the hill; on the south up to the rose-apple tree; on the west as far as Khikhāgarī; on the north up to the brook of Kharatā. (This) is the extent of the boundaries.

(L. 12) The illustrious king has also exempted the family of Gopi from the customary dues, (and) has given (him) the house-site belonging to the Kamano Biloht.

(L. 13) The illustrious Miśa Śabalasiṃhā had given one 1 village (called) Kayala in Yaśaura, as a hastodaka (grant to the same donee while bathing) in the Ganges on the occasion of a Dasaharā. This, too, has been entered in the charter by the illustrious king.

(L. 15) In future this pious gift should be preserved by the descendants of the illustrious king for the progeny of Gokala.

(L. 16) (Here follows one customary verse.)

(L. 18) This has been written by Pāṇḍit Padmanābha.

(L. 19) In future Gopi’s family is exempted also from the levy of goats.

No. 54. CHAMBA PLATE OF BALABHADRA; V. S. 1688

This plate¹ has been in the possession of the State, apparently without any record as to how and whence it was obtained. It is now deposited in the Bhuri Singh Museum at Chamba where it bears the catalogue number B, 26. It measures 6½” high by 9½” wide excluding the small handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king’s name. The inscription comprises only 12 lines, the last appearing in the left margin.

The record is dated in the Śastra year 7, the Vikrama Saṅvat 1688, on the 7th day of the bright fortnight of the month of Phālguṇa, which may be held to correspond to Friday, 17th February, A.D. 1632. It registers the king’s gift of a village called Lāhaḍā to a Brāhmaṇ named Malākaśarman. From the details in the bhāshā it is evident that the same village was formerly held as a sāsana by another Brāhmaṇ named Kihlyāḷā Khimāḍā. It is to be presumed that this former donee left behind no successor of his, and that his sāsana, being not revertible to the State, was conferred on Malūka whose al is stated to be Siṅgha.

The donated village is identical either with Lāhaḍā or with Lāhrā, both of which are in the Bhaṭṭī-Ṭikri² pargana of the Bhaṭṭī wazārat.

The writer of the grant was Pāṇḍit Lakshmikānta.

¹ No. 2 of APRAS, NC, 1906-07, p. 8. The name of the pargana given there as Loh Ṭikri is a mistake for Bhaṭṭī-Ṭikri. This correct name is given in the Catalogue of the Bhuri Singh Museum at Chamba, p. 18, B. 20.
² It is called Bhaṭṭī-Ṭikri so as to distinguish it from Loh-Ṭikri which is in the Churāṅ wazārat.
TEXT

Seal: The command of the illustrious Balabhadrawarman.

(L. 1) Om. In the year 1688 of the illustrious Vikramårka, the Šāstra year 7, in the month of Phālguna, on the 7th day of the bright fortnight, the illustrious P. M. Balabhadrawarmadeva has granted the village called Lāhaḍā to the Brāhman Malūkaśarman of the Kāśyapa gotra.

(L. 6) Now (the details in) the bāshā: The illustrious king has given to Sigāta Malūka (the village of) Lāhaḍā which was a sāsana (in the possession) of the Brāhman Kihlyalā Khimdū. The Brāhman Malūka is to enjoy Lāhaḍā with the same extent of boundaries as was enjoyed by Khimdū. The illustrious king should preserve this his own pious gift for Malūka's sons and grandsons.

(L. 10) (Here follows one customary verse.)

(L. 11) This has been written by Pandit Lakshmalānta. Prosperity!

No. 55. CHAMBA PLATE OF BALABHADRA; V. S. 1689

This plate² belonged to Chhumphanān Poḍhi, Māngnu, and others at Chamba and is now kept in the Bhuri Singh Museum there, having the catalogue number B, 27. The left side of the plate, where there is the handle, is narrower than the other. It thus measures from 4½" to 5½" high by 7½" wide excluding the handle. In its top left corner it has the usual seal with an incomplete Nāgarī legend containing the king's name. The inscription consists of 15 lines in all, of which lines 11-12 appear in the left margin and lines 13-15 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Šāstra year 8, the Vikrama Samvat 1698 which is obviously a mistake for 1689, on the 5th day of the bright fortnight of the month of Mārgaśīrsha, which may be considered to correspond to Tuesday, 6th November, A. D. 1632. The object of the charter is to record the king's donation of a village named Pajyārā in the Sācha maṇḍala to a Brāhman called Märkaṇḍeyaśarman of the Bhāradvaja gotra.

¹ See below, p. 177.
² No. 9 of APRAS, NC, 1906-07, p. 8.
The occasion of the gift is stated to be the udyāpana of an ekādaśi vrata which was presumably observed by the royal donor himself. Since the date given above is the 5th day of the bright fortnight, the vrata referred to must have been on the foregoing ekādaśi of the dark fortnight. Thus, the gift was actually made on that day but was recorded about ten days later.

Towards the end, the inscription adverts to two villages called Bāḍaunā and Divakharā, adding that they may be continued to be enjoyed by Mahādhara’s children in the same way as Mahādhara had enjoyed them. The relation of this Mahādhara with the aforementioned grantee Mārkaṇḍeya is not clear. In fact the very relevancy of the concluding portion is obscure.

Besides the places referred to above, some more are mentioned in the record in the course of defining the boundaries of the gift village. They are, all except one, in the Sāch parganā, the Sāch mandala of the inscription. Thus Pajyārā, Tuṁdā, Oḍā, Khajyārā and Divakharā are identical respectively with Paṇjyārā, Tuṁdā, Orā, Khajiārā and Dibkharā. Khajiārā or Khajīrā is about 10 miles from Dalhousie on the Dalhousie-Chamba road, and is well known for its fine extensive glade with a lake in its centre. The place is much frequented by visitors during the season.¹ Dhayvali of the record is probably the same as Duheli, while Bāḍaunā may be identified with Chumri-Baḍalu-di in the Bhādalām parganā.

The grant was written by Lakshmikānta in the presence of two witnesses.

**TEXT**

![Seal]

The command of the illustrious Balabhadravarma(rman).

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa. In the year 1689 of the illustrious Vikramārka, the Śāstra year 8, on the 5th day of the bright fortnight of the month of Mārgāśirsha, the illustrious P. M. Balabhadravarmadeva has donated the village called Pajyārā with its fixed boundaries in the Sāch mandala to the Brāhman Mārkaṇḍeysārman of the Bhāradvāja gotra, on the occasion of the udyāpana of the ekādaśi (vrata).

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¹ See Gazetteer, p. 245.
(L. 7) Now the boundaries: on the east the boundary (extends) up to the base of the spring of Tumdā and Oḍā; on the south the boundary (runs) at the foot of the high ridge; on the west (it extends) as far as the base of the Khajyarā ridge; on the north the pass of Dhavgali forms the boundary line extending up to the cave at the Beṭha stream. The illustrious king has given (this extent of land) to Märkande. The illustrious king should preserve this his own pious gift.

(L. 11) One village of Baḍaunā......... one village (called) Divakhara may be enjoyed by Mahidhara’s sons and grandsons in the same manner as Mahidhara (himself) formerly used to enjoy. The illustrious king should preserve this his own pious gift for them.

(L. 15) (This) has been written by Lakshmikanta in the presence of Rāya Śibīyā and Paṇḍit Jayadeva.

No. 56. KUMRA PLATE OF BALABHADRA; V. S. 1689

(Plate XXIV, 4)

This plate is said to have been in the possession of a Brāhman, Parjā by name, at the village of Kūmārā in the Piyurā pargāṇā. It measures 5½" high by 8' wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king’s name. The seal is, however, found to be reversed and the legend defective. The inscription consists of 12 lines of which the last appears in the left margin.

The language is Chambayāl, except in the opening passage where it is Sanskrit. The deed is dated in the year 1689 evidently of the Vikrama era, on the 15th day of the month of Mārgaśīrṣha, which may be equated with Thursday, 13th, December, A.D. 1632. The charter records the donation or rather conveyance, by the king, of the village Pihura to an inhabitant of that place, named Hari, who does not appear to be a Brāhman. The same village, it is clear from the details given, was formerly in the possession of two other persons, namely Dhajāṇī Jagadisa and Sāmuru Durugu. These were pledged to remain loyal and be ever in service of Chamba, and this same condition has been declared to be binding on the succeeding beneficiary as well.

The village of Pihura is identical with Piyurā, the headquarters of the pargāṇā of the same name. Sāmūrā, after which Durugu is styled Sāmuru, is the same as Sāmūrā, the headquarters of the pargāṇā of that very name.

There were four witnesses to the agreement, including the prince, Mā Prithviśīṣṭha. It was written by Paṇḍit Lakshmikanta.

Text

Seal:  

25 ग्रीष्मकालशासन: || ग्रीष्मकाल 1689, जैत्र 12 [१२] (१.२) ग्रीष्मकालकृतिशासनार्थ सर्वनामार्थयोग

1 No. 10 of APRAS, NC, 1966-07, p. 8.
2 The seal is reversed. The reading of the legend may be corrected as श्रीवल्लभाचार्य as found in other charters.
3 The reading of the figure within brackets is doubtful. It may be that this sign is meant only to fill up the space and that the intended date is only 1.२, the dat of of Mahāi (Mārgaśīrṣha).
Seal: The command of the illustrious Balabhadravaran.

(L. 1) Om. Obeisance to the holy Ganeśa! In the glorious year 1689, on the 15th day of Margaśīrsha, by the order of the illustrious P.M. Balabhadravarandeva;

(L. 4) the illustrious king has given Pihura to Hari, resident of Pihura. The agreement which was entered into by Dhajāṇi Jagadīśa as well as by Durugu, resident of Sāmura, has been approved by the illustrious king who has transferred it to Hari by means of (this) charter. The agreement is this that Hari should not turn disloyal to the illustrious king, (but) must continue to be in service of Chambā.

(L. 8) This pious gift is to be preserved by the illustrious king for Hari’s sons and grandsons.

(L. 9) This agreement has been registered in the presence of Miś Prithvīsinha, Tegasinha, Jagadīśa and Sibi, (and) presented (to Hari) in the form of a deed. He should never violate it.

(L. 11) (This) has been written by Pāṇḍit Lakshmikānta. May there be prosperity!

No. 57. NAGODA GRANT OF BALABHADRA; V. S. 1691

This plate was owned by one Baḍu Phāchchu. It measures 9" high by 12½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king’s name. A small bit has been chipped off from the bottom left corner where, as a result thereof, two letters have been destroyed. The inscription consists of 17 lines, of which lines 14-15 appear in the left margin and lines 16-17 inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The inscription is dated in the Śāstra year 10, the Vikrama Śamvat 1691, on the Krishna-janmāśṭamī day, that is the 8th day of the dark fortnight of the month of Bhādrapada, which may be equated with Wednesday, 6th August, A.D. 1634.

The charter records the king’s donation of a village and one-third of the priest’s honorarium to a Brāhman called Tripuradāsa of the Bhāravāja gotra. In the bhūshā portion, the donor is alluded to also as Baḍu Gīgā which appears to be his more common appellation. The donated village is called Nagoda which, it is stated, was formerly owned by one Bhaṭa Jivana. It has further been specified that one kunu of land at that village was withheld and instead of that the donor was given as much of wet land at Chambī which is another village adjoining to Nagoda. The one kunu of wet land at Chambī is stated to have belonged to one Maradū.

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1 No. 39 of APRAS, NC, 1901-06, p. 18.
The significance of a passage in the bhāshā, line 15, is not quite apprehensible, though the literal rendering of it suggests that the same donee had formerly been given a ghālī or a reserved pasture at Brahmaura.

The villages Nagoda and Chambli are both in the Sāch parganā, the former is also called Nagodi, while Brahmaura is the same as Bhmour, the principal village of the Bhmour wasārat and the headquarters of the Bhmour parganā therein.

The grant was written by Lakshmikānta.

**TEXT**

Seal1

अग्न्य

भार्वम

**Translation**

Seal: The command of the illustrious Balabhadravarma.

(L. 1) Om. Hail! Obeisance to the holy Gaṇesa! In the year 1691 of he illustrious Vikramākha, in the glorious Śāstra year 10, in the month of Bhādrapada, on the 8th day of the dark fortnight when there was the birthday anniversary of Lord Kṛṣṇa, the illustrious P.M. Balikarnavarmadeva has, here, out of devotion to Lord Kṛṣṇa, granted the village called Nagoda and one third of the priest's honorarium to the Brāhman Tripuradāsāsarman of the Bāhradvāja gotra. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell.

(L. 8) Now (the details in) the bhāshā: One village (called) Nagoda (formerly) enjoyed by Bhāta Jivana, (has now been granted to Tripuradāsa) with the exception of one kunu (of land) along the stream; in lieu hereof one kunu of wet land, belonging to Maradū, at (the village of) Chambli (has been given).

1 See below, p. 178.
(L. 10) The boundaries of Nagoda are: on the east inwards from the huge boulder marking the boundary; on the south behind the water-course of Chambi; on the west inwards from the Sighuā brooklet and the large boulder on the north below the path.

(L. 12) (The village as defined above and) one third share of the income from the priesthood has been given by the illustrious king as a hastodaka grant to Bādu Gigā. In future the sons and grandsons of the illustrious king are to preserve this pious gift for those of Tripuradāsa.

(L. 15) The illustrious king gave the brita (vritti) after the Ghāls of Brahmaura.

(L. 16) (Here follows one customary verse.)

(L. 17) This has been written by Paṇḍit Lakshmikānta.

No. 58. CHAMBA PLATF OF BALABHADRA; V. S. 1691

(Plate XXIV, B)

This plate is said to have been in the possession of those very individuals who owned the Chamba plate of Balabhadra of V. S. 1689 (No. 55), namely Chhunghan Pādhi, Māngnu, and others at Chamba. It is slightly narrower on the left side than on the other. It thus measures from 4½ to 4½ high by 8 wide including the handle on its left. A portion of the handle has been broken off. There are two letters, constituting the twelfth line of the inscription, on the extant part of the handle which shows traces of some more letters that are now destroyed. In the top left corner of the plate there is the usual seal with a Nāgarī legend containing the king’s name. The inscription comprises 12 lines, of which lines 9-10 run inversely in the top margin, line 11 appears in the left margin and line 12 on the handle.

The language is partly Sanskrit and partly Chambayā. The document is dated in the Śāstra year 10, the Vikrama Saṁvat 1691, on the full-moon day of the month of Kārttika, which may be taken to correspond to Sunday 26th October, A.D. 1634. It records that Queen Subhrādevi, the consort of Balabhadra, granted some land at the village of Rā in the Gadāsa mandala, to a Brāhman named Vyaśāsarman, with the consent of her husband. The details given are somewhat confused, but this is what they seem to mean: The whole of the village comprised four bhaṅgas of land. Out of that, one bhaṅga was to be enjoyed exclusively by Vyaśāsarman. The remaining three, which included a watermill and a pasture, were to be equally divided between, or, in other words, to be jointly enjoyed by, Vyaśāsarman and Märkaṇḍe. This latter is to all appearance identical with Märkaṇḍeya- sarman who figures as donee in the aforementioned charter (No. 55).

The donated village is identical with the present day Reśrā in the Rājnuagar parṇaṇā.

The charter was written by Lakshmikānta.
Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gañesa! In the year 1691 of the illustrious Vikramārka, the Śāstra year 10, in the month of Karttiika, in the bright fortnight, on the full-moon day, in the splendid city of Champaka, the illustrious Subhadrādevī, the consort of the illustrious king named Balabhadr, has, out of devotion to Lord Krishṇa, granted the village named Rerā, that is (to say) three bhaṅgas (of land), in the Gañāsa mandala, to the Brāhmaṇa Vyāsaśarman of the Bhāradvāja gotra, after having obtained the sanction of the illustrious king and had the deed registered under the (royal) seal.

(L. 7) Now (the details in) the bhaṅsā: The village called Rerā, (the whole of which comprises) 4 bhaṅgas. Three 3 bhaṅgas at Rerā, the half of which is Mārkaṇḍe’s share, including the watermill and the watercourse, have been given by the illustrious king as a hastodaka (grant) to Byāsa. The fourth bhaṅga is exclusive (property of Byāsa). No obstruction is to be caused hereto.

(L. 10) (This) has been written by Lakshmīkānta.

(L. 11) It is the three 3 bhaṅgas that include the watermill and the watercourse. Prosperity ......

No. 59. CHAMBA PLATE OF BALABHADRA; V. S. 1692

(Plate XXV, A)

This plate¹ is also said to have been in the possession of the present Rajaguru Paṇḍit Thākur Dās, at Chamba. It measures 7¾” high by 8¾” wide excluding the handle on its left. In its top left corner it has the usual seal with a Nagari legend containing the king’s name. The inscription consists of 19 lines in all, of which lines 13-15 appear in the left margin and lines 16-19 run inversely in the top margin.

¹No. 41 of APRAŚ, NO, 1903-04, p. 10.
The language is partly Sanskrit and partly Chambayii. The charter is dated in the Śāstra year 11, the Vikrama Saṁvat 1692, in the month of Vaiśākha on the full-moon day, which may be taken to correspond to Wednesday, 22nd April, A. D. 1635. Its object is to record the king's donation of six lāhaḍis of land at the village of Jakhurvāḍi to the Brāhman Bhāgirathaśarman of the Bhāradvāja gotra. The donated land is stated to have belonged formerly to a Pāndit whose name has not been specified.

The village Jakhurvāḍi is identical with the modern Jukhrāḍi in the Pānjīa parganā. It is mentioned also in two earlier charters (Nos. 7 and 31).

The grant was written by Pāndit Ravidatta.

TEXT

23 स्वरूपदत्ते ॥ श्रीमणेश्वर्य नाम: ॥ शास्त्र संवत: ११ श्री विनामके- (1.2) संवत: १६९२ ब्रह्माङ्गमहे शुभ्कपथ निवशी पृष्ठभाषा (वा) यां श्री- (11.3-5) रामवांम etc. (1.6) ...श्रीध्रवणभवनेनात्र (न) श्रीकृष्णधरणे वजया (1.7) वशीप्राणमखारय: लामारका फिड़े [यु] भारदाजग्नाय भागी- (1.8) रघुरामण्यो श्रम- (1.9) प्राण निपटत ॥ तदन्ते संसारनां नै- (1.9) कुमारसम्राट्टा श्वेतिसप्तसमुद्र सुं जनिणेम यथाधिक्यम- म- (1.10) भवद्रो वास्तवाद्वा स्वात्त संगमा वक्तृत्वा नरकपाती स्वात् ॥ भागा । (1.11) जबुराण्डेन मर्त लाह्ट्टिड फिड़े पं वाणी रे भूषी सीमा समे- (1.12) त वरे समे समरो श्रीदनीकाये वहं मातीरो जोगशाला (1.13) करी विला । एहो श्रीदनीकाये अर्थं बहु मातीरो रे (1.14) पुज गोने जोग पालना ॥ ब्रह्मा । लीला जाली हैं । बरो- रे बर (1.15) बहु। बनी बांडी बनी । काशवासः रे । नान जगे ब्रह्मा बहु महरसिरी (1.16) सदा व्यासे नए रे करारे ऊपरे ऐहो सीमा भ्रामण श्रीदेवी- (1.17) वाणे अवण्ण अर्थं पालणा वाणानन्दो द्वरं: etc. (1.18) ... राज- ( ) पुज मेलारे श्रातम विद्वित्तमं पंक्तिरविद्तेरं ॥ बुभमलु।

TRANSLATION

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gāṇeśa! In the Śāstra year 11, (corresponding to) the year 1692 of the illustrious Vikramārka, in the month of Vaiśākha, in the bright fortnight, on the full-moon day, the illustrious P. M. Balabhadravarmaveda has, here, out of devotion to Lord Kṛṣṇa, granted six lāhaḍis (of land) at the village of Jakhurvāḍi to the Brāhman Bhāgirathaśarman of the Bhāradvāja gotra. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

1 See below, n. 2.
2 Here as well as in the word फिड़े low in line 11, the letter ल appears to be correction over an erasure, so that it is quite likely that some interested person has tampered here with the original wording which might have been बहु and बहु respectively. The motive is clear: the original meant a gift of two lāhaḍis of land, whereas the altered reading makes it a of six lāhaḍis instead.
3 See below, p. 177.
A.—Chamba Plate of Balabhadra; V. S. 1692.

B.—Mamdu Grant of Balabhadra; V. S. 1692.
(L. 16) (The details in) the bhūshā: Six lāhaśis (of land) at Jakhurvādi (formerly) belonging to the Paṇḍit, with all the (fixed) boundaries (and) with all the houses therein have been given as a rent-free grant by the illustrious king to Baḍu Bhāgiratha. The illustrious king should preserve this pious gift for the sons and grandsons of Baḍu Bhāgiratha.

(L. 14) The details (of the boundaries): the boundary (runs) below Jadreli under the way-side paḷal tree, below the large boulder, inwards from the paḷal tree on the Kāśvāḍa brook, inwards from the land of Baḍu Srīgarabha, (and) above the bank of the river. This is the extent of the boundaries.

(L. 16) The illustrious king should preserve this his own pious gift.

(L. 17) (Here follows one customary verse.)

(L. 18) This has been written by Paṇḍit Ravidatta in the presence of the prince Melagara. May there be prosperity!

No. 60. MAMDU GRANT OF BALABHADRA; V. S. 1692

(Plate XXV, B)

This plate is said to have been in the possession of Paṇḍit Purshottam and others at Chamba. It measures 7½" high by 9½" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king’s name. The inscriptions consist of 17 lines, of which lines 13-14 appear in the left margin, while lines 15-17 run inversely in the top margin. The last three letters of the last line, however, continue in the left margin in such a way that they seem to form a part of line 14.

The language is partly Sanskrit and partly Chambyālī. The record is dated in the Śastra year 11, the Vikrama Saṃvat 1692, on the 10th day of the bright fortnight of the month of Jyesṭha which may be equated with Saturday, 16th May, A.D. 1635. Its object is to register the king’s gift of a village named Māṁḍū in the Panjīlā mandala to the Brāhman Ravidatta of the Bhāradvāja gotra who appears to be identical with the writer of the foregoing charter. The donee was also given a house-site at Chamba proper, which had belonged to one Chilāmī Sehlālū.

The Panjīlā mandala refers to the Panjīlā pargana while Māṁḍū, the donated village, is the same as Māṁḍh included therein.

The charter was written by Lakshmīkānta.

Same as Malāgara in the next grant.
Translation

Seal: The command of the illustrious Balabhadra Varman.

(L. 1) Om. Hail! Obeisance to the holy Gañeśa! In the glorious Sāstra year 11, in the year 1692 of the illustrious Vikramaśīta, in the month of Jyesṭha, in the bright fortnight, on the 10th day—as on the occasion of the datarpāvan, the illustrious P.M. Balabhadra Varmanadeva has, here out of devotion to Lord Kṛṣṇa, donated the village named Māṃḍū, with its fixed boundaries, in the mantala called Pāṁjalā, to the Brahmāṇ Pandit Ravidatta Varman of the Bhāradvāja gotra, of pure descent. That is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell.

(L. 10) Now (the details in) the bhāshā: On the east (the boundary extends) as far as the Kethalā brook including the Dāgovāṇi (spring) below the ridge; on the south as far as the Korāda hillock (and) up to Manoga; on the west up to Raṇebhā stream; on the north as far as the Papāda including sīlāta and sārāḍa. (Besides, the donee) has been given the whole of house-site at Chaṃbā, (formerly) belonging to Chilāmī Śehlālū.

(L. 14) This pious gift is to be preserved in future by the sons and grandsons of the illustrious king for those of Ravidatta.

(L. 16) (Here follows one customary verse.)

(L. 17) This has been written by Lañkāmikānta in the presence of the prince Malāgara.

See below, p. 278.
NO. 61. GAMNJI PLATE OF BALABHADRA ; V. S. 1692 (?)  

This plate' was found in the possession of a Brähman, Dhodhu by name, in the village of Gaṃjji of the Sāho pargāna. It measures 7' high by 12" wide excluding the handle on its left. In its top left corner it has a seal. The legend on it is rather indistinct and seems to contain a slightly different reading from that usually found on the other seals of Balabhadra. Near the top right corner of the plate, a piece about 2" × 1" is broken off. The gap thus caused has resulted in the loss of some letters in the last two lines of the inscription which consists of 14 lines, lines 13-14 running inversely in the top margin and the last line being a short one.

The language of the record is partly Sanskrit and partly Chambyāli. The composition in both the parts is extremely faulty, though the purport of the deed is fairly clear. It is dated in the Śastra year 11. The corresponding Vikrama year is stated to be 1699 but that is perhaps a mistake for 1692, for we know that by V. S. 1699 Balabhadra was already succeeded by his grandson Prīthvīśinha, the earliest of whose known charters is dated in V. S. 1698 (No. 70). The other details of the date are mentioned further on in the record in connection with the grant registered, namely the occasion of the solar eclipse on the new-moon (amāvāsya) day in the month of Bhādrapada. The specific reference to the solar eclipse should ordinarily be a determining factor for the verification of the date, but in this particular instance it seems to have made the matter more complicated. A reference to Dewan Bahadur L. D. Swamikannu Pillai's Indian Ephemeris will show that there was no solar eclipse at all in V. S. 1692, nor in V. S. 1699. However, there was one in V. S. 1700, and that on the same tithi as has been stated in the record, namely on the new-moon day in the month of Bhādrapada, corresponding to Sunday, 3rd September A. D. 1643. This appears to be the intended date. To accept this, however, we have to assume firstly that the mention of the Śastra year in the record as being 11 is a mistake for 18, secondly that the reading of the Vikrama year there as 1699 is correct, and thirdly that this V. S 1699 refers to the expired year which would mean that the current Vikrama year was 1700 when there was a solar eclipse on the stated day. Still, the difficulty already hinted at remains unsolved: the Vikrama year 1699 or 1700 falls in the reign of Prīthvīśinha, while the document refers itself to that of his grandfather and predecessor, Balabhadra, so that we have to choose one of the two alternatives, either to treat the record as a forgery, though the date in that case is verifiable, or to accept it as a genuine grant of Balabhadra with an irregular date.

The charter purports to record that king Balabhadra donated two villages named Mata and Guḍaji to a Brähman called Ghughuru or Ghunghuru of the Bhāradvāja gotra on the occasion of the solar eclipse. The donee is stated to be a resident of Guḍaji. This village is to be identified with Gaṃjji, the provenance of the plate, while Mata is probably the same as Maṭyārā. Both of them are in the Sāho pargāna, the maṇḍala of Sāhu or Sāho of the inscription.

The charter is stated to have been written by Pāṇḍit Lakshmīkānta.

No. 40 of APRAS, N.S. 1903-04, p. 10.
TEXT

Seal

Translation

Om. Hail ! Obeisance to the illustrious Gañēśa ! In the year 1692 of the illustrious Vikramārka, in the glorious Śāstra year 11, the illustrious P. M. Balabhadravarmadeva has, here, out of devotion to Lord Krishṇa, given (two) villages named Mata and Gūḍajī with their fixed boundaries in the mandala called Sāhu to the Brāhmaṇ Ghughuruṣārmān of the Bhāradvāja gotra, a resident of Gūḍajī, on the occasion of the solar eclipse. The (land) is to be enjoyed by him as well as by his progeny so long as the moon, the sun and the universe endure. Whosoever, whether of my family or any body else would encroach (hereupon) deserves to be punished and put to death and may descend into hell !

Now (the details in) the bhāśā : On the east the Śukarāha boulder (marks the limit); (and) on the south-east there is the Šṭaga rock (and) the Pūkharī pass, below the Trajālūga tank.

Mahārūdra Chandraśekhara of the Śaho mandala is the witness: the illustrious king has given a hastodaka grant to the Brāhmaṇ Ghughuru. The descendants of the illustrious king Balibhadra are to preserve this pious gift (consisting) of a sāsana for Ghuṅghuru’s sons and grandsons.

(Here follows one customary verse.)

(To) (The grant was made) in the month of Bhādrapeśa, in the dark fortnight on the new moon day when the sun was in the Šimha rāṣi.

This has been written by Paṇḍit Lakshmikānta

1 See below, p. 177.
NO. 62. PADUNA-KHALERA GRANT OF BALABHADRA,
V. S. 1693

This plate is said to have been owned by one Kukhvan Bisheshar at Chamba. It measures 8½" high by 8½" wide excluding the handle on its left. The plate is slightly damaged: a part of its handle is chipped off, the top left corner and the bottom right corner are also broken off to the extent of about 1½" by 1½" and 1" by 1½" respectively. As a result of the damage the seal has almost completely disappeared, while some letters in the end of line 13-15 are missing. The inscription consists of 21 lines, of which lines 16-17 appear in the left margin and lines 18-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyali. The charter refers itself to Balabhadra's reign and is dated in the Sastra year 12, V. S. 1693. No further details of the date have been mentioned. The given year corresponds to A.D. 1636: It records that Queen Mathuradevi and Prince Sudarshana, respectively the consort and son of Balabhadra, gave away two villages, called Paduna and Khalera, in the Saho mandala to a Brahman, named Sundarasharman, of the Bharadvaja gotra with the consent of the king.

The Saho mandala refers to the Saho pargana which includes the two donated villages. Khalera is now called Khanlera, while Paduna is known under the very same name.

The charter was written by Pandit Ravidatta.

TEXT

Seal: [broken]

83 स्वति श्रीमाने नमः । श्रीमान्तिन्द्राक्षराक्षरादित्रमयं संस्कृतम् । (II.2-4) रे १६९३ शीतासंकृतस्तस्तत् । १२ श्रीरामराम एति (I.5) । । श्रीमद्वरकरवर्मदेवराजी श्रीम्भुराजी: (I.6)

या: अय च श्रीमद्वरकराधिन सुवर्धनेनार्य श्रीमुक्तिनाथे कः (I.7) शाहीदेवन्तमहासागरः प्रणाम अय च खलेराजः। एतद्वदः (I.8) बहुः सिद्धव्रान्ताम् भारदार्जीवक्ता सुन्दरवर्मे ब्राह्म(ह)णः (I.9)

प(व) संवर्त तदनेन समंतजनवर्मदेवराजः (ह)णः (क)शिविन्दरः (व)ः (I.10) तमपुष्मा जनीये यः सहस्रवर्म वर्मुक्ति सबोर्वा वापहो वर्मुक्ति स्वातः दृष्टि (I.11) वर्मो नरक्रान्ति स्वातः ॥ अय सीमा। पुनः दिविशा गोहर हेतु (I.12) लु घरमे समेत। मदु अहोडः हेतु घरे रे सीमा। दशणा (I.13) दिशा खानी धोही हेतु सतालाए नौन पिनो घरे री सी[मा] (I.14)। परिवर्त दिशा देही पिचो पढ़े दी सीमा। उस्तर दि[क] (I.15) हास्या लिखेरी धोही पिचो घरेरी धीमा। लिथ (I.16) [कुला] पहुँच की पिचो भी आउदः भी से अनी भी अणणी (I.17) एह सम सीमारमण श्रीरामरामुसुदनेन (I.18) सुन्दर्जोग शापरक करतुर्कt दिता दी- (I.19) दिता देह पद साहा कराई दिता एह धर्म सुहरे रे पुत्र पोते (I.20) की पालता। पालनवर्मा एति...{I.21}...लिखितमिन्द नंदेन रथि... 

TRANSLATION

(I.1) Om. Hail! Obeisance to the holy Ganesa! In the year 1693 of the illustrious king Vikramaditya, the glorious Sastra year 12, the illustrious Mathuradevi, queen of the illustrious P. M. Balabhadravarmadeva, and also the illustrious prince

1 No. 42 of AFRAS. NC, 1903-04, p. 10.
2 See below, p. 177.
Sudarśana have, here, out of devotion to Lord Kṛṣṇa, donated two villages, called Paḍūṇa and Khalerā, with the fixed boundaries, in the Śāho mandala, to the Brāhman Sundarāśarman of the Bhāradvāja gotra.

(L. 9) That is to be enjoyed, etc. (as usual).

(L. 11) Now the boundaries: On the east is the boundary of Khalerā, which includes the Guluḷu waternmill at the foot of the path (and runs) below the walnut tree (called) Madanu; on the south is the boundary of Khalerā (running) below the Khathaḍī rock (and) behind the Satalāi fountain; on the west is the boundary of Paḍūṇa behind the declivity; on the north the boundary (runs) behind the rock in the fallow land (called) Hādaka (and) inwards from the waternmill.

(L. 16) The waterncourse which formerly used to flow towards Paḍūṇa may be brought (there) also in future.

(L. 17) All this (land) with its fixed boundaries the illustrious prince Sudarśana has given to Sundara as a hastodaka grant by means of a charter on behalf of the illustrious king. This pious gift is to be preserved for Sundara’s sons and grandsons.

(L. 20) (Here follows one customary verse.)

(L. 21) This has been written by Pāndit Ravi [datta].

NO. 63. CHAMBA PLATE OF BALABHADRA; V. S. 1693.

(Plate XXVI)

This plate of unusually big size is stated to have been in the possession of the former Rājagurū, Pāndit Mohan Lāl, at Chamba. It measures 12\(\frac{3}{4}\)" high by 15" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king’s name. The inscription consists of 25 lines, of which lines 18-20 occur in the left margin and lines 21-25 run inversely in the top margin, the continuation of the last line, comprising two letters and two danda, appearing again in the left margin.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 12, V. S. 1693, on the 3rd (Akṣhayatritīyā) day of the bright fortnight of Vaiśākha, which may be equated with Wednesday, 27th April, A. D. 1636. It registers the king’s grant of a village to a Brāhman, Pāndit Lokanāthaśarman by name, of the Bhāradvāja gotra. The granted village is called Adhastha Uṭipa (in the bhaḍabhā Buhni Uṭipa), that is to say the Lower Uṭipa which is stated to be in the Paṁjalā mandala (Panjīḷa parginā). The Upper Uṭipa (Uparāḷi Uṭipa) is mentioned among the boundaries which are specified in elaborate details. The list of villages, however, shows only one village of that name in the said parginā. Some of the other villages mentioned among the boundaries can also be identified. Thus Drabhētā, Bhuḷā, Drabilā, Manyāḍā, and Nanvāha are respectively the same as Drabhēt, Bhuḷā, Drabilā, Munyāḍā and Nunāh. The donee was also given a house-site at Chamba.
The charter was written by Pandit Lokanāthaśarman.

Translation

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeciance to the holy Gaṇeśa! In the year 1693 of the illustrious Vikramārk, in the glorious Śāstra year 12, in the month of Vaisākha, in the bright fortnight, on the Akshayatritiśyā day, the illustrious P. M. Balabhadra varma deva has, here, out of devotion to Lord Kṛishṇa, donated the whole of the village known as Lower Utipa with its fixed boundaries, in the mandala called Pajalā, to the Brāhman Pandit Lokanāthaśarman of the Bhāradvāja gotra, of pure descent.

(L. 7) That is to be enjoyed, etc. (as usual).

(L. 9) Now (the details in) the bhāṣā: One 1 village (called) Lower Utipa—the whole of Raikogha, below the footpath of Tukarā, inwards from the boundary-mark of the Upper Utipa and from the mulberry tree, above the middle path of Drabheṭṭa leading to the Upper Bhujā as well as to Drabilā (and) Manyādā, inclu—
ding all the land cultivated and uncultivated, (one) bhaṅga (?) of ghāḍi land, one lāhaḍī, belonging to Maṇḍhyaalu, (the field called) Bāḍhyālt and Choro belonging to Sagatā and the watermill. Moreover, (the donated area) includes the farther Kaphāḍī below the confluence of two brooks, the large rock of Khaladūṇā within the junction of two paths, (and the field named) Digāṭā over the path leading to Bhujā. Having combined all this land with its fixed boundaries, the illustrious king Balikarṇa has given it to Lokanātha as a hastodaka rent-free grant.

(L. 14) Now the boundaries: On the east the boundary is (formed by) the footpath as well as by the mulberry tree below the broken path of śelvāṇī (and) inwards from the brooklet of Chachhi; on the south the boundary is (marked by) the ridge of śukępā, the large mulberry tree (and) the kāiṭh tree above the main path as well as the ridge of Nanvāha; on the west the boundary (lies) below the Nāga’s ridge with kłaṁ trees, above the paved path (and) inwards from the terrace as well as the junction of two paths; on the north the limit is (marked by) the branch of the brook of Bhujā. (The land thus defined) including the pasture of Manyonā (and) the inhabitants has been given. (Besides,) one 1 house-site at Chaṁbā, belonging to Gaṁghathāṁi Haridāsa, Bhavāṅidāsa, Mūśaṇa and Sundara, has all been given as a hastodaka (grant) together with its garden and well.

(L. 19) This pious gift is to be preserved by all, the illustrious king as well as the sons, grandsons and great-grandsons of the illustrious king, for all, Lokanātha as well as the sons, grandsons and great-grandsons of Lokanātha.

(L. 21) There is (the injunction by) the Smṛiti: (here follow four customary verses).

(L. 25) The boundaries have been fixed by Bhaṁ. Chataru, Bhu. Jaimala, Phaṭṭalu, Bhishaṇu (and) Me. Kāṅhiyā.

This has been written by Pandit Lakshmikānta, while Pandit Jaideva was there. Prosperity!

NO. 64. SIMDA GRANT OF BALABHADRA; V. S. 1693

This plate¹ is stated to have been in the possession of one Pandit Gauridatta. It measures 9\(\frac{1}{2}\)" high by 10\(\frac{1}{4}\)" wide excluding the handle on its left. In its top left corner there is the usual seal with a Nāgari legend containing the king’s name. The inscription consists of 23 lines, of which lines 19-20 occur in the left margin and lines 21-22 inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Balabhadra and is dated in the Śastra year 12, V. S. 1693, on the

¹ No. 43 of APRAS, NC, 1903-04, p. 10.
rull-moon day of Kārttika, which may be held to correspond to Wednesday, 2nd November, A. D. 1636. It records that Balabhadrā’s son, prince Mānasiniha, donated the village of Śīnda in the Jaśaura or Yaśaura maṇḍala to Dharaṇidharāśarman, son of Paṇḍit Ramāpati, of the Bhāradvāja gotra, with the consent of the king. The donor’s father is identical with Balabhadrā’s Rāja-guru, Surānanda’s son, Ramāpati, who figures as writer in most of Balabhadrā’s earlier charters. As has been observed above, Lakshmikānta was also a son of the same Ramāpati. Thus Lakshmikānta and Dharaṇidharā were brothers.

The donated village is to be identified with Śīnda in the Jaśaura pargānā, the Jaśaura or Yaśaura maṇḍala of the record. Dr. Vogel seems to have visited Śīnda, as he has left us an account of its exact location, which is as follows: “Śīnda, 2 miles south-west (above) Kalhel, the second stage of the Chambā-Pāngī road and present headquarters of the Jaśaura pargānā. The village consists of only one house in which three families live.” Dr. Vogel has also recorded the information that the field called Sūralī, stated to be on the western boundary of the donated village, “is now included in the sāsana.” The village of Drabilā mentioned in the record is the same as Drablā, only ½ mile west of Śīnda. In Chamba, there are several villages of the name of Drabilā. The one in question is in the Jaśaura pargānā.

The charter was written by the donor’s brother, Paṇḍit Lakshmikānta.

TEXT

Seal: The command of the illustrious Balabhadrāvarman.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1693 of the illustrious Vikramārka, the Śāstra year 12, in the month of Kārttika in the bright
fortnight, on the full-moon day, the illustrious prince Mānasimhavarman, son of the illustrious P. M. Balabhadravarman, has, here, out of devotion to Lord Kṛṣṇa, donated the village named Śimda in the mandala called Jaśaura to the Brāhmaṇa Dharaṇidharasvarman, son of the illustrious Pāṇḍit Raṁāpati, of the Bhāradvāja gotra, of pure descent, with the sanction of the illustrious king Balikarna, with libation of water, by means of a copper charter registered under the (royal) seal.

(L. 9) That is to be enjoyed, etc. (as usual).

(L. 10) Now (the details in) the bhāśā: One 1 village (called) Śimda in Yaśaura has been granted. The boundaries thereof are: On the east the boundary (extends) from the Lāloḍa cave, and the Īrāśa rock up to the Hujotā brook:let; on the south the boundary is (marked by) the stone parapet; on the west the boundary (extends) up to the Suralī field; on the north the boundary (extends) as far as the Jhūdaūgalī path. Including Śalyāna (and) Drabila. The village thus bounded has been donated with libation of water by the illustrious prince Mānasimhā himself as well as on behalf of the illustrious king by means of a copper charter. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king for Pāṇḍit Dharaṇidhara as well as for the sons and grandsons of Dharaṇidhara.

(L. 16) There is (the injunction by) the Smṛiti: (here follow four customary verses.)

(L. 23) This has been written by Pāṇḍit Lakshmikānta.

NO. 65. LAKSHMI-NARAYANA TEMPLE PLATE OF BALABHADRA

V. S. 1693

This plate belongs to the temple of Lakshmi-Nārāyana at Chamba and is kept now in the Bhūri Singh Museum there, bearing the catalogue number B, 28. It measures 338" high by 94" wide excluding the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription consists of 21 lines, of which lines 15-17 occur in the left margin and lines 18-21 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The inscription refers itself to the reign of Balabhadra and is dated in the Śastra year 12, the V. S. 1693, on the 11th day of the dark fortnight of Chaitra, which may be taken to correspond to Sunday, 12th March, A. D. 1637. The charter records that the prince Mānasimhā, son of Balabhadra, donated the village of Gododa in the Yaśaura

1 The word анага here is perhaps to be taken in the sense of 'opposite' or 'in front of,' rather than in that of 'including.'
2 No. 44 of APRAS, NO. 1903-94, p. 10. The locality is called there गोदो in which is a mistake for Gododa.
The grant was written by Pandit Ravidatta.

**Translation**

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Ganesha! In the year 1693 of the illustrious king Vikramaditya, in the USA year 12, in the month of Chaitra, on the 11th day of the dark fortnight, the illustrious prince Manasisimhavarman, son of the illustrious P. M. Balabhadravarman, has, here, out of devotion to Lord Krishna, donated the village named Gadoda with its fixed boundaries, in the mandala called Yasaura, to the Brähman Gokalaśarman of the Kaundinya gotra.

(L. 9) That is to be enjoyed, etc. (as usual).

(L. 11) Now the boundaries: On the east the boundary extends as far as Maikà; on the south the boundary runs below the Tipari rock; on the west the boundary runs below the path interrupted by the landside, below the Dibharà.

1 See below, p. 177.
spring at the foot of the cattle-track (and) under the māmharā (creeper); on the north the boundary extends as far as the Chhoḍakorā brook, inwards from the stream of Bhalālā. The village named Gaḍoda thus bounded has been given as a rent-free grant by Mānasimīha to Gokala.

(L. 15) Mānasimīha has got the copper charter issued on behalf of the illustrious king.

(L. 16) The shop of Mainī Paramā has been taken away from Gokala. In its stead the illustrious king has given Chhayīla’s shop to Gokala.

(L. 18) This, their own pious gift, should be preserved by the illustrious king and Mānasimīha for Gokala and Gokala’s sons and grandsons.

(L. 19) There is (the injunction by) the Smṛiti: (here follows one verse).

(L. 21) This has been written by Pāṇḍit Ravidatta.

May there be prosperity!

NO. 66. CHAMBA PLATE OF BALABHADRA; V. S. 1394

This plate¹ was also in the possession of the former Rājaguru, Pāṇḍit Mohan Lāl, at Chamba. It measures about 8" high by 10½" wide excluding the handle on the left. In its top left corner it has the usual seal with a Nāgari legend containing the king’s name. The inscription consists of 23 lines, of which lines 19-21 appear in the left margin and lines 22-23 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śāstra year 13, V. S. 1694, on the 12th day of the bright fortnight of Māgha, which may be taken to be equivalent to Wednesday, 17th January, A. D. 1638. It registers the king’s gift of a village called Maṭhura, Maṭhuru or Maḍhuru, in the Śāho maṇḍala, to the Brāhman Pāṇḍit Padmanābhaśarman of the Bһāradvāja gotra. As detailed in the bhāskā portion, the donee had formerly been given several fields and homesteads at various other places. These former charities have been incorporated in the present charter.

The Śāho maṇḍala refers to the Śāho pargāṇā. The donated village is now known as Maḍhrūśūnī. Of the other places mentioned in the record, Daḍarā is still known by that very name, pādaṇa is possibly the same as Paḍiṇa which occurs in another inscription (No. 62) as well, Aghāru is now called Aghāruṁi—this is mentioned also in an earlier inscription (No. 23). Koṭlā is identical with the present Koṭlā, and Sahrāṇa is the same as Sarāhān. These are all in the Śāho pargāṇā. Digara is to be identified with Diggar in the Panjīla pargāṇā. Thakurāla is identical with Thukrāla in the Siṁhutā-pargāṇā of the Bhāṭṭi wazārat. It occurs also in an earlier record (No. 20).

The charter was written by Lakshmikānta.

¹ No. 46 of APRAS, NC. 1903-04, p. 10.
Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Ganeśa! In the year 1694 of the illustrious Vikramārka, the glorious Śāstra year 13, the month of Māgha, the bright fortnight, on the 12th day, the illustrious P.M. Balabhadravarmedeva has, here, out of devotion to Lord Krishna, granted a village called Mathura to the extent of its boundaries in the Sāho mandala to the Brāhman Pandit Padmanābhaśarman of the Bhāradvāja gotra.

(L. 7) That is to be enjoyed, etc., (as usual).

(L. 8) Now (the details in) the bhāshā: In Sāho, one 1 village (called) Maḍhuru together with Daḍārā. The boundaries hereof are:—On the east below the declivity of Padōṇa; on the south inwards from the Dhapadyāṇi rivulet; on the west above the descent of Aghāru, including the Neula land; on the north within the pass of Koṭalā, including the watermill of Mathuru. Now the boundaries of Daḍārā:—Inwards from the declivity in the direction of Koṭelā; on the north inwards from the stream of Kinolā; on the east within the Dhaṇa rivulet, including Hāmyāḍa. In Sahrnā two 2 bhāṅgas (of land), including two homesteads together with two kitchen-gardens, belonging to Piṇāu and Uṭa; in Dīgara one bhāṅga (of land) including the homestead along with the kitchen-garden, belonging to Hago; in Thēkurālā one lāhaḍi including the Luḍagha brooklet, three atus of dry land, the homestead together with the kitchen-garden, belonging to Karanvali Bāscandā;
one shop belonging to Kalvāna, (one) 1 mango (tree called) Garalaba (and) the homestead belonging to the Jujaśaka—all these to the extent of their boundaries have been granted by the illustrious king by means of a charter. These former donations, the illustrious king has incorporated in (this) charter. In future the sons and grandsons of the illustrious king are to preserve this pious gift for those of Padmanābha.

(L. 21) (Here follows one customary verse.)

(L. 23) This has been written by the illustrious Lakshmikānta.

NO. 67. SEI PLATE OF BALABHADRA; V. S. 1695 (?)
(Plate XXVII, A)

This plate\(^1\) is reported to have been owned by one Byājā at the village of Sei in the Gudyāl pargānā. It measures 10½" high by 14" wide excluding the pierced handle on its left. In its top left corner it has the usual seal with a Nāgara legend containing the king’s name. Below the seal is engraved the word sahī, also in Nāgari, the significance of which has been discussed above.\(^2\) It is, however, unusual that both the seal and the word in question occur together in this plate, as usually one of the two is deemed enough to serve the purpose. The inscription covers 20 lines in all, of which lines 16-17 appear in the left margin and lines 18-20 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śastra year 15, V. S. 1695, on the 5th day of bright fortnight of Vaiśākha. The Vikrama year corresponding to the Śastra year 15 should be 1696 and not 1695 as stated in the record. The mistake is probably due to an oversight on the part of the writer. The case is of a common occurrence: do we not all of us, through the force of habit, very often, in writing, inadvertently refer still to the ‘old’ year for weeks together after the ‘new’ one has set in? Thus, in the present instance the intended Vikrama year is conceivably 1696. The given date may therefore be equated with Sunday, 28th April, A. D. 1639.

The inscription records that the king granted a village in the Suṁgala mandala to a Brāhmaṇ, Jīmūḍaśarmaṇ by name, of the Atri gotra. From the details in the bhāṣā portion, it is evident that the same village was formerly held by one Birama, evidently as a sāsana, that he died by eating opium and that after his death the king transferred the grant to Jīmūḍa and his son. Some expressions in that part of the record are rather obscure, so that it is not clear whether Birama’s death was a case of suicide or whether it was a mere accident. It also appears that the king was present at the spot at the time of Birama’s death and that he performed a sort of śrāddha of the deceased by treating Jīmūḍa and his son to a dinner, who seem to have received the village, the property of the deceased, as dakṣinā. The name of the village is variously given as Syaya, Syha, Syahl, Syahu or Syāhu. It is represented by the modern Sei, the provenance of the plate, in the Gudyāl pargānā. Suṁgala, which is mentioned as the name of the mandala in the Inscription, is now a village in the same Gudyāl pargānā.

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\(^{1}\) No. 47 of AP\textsuperscript{1}RAS, NU, 1903-04, p. 10.

\(^{2}\) See above, p. 76, L. 2.
The king showed a special favour to Jimīnū by granting him a status equal to that enjoyed by the Pandits, Purohīts and others at the capital city of Chamba. The charter was written by Pandit Lakshmiśānta.

**TEXT**

श्रीवल-भव-नामपा

सहो

ॐ स्वातिः श्रीगणेशाय नमः। श्रीमदभक्तिमार्कणस्वरूपः २६९६ श्रीमानसंवत् १५ वेश- (II.2-4) श्रमाणे सेवरणसिद्धिः सौन्दर्यसिद्धिः सुकुमारी श्रीयोगी पञ्चायत्यस्य (स्त्री) श्रीरामस्मि तांत्रकस्मि। (1.5) शुभकालसुरस्वस्वरूपः प्रभुस्ते श्रीरामसिद्धिः जीवनानां श्रीलक्ष्मी श्रीलक्ष्मी- (1.7) खुबराण वनादशमः प्रामाण्यो जीवनानां श्रीलक्ष्मी श्रीलक्ष्मी। (1.8) गाजीपुरीस्वरूपः यस्ते महाभाक्ति पञ्चायत्यस्य (स्त्री) श्रीरामस्मि। (1.9) श्रीलक्ष्मी श्रीलक्ष्मी श्रीलक्ष्मी। (1.10) वनादशमः प्रामाण्यामाण तांत्रकस्मि। (1.11) श्रीलक्ष्मी श्रीलक्ष्मी। (1.12) श्रीलक्ष्मी श्रीलक्ष्मी। श्रीलक्ष्मी श्रीलक्ष्मी। (1.13) श्रीलक्ष्मी श्रीलक्ष्मी। श्रीलक्ष्मी श्रीलक्ष्मी। (1.14) श्रीलक्ष्मी श्रीलक्ष्मी। (1.15) श्रीलक्ष्मी श्रीलक्ष्मी। श्रीलक्ष्मी श्रीलक्ष्मी। (1.16) श्रीलक्ष्मी श्रीलक्ष्मी। (1.17) श्रीलक्ष्मी श्रीलक्ष्मी। (1.18) श्रीलक्ष्मी श्रीलक्ष्मी।

**TRANSLATION**

Seal: The command of the illustrious Balabhadravarman. Approved.

(L. 1) Om. Hail! Obeisance to the holy Ganesa! In the year 1695 of the illustrious Vikramāra, the glorious Śastra year 15, the month of Vaiśākha, the sun having entered the Mesha rāsā, in the bright fortnight, on the 5th day, the illustrious P.M. Balabhadravarmadeva has granted again a village, called Syaya, to the extent of its boundaries, in the Sungala mandala, by way of a dedication to Krishnā to the Brāhmaṇa Jimīdarśana of the Atri gotra, by means of a copper charter.

(L. 7) That is to be enjoyed, etc., (as usual).

(L. 8) Now (the details in) the bhāṣā: - One village (named) Syaya. The boundaries thereof are: On the east the boundary is (marked by) Kumārlolu, on the south (it extends) as far as the split rock behind Śālo, on the west the
boundary (runs) as far as the Lyahla brooklet; on the north the boundary (extends) as far as the base of Nihlorā of Sukhā, including the Balyāhrā fountain below the forest track, up to the ridge of the pass, including the watermill (situated) on the near side of the Mūreä stream, behind Dhuḍei (and) Padharolu, as far as the Kahlyānī fountain. All these boundaries are in Syahī. Birama of Syahu ate opium and died of that. On that occasion the illustrious king fed Jīṁdu and Jimdu’s son on kachhāhādā and afterwards gave (them) Syahī as a rent-free grant. They have been exempted by the illustrious king from all levies and taxes in cash and kind. This is a pious gift by the illustrious king. This pious gift is to be preserved by the illustrious king as well as by the sons and grandsons of the king, (while) Jīṁdu and Jimdu’s sons and grandsons are to enjoy it. Upon these (donees) the princes are not to cause any imposition; the illustrious king has taken (them) into his own fold, (so that) Jīṁdu and Jimdu’s sons and grandsons may enjoy (this grant) in the same manner as the Pāścāyāt Brāhmans, commoners, Pāndits and Purohīts of Chamba town enjoy a rent-free grant.

(L. 18) (Here follow two customary verses.)

(L. 20) This has been written by Pāndit Lakshmiṅānta.

Prosperity!

No. 68. LAKSHMI-NARAYANA TEMPLE. PLATE OF

BALABHADRADEVA; V. S. 1697.

(Plate XXVII, B)

This plate¹ belongs to the temple of Lakshmī-Narāyaṇa at Chamba proper and is now deposited in the Bhūrī Singh Museum there, bearing the catalogue number B, 29. It measures about 10½ high by 13" wide excluding the short handle on its left. In its top left corner there is the usual seal with a Nāgari legend containing the king’s name. The inscription consists of 22 lines in all, of which lines 18-19 appear in the left margin and lines 20-22 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śāstra year 16, V. S. 1697, on the full-moon day of Māgha, which may be held to correspond to Saturday, 16th January, A. D. 1641. It registers the king’s gift of a village called Kuhmāro in the Sāho māṇḍala to his cook, the Brāhman Vishnuṣarman of the Kāśyapa gotra. In the bhāshā portion, the name of the donee is coupled with that of another person, namely Gorkhu, who might be related to him as brother. This section of the record describes the donated area in great details all of which are not quite intelligible. Several villages are mentioned along the boundaries, most of which are identifiable. The donated village itself is said to be no longer existent now. Duila, Judyārā, Dhaura, Taparā, Tikari and Dādū are all in the Sāho pargana and are now known by their slightly modified names. Ohli, and Bhiriā are in the Bhadīhām pargana. They are mentioned also in some earlier charters (Nos. 21, and 23 Bhiriā, Nos. 11 and 12 Ohli).

¹ No. 43 of APRAŚ, NO, 1902-04, p. 10. The name of the locality given as K tahmāro is a mistake for Kuhmāro,
It is not known as to how the charter later came into the possession of the temple.

The charter was written by Pandit Lakshmi Kantā.

**TEXT**

[Text in Sanskrit]

**TRANSLATION**

Seal: The command of the illustrious Balabhadra Varman.

(L. 1) Om. Hail! Obeisance to the holy Gaṅeśa! In the year 1697 of the illustrious Vikramārka, the glorious Šāstra year 16, the bright (fortnight) of Māgha on the full-moon day, the illustrious P.M. Balabhadra Varma, has here, out of devotion to Lord Krishna, granted a village named Kuhmāro with its (fixed) boundaries in the Šaho mandala to the Brāhman Vishnušarman, the cook, of the Kāśyapa gotra.

(L. 6) That is to be enjoyed, etc. (as usual).

(L. 7) Now the bhūshā:—One 1 village (called) Kuhmāro in Šaho. The boundaries hereof are: inwards from the path of Duila; behind the path of Judyārā; behind the watercourse of the Dāṃḍyāli watermill; behind the rock of Dharu; below the Śūja boulder; again, behind the path of Judyārā; inwards from...
the garden in the wet (land) of Judyārā; beyond the watercourse; beneath the larger watercourse; inwards from the Damdyāli terrace; below the path; behind the land of the Bhyagyāṇi; including all the three oblong fields below this—the there are two 2 kunus of land, one-and-a-half 1½ kunus of land, four oblong fields behind the crown lands (called) Dugha (and) Maloga, one 1 kunu of land including Tapara and Machhela, one 1 kunu of dry land behind the baidi (tree), one-and-a-half 1½ kunus of wet land at Saho Tikari. These are the boundaries on the east, the south, the west and the north.

(L. 13) Now the boundaries of the baṁnyāli land belonging to Kikia; behind the Kakadolu path; below the path of Daḍu; inwards from the junction of two paths, (one) leading to Dabaḍa's (house?) and (the other) to Kikia's (house?); the land of Ralotā being theirs (i.e. of Dabaḍa and Kikia) the forest and the hill-slope being. Vishnu's; below the (one) afu (of land) of Gotamāṇi and (extending) up to the steps; below the footpath; behind the path along the bank; as far as the farther side of the booklet—this much is the extent of the boundaries.

(L. 17) One 1 kunu of wet land at Ohli, one 1 kunu at Bhiriā.

(L. 17) The illustrious king has given this gift as a hastodaka grant to Baṁnyāṇi; Vishnu and Gorkhu. The sons and grandsons of the illustrious king are to preserve this pious gift for those of Vishnu and Gorkhu.

(L. 19) There is the Smriti: (here follow two customary verses).

(L. 22) This has been written by Pandit Lakshmikānta.

No. 69. CHAMBA PLATE OF BALABHADRA; V. S. 1697.

This plate was in the possession of Chhunphanān, Padhi, Māngnu and others at Chamba, the very individuals who had two more plates with them (Nos. 55 and 56). It measures 6¾" high by 8½" wide including the handle on its left. In its top left corner it has the usual seal with a Nāgarī legend containing the king's name. The inscription covers 18 lines in all, of which the last three run inversely in the top margin.

The language is partly Sanskrit and partly Chambhāli. The record is dated in the Śāstra year 16, V. S. 1697, on the full-moon day of Phālguna, which may be held to correspond to Monday, 15th February, A.D. 1641. Its object is to register the king's gift of a village called Sarotha together with a hamlet named Chihnaṇa in the Jasora mandala to a Brāhmaṇ named Mārkandeyaśarman of the Bhāradvāja gotra.

The Jasora mandala refers to the Jasaur pargañā in the Churāṇ wasārata. The donated village still exists and has its name unchanged, while Chihnaṇa is probably to be identified with the modern Chhanen.

It may be observed that the present charter is chronologically the last of the known records of Balabhadra's reign.

It was written by Pandit Lakshmikānta.
TEXT

Seal: The command of the illustrious Balabhadravarman.

(L. 1) Om. Hail! Obeisance to the holy Gañēśa! In the year 1697 of the illustrious Vikramārka, the glorious Śāstra year 16, the month of Phālguna, the bright fortnight, on the full-moon day, the illustrious P. M. Balabhadravarman, in residence at the splendid city of Champaka, has, out of devotion to Lord Krishṇa, donated the village called Sarotha along with Chihnaṇa in the Jaura mandala to the Brāhmaṇa Mārkaṇḍeyasarman of the Bhāradvāja gotra, who had made a request to the illustrious king for that, by means of a copper charter under the (royal) seal, the donated area being bounded on the east by the ridge of Junajvara; on the south by the Śukedā ridge; on the west by the Navāṇi fountain; on the north by the ridge overgrown with banj trees,— and including the Galeni watermill as well as the banj trees used for fodder.

(L. 12) Now the bhāshā: The village called Sarothā to the extent of its boundaries has been granted with libation of water by the illustrious king to Mārkaṇḍe. The descendants of the illustrious king are to protect (this grant), while those of Mārkaṇḍe are to enjoy it.

(L. 14) (Here follows one customary verse.)

(L. 16) The grant has been made in the presence of Bhujeka Hamsa, and written in that of Mia Mānasimha. This pious gift is to be preserved by the successors of the illustrious Balabhadr.

(L. 18) (This) has been written by Paṇḍit Lakshmikānta.

See below, p. 177.
No. 70. MINDHAL PLATE OF PRITHVISIMHA; V. S. 1698

(Plate XXVIII, A)

This plate¹ belongs to the temple of Chāmunda devī at the village of Mindhal in the Sāch parganā of the Pāṅgī wazārat, and is now kept in the Bhuri Singh Museum at Chamba proper, where it bears the catalogue number B, 30. It measures 7 ½" high by 10 ½" wide including the pierced handle on its left. In its top left corner is engraved the word sahi² in Nāgarī characters. The inscription consists of 21 lines in all, of which line 14 appears in the left margin, lines 15-17 run inversely in the top margin and lines 18-21, comparatively very short ones, occur on the handle.

The language is partly Sanskrit and partly Chambyālī. The inscription is dated in the Śastra year 17, V. S. 1698, on the 8th day of the bright fortnight of Vaiśākha, which may be taken to correspond to Thursday, 8th April, A. D. 1641. It records that king Prithvisimha donated the village of Mindhala in the Pāṅgī mandala together with the residents of that village to the goddess Chāmunda. We further learn from the record that Prithvisimha had come from Kulū and worshipped the goddess when he made his gift to her, and that the wazārat of Pāṅgī was then in the charge of Dayoda Bājo. The term dayoda means, 'son of a nurse'. We know that Prithvisimha, when an infant, was protected and taken to Kulū by a nurse called Baṭalo of whom we shall learn more in a later inscription. According to a tradition this Baṭalo had two sons named Ājo and Bājo. This latter seems to be identical with the one mentioned in the present record as the officer in charge of the Pāṅgī wazārat.

The significance of the gift of a village along with its inhabitants in the present instance is this that the villagers of that place thenceforward were to be regarded as subjects of the deity to whom, as such, they had to render their services and pay all dues and no longer to the king. The inscription specifies the services to be rendered and dues to be paid by the villagers. Some expressions in this specification are, however, too obscure. This includes the levy of a ram to be offered by the villagers to the deity as dues for grazing their sheep and cattle on the mountain-range of Gadhā.

This Gadhā Dhār is now known as Gaddi Dhār. It is the hill against the slope of which Mindhal, Miṃḍhala of the inscription, is situated.

The inscription was written by Pandit Lakshmikānta.

It may be observed that the present inscription does not mention Prithvisimha as Chambādhipati which epithet is applied to him in the next charter issued three years later. Here he is said to be on his visit from Kulū to the temple of Chāmunda at Mindhal. Probably he was on his way to the city of Chamba, where he was to succeed to the throne.

¹ No. 49 of APRAS, NC, 1903-04, p. 10.
² See above, p. 76, n. 2.
A. - Mindal Plate of Prithvisimha; V. S. 1698.

B. - Chamra Plate of Prithvisimha; V. S. 1702.

Scale: Two-thirds.
Approved.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the year 1698 of the illustrious Vikramārka, the month of Vaiśākha, the bright fortnight, on the 8th day, the illustrious P. M. Prithvīśīṃhavarman has donated the village called Miṃḍhala, with its (fixed) boundaries, together with its inhabitants, in the Pāṅgī mandala, to the holy divinity Chāmuṇḍā, out of devotion to her.

(L. 7) That is to be enjoyed, etc. (as usual).

(L. 10) Now the bhāṣāḥ: One village (called) Miṃḍhala, with its (fixed) boundaries, together with its inhabitants, has been donated by the illustrious king Prithvīśīṃhā, with libation of water, to Chāmuṇḍā, on the 21st day of Vaiśākha when he came from Kulū to (the temple of) Chāmuṇḍā and worshipped her.

(L. 12) This pious gift of the illustrious king is in future to be preserved by the illustrious king as well as by the sons and grandsons of the king.

(L. 13) The people of Miṃḍhala are pledged to............. A ram is to be given as dues (for grazing sheep and cattle) on the Gāḍhā Dhār.

(L. 14) (Here follows one customary verse.)

(L. 16) This grant has been given in the Vajīrī of Dayoda Bāje.

(L. 17) (This) has been written by Paṇḍit Lakṣmīkānta.

(L. 18) The Śāstra year 17.

(L. 20) The goldsmith Arjana, son of Jivana (has engraved this).

1 See below, p. 178.

2 Though the grantee in the present instance is the temple deity, yet the passage in question appears in its usual form, as if referring to a Brahman recipient of a land-grant. It may be taken here to refer to the priest in charge of the temple.
No. 71. CHAMBA PLATE OF PRITHVISIMHA; V.S. 1701

This plate is said to have been owned by one Bhaṭ Duryodhan of Chamba proper, belonging to the Bhāradvāja gotra. It measures 7½" high by 8½" wide excluding the handle on its left. In its top left corner is engraved the word sahi in Nāgarī characters. The inscription runs into 18 lines, of which lines 15-16 occur in the left margin and lines 17-18 inversely in the top margin.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śastra year 20, V.S. 1701, the 13th day of the dark fortnight of Phālguna, which may be equated with Friday, 14th February, A.D. 1645. It records the king's gift of one lāhādi of land at the village of Bhuroda or Bhurodi to one Bhaṭṭa Gopālaśārmān of the Vadhula gotra, the Āpastamba sākhā, a Drāvida Brāhmaṇ, hailing from South India, on the occasion of his (king's) mother's sāddha śrāddha. The donated land had previously belonged to one Haladhara.

It may be inferred from the mention of the sāddha śrāddha of the king's mother that she had died about five years previously.

The charter was written by Pandit Lakshmīkānta.

TEXT

सहो

(१.२.५) शतसस्त्र २० श्रीमarendra नाम:।। (१.६) श्रीचंद्रविनियो संवत्सरे।।

(१.७) श्रीपुरुस्वीविवेकरथिभेनाथ श्रीपुरुस्वीविहारी

(१.१०) गोपालभूषण श्रीमन्द्राप्रकाशस्वरूप

(१.१२) कस्मिन्नरूपात् महिमानित्वा श्रीमन्द्राप्रकाशस्वरूप

(१.१३) नरकपत्रि स्वयं विद्याधिकारी

(१.१५) श्रीपुरुस्वीस्वरूप श्रीमन्द्राप्रकाशस्वरूप

(१.१७) स्वाध्याय श्रीमन्द्राप्रकाशस्वरूप

(१.१८) श्रीमन्द्राप्रकाशस्वरूप श्रीमन्द्राप्रकाशस्वरूप

(१.१२) श्रीमन्द्राप्रकाशस्वरूप श्रीमन्द्राप्रकाशस्वरूप

(१.१५) श्रीमन्द्राप्रकाशस्वरूप श्रीमन्द्राप्रकाशस्वरूप

(१.१५) श्रीमन्द्राप्रकाशस्वरूप श्रीमन्द्राप्रकाशस्वरूप

TRANSLATION.

Approved.

(1.1) Om. Hail! Obeisance to the holy Ganeśa! In the year 1701 of the illustrious Vikramārka, the Śastra year 20, the illustrious P.M. Prithvisinhavarmadeva, the ruler of the prosperous state of Chamba, has, here, out of devotion to the holy Raghuvīra, granted one lāhādi (of land) in the mandala called Bhuroda to the Drāvida Brāhmaṇ Bhaṭṭa Gopālaśārmān, hailing from the south, of a noble family, of the Vadhula gotra, of pure descent, a student of the Āpastamba sākhā, on the occasion of his mother's sāddha śrāddha on the 13th day of the dark fortnight of Phālguna.

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1 He is then evidently not a descendant of the original donor whose gotra is stated in the record to be Vālmiki.

2 Wrongly stated as mandala in the inscription.

3 See below, p. 172.
(L. 11) That may be enjoyed, etc., (as usual).

(L. 13) Now the bhāṣhā: One lāhaḍī of wet land at Bhuroḍī, which had belonged to Haladhara, has been given as a hastodaka rent-free grant by the illustrious king to Gopālā.

(L. 15) (This) their own pious gift is to be preserved by the illustrious Prithvisimha as well as by his sons and grandsons for Bhaṭṭa Gopālā and his sons and grandsons.

(L.17) (Here follows one customary verse.)

(L.18) This has been written by Paṇḍit Lakshmikānta.

No. 72. CHAMBA PLATE OF PRITHVISIMHA; V.S. 1702

(Plate XXVIII, B)

This plate¹ was owned by one Nikā Sibanotar and is now preserved in the Bhuri Singh Museum at Chamba proper, having the catalogue number B, 31. It measures about 7½" high by 10½" wide including the pierced handle on its left. In its top left corner is engraved the word sahi² in Nāgari characters. The inscription consists of 17 lines in all, of which lines 13-14 appear in the left margin and lines, 15-17 run inversely in the top margin.

The language is partly Sanskrit and partly Chambayli. The charter refers itself to the reign of Prithvisimha and is dated in the Śāstra year 21, V.S. 1702, on the full-moon day of Asvāḍha, which may be equated with Saturday, 28th June A.D. 1645. It records that Baṭvalādevi, who had served as wetnurse to the king Prithvisimha, gave two lāhaḍis of land at the village of Bhujalā in the Vikāna mandala to a Brāhman called Haṇuṣarman of the Kāṣyapa gotra on the occasion of the inauguration ceremony of a bridge. The bhāṣhā portion mentions the donee’s al to be Kiṭvāṇi.

The mandala of Vikāna refers to the pargana of Bakān or Bakāṇi and the village of Bhujalā is now called Bhujlui. The bridge, the inauguration ceremony of which is spoken of in the record, is now no longer in existence. It was caused to be built by the said nurse Baṭvalādevi. It spanned the river Rāvi near Naḷhorā, the point where now-a-days there are the soldiers’ barracks at Chamba. The bridge was known as Baṭlo-rā-ṇe or Baṭlo-kā-pul, ‘Baṭlo’s Bridge’. From there the road led to Nūrpur, Udaipur and Bakān. According to another tradition the bridge was called Dugurā-ṇe after the name of Baṭlos’ husband. It is said to have been a wooden bridge, though some say it was a mere jhulā, that is a suspended rope-bridge.

The charter was written by Lakshmikānta.

¹ No. 50 of APRAS, NC, 1903-04, p. 10.
² Above, p. 76, n. 2.


Translation

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa. In the year 1702 of Vikramaditya, the Śāstra year, 21, the month of Āśāḍha, the bright fortnight, on the full-moon day, during the reign of the illustrious P.M. Prithvisimha, his wet-nurse Bāṭvalādevī donated, with libation of water, two lāḥādīs (of land) at the village called Bhujalā in the Vikāpa mandalo to the Brāhmaṇa Haṇusārman of the Kāyapa gotra on the occasion of the inauguration of the bridge.

(L. 9) That is to be enjoyed, etc., (as usual).

(L. 12) Now the bhāšā : two 2 lāḥādīs (of land) at Bhujalā, (where) twelve 12 pīḍa (of seed-corn can be sown), the noble nurse Bāṭvalo has given to Kītvāṇi Haṇu by means of a charter on the occasion of the inauguration of the bridge. She also got him the charter duly approved by the illustrious king.

(L. 16) This pious gift of the nurse is to be protected by the descendants of the illustrious king for Haṇu’s sons and grandsons.

(L. 17) This has been written by the illustrious Lakshmikānta.

No. 73. SARĀHAN PLATE OF PRITHVISIMHA ; V. S. 1702

This plate is said to have been in the possession of Brāhmaṇa, Magnā by name, a resident of the village of Sarāhan in the Sāho parayanā, and is now deposited in the Bhūri Singha Museum at Chamba proper, where it bears the catalogue number B, 32. It measures 6 2/3” high by 8 2/3” wide including the handle on its left. In its top left corner is engraved the word sahi1 in Nāgarī characters. The inscription covers 20 lines in all, of which lines 13-14 appear in the left margin, lines 15-17 are short ones and occur on the handle, lines 18-20 run inversely in the top margin, the last four letters of the last line continuing in the left margin.

1 See above, p. 76, n. 2.
The language is partly Sanskrit and partly Chambyāli. The charter refers itself to the reign of Prithvisimha and is dated in the Śastra year 21, V.S. 1702, on the 7th—achala-saptami—day of the bright fortnight of Māgha, which may be taken to correspond to Tuesday, 13th January, A.D. 1646. It records again a gift of land by the king’s wet-nurse Baṭvalā or Baṭulā to a Brāhman called Gorakhusaran, or Sipvāṇi Gorukhu, of the Kāśyapa gotra. The donated land lay at the village of Sahrāṇa, which is identical with Sarāhan, the provenance of the plate. The extent of the gift area is stated to be one lāhāḍī in the Sanskrit part, but in the bhāṣā portion it is said to be one-and-a-quarter $\frac{1}{4}$ lāhāḍis, which appears to be the exact amount.

The charter was written by Lakshmikānta.

TEXT

Approved!

(L. 1) Om. Hail! Obeisance to the holy Ganeśa! In the year 1702 of the illustrious Vikramārka, the Śastra year 21, the month of Māgha, the bright fortnight, on the (7th) achala-saptami day, under the illustrious king P.M. Prithvisimha, the noble wetnurse named Baṭvalā has given, with libation of water, one lāhāḍī (of land) in the Sahrāṇa mandala to the Brāhman Gorakhusaran of the Kāśyapa gotra (which gift) the illustrious king afterwards confirmed by issuing a copper charter.

(L. 12) That is to be enjoyed, etc., (as usual).

(L.12) The bhāṣā; (the land measuring) $\frac{1}{4}$ lāhāḍis, in words also one-and-a-quarter lāhāḍis, at Sahrāṇa, (where) five 5 pīḍas of seed-corn (can be sown) including the homestead, the kitchen-garden and the threshing floor as well as one aṭu of kapahāḍī belonging to Choka, the noble wet-nurse Baṭula has given as a hastodaka grant to Sipvāṇi Gorukhu. She got him the charter duly approved by the illustrious king.

1 Wrongly called mandala in the inscription.
(L. 19) This pious gift of the wet-nurse is to be protected by the illustrious king for Gorukhu's sons and grandsons.

(L. 20) (This) has been written by Lakshmikānta.

No. 74. LAKSHMI-NARAYANA TEMPLE PLATE OF PRITHVISIMHA; V.S. 1702

(Plate XXIX, A)

This plate belongs to the temple of Laksmiti-Nārāyaṇa at Chamba proper and is now kept in the Bhuri Singh Museum there, with the catalogue number B, 33. It measures about 10" high by 11 3/4" wide—excluding the handle on its left. A small piece has broken off from the lower left corner. In its top left corner is engraved the word sahī in Nāgarī characters. It may be pointed out that the last line of the inscription, mentioning the engraver's name, is also in Nāgarī characters. The inscription consists of 22 lines in all, of which lines 16-17 appear in the left margin, lines 18-21 run inversely in the top margin and line 22 is marginally inserted in the top right corner.

The language is partly Sanskrit and partly Chambyāli. The record is dated in the Śāstra year 21, V.S. 1702, on the full-moon day of Phālguna, which may be held equivalent to Thursday, 19th February, A.D. 1646. Its object is to register the king's donation of a village called Gailā in the Naḍha maṇḍala to a Brāhmaṇa, named Bhūgarbhāśarman, of the Upamanyu gotra. The boundaries of the donated village are described in detail, but some of the particulars are not quite intelligible.

The Naḍha maṇḍala is now known as Rājnagar parganā. There is, however, a rivulet called Naḍhala, reminiscent of the old name of the parganā. The gift village Gailā is identical with the modern Gvelā or Guelā. Rerā is the same as Remrā, mentioned also in an earlier charter (No. 58). The terms Rērā and Chamābhāḷā mean 'resident of Rerā', and a 'resident of Chamābhāḷ' respectively. This latter place is to be identified with the modern Chhamhuīm, also in the Rājnagar parganā. In the bhāṣā portion the donated village is stated to be in Gaḍvāśā which cannot be identified.

The charter was written by Lakshmikānta and engraved by the gold-smith Arjuna.

TEXT

\[\text{\textsuperscript{1}}\text{See above p. 76, n. 2.}\]
A. - Lakshmi-Narayana Temple Plate of Prithvisimha; V. S. 1702.

B. - Divkhari Plate of Prithvisimha; V. S. 1718.

Scale: one-half.

Survey of India, Calcutta

Plate XXIX.
Om Hail! Obeisance to the holy Gaṇeśa! In the year 1702 of the illustrious Vikramārka, the glorious Śāstra year 21, the month of Phālguna, the bright fortnight, on the full-moon day, the illustrious P. M. Prithvisimha has granted the village called Gailā, to the extent of its boundaries in the Naḍha mandala, to the Brāhman Bhūgarbhaśarman of the Upamanyu gotra.

Now the bhāṣā: One village (called) Gailā, to the extent of its boundaries, in Gaḍvāsā. Its boundaries are: on the east within the ridge of the mound as well as the path to the leopard-trap, within the Sunoṭi terrace as well as Tikara; on the north the streamlet forms the boundary, within the Śelāṇi spring, within the Khataḍi ridge, and inwards from the boundary of the adjacent (field) below the willow tree. Further, (the boundary extends) upwards as far as the path of Rerā. Eight māṇis (of land) at Rerā are in addition. And the brook forms the boundary. The rest belongs to the Rerāla. (The land) beyond the brooklet of Kapāhāḍi, below the quarters of the Chinālas, beneath the path, is included in Gailā. (The land) within the Kaniḍa confluence of Naḍha, beyond the ridge of Dhaḍharoda, above the field of the Chaṁbhvālā, under Bhāḍhōi, within the Dulyāṇi pond, comes within the limits of Gailā.

The illustrious king Prithvisimha has given Gailā with its boundaries (fixed as above), with libation of water, to Bhayaṅgyāṇi Bhūgarbha. In future the sons and grandsons of the illustrious king are to protect it for those of Bhūgarbha.

(Here follows one customary verse.)

(This) has been written by Lakshmikānta in the presence of the noble wet-nurse, (and engraved) by the goldsmith Arjuṇa.

No. 75. CHAMBA PLATE OF PRITHVISIMHA, V.S. 1717

This plate is said to have been in the possession of the present Rājuguru, Paṇḍit Thākura Dās, at Chamba proper. It measures about 7½" high by 9½" wide excluding the handle on its left. In its top left corner it has

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1 See below, p. 178
2 No. 52 of A PRAS. NC, 1903-06, p. 10.
a seal with a Nāgarī legend containing the king's name. The inscription consists of 19 lines in all, of which lines 15-16 occur in the left margin and lines 17-19 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter refers itself to the reign of Prithvisīṁha and is dated in the Śāstra year 36, V.S. 1717, on the 12th day of the bright fortnight of Kārttika, which may be taken to correspond to Sunday, 4th November, A.D. 1660. It records that Prithvisīṁha's eldest sister, princess Surūpadevi, gave one lāhādi of land at the village of Bhadiha to a Brāhmaṇ called Bhagīrathaśarman of the Bhāradvāja gotra on the occasion of the consecration ceremony of a hospice. The donated land comprised several fields as detailed in the inscription.

The princess Surūpadevi is described as the eldest sister of the king Prithvisīṁha (jyesṭha-bhagini) and as the granddaugther (daughter's daughter) of the king (muhārājā-dohati, i.e., muhārājadauhiti). The name of her maternal grandfather is, however, not mentioned.

The village of Bhadiha, now Bhadīhām, is only one mile from and facing the city of Chamba, across the Ravi. It has also been mentioned in another charter (No. 51). It is the headquarters of a pargāna of that very name.

The recipient of the present grant is identical with that of a grant by Balabhadrā.

The charter was written by Pāṇḍit Lākṣmikānta.

TEXT

Unfortunately, the text provided seems to be an excerpt from a larger document, possibly a historical or legal text, and contains some characters that are not clearly visible or identifiable. It is unclear whether this text is a direct transcription or a summary of a historical charter or inscription. The text appears to be in a script that is not easily readable due to its style and context.

1 Wrongly stated to be mandala in the record.
2 See below, p. 177.
TRANSLATION

Seal: Prithvisimhabrahman who owes his majesty to the holy Sītā and Rāma.

(L. 1) Om Hail! Obeisance to the holy Gaṇeśa! In the year 1717 of the illustrious Vikramārka, the glorious Śāstra year 36, the month of Kārttika, the bright fortnight, on the 12th day, the illustrious princess Surūpadevi, the eldest sister of the illustrious P.M. Prithvisimhadevavarman, has donated one lāhādi of land in the Bhādha mandala to the Brāhmaṇ Bhagirathaśarman of the Bhāradvāja gotra, having got a copper charter issued by her brother, the illustrious king Prithvisimha, under his seal.

(L. 9) That is to be enjoyed, etc., (as usual).

(L. 11) (The land) at Bhādhaṇa (yielding a revenue of) 2 khāris of paddy annually, consisting of 2 kunus, three-and-a-half 3½ kunus, 1 kunu over the precipice, half ½ kunu over the precipice, 1 field of Khapaloḍi, one 1 kunu of Sunuyvahirāṇa 1, one 1 kunu of Lenu, three fields of Khapaloḍi, the homestead of Bhuma, including the threshing floor and the kapahādi, has been given, with libation of water, by the illustrious princess Surūpadevi to Baḍu Bhagiratha, on the occasion of the inauguration of the hospice, having got him a charter issued by the illustrious king.

(L. 16) ...... the pious gift of [Surūpa] devī is to be preserved by the sons and grandsons of the illustrious king for those of Bhagiratha.

(L. 18) (Here follows one customary verse.)

(L. 19) This has been written by Pundit Lakshmīkānta.

Prosperity!

No. 76. DIVKHARI PLATE OF PRITHVISIMHA; V.S. 1718

(Plate XXIX, B)

The provenance and ownership of this plate¹ could not be ascertained but since the land granted herein is stated to be in the vicinity of the village of Divkharī in the Sāch pargana, it is named after that village. It measures about 7" high by 8½" wide excluding the handle on its left. In its top left corner it has a circular seal with a Nāgari legend containing the king's name. The inscription consists of 14 lines, the last two lines running inversely in the top margin.

The language is partly Sanskrit and partly Chambyali, the Sanskrit portion being full of mistakes. The charter is dated in the Śāstra year 37, V.S. 1718, on the 5th day of the bright fortnight of Śrāvaṇa, which may be equated with Sunday 21st July, A.D. 1661. It registers the king's grant of one lāhādi of land between the two paths, one leading to Sāchā and the other to Divakhari, in the Sāchā mandala, to a Brāhmaṇ called Prāgiddasaśarman of the Kātyāyana gotra. The bhāshā portion mentions the al of the donee to be Matarala, not a familiar one. The donee also

¹ No. 33 of APRAS, NC, 1903-04, p. 10.
received a homestead formerly belonging to one Ditu, also referred to by his al Rayvā. The record mentions also two individuals, Khayvasa Makhāṇa and Koṭvāla Bidhiā, who demarcated the donated land on behalf of the king. The Śāch mandala refers to the Śāch pargāṇā, Śācha to Sach, the headquarters thereof, and Divakharī to Divikharī.

The charter was written by Paṇḍit Lakshmikānta.

**TEXT**

Seal

[Diagram of seal]

**Translation**

Seal: Prithvīśiṃhahbrahman who owes his majesty to the holy Sitā and Rāma

(L. 1) Om Hail! Obeisance to the holy Gañesā! In the year 1718 of the illustrious Vikramāditty, the Śastra year 37, the month of śrāvaṇa, the bright fortnight, on the 5th day, the illustrious P.M. Prithvīśiṃha has granted one lāhāḍi (of land) in the mandala called Śācha to the Brāhman named Prāgidāsāsarman of the Katyāyana gotra.

(L. 6) Now the bhāshā: One 1 lāhāḍi of wet land—3 pedas and 17 (mānis) of seed-corn being the (measure of the) wet land, adjoining to 3 mānis of the dry land —, the boundaries hereof are: beyond the path to Śācha, below the path of Divakharī, and below the cattle track within the rivulet, above the big rock. The homestead of Ditu has been given. This spot — the homestead of Rayvā—, and the one lāhāḍi measured by Khayvāsa Makhāṇa and Koṭvāla Bidhiā, have been given by the illustrious king Prithvīśiṃha, as a pious gift by himself, to Matrarala Prāgidāsā.

(L. 12) This pious gift of the illustrious king should be preserved.

(L. 13) (This) has been written by Paṇḍit Lakshmikānta.

(Here follows one customary verse.)

*See below p. 177.*
No. 77. LAKSHMI-NARAYANA TEMPLE PLATE OF SATRUSIMHA; V.S. 1734

(Plate XXX, A)

This plate belongs to the temple of Lakshmi-Narayana at Chamba proper and is now deposited in the Bhuri Singh Museum there, bearing the catalogue number B, 34. It measures about 8½" high by 10" wide excluding the handle on its left. In its top left corner it has a seal with a Nagari legend containing the king's name. The inscription consists of 18 lines in all, of which lines 13-15 appear in the left margin and lines 16-18 inversely in the top margin.

The language is partly Sanskrit and partly Chambyâl. The inscription is dated in the Śāstra year 54, V.S. 1734, 15th year of Satrusimha—obviously referring to his reign—, on the 12th day of the bright fortnight of Vaiśākha. The Vikrama year corresponding to the Śāstra year 54 should be 1735 and not 1734 as mentioned in the record. Possibly here again we have a mistake similar to one already observed. The date may thus be equated with Tuesday, 23rd April, A.D. 1678. The mention of the regnal year is significant inasmuch as it shows that Satrusimha's successor took place about A.D. 1664.

The inscription records the king's gift of six lāhāṭās of land out of his personal property at Samoṭa to two Gosvāmins, Balabhadragiri and Bihārgiri. The first of the two donees is stated to be a disciple of Rāmeśvaragiri, but probably the second was also a disciple of the same guru.

It is noteworthy that there is no indication of the grant being a perpetual one. On the other hand there seems to be an implication that it is liable to be seized in the case of the donees defaulting in their religious duty.

TEXT

\[ \text{Seal} \]

\[ \text{Text} \]

\[ \text{1} \text{ श्रीराम-} \]
\[ \text{सावन्तरा[व्या]}(ख)- \]
\[ \text{श्रीकुमिन्ध-} \]
\[ \text{स्वयं मुहा} \]

1. No. 54 of APRAS, XC, 1903-04, p. 10.
2. It is the name of a village, but wrongly called a mandala in the inscription.
TRANSLATION

Seal: This is the seal of the illustrious Śatrusimhiha who has acquired the kingdom through the favour of the holy Rāma.

(L. 1) Om. Hail! Obeisance to the holy Gaṇeśa! In the glorious (Vikrama) year 1734, the Śāstra year 54, the year 15 of Śatrusimha, the month of Vaiśākha, the bright fortnight, on the 12th day, the illustrious P.M. Śatrusimhadeva, has granted six lāhadis (of land) together with the homestead in the manḍala called Ṣamotā to Gosvāmin Balabhadrarirī, a disciple of Rāmeśvaragirī, a resident of Girīhāmāta (?). These may be enjoyed by both of them, adhering to their creed. The king should protect this pious gift for them.

(L. 13) Now the bhāšā: the illustrious king Śatrusimha has made a gift of six lāhadis (of land) out of his personal property at Ṣamotā to Gusāi Balabhadrarirī and his associate Bihārlirī. This pious gift is to be preserved by the king's descendants for them.

(L. 17) (Here follows one customary verse.)

NO. 78. CHAMBA PLATE OF UMEĐASIHMHA; V.S. 1805

(Plate XXX, B)

This plate is reported to have been in the possession of the former Rāja-guru Paṇḍit Mohan Lal, of Chamba. It measures about 9½ high by 11½ wide excluding the handle on its left. In its top left corner is engraved a circular seal with a four-line legend containing the king's name. In the present instance it is not only the legend that is written in Nāgāri characters, but the whole of the inscription, too, is in that script. The inscription consists of 27 lines in all, of which lines 19-21 appear in the left margin and lines 22-27 run inversely in the top margin.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 24, V.S. 1805, Śaka 1610, on the full-moon day of Māgha, which may be equated with Sunday, 22nd January, A.D. 1749. Its object is to register the

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1 See below, p. 178.
2 Among the conventional epithets applied to the king are some which are not met with in any of the previous charters.
3 The reference is possibly not to Balabhadrarirī and his guru, but to Balabhadrarirī and Bihārlirī as implied in the bhāšā position.
4 This probably implies that in the event of any misconduct on their part the grant might be confiscated.

No. 55 of APRAS, NC, 1903-04, p. 10.
king’s grant of a house-site and two lāhaḍīs of land to a Brāhman named Chakra-
pāṇi of the Bhāradvāja gotra. The house site is stated to be situated in the locality
called Ukhrūḍā in the city of Champaka (Chambā) and to have belonged to Miśa Ajab
Singh. The locality is now known as Khṛūḍā Mohalla. The piece of land lay in the
village of Kuḍī in the Hubār paraganā of the Bhaṭṭi wazārat, which is identical
with the modern Kuḍī there.

The two gifts were made on separate occasions. That of land is stated to have
been made on an occasion when Umedasimha visited Lahore. The gift was a dakshiṇā
to the Pāṇḍit for his reciting the Durgā-saptapāti, evidently invoking the blessings
of the deity for safety and luck to the king during his journey. Such a journey in
those days of poor communications was conceivably attended with risks and
difficulties. ¹

The charter was written by one Pāṇḍit Paurakānta.

¹ [The danger threatening Umād Singh on his way to Lahore came not from poor communications to which the hill
people were accustomed, but from the chaotic conditions in the Punjab after the first invasion of Ahmad Shah Durrānī
in 1747-48. For Umād Singh could probably travel with only a small retinue, as a strong following would have
been interpreted as an assumption of higher rank and of more power than the Mughals conceded to the petty Zāmbūdās (what
Umād Singh was in their eyes), and thus, as an insult to the new Mughal Governor whose favour he was trying to
win. We know of the visit also of number of other rājās and princes of Chambā and other Himalayan States to the
Mughal court and always the following accompanying them seems to have been small.—H. Goetz]

² See below, p. 18
TRANSLATION

Seal: This is the seal of Umedasimha who has been endowed with the kingdom by Śrīśa (Vishnū).

(L. 1) Om. Hail! Obeisance to the holy Gañēṣa! In the year 1805 of the illustrious Vikramārka, the year 1670 of the illustrious Śaka Śālīvāhana, the Śāstra year 26, the month of Māgha, the bright fortnight, on the full-moon day, the illustrious P.M. Umedasimhavarmadeva has, here, donated, with libation of water, the house-site of Mahā Ajab Singh in the locality known as Ukhrūḍā within the city of Champaka to the Brāhmaṇa Pāṇḍīt Chakrapāṇīśarman of the Bhāradvājagotra, of pure descent, who (regularly) performs the tri-sandhyā rites. Besides, (the same Pāṇḍīt) was given two lāhaḍīs (of land) at the village of Kudī in the mandala called Hubāra, with libation of water, as honorarium for the recitation of the Chaṇḍi, i.e., Durgā- saptaśati (by him).

(L. 10) That is to be enjoyed etc., (as usual).

(L. 11) Now the bhāṣā: the whole of Ajab Singh’s mansion comprising two sites has been given away as a hastodaka charity by the illustrious king Umedasimha to Pāṇḍīt Chakrapāṇī. Furthermore, the illustrious king Umedasimha gave two lāhaḍīs (of land) along with the occupants there at Kudī in Hubāra, with libation of water, to Pāṇḍīt Chakrapāṇī for his recitation on the occasion of (the king’s visit to) Lahore.

(L. 15) This pious gift is to be protected in future by all the successors of the illustrious king Umedasimha for all those of Pāṇḍīt Chakrapāṇī.

(L. 17) Here is the Smṛiti: (here follow five customary verses).

(L. 25) (This) has been written by the illustrious Pāṇḍīt Paurakānta.

(L. 26) May there be prosperity!

May the holy Lakṣmī-Nārāyaṇa be a witness hereto! Om. Prosperity

No. 79. CHAMBA PLATE OF RAJASIMHA; V.S. 1833

(Plate XXXI, A)

This plate is said to have been in the possession of one Chāma, presumably of Chamba. It measures 7½” high by 11” wide excluding the handle on its left. In its top left corner it has a circular seal with a four-line legend containing the king’s name. As in the foregoing inscription, so in the present one, too, Nāgari characters are employed both in the legend and in the record itself. The present inscription consists of 20 lines.

The language is partly Sanskrit and partly Chambyālī. The charter is dated in the Śāstra year 52, V.S. 1833, Śaka 1898, on Tuesday, the 8th day of the bright fortnight of Śrāvāṇa, which regularly corresponds to Tuesday, 23rd July, A.D.

1No. 56 of APRAS. NC, 1902-04, p. 10, where the locality of the plate is wrongly stated to be Kudī (Hubāra pargana).
1776.† It records the king’s gift of three lākādis of land at the village of Lower Gaṅgavāha in the Sāch parganā to a Brāhman, Vidyādharā Śarman by name of the Atri gotra. The record also acquaints us with the names of the father and grandfather of the donor as well as of the donee.

The village Gaṅgavāha has been mentioned in two earlier inscriptions as well (Nos. 18, 36). The present inscription mentions two villages of that name one being upper and the other lower. They are now called Gugāṁh Uprā and Gugāṁh Jhiklā respectively. Suratānapura, which is stated to be in their vicinity, is identical with the modern Sultānapur there.

The charter was written by Pandit Govardhana, evidently a disciple of one Pandit Śivabhūṣhaṇa.

Text

[paragraph in sanskrit]

1 According to Tīrān Bahadur L. D. Swaminān’s Indian Ephemeris, the given tithi should correspond to Wednesday, 24th July A. D. 1776, thus slightly irregular.

2 See below, p. 178.
TRANSLATION

Seal: This is the seal of the illustrious Rājasimha who has acquired sovereignty through the favour of Śrīṣa (Vishnū).

(L. 1) Om Hail! Obeisance to the holy Gaṇeṣa! In the year 1833 of the illustrious king and hero Vikramādiṭya, the year 1698 of the illustrious Śaka Śālivāhana, the glorious Śāstra year 52, on Tuesday, the 8th day of the bright fortnight of Śrāvaṇa, the illustrious Mahārajaḍhirāja Rājasimhavarman, son of the illustrious Mahārajaḍhirāja Umedasimha (and) grandson of the illustrious P.M. Ugrasimha, has, here, out of devotion to Lord Krishna, granted a copper charter, marked with his own seal, with libation of water to the illustrious Brāhmaṇa Pandyit Vidyādharasārman, son of the illustrious Pandyit Ugrasena (and) grandson of the illustrious Pandyit Madhava, of the Atri gotra, of the threefold Pravara of Atri-Śakti-Parāśara, of pure descent, a student of the Mādhyanandini śākhā of the Yajurveda.

(L. 8) That is to be enjoyed, etc., (as usual).

(L. 9) I, the illustrious king Rājasimha, have given, out of devotion to Lord Krishna, three lāhaḍis of land, with the defined limits, in the village of Lower Gaṅgavāha in the Śāchę pargavā, with libation of water, by means of a copper-plate charter.

(L. 11) This pious gift is to be preserved by the illustrious king and all the descendants of the illustrious king, (and) is to be enjoyed by the descendants of Vidyādharas.

(L. 12) The boundaries hereof are: on the east above the table-land of Suratānapura; on the south below the steps of Makaḍeni, beyond Khamarā; on the west below the footpath of Upper Gaṅgavāha, on the north inwards from the Śāchedi (rivulet). (The donated land) includes the watermill and the garden which was laid after having cut down the reserved forest of Suratānapura. Nobody should cut (wood) in the reserved forest of Suratānapura; it should be preserved as it is. The State is not to exact services or forced labour from the cultivators who dwell in the village; the illustrious king has exempted (them from that).

(L. 15) There are two watercourses (flowing) to this village, one belonging to itself (and) the other previously existing in Śāchę. Both of them have been included in the grant. The pious gift is to be protected.

(L. 16) There are the Śruti and Smrīti: (here follow four customary verses).

(L. 20) This has been written by Pandyit Govardhana by the order of the illustrious Pandyit Śivabhūṣaṇa and by the order of the king.

Prosperity.

No. 80. TREATY BETWEEN RAJASIMHA AND SAMSARACHANDA

(Plate XXXI, B)

This plate¹ belongs to the State, and is now deposited in the Bhuri Singh Museum at Chamba, where it bears the catalogue number B, 36. It measures about

¹ No. 1 of APRAS, NC, 1806-07, p. 8.
The language is Chambyâli throughout. The record is dated on the 25th day of Jêtâ (Jyesthâ) in V.S. 1845 (A.D. 1788). It is an unusual document inasmuch as it does not register any land-grant or the like, but contains a treaty between Râjasîmha, the ruler of Chamba, and Sâmsârâchanda, the chief of Kangra.

The terms of the treaty aim at the maintenance of friendly relations between the two rulers.

The treaty was written by Râjasîmha at his camp at Nadoâ, now Nadaun, in Kangra in the presence of several witnesses mentioned by name in the record.

TEXT

श्री रामजी (1.2) चोळ्यां श्रीराजसिम्ह श्रीराज (1.3) की घरम तीखीदीत घरम
eहे जे सुन दुःख (1.4) सत्य तीठा रखणा इम हमाम दुःखी रखण अप- (1.5) ये अपणे भने पारहुँ हक्कम रेखाण क्षमे (1.6) छरी सुन होर ती करण नहीं श्रीराजसिम्ह (1.7) श्रीराज उमेदी ती श्री
रजसिम्ह दे व- (1.8) से द होए तीस एढ घरम रखण इम घरमे (1.9) बीच जे कोई फरक करे ता
श्रीलख्मी (1.10) मनीमुहला श्रीदी तोड़ चंपवती दरम्यान (1.11) सुण नफ तरोल सम कीठा रखण सं
१८४५ (1.12) अन्दे प्र २५ घरम चीङळ्य इते लीखे घरमे बीच (1.13) मीए पदमसीत शक्त उदार
उम श्रीजु (1.14) बीजराम नी (ना) तोण दे डे लीख शुम II (1.15) लीखत राजसिम्ह इते लीखे
मफक (1.16) घरम रखण

TRANSLATION

(L. 1) Homage to the holy Râma!

(L. 2) It is recorded that a solemn agreement between the illustrious king Râjasîmha and the illustrious king Sâmsârâchanda has been signed. The agreement is this that both the chiefs should maintain friendly relations. They both are to employ one officer (to be stationed) on their common frontier. Both of them should keep their pledge. (Râjasîmha) is not to enter into alliance with any state except Kangra. The descendants of the illustrious king Ugar Singh, the illustrious king Umed Singh, (and) the illustrious king Râj Singh are to abide by this agreement. Whosoever violates this agreement will be answerable to the holy Lakshmi-Nârâyaṇâ, Maṇîmaheśa, the holy goddesses Châmunḍâ and Champâvatî. The relations are to be preserved at all costs—through loss or gain.
(L. 11) The agreement is written on the 25th day of Jeṭh (Jyesṭha) in the year 1845. The witnesses to this written agreement are Mīā Padmasimha, Jhakhaḍ, Udār, Uttam, Sīdhu and Bījrām.

(L. 14) *(This agreement)* has been written at the camp of Nādoṇa.
Prosperity!

(L. 15) *(This)* has been written by Rājasimha. The agreement is to be fulfilled according to this document.

No. 81. VADI GRANT OF SRISIMHA ; V. S. 1913

This plate is said to have been in the possession of Panḍit Durjodhan alias Purshottam at Chamba. It is not included in Dr. Vogel’s collection. It therefore follows that it was discovered subsequently, like the Chamba plate of Balabhadra of V. S. 1649 (No. 33). The plate consists of three small sheets of copper mixed with brass, dovetailed into one whole. It measures 8” high by 13” wide, excluding the handle on its left. The reverse of the plate shows traces of what appears to be a rejected or cancelled inscription. Though nothing can be read of its contents, its script is Nāgarī which is also employed in the grant under discussion. The inscription consists of 15 lines. In its top left corner it has a circular seal with a four-line legend containing the king’s name.

From the way the inscription stops abruptly, without completing the verse quoted from the Durgāsuptasyati, it appears to be an unfinished charter. The space left blank in line 1, for the numerals indicating the particular Vikramā year, leads to the same conclusion. Still, considering that the donee in this instance is a deity, the grant seems to have actually been issued and the document is, therefore, to be regarded as a valid one.

The language is partly Sanskrit and partly Chambyāli. The charter is dated in the Śāstra year 32, corresponding to V. S. 1913, on the new-moon day in the month of Māgha on the Ardhodaya occasion. Since this particular parvan falls only on a Sunday, the date is verifiable. It, thus, corresponds to Sunday, 25th January, A. D. 1857.

The inscription records that king Śrīsimha made an offering of the village called Vāṭikā or Vādi in the Panjlā parganā to the goddess Jalamukhi, the deity of that village. The inhabitants of that village were exempted from all sorts of taxes, forced labour, etc. The whole produce from that village was to be spent on conducting the daily worship of the goddess.

Vāṭikā is the Sanskrit name of the village Vādi which still exists in the Panjlā parganā. The other villages mentioned in the record are Bhuji and Kikīhā which are identical with Bhuji and Kākihān respectively. The first of these is referred to also in an earlier inscription (No. 63).
Seal: This is the seal of the illustrious king Śrīśimha who has the holy Lakshmīnātha as his patron.

(L. 1) Obeisance to the holy Ganeśa! In the year 1913 of the illustrious Vikramāditya, the glorious Śāstra year 32, the month of Māgha, the dark fortnight on the new-moon day, on the Ardhodaya occasion, the illustrious P. M. Śrīśimha has, here, donated the village of Vāṭikā, to the extent of its boundaries in Panjīlā for the pleasure of the holy Jalamukhī.

(L. 5) Whosoever, whether of my family or anybody else, would encroach (hereupon) deserves to be punished and put to death and may descend into hell!

(L. 6) Now the bhāṣā: One 1 village (called) Vāḍī in the Panjīlā pargāṇā—(comprising) four 4 lāhāḍīs—to the extent of its boundaries, including the homestead, has been given by way of offering to the holy goddess of Vāḍī as a hastodaka rent-free grant by the illustrious king Śrīśimha for the purpose of her worship.

\[1\] In the original a little space is left blank to insert the figure.
\[2\] See below, 178.
\[3\] The letter ल is incised below the line.
\[4\] Add या सदां धन्ता. II This is quoted from the Durpinākṣetra, IV. 17
(L. 8) The demarcation of the boundaries hereof: on the east the boundary lies below the ruins of a house; on the north the boundary runs below the sacred footprints, inwards from the stream of Bhujā; on the west the boundary includes the bare hill-slope (*ṇaṇḍ) extends to the spur of the hills; on the south the boundary runs across the brook of Kikāhā. The pasture extends as far as Prehu.

(L. 10) This grant the illustrious king Śrīsimha has dedicated to the holy goddess Jalāmukhī of Vāḍi for (the maintenance of) her worship. This grant has been exempted from all (*taxes such as) vākṣa, poṃḍā, upoṃḍā, paṃjāhakā, (etc.). The peasantry within this grant has likewise been exempted from the bother of forced labour. The illustrious king Śrīsimha has made an offering of this grant to the holy goddess of Vāḍi, granting all exemptions. The descendants of the illustrious king Śrīsimha are to protect this pious gift.

(L. 13) (Here follows one customary verse.)

(L. 14) (Here follows one verse in praise of the goddess, quoted from the *Durgāsaptasati*.)

No. 82. LAKSHMINARAYANA TEMPLE PLATE OF ŚRISIMHA;
V. S. 1915—1917

This plate is built into the left-hand wall of the main gate, leading to the spacious courtyard within which there is a group of six stone temples,1 the principal one being that of Lakshmi-Nārāyaṇa.

Like the foregoing inscription of Śrīsimha, the present one, too, is in Nāgarī characters. A small portion in the beginning is composed in Sanskrit, while the rest is all in Chambyālī.

It records that on the 27th of Śrāvaṇa in the Śāstra year 34, V. S. 1915, king Śrīsimha issued orders to Lāhaḍyāḷa Śiva and Mehata Nagendra for the construction of a gate in front of the temple of Lakshmi-Nārāyaṇa, that the work was started immediately and that on the 19th of Śrāvaṇa in the Śāstra year 36, V. S. 1917, the construction was completed. The gate is called Vaikuṇṭhadvāra in the inscription. Mehata Nagendra is stated to be the Wazīr (Vajira)2 to the deity of the temple.

The record also mentions various artisans and workmen by name who were employed in the construction of the gate.

Towards the end of the record two Sanskrit verses are quoted, announcing the high reward awaiting the builders of temples.

The inscription closes with the mention of its writer who is one Upādhyāya Mirachu, an original inhabitant of Viśvasthali,3 but at that time a resident of Chaṇḍā (Chambā).

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1 For a brief description of them, see *ACS*, Pt. I, p. 10.
2 In the Sanskrit portion this term is rendered by *mantrin*.
3 This is identical with the modern Basohli State.
STONE INSCRIPTIONS

No. 83. LAKSHMI-NARAYANA TEMPLE NICHE INSCRIPTION; SASTRA 55

(Plate XXXII, A)

In the southern wall of the temple of Lakshmi-Nārāyaṇa at Chamba is a projecting niche with two small stone pillars, at a height of about 9' from the ground level. On the right-hand pillar is incised a short epigraph in three lines in the Devācēṣha script. The letters are beautifully formed and deeply cut. Although the inscription is not hidden from view, yet it had remained unnoticed until recently.
When I copied it in June 1939, Pandit Thakur Das told me that even he had not seen it till then.

It is dated in the year 55, which plainly refers to the Śāstra reckoning. As regards its contents, it simply records that the niche in question was caused to be built by one Pandit Durugu. This name is followed by another read as nai Gyanā, i.e., 'Gyānā, the barber.' From this it follows that the niche was dedicated jointly by the Pandit and the barber. Pandit Thakur Das, who concurred with me in this interpretation, saw nothing strange in such a joint performance by two individuals of such unequal social standing as is exemplified by the present inscription.

It is not easy to assign a definite date to this record in spite of the fact that it mentions the year 55. As is characteristic with the Śāstra reckoning, the number of centuries is omitted here. Such omission is often supplied by some accidental evidence. In the present instance, the mention of pandit Durugu furnishes us with that kind of aid. We know that the writer of Mangaloa plate of Pratāpasimha (No. 25) is also one Pandit Durugu, and it may be presumed that he is identical with Pandit Durugu of the inscription under discussion. This presumption is raised to probability when we observe that the above mentioned record of Pratāpasimha is dated in the Śāstra year 58, that is, only three years later than the date of the present epigraph, so to say. In the case of Pratāpasimha, however, we could equate the Śāstra year 58 with the Vikrama Saṃvat 1639 with certainty. Accepting the proposed identification of Pandit Durugu of the two records, we may now equate the Śāstra year 55 with V. S. 1636, corresponding to A. D. 1579, which would be the date of the present record. It may be added that the characters of the inscription assort very well with this date.

TEXT

1 एस बेल्ले रे कमोड
2 पंडित दुरुगु
3 नाई ग्याना सं ५५

TRANSLATION

The builders of this shrine are Pandit Durugu (and) the barber Gyānā. Saṃvat 55.

No. 84. CHABUTRA STONE INSCRIPTION ; V. S. 1717
(Plate XXXII, B)

This record is carefully engraved on a block of stone, measuring about 2' x 2', set in the eastern wall of a chabūtrak at Chamba proper. The chabūtrak is a square

1 Gyānā or Gyān Chand (Skt. Jagnachandra) is a personal name of common occurrence in North India.
raised platform paved with slabs of slate stone. It is situated on the left side of the road leading to Bhadravāh, at the northern end of the plateau on which the city of Chamba stands, and is not far from the Dak Bungalow there. It commands a splendid view of the Śāl river, flowing in front of it deep in a gorge. About a furlong down, this tributary joins the Ravi. When I visited the chabūtra in 1939, it had a sapling of a pippal tree recently planted in its middle. The original pippal spoken of in the inscription had long disappeared and subsequently replaced by several other trees one after the other. The sapling I saw, I am told, was also a successor of that pippal which had been planted there over a quarter of a century previously and was seen by Prof. Vogel who has left us an account of it.¹

The epigraph consists of ten lines. Its script is Tākārī and language Sanskrit. The average size of the letters is 1 1/8. It records a pious act of public utility by a private individual, namely the planting of an āsvaththa (Ficus religiosa) and the erection of a stone terrace around it by one Sundaradāsa, son of Viradāsa and grandson of Ballā Bhāgirathadāsa, belonging to the Garga gotra. The terrace with the tree was intended to be a shady retreat for weary wayfarers during the heat of the summer. The date of the dedication is specified in full details as Vikrama Sāṃvat 1717, Śaka 1582, Śāstra 36, the 13th day of the dark fortnight of the month of Vaiśākha, Wednesday, at the time of Vernal Equinox, which, taking the month as pūrṇimānta, regularly corresponds to the 28th March, A.D. 1660.

The preciseness of the details of this date is the chief interest of the present inscription, and it is perhaps on that account that it has been prominently noticed by Cunningham,² Kielhorn,³ Vogel⁴ and others.⁵ The use of three eras together in this record is a singular instance and has proved of great help in settling certain difficult points in the Chamba chronology.

TEXT

²³ स्वासित || "श्रीगणेशा (श) नमः || "श्रीम् (सु)-(1.2) पतितविकर्मादित्वसंकल्पे || 1739 श्रीसा- || (श) - (1.3) निवासनका (शके) 1582 भीतारसंकल्पे || (1.4) 36 बैशाखबरि नवोदयस्यः । चुष- || जानसे || (1.5) गणनेत्र (काले) तौ || गणनेत्र (काले) तौ || (1.6) माघेरस्वातांस्यास्मा || चीरदासुत संदर- || (र) - (1.7) राजसे || चीरदासुत संदर- || राजसे || अवर्ग्य (स्थ) रो- || (1.8) गणुपुर्के चतवरं र (क) || रिखं || (1.9) चरं तु सविनामौली || अहिंस || चतवरं रुपे || (1) विश्वी || (1.10) सहतुष्णक स्वारं || निरासे च || च[न]्र || आर || || ॥ शुभमस्थु ।

¹ ACS, Pt. I, p. 22.
³ Ind. Ant., Vol. XX, p. 152.
⁴ ACS, Pt. I, pp. 22, 23 and 70. On p. 22, the date is given as 20th March, which is obviously a misprint for 28th March.
⁵ Chamba Gazetteer, p. 57.
⁶ Here and further on the sign of punctuation is superfluous.
⁷ Metro: Amṭhīṭubā. Read ramantīṭa instead of ramantīṭu. The rules of sandhi have not been observed in the first half of the verse.
TRANSLATION

(L.1) Om. Hail! Obeisance to the illustrious Gaṇesa! In the year 1717 of the illustrious king Vikramāditya; (the year) 1582 of the illustrious Śālivāhana Śaka; the year 36 of the glorious Śastra (era); on Wednesday, the 13th day of the dark fortnight in the month of Vaiśākha, on the occasion of the Mesha savākrānti;

(L.5) Sundaradāsa, son of Viradāsa, son of Ballā Bhāgirathadāsa, born of the Garga gotra, has, out of devotion to Śrī-Lakshminārāyan, caused to be constructed (this) terrace, planting (in its centre) a pipāla tree, for the benefit of all beings.

(L.9) May all beings enjoy themselves on this delightful terrace! This place is a source of comfort during summer in the scorching sun.

(L.10) May there be prosperity!

Nos. 85—103. VAJRESVARI TEMPLE INSCRIPTIONS

(Plate XXXIII)

There is a beautiful old temple of Bhagavatī or Vajresvari at Chamba, situated at the entrance to the Saroja valley. It is believed to belong to the 11th century A.D. There is a short three-line inscription carved on one of the two pillars in front of the entrance to the shrine. Besides, there are eighteen brief one-line epigraphs that occur on the outer walls of the temple. The inscription on the pillar informs us that on the 17th day of Ahaḍa (Āshāḍha) in the year 92 the work was started in the temple. The work evidently refers to repairs or renovation and the year 92 to the Śastra reckoning. Since the palaeography of this record does not differ much from that of the Chabūtra stone inscription of V.S. 1717, the Śastra year 92 of the present inscription may be equated with V.S. 1773, corresponding to A.D. 1716. This inscription as well as most of the remaining eighteen mention each the name of an artisan. If the equation of the date is correct, it will follow that the reparation to the temple was done during the reign of Udayasimha (Udai Singh).

No. 1. (89)

TEXT

(1.1) संक्रत ९२ भूष य १७ (1.2) देख्य कंभ लय भुषे। (1.3)मृत्तक मरचु

TRANSLATION

In the year 92, on the 17th day of Ahaḍa (Ashāḍha), the work has been started in the temple. Marachhu, the chief artisan (?).
No. 2. (88)
Text
ल्पूर मदन
Translation
Madana, the blacksmith.

No. 3. (87)
Text
किविंत विश्व महरू मुहल्ल संकृत् १२
Translation
Written by Bisi. Maruchu,¹ the chief artisan (?). The year 92.

No. 4. (88)
Text
चक्रण जिदुरी यंट
Translation
The portion of Jidu,² the carpenter.³

Nos. 5-6. (89-90)
(Not legible)

No. 7. (91)
Text
शरतस वंड
translation
Omm. The portion of Šagata (or Sagarasa.)

No. 8. (92)
Text
[श्री ?] ए रे वट
Translation
The portion of Bha.⁴

¹ Compare No. 1 above.
² This presumably refers to the part of the work done by the individual named here. Most of the following inscriptions likewise mention the share of work done by other artisans.
³ The term brakkhas may also denote here 'the mason'.
⁴ This name recurs in the epigraph No. 10 below,
No. 9. (93)

TEXT

Om. द्वीए री बंद

TRANSLATION
Om. The portion of Dabhā.

No. 10. (94)

TEXT

Om. भीए भीए री बंद

TRANSLATION
Om. (Of) Bhā. The portion of Bhā.

No. 11. (95)

TEXT

TRANSLATION
(Unintelligible)

No. 12. (96)

TEXT

नेमल री बंद

TRANSLATION
The portion of Jemala.

No. 13. (97)

TEXT

जमल र बंद

TRANSLATION
The portion of Jemala.

No. 14. (98)

TEXT

श्रु मुह भी

TRANSLATION
(Unintelligible)

\* This name recurs in Nos. 13 and 15 below. In No. 13 it is placed as Jamala.
No. 15. (99)
TEXT
ॐ जेमाल वंध
TRANSLATION
Om. The portion of Jemala.

No. 16. (100)
TEXT
गोधो री वंध
TRANSLATION
The portion of Godho.¹

No. 17. (101)
TEXT
बछी गोधोरी वंध
TRANSLATION
The portion of Vaachhi Godho.

No. 18. (102)
TEXT
जीवा री वंध
TRANSLATION
The portion of Jiva.

No. 19. (103)
TEXT
पलप। दुरुपूरी वंध
TRANSLATION
The portion of Durugu, the carpenter.²

MISCELLANEOUS

No. 104. CHAMUNDA TEMPLE BELL INSCRIPTION; V. S. 1819

During my stay at Chamba in April-June 1939, I had occasion to inspect the bell suspended from the centre of the ceiling of the mandapa in front of the famous shrine

¹ This name recurs in No. 17 below.
² Compare above, p. 170.
of the goddess Chāmunḍā there, and found an inscription engraved on it in Nāgarī characters.

The inscription is divided into three parts, one on the top, one in the middle and one at the bottom section of the bell. The first is invocatory: quoting an appropriate verse from the Durgāsaptakāti. The second gives the date and the purport; in the Śāstra year 38, V. S. 1819, on Bṛiguvarṣa, the 8th day—Mahāśāṁti—of the bright fortnight of Chaitra, one Pañciti Vidyādhara made a gift of the bell to the goddess Chāḍā, that is, Chandikā or Chāmunḍā. The third part of the inscription states that the bell weighed 27 seers, cost 27 rupees and was cast by a copper-smith, Ghāmanḍi by name.

The given date regularly corresponds to Friday, 2nd April, A.D. 1762.

TEXT

Top. 83 नमस्चन्दकाये || अभी || [हंसित देवय तेजासि
स्वनेनांपूर्व या ज्यादात् ] सा घटा पातु नो
देवि पाणिन्द्री न गुलामिब || शुभ ||

Middle. || वैश्वेदिकमक्षिं || 1819 || सारवंशवत
18 चैत्र शुवी मृदूवासपत्यायां सतान्त्मायां
देवायाय वांशवत्त्वं कतं पवित्र विवावरणं

Bottom. तोल सेर 27 || मरवाठारे मन्ड || [म] || मुल | मं 27 || रुपय


* This is quoted from the Durgāsaptakāti, XI, 37.
APPENDIX A
(Benedictory and Imprecatory Verses)

1. अन्यो द्वारा जन्मानि दस जन्मानि शुकरः।
कुली जन्मसहानाणि मृत्युदानाधिकः॥ (Anushṭubh)

The confiscator of a land-grant (will become) blind for twelve births, a hog for
seven births (and) a leper for thousands of births.

This verse occurs in the following inscriptions: Nos. 2, 11, 20, 27, 29, 31, 32,
33, 34, 35, 37, 38, 39, 40, 43, 63, 64, 78, 79.

2. अद्भुतस्वतः सुविस्तीणम् श्रीलकश्यपतिमेवेदुः
तत्रपथं हत्तं प्रस्तोतिस्म सा व्यतिरेणेतु॥ (Anushṭubh)

Whosoever may become king in this prosperous family, I solicit him not to
violate (this my) grant.

This verse occurs in the following inscriptions: Nos. 16, 21, 27.

3. दानपालनोऽवेने दानाधित्योऽपालनम्।
दानास्वयंबानोऽवेने पालनाद्वैकृत्य वधम्॥ (Anushṭubh)

Between a gift and its preservation, the preservation is more meritorious than
the gift. By giving one attains to heaven, by preserving to the position from where
there is no more falling (into this world).

This verse occurs in the following inscriptions: Nos. 3, 49, 61.

4. न विष्णु वियमयाद्रथंत्रं वियमयं श्रुतोते।
वियमयाकरितं हृतं वशस्वं तुष्टिं वनकरम्॥ (Anushṭubh)

Poison is not poison: a Brähman’s property is poison. Poison kills one; a
Brähman’s property sons and sons’ sons (i.e., the Brähman’s curse will doom the
confiscator of his property as well as the confiscator’s progeny to death).

This verse occurs only in one inscription, No. 21.

5. पालनाबरो वस्त्: पालनालरो वस्त्।
पालनालरोऽवेने श्रीगरीवस्त्रमथम्॥ (Anushṭubh)

From preserving (a gift results) supreme merit, great fame (and) the highest
heaven; hence preserving (a gift) is exceedingly worthy.

This verse occurs in the following inscriptions: Nos. 3, 7, 8, 9, 10, 16, 17, 19, 21,
22, 27, 28, 29, 30, 31, 32, 34, 35, 41, 43, 48, 51, 53, 54, 59, 62, 63, 64, 65, 66, 69,
75, 76, 78, 79.

6. ये चैतं श्रापं कर्मकारतक्षलं श्रापसंहतिः
प्रतसध्यात्मकं तत् श्रापसंहतीम्।
श्रापसंहतिम् श्रापसंहतिम् तत्सङ्कारं श्रापसंहतिम्।
श्रापसंहतिम् श्रापसंहतिम्। (Srīdārā)

In the inscriptions Nos. 27, 31, 34, 37, 38, 39, 40, this first quarter of the verse reads अन्योऽद्भुतः।
In the inscriptions Nos. 27, 32, this last quarter of the verse reads पालनालरो वस्त्, and in Nos. 35, 38 स्वर्धसावेळुरः।

In many cases यथा is replaced by तथा.
Many inscriptions read पालनालरो instead of पालनालरो।
This is not a verse from any smrc, though it is intended to pass as such. See remarks about it, under inscription
No. 45.
Those who protect this jewel of a village given away by the king himself, their high renown on that account is regularly sung everywhere by panegyrists. Those kings, whether Hindus or Muslims, who seize anything of that village, certainly sin against their respective religions as if by daily partaking of beef and pork.

This verse occurs only in one inscription, No. 45.

7 वाचा दत्त मनोदत्त दत्त पाणिकुशोदकः।
यो हुरेत् नीण दानानि न घोरं नरकं जैत्॥ (Anushṭubh)

Whosoever misappropriates three (kinds of) gifts—given by word of mouth given by intention (and) given with due ceremony of libation of water—will go to dire hell.

This verse occurs in the following two inscriptions: Nos. 4, 12.

8 सामायीय ये अथाकुषुप्पराणाः
कालेन कालेन पालीये भवादृः।
सर्वनितान्नितानिः मूसिमालान्
मूसो मूसये वाचुते रामनन्दः॥ (Sālinī)

Ramachandra repeatedly requests all these future kings: “Time and again you should protect this bridge of merit common to humanity!”

This verse occurs in the following inscriptions: Nos. 20, 27, 33, 34, 35 36, 37, 38, 39, 43, 44, 45, 48, 49, 50, 52, 57, 60, 63, 64, 67, 68, 70, 77, 78, 79, 81.

9 सुभावकं गामेकं भूमेयेयकम्मुहम्
हृद्यान्नितान्नितानि यावच्चन् दिवाकरे॥ (Anushṭubh)

Misappropriating one gold, one cow (or) even half an inch of ground, one gets hell so long as the moon and the sun endure.

This verse occurs in the following two inscriptions: Nos. 29, 43.

10 स्वयंसा पट्टशान वा यो हुरेत् बुलुस्रासम्।
व्यक्ते वर्षसहुतिनि विषयाय जायेत् कृमि॥ (Anushṭubh)

He, who confiscates the land given by himself or given by others, is reborn as a germ in faeces for sixty thousand years.

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1 In most instances this word is substituted by भाषार which is plainly a mislection for सामाया.
2 A variant is नूपाव्य which occurs here in one case, No. 50.
3 Instead of काले No. 52 and 64 have तेज़े काले.
4 No. 81 has रावणी: in place of पालीय.
5 Nos. 50, 52 and 77 have मूसोधु: instead of सर्वनितान्नितानि.
6 No. 43 has पालियंद्वां in place of मूसिमालान्.
7 Nos. 50, 52, 77 and 81 have नवसा नवस्य instead of मूसिमालान्तः.
8 Nos. 50, 52 and 77 present the two halves of the verse in the reversed order.
9 Nos. 15, 18 and 36 have the second quarter reading बुलुस्रासम हुरेत् य:; Nos. 17 and 33 have the second quarter reading बुलुस्रासम हुरेत् य: which may be corrected into बुलुस्रासम हुरेत् य:.
10 The second half of the verse in No. 8 reads विषयाय जायेत् कृमि: तह धनवते.
This verse occurs in the following inscriptions: Nos. 1, 3, 4, 8, 15, 17, 18, 27, 29, 30, 31, 32, 33, 34, 36, 37, 39, 50, 52, 63, 64, 67, 68, 71, 74, 78, 79.

"Hamsa"yaktanta yaanamahshya divya
sudemanta yaati loke suranamau ii
tatne kumme prajvaltalepurna
tasma harta pashyate karshvate ii [Sālīni]

The giver of land, mounting a celestial car yoked with swans, attains to the sphere of gods. The confiscator thereof is fried by the messengers of Death in a heated cauldron filled with boiling oil.

This verse occurs in the following inscriptions: Nos. 14, 27, 37, 78.
Glossary.

[abbr. = abbreviation; do. = ditto; f. = feminine; m. = masculine; opp. = opposite; s.a. = same as; Skt. = Sanskrit.]

अखर (73, 13), s.a. अखरे.
अखरे (39, 13, 14; 43, 10), in words. Skt. अखर.
अखोड़ (62, 12), walnut. Skt. अखोड़.
अग (1, 15, 16; 9, 12, etc., passim), in future. Skt. अग.
अगली (3, 13), first, former, afore-mentioned.
अगहर (26, 10-11; 52, 12), rent-free landgrant. Skt. अगहार.
अगहर (50, 13; 71, 14-15), do.
अगे (23, 24, 25, etc., passim), in future. Skt. अगे. Cf. अगर above.
अगे (23, 39; 41, 12), before, in front of. Skt. अगे.
अदाला (63, 17), raised platform, terrace.
अद्ध (27, 15; 34, 22, etc., passim), a land measure. Requires explanation as to the extent denoted by it.
अण्णी (23, 15; 62, 16), f. to be brought. Skt. आण्णी.
अण्णी (23, 28), ungiven, ungranted. Skt. अण्णी.
अथ (58, 75, 12) half, one half. Skt. अथ.
अन (23, 21, etc., passim) s.a. अन.
अन्दर (3, 10, 14; 21, 6; 23, 38, etc., passim), in, within, inward from. Skt. अन्दर.
अंद्र (31, 13), inner. Opp. भेद्रा.
अन (40, 12), grain, corn. From Skt. अन.
अंत (20, 13; 66, 18), mangotree. Skt. अंत.
अर (74, 11), a trap for capturing leopards.
अस (passim), is.
असा (passim), do.
अस्त (7, 4), bones. Skt. अस्त.
असित (12, 11), do.
अस्त (passim), is.
अस्त (passim), are.
अस्त (passim), is.
अगहर (22, 8), rent-free land-grant. Cf. अगहर and अगहर above.
अग्नि (passim, usually on seals), order command. Skt. आग्नि.
अण्णी (37, 14), s. a. अण्णी.
अलि (31, 9), wet land, irrigable land. Cf. कोली.
इश्व देह 56, 11), from this, from here.
इष्ठा (53, 10), f., of this.
इष्ठा (28, 11), in this manner.
उ (23, 37), abbr. for उस.
उबर (3, 14), s.a. ओई.
उबर (79, 13), do.
उबरे (81, 8), do.
उक्ष (4, 2), for उक्ष, total sum, lump sum.
पर (passim), up, above, over, upper. Skt. उपरि.
उपरला (63, 10; 79, 12-13), m., upper.
उपरली (63, 9-10), f., do.
उपरी (28, 8, etc. passim), do.
उपरीवास (27, 14), do.
उपरी (23, 37), do.
उपरे (passim), above.
उपाग (37, 14), priest, teacher. Skt. उपा०.
उपाग (12, 8), above.
उपाग (33, 12, 35, 8), priest. Skt. उपाग.
उपाग (33, 13), priesthood.
उप (81, 11), a tax.
उ (67, 15), s.a. उपर.
उपर (24, 7), s.a. उपरा.
उपहार (7, 11-12), priest. Skt.
पुरोहित.
उपाशा (79, 12), above.
उपे (7, 8; 16, 12), s.a. उपर.
उमा (24, 10), nice, excellent. Urdu
उदा (57, 10), s.a. उरे.
उरे (23, 15), do.
एकोंबर (34, 14), all at a time.
एटा (passim), m., of this.
बोधि (68, 10, 11), field.
बोड़ी (75, 12, 13), do.
बोदर (passim), f., dry land, unirrigable land. Opp. कोड़ी.
बोडरा (31, 13, 14), do.
बोडरी (23, 19), do.
बोरी (passim), s.a बोरे.
बोरी (passim), do.
बोरे (passim), this side of, on near side, inwards from. Skt. अवार.
बोरे (1, 8), do.
बल (37, 11), bank, shore.
बल्ल (23, 17; 68, 16), do.
कर (79, 17), old, traditional Urdu
कम (1, 11), bank shore.
कमा (11), bank shore.
कमा (24, 11; 46, 8; 70, 13), with, towards, to, for.
कमे (41, 11), alongside.
कपड़ी (73, 16-17), field meant for growing cotton only.
कपड़ी (63, 12; 75 14), do.
कमोड़ (83, 1), builder, worker.
कम के (85, 2), work.
कर (passim), tax.
कली (25, 7), pea (Pisum sativum).
कलक (1, 8), small क्लाई tree.
कास्कुमाल (25, 11), work, tilling cultivation.
कालाला (59, 15), garden Skt. कालालिटा.
निंद्रा (25, 7), wheat. Skt.गोवृत्त
गुर्गा (714), s.a. गोर्गा
पुरा (23, 19), priesthood, fee or honorarium to priest.
मोदर (81, 9), pasture.
मोह (77, 13), pocket, pocket money personal property.
मोद (3, 13), cow-pen, a natural shelter in hills for cattle, sheep or goats, ewe-lease. Skt. गोर.
मोहार (21, 13), lad, son. गरोहार
गोर (1, 9, 12), foot-path, track.
गोरार (23, 34; 63, 17), pasture.
गोरार (27, 13), do.
गोर (23, 21; 76, 9), cattle.
गोरतल बंडा (65, 13), cattle track.
गोर (49, 12; 62, 11, etc., passim) path.
गोरु (24, 7), path, hill (?).
गोर (26, 17; 63, 13 etc., passim), path.
गोर (68, 16), do.
गोर (9, 13; 23, 27), village. Skt. ग्राम.
गोर (23, 23), do.
बडी (32, 14; 34, 12), interference, meddling, molestation.
बड़ा (44, 16), do.
बड़ा (44, 13-14), spoken of a land tilled on the condition that one half of the produce is to goto the tiller and the other half to the owner.
बड़ा (23, 16; 63, 12), s.a. बड़ा.
बड़ा (24, 14; 60, 13; 63, 18) house-site, homestead. Skt. गृहस्थान.
बड़ा (51, 11-12; 53, 12-13, etc. passim), do.
बड़ा (81, 6), do.
बड़ा (76, 9), do.
बड़ा (37, 14; 39, 15), do.
बड़ा (75, 14), do.
परान (5, 12; 23, 37, 38, etc., passim), watermill.
पराल (23, 18), ruined house, ruins of buildings.
वारी (3, 10, 14), s.a. वारी.
वाळा (44, 14), system by which the tiller receives one half of the produce. See वाळोता.
वाळक (23, 21), land on ghāḍā system.
वाळी (63, 17), do.
वारक (65, 12), interrupted by landside.
वारि (15, 4), landslide.
वारपाळ (34, 13; 58, 10), interference, molestation. See पाळोल.
वारपाळ (46, 8), do.
वाळी (57, 15), preserved pasture.
वाळ (24, 10), ghee, purified butter. Skt. वृत.
वाळ (2, 7, 8, 11, 10), rock, boulder.
वाळार (64, 12), composed of roundish stones, rocky.
वाळी (24, 9, etc., passim), s.a. वाळी.
वाळी (21, 6, etc., passim), do.
वाळी (81, 7), s.a. वाळी.
चवर (39, 13), four. Skt. चवर.
चकरी (1, 14), s.a. चकरी.
चावाल (42, 16), resident of Chambal or Chārībāl.
चाब (7, 31, 16), wet land, marshy land.
संयाल (67, 16), resident of Chamba.
चारा (58, 8, 11), s.aळा.
चारा (16, 12, etc., passim), watercourse, channel.
चारा (24, 7), do.
चाकरी (4, 5; 56, 8), service, attendance.
चाकरा (81, 7, 12), m., offered, dedicated.
विनाल (74, 16), a low caste. Skt. विनाल.
विजेत (63, 16), paved.
विरागी (23, 18), f., old.
विरह (67, 9), split, cleft.
विरहाण (23, 16), chūi grove.
विरही (23, 15), do.
चोर (7, 9, etc., passim), four. See चूर.
चोर (58, 10), terrace, raised platform. Skt. चावर.
चोर (24, 10), rice.
चोर (39, 13), fourteen.
चोर (9, 9; 52; 11; 74, 12), terrace raised platform. See चोर.
चूर (39, 14), six.
चूर (23, 17), precipice. See चूर.
चोर (6, 10), to leave, to forgive, pardon, to exempt. Hindi चोर.
चोर (25, 12-13), having taken away.
चोर (65, 17), m., taken away.
चोर (13, 8), having left out, excluding, except.
चोर (1, 15; 67, 14), f., pardoned exempted.
चोर (2, 10; 53, 19), m., do. The correct form is चूर.
चोर (21, 5; 81, 9), precipice.
चपड़ी (12, 9), cliff, rock. Cf. सफळ and सफळ.
चपड़ा (13, 9), do.
सह (59, 11), six.
सहकोट (63, 9), track, footpath.
Diminutive of सह, road.
छिया (59, 7), six.
छेक (12, 7, 9; 13, 8, etc., passim), boundary, demarcation, boundary line, parapet, marking-boundary.
छेकछ भ (41, 17), boundary line. See सीमास्वरूपः.
छेकि (26, 15), having divided, partitioned or portioned out.
छो (2, 8), waterfall, spring. Skt. स्रोतस्.
छो (1, 12), do.
ज्या (1, 14), toll. The correct form is ज्यात.
जम्पिणी (53, 10-11), rose-apple tree. Skt. जब्बृः.
जम्पी (4, 1), land. Urdu زमी.
जलपानी (3, 11), booklet.
जिनी (54, 8), as much. See जिनी.
जिनीजिनीजिनी (29, 11), in whatever manner.
जिलो (20, 8, 11, 12), a land measure. Requires explanation as to the exact extent denoted by it. Cf. ज्याना.
जिले ( ), do.
जिल्ला (38, 10, etc., passim), in whatever manner. See दीमा or दिना.
जीलो (23, 31), s.a. जिले.
जैते (27, 18), wherever, where. See जैते.
जोग (1, 13; 2, 9, etc., passim), to, for, unto.
जोत (3, 10), mountain pass. Cf. गुलुः.
जोल (33, 12-13), emoluments.
बघाणस (21, 13), wife.
झोकला (79, 10), m., lower.
झमली (78, 15; 81, 11), peasantry.
टूं (23, 27) abbr., for टूंका.
टूंका (25, 7; 30, 11), a copper coin.
4 chakalis = 1 tamkā, 20 tamkās=1 rupee.
टपा (79, 12), steps, flight of steps.
टिक (12, 14), ceremony of anointing king. The correct form is टिका.
टिकि (23, 19), having marked or defined.
टिककरी (23, 38), do.
टेल्स्ट (9, 10), boulder, rock.
ठठर (2, 12), s.a. ठठर.
ठठर (5, 16, etc., passim), brazier, copper-smith.
ठाँई (78, 11-12), site. Skt. स्थान.
ठाऊ (76, 10), land, place.
ठें (15, 5), mound.
ढ़न (70, 13), fine, punishment. Skt. ढुङ्गा.
ढ़र (80, 14), camp. The correct form is ढरा.
ढ़़ (3, 14), lake.
ढिम्सर (23, 35), pool, pond, spring.
ढिम्सर (65, 13), do.
ढ़ (32, 6, 8; 37, 10), precipice.
ढ़ा (22, 10), do.
ढ़ंढ़ (60, 11), mound, elevation.
ढंढ़ (1, 7), m., sloping.
ढंढ़ा (1, 8), mound, boulder.
ढेट (63, 14-15), f., broken, ruined.
ढेपा (74, 11), mound. Panjābī ढेपा.
ढठ (22, 9, etc., passim), as far as, up to.
ढठए (1, 8; 2, 7, 8), do.
ढठान (23, 22), trial, trying a case and delivering judgment.
ढठ (1, 12), s.a. ढठ.
ढठव (1, 8, 10, 12), do.
ढरोट (80, 11), loss. Skt. ढोट.
जेविदी (37, 12), forking into three, spoken of a field which forks into three sections at a little distance on one end. From Skt. जेविदा (?)-
बटी (5, 9), spot where the net for capturing hawks is laid.
धार (60, 11), terrace, raised platform. Panjabi घाड़ा.
बल (37, 15), do.
विघर (38, 11), was.
विघर (39, 12), were.
द (23, 37), abbr. for दिशणा.
दाइ (72, 13), s.a. दाइ.
देश (67, 15), interference, meddling, Urdu دشک
दिघणा (24, 9), fee, honorarium. Skt. दंशणा.
दण (1, 14), a tax.
देशर (70, 13), fine or punishment (?)?
दयोड (51, 11; 70, 16), son of wet-nurse. तौडी
दल (23, 38), field.
दल (23, 37), do.
दयथ (65, 12), south. Skt. दिशण.
दाई (72, 16; 73, 18; 20; 74, 21), wet-nurse. Skt. दाई.
दाप (5, 15), rug for covering elephant.
दालु (24, 10), pulse, split grain. Skt. दालो.
दिवरण (1, 13), s.a. दिवरण.
दिवाण (1, 16; 25, 10, etc., passim), king
Possibly from Skt. दिव rather than from Urdu दिवाण
दिवोर (12, 10), f., of that. Correct form दिवोर.
दीवण (1, 14), s.a. दिवरण.
दीवण (27, 13; 28, 9, etc., passim), do.
धु (12, 7, etc., passim), two. Skt धु.


(47, 5; 56, 7, 11) discord, disagreement, disloyalty, breach, treachery.

(79, 15), f., second.

(63, 12), confluence of two streams.

(63, 17; 68, 15), s.a. दुर्खता.

(42, 9), junction of two roads, bifurcation of paths.

(12, 9), s.a. दुर्ख, two.

(23, 16).

(31, 13, 14; 68, 11), one and a half.

(1, 18, 19, etc., passim), s.a. दिवाण.

(53, 12), taxes customary to a locality.

(24, 1; 36, 8), temple, shrine.

(23, 33), do.

(24, 9, etc., passim), do.

(51, 11), daughter of wet-nurse Cf. द्वाह. दोहती (75, 14), daughter's daughter. Skt. दोहती.

(63, 13), s.a. दुर्खता.

(7, 9, etc., passim), a grain measure.

(1, 14; 3, 9, etc., passim), s.a. घार.

(70, 14), mountain range.

(37, 9), abbr. for दिवाण.

(2, 7), do. Cf. घेरा.

(47, 8), to the very end, all through.

(1, 11; 9, 11; 11, 11; 23, 37), along, alongside.

(21, 9), daughter's son. Skt. दौंगत.

(42, 10), towards, in the direction of.

(22, 9, etc., passim), river. Skt. नदी.

(11, 11), do.

(81, 9), spur of a hill.

(80, 11), gain, profit.

(1, 11), brook, rivulet.

(1, 11; 3, 11, 12, etc., passim) do.

(8, 11, etc., passim), brooklet streamlet.

(1, 10, 11), do.

(9, 10), do.

(41, 14), barber. Skt. नामित.

(7, 7, etc., passim), brook rivulet.

(3, 12; 21, 6), do.

(19, 6, etc., passim), do.

(23, 16, etc., passim), do.

(5, 11, etc., passim), brooklet, streamlet.

(17, 6, etc., passim), do.

(63, 15, etc., passim), do.

(4, 4), rescue, render assistance in danger.

(47, 8), having carried out having executed.

(33, 12), customary. Skt. नियत.

(1, 18), for the sake of, on behalf of. Skt. निमित.

(27, 11; 41, 12), s.a. न. नेक (19, 11), do.

(23, 16, 17), do.

(12, 8), do.

(31, 16), river-bank.

(62, 13), fountain.

(39, 14, 15), abbr. for पच.

(23, 33), abbr. for पठ.
प (10, 10), abbr. for रिछ
प (23, 37), abbr. for पश्चिम.
पं (20, 13, 20, etc., passim), abbr. for पृथ्वि.
पंडित (37, 9, 13), watershed.
पट्स (3, 11, 12), cliff, precipice. Skt पालण.
पंचायत (67, 16), Panchayit, village assembly
पंजहुक (81, 11), a tax.
पं (62, 19; 72, 15), charter, deed.
पत (5, 15), strip of cloth.
पता (32, 7), boulder. Panjâbî बटा
पं (29, 12, etc., passim), charter, deed.
पटी (10, 11), plot of land, holding.
पद्ट (56, 6), s.a पं, charter, deed.
पठ (10, 12), a grain measure. Skt. पश्चिम. Cf. पश्चिम.
पाणी (1, 10, etc., passim), water, spring.
पाणी (1, 12), do.
पंडित (23, 33), s.a. पंडित.
पख्यारा (9, 9), fountain, watering place.
पक्ष (39, 13), grain measure. Skt. पश्चिम. Cf. पस्थ.
पहुँ (9, 10), sacred footprints. Skt.
पहरा (44, 17; 79, 12), flat ground, tableland.
परगना (6, 7), a territorial division, sub-division.
परत. (39, 12), return, exchange, substitute, compensation. Skt. परिवर्तं
परथा (39, 13), do.
परे (3, 14, etc., passim), beyond across.
परे परां (72, 12), beyond, across
परहुँ यारा (34, 9), s.a. यारा
पा (39, 11), quarter; one fourth.
पा भूमि is equal to one kunu.
पाट (75, 16), s.a. पट.
पाणि (8, 10), s.a. भूमि.
पात्र (81, 8), s.a. पट.
पार (23, 34, etc., passim), on the distant shore, beyond, across.
पारली (63, 12), f., farther, situated on the farther side.
पारे (27, 12), s.a पार.
पायद (41, 11), watchman. Skt.पायदक.
पि (30, 10; 32, 11), abbr. for पिन.
पि (10, 10, 13; 13, 11, etc., passim), abbr. for पिन.
पिला (74, 13-14), back, hindi. Hindi पिला.
पिला (57, 15), after, subsequent to. Hindi पिला.
पिला (36, 9; 38, 10), formerly, before. Hindi पिला.
पिला (19, 5, etc., passim), behind at the back of. Hindi पिला.
पिला (1, 7, 9; 23, 37, etc., passim), do.
पिला (66, 19), m., former, previous.
पिठ (10, 11), a grain measure.
पिठ (26, 14, 15, etc., passim), do.
पिठुरा (56, 4), resident of Pitaura.
पी (3, 10, 12), abbr. for पीतां s.a.
पीता (3, 10, 11, 13, etc., passim), s.a.
पीता (1, 90), do.
पुनु (4, 3), pious act, charity. Skt. पुनु
पुरोहिति (38, 11, 11-12), priesthood.
पुरोहिति (33, 9, 11), do.
पुरोहितयाई (38, 10), do.
पेड़ (73, 14; 76, 7), abbr. for पेड़ा.
पेड़ा (25, 7; 31, 15), a grain measure.
पेड़ (68, 16), path on slope, steps.
पोड़ (81, 11), a tax.
पोड़ी (37, 9), bottom, foot of a hill.
पोड़ा (7, 11), s.a. पेड़ा.
प्रज (70, 6, 10, 13), subjects, people.

प्रतिष्ठाद जोड़ (44, 18), on the occasion of consecration or inauguration.

प्रत्स्थ (17, 10), a grain measure.
प्रेष (23, 37), s.a. प्रेष.
प्रेषि (8, 11; 13, 7, etc., passim), descent, declivity. Opp. निश.
प्रेषि (27, 12, 14, etc., passim), do.
प्रेष्ट (34, 10, etc., passim), do.
प्रेषि र (63, 16-17), s.a. उपरे.
प्रेषित (47, 3), priest. Skt. पुरोहित.
प्रेषितयाई (57, 12), s.a. पुरोहितयाई.
प्रेषित (21, 11), priest. Skt. पुरोहित.
फकी (25, 6, 13, etc., passim), statement, explanation, agreement.

फकीका? Skt.
फरक (80, 9), difference. violation
फापुड़ा (16, 11), fig tree.
फाट (37, 9), hill-side void of vegetation, treeless hill-slope.
वाद (63, 15), shoulder of a hill, ridge. Cf. बेहि.
बकसिया (4, 4), m., conferred, bestowed, granted, pardoned, forgiven.
बेंग (24, 9), on behalf of.
वें (1, 7; 27, 12), field, crop.
वेंढी (37, 13), do.
बगशी (53, 12), f.,
बगशी (9, 13), do.
बज (69, 9), s.a. बज.
बज (5, 10), oak tree.
बंजेड़ (69, 9), overgrown with oak trees.
बटकरणा (40, 11), to cultivate, to till.
बड़ (7, 8; 9, 10), f., big. Hindi बड़ी.
बड़ (3, 13, etc., passim), pipal tree (Ficus religiosa). The word is the same as Skt. बड़, but whereas that means ‘baniyan tree’ (Ficus Indica), बड़ in the Panjab hills denotes ‘pipal tree' (Ficus religiosa). The name for the baniyan tree in those parts is बड़ी.
बड़ (7, 4, 12, etc., passim), a Brahm-anical caste. From Skt. बड़.
बड़ (33, 9, 11), s.a. बड़.
बड़ी (79, 14), f., to be cut, to be mown. Panjabī बड़नी.
बड़ी (79, 13), f., cut, mown, hewn Panjabī. बड़ी.
बणस्थङ्गा (67, 10), forest track.
बणछाम (68, 15), foliage, vegetation
वत (3, 10, etc., passim), path, way, road. Skt. धर (धरण).
वत (23, 16), do.
वती (7, 10), thirty-two. Hindi ब्यौरस Skt. ब्यौरस.
वदला (65, 17), return, exchange. Cf. परत.
वेष (42, 16), f., fixed, settled. Skt. वेष.
वन (23, 38), s.a. बज.
वन (55, 9), parapet, borcær. Correct form बन.
बाला (23, 36), do. Correct form बला.
बांधन पक्ष (56, 10), agreement, deed.
बांधना (56, 5, 6, 9), settlement, agreement.
बांधेज (70, 13), do.
बांधोत्ती (68, 14), extreme, farthest, last of a series, on the border.
बराहसफ्ता (4, 3), every year, per annum annually.
बर (62, 19), s.a. बाल.
बर्स (23, 21), movable article.
बक्त्र. बर्सु.
बहर (74, 15), outside, beyond.
बहिया (1, 8), upper.
बही (3, 14), ridge.
बहोता (37, 11), small stream that issues from the main current of a river and rejoins it at a little distance.
बहोता (36, 10), -m., tilled See बाल.
बाह (34, 12, 12), f., do.
बाह (74, 19), pond, well. Skt. वापक.
बाह (31, 12), do.
बाग (39, 12, etc., passim), garden.
बाष (30, 10; 67, 13), a tax in cash. See बाल.
बाही (30, 11), s.a. बाह.
बाहा (31, 10), fence, hedge.
बाही (51, 12; 63, 19), garden. Skt. वासिका.
बाहे (48, 9), carpenter, Skt. वापिक.
बाही (34, 12), f., to be tilled. See बाह.
बात (23, 18), s.a. बाल.
बाबत (51, 11), s.a. बाबत.
बाबत (50, 10; 51, 12, etc., passim) concerning, belonging to, of.
बावर (38, 10), during, in the time of.
बाल (64, 15, etc., passim), on behalf of, from, Panjäbi बली.
बाला (25, 12), do.
बाहु (37, 16; 40, 10), m., to be tilled, to till.
बाहुर (74, 17), outside, beyond.
बाहु (72, 13), twelve.
बाहोता (49, 12), first crop, first of the year's two harvests.
बिउर (39, 12), s.a. बिउर.
बिउर (41, 10; 48, 7), detail, particulars. Panjäbi बोर. Skt. बिखर.
विन (30, 16; 39, 12), within inside. See मंस. ज.
बिंट (1, 8), ridge.
बिंटोत्र (42, 9), path running on a ridge.
बिंटा (63, 12), parapet.
बिंटलब (81, 12), relinquishing all rights, disinterested.
बीज (73, 14), seed-corn. Skt. बीज.
बीब (2, 8; 23, 39 etc., passim) ridge.
बीब (23, 36, etc., passim), do.
बुधी (63, 11), under cultivation, cultivated. Correct form बुधी.
बुल (13, 7; 27, 15, etc., passim) below, lower.
बुली (63, 9), f., lower.
बुली (7, 8, etc., passim), below, under underneath.
बूट (57, 13, 15), livelihood. Skt. बूट.
बेउरा (59, 14), s.a. बिउरा.
बेटा (24, 1), house, family.
बेदी (74, 13), willow tree.
बेदी (69, 3, 9), ridge.
बेडी (74, 11, 13, 17), do.
बेडीर (34, 14), s.a. बारंभीरा.
बेदो (68, 12), s.a. बेदी.
बेदुबी (23, 16), grove of willow trees.
बेदिल (46, 5), resident of Bairā.
बेदी (1, 9), s.a. बेदी.
बेदी (67, 11), do.
बेल (47, 9), word, promise.
बेउरा (44, 13), s.a. बिउरा.
बेऊ (63, 25), abbr. for बंग
भाँजल (57, 12), share, portion, allotment.
भाँजल (40, 9; 50, 11), do.
भाषा (61, 8), local dialect. Skt. भाषा.
भाग (24, 6; 44, 14, etc., passim), a land measure.
भाग (22, 10), share, portion.
भागा (104, 3), filled, cast, founded.
भाग (47, 4), good, favour.
भाजली (28, 10, 34, 20-21, etc. passim), s.a. भाजली.
भाजली (28, 10), do.
भाज (25, 6), s.a. भाजा
भाजा (67, 8), dialect. Skt. भाजा.
भाण (58, 50), s.a. भाण.
भार (47, 7), responsibility.
भीती (3, 12), ascent, acclivity. Opp.
भ्रेड (63, 25), abbr. for भ्रेड.
भु (1, 15), f., to be enjoyed.
भुंद (12, 10), on behalf of.
भेंठी (21, 57; 22, 9), precipitous slope.
भरेण्डी (31, 13), outer.
भोक्ता (3, 17), to enjoy.
भोगल (4, 7), do.
भोग (9, 12, etc., passim), be.
मुंग ( ), green gram.

ल्हड़ि (26, 13), do.

लागी (23, 34, 36), mound.

लाही (73, लाही).

लामारिस (78, 9), Sanskritized form of लाही.

लामारिका (50, 5, etc., passim), do.

लाहड़ि (31, 16, etc., passim), s.a.

लाहड़ि (4, 1, 2, etc., passim), a land measure.

लिखिरी (36, 9-10), f., written, recorded.

लुहार (86, 1), blacksmith. Skt. लोहकार.

लूष (24, 10), salt. Skt. लूष

लूण (5, 15), to receive.

वामीर (70, 17), ministership. wazarat (territorial division).

बड़ (92, 1, etc., passim), s.a. बड़.

बंड (7, 9; 88, 1, etc., passim), share portion. From Skt. बंड, to distribute.

बला (50, 13), s.a. बल.

बलण (40, 11), to dwell.

बाल (81, 10-11), a tax in cash. See बाणा.

बाहुण (40, 10-11), s.a. बाहुणा.

विठ्ठिगार (79, 15), forced labour. विठ्ठि.

विनी (54, 8), that much. Panjahi औरी.

ब्याय (23, 36), s.a. ब्याय, औरे.

बाँड (23, 25), hundred. Skt. बाँड.

शक्तिदी (30, 16-17), interference, trouble.

बांबि (61, 9), witness. Skt. सातिन.

शामवाड (73, 14), s.a. शामवाड.

शामवाड (51, 12; 66, 14, 17), kitchen garden, vegetable garden. Skt. शामवाटिका.
शक्ति (1, 17), s.a. शक्ति.
शत (58,17) s. a. संमत.
शंदास्त (49, 15), see संदास्त.
शार (1, 8; 3, 10; 27, 13; 37, 12, etc., passim), cliff, rock.
शापा (30, 9; 37, 12), do.
शबक (2, 9), everything, all.
शम (66, 18, etc., passim), all Skt.
शचि (59, 19), s.a. सचि.
शाबक (73, 13), one-and-a-quarter.
शास्त्रप्रति (30, 11), every year.
शाप (5, 15), a bird (?).
शापणपट (57, 13), charter.
शि (24, 10), abbr. for शिवासाही.
शिवशं (68, 19), s.a. शिवशं.
शिशि (37, 10), steps. शिशि, stepped path.
शीता (62, 15; 66, 18), s.a. सीता.
शुक (21, 9), excluded.
शुगाड़ (31, 17; 39, 15), s.a. शुगाड़.
शुद्ध शान (35, 10; 51, 13), a ceremony, a ritual.
शुर्वाकार (70, 20). Skt. शुर्वाकार.
शेर (40, 12), second crop, second of the year's two harvests.
शेक (68, 11), state demesne.
श्यालङ (74, 16), quarters.
श्याम (27, 13, 14), s.a. श्याम.
संकल्प (78, 13), s.a. संकल्प.
संबिलोक (5, 12),
शवास (66, 15), s.a. शवास.
संकल्प (66, 19), libation of water, donation.
संकल्प (62, 18, etc., passim), libation of water.
संकल्प हताक (78, 7), do.
संहदश (38, 11), earning.
संद्र (75, 12), three-and-a-half.
संद्रेयकाम (38, 12), see संहद तमाम.
संदर्भ (49, 11), perpetual charity.
संदेश (79, 10), s.a. संदेश.
संभाला (63, 10), boundary mark.
संघला (57, 10), do.
संबा (23, 13), s.a. संबा.
संभ (23, 18, etc., passim), all.
संभेद (21, 13), s.a. संभेद.
संभा (46, 9, etc., passim), in the presence of.
सराच (42, 13), Skt. श्रास्त्र.
सराकार विद्यार्थी (72, 15), m., got approved.
सराकार विद्यार्थी (73, 19), having approved.
सराकार विद्यार्थी (73, 19), having got approved.
सावरकार दिवाय (64, 15), s.a. सावरकार दिवाय.
सावरकार दिवाय (50, 13-14; 62, 19; 65 16), m., got consolidated.
सामुद्र (56, 5), resident of Samara.
सं (37, 13), abbr. for सीमा.
सित (48, 8, 9; 74, 13, 19), boundary.
स्नात (42, 12), s.a. स्नात.
स्नातांत्र (54, 8), do.
स्नातांत्रां (54, 8), do.
सिरकार (79, 14-15), government, state.
सिर (41, 11; 68, 16), abbr. for सीमा.
सिर (74, 13), s.a. सिर.
सिर (44, 15), s.a. सिर.
सिर (36, 9), boundary line.
सूर (80, 3, 11), relation, tie. From Skt. सूर.
सूर प्रोड (47, 5), having betrayed, having given up the relation.
सूर (34, 10), spring, fountain.
सूम (75, 12), goldsmith. Skt. सूम.
हाजर (69, 10), in the presence of, in attendance, waiting upon.
हाजरकरणी (4, 5), f., to be offered or presented.
हाफु (67, 12), opium. Skt. अभिपन.
हाघर (79, 16), s.a. हुज़ज़त.
हालिया (48, 9), peasant, ploughman.
हूजत (81, 11), altercation, dispute.
हेठ (3, 10, 11, etc., passim), below, under, underneath.
हेठा (12, 9), do.
हेठे (12, 7), do.
हेघर (47, 9), s.a. हुज़ज़त.
होझ (1, 16), be. Hindi होए.
होझा (70, 14), ram.
होझर (1, 13; 6, 9, etc., passim), and, further, furthermore, other.
होझा (68, 15), m., was.
हुज़ (1, 12), s.a. हु
APPENDIX B

(Reproduced from the Annual Report, Archaeological Survey of India, 1903-04, pp. 261—9.)

A COPPER-PLATE GRANT OF BAHADUR SINGH OF KULLU

Among the copper-plates in possession of Pándit Mohan Lál, guru to His Highness the Rājā of Chambā, here is one, which presents the exceptional case of a grant, the grantee of which can be readily identified, whereas the identification of its donor affords a certain amount of difficulty. The grantee, "the great Pándit Ramāpatri, the son of Pándit Surānand and a resident of the illustrious town of Chambā," was an ancestor of the present owner of the copper-plate and must have held the office of rāja-guru for more than half a century, under three, perhaps even four consecutive rulers of Chambā. His name occurs as that of the author of the title-deed on the copper-plates issued by Pratāp Singh, and on those of Balabhādra, the latter's grandson, during the earlier part of his reign. It is clear that Ramāpatri must also have been the spiritual preceptor of Balabhādra's father Virabhāna, though it is not attested by any document. His name is last found on a plate dated Śāstra-saṁvat 86, Vikrama-saṁvat 1667, Kārttika ba. ti. 11.¹ The next grant issued by Balabhādra in Śāstra-saṁvat 5, Vikrama-saṁvat 1686, Māgha śu. ti. 12, is signed by a Pándit Padmanābha, and all later plates by Ramāpatri's son Lakshmi-kānta. We may therefore assume that the death of Ramāpatri occurred between the two dates mentioned. The earliest mention of his name is on the copper-plate, which is here edited for the first time. We do not know who ruled Chambā in the Śāstra year 35 (A. D. 1659); probably it was Gaṇeśa-varman who was certainly still Rājā in the preceding year. That Ramāpatri stood high in favour with his noble patrons, appears from the fact that three more plates, besides the present one, record grants of land bestowed upon him, namely, two of the four plates which we possess of Pratāp Singh and the first of the twenty plates of Balabhādra.

It is strange to find that the donor of the grant under discussion does not bear one of the four names enumerated, but calls himself Bahādur Singh. From his titles it may be inferred that he was an independent chief, but the name is not found in the genealogical roll of the Chambā rājās, nor in any other copper-plates. The simplest explanation would be to assume that Bahādur Singh was another name of Rājā Gaṇeśa-varman, which would be in agreement with the custom of double nomenclature still in vogue among the Chambā rulers. This assumption would be the more plausible, as the inscription mentions as second donor the heir-apparent (yuva-rāja), Pratāp Singh, and this was as stated above, the name of Gaṇeśa-varman's son and successor.

¹ See the list of Chambā copper-plates published, A. S. R. 1902-03, pp. 245-6.

The Śāstra-saṁvat is the same as the Saptamā-saṁvat, or Lokākāla, also known as Rāja-saṁvat, Pahāri-saṁvat or Kacē saṁvat (Cf. Cunningham, Book of Indian eras, p. 6 sqq.)
On the other hand, it is noteworthy that Chambā is only mentioned as the place of residence of the grantee, not as that of the donor, as is the case with all other copper-plates issued by Rājās of Chambā. It is also remarkable that the motto Satyāṁ pramāṇam of the donor of this grant is not found on any of the Gaṇeśavarman’s plates. A still greater objection is that none of the localities mentioned in the inscription are known to exist in Chambā. May we assume then that Bahādur Singh was the ruler of some other State? The supposition is admissible, for among the plates of Balabhadrā is one which is issued in favour of the guru of his neighbour, the Rājā of Nūrpūr.

The surname Singh was only in use among a limited number of Rājpūt families, as in Kuḷū, where it replaced the older Pāl. It is said that the first Rājā of Kuḷū who adopted the surname was Sidh Singh. Now we find that the name of his successor was Bahādur Singh, and there is every reason to believe that he was the donor of the grant in question. The exact date of his reign is unknown, but Jagat Singh, who ruled in the middle of the 17th century, is separated from him by four Rājās. Assuming twenty-five years for each reign, we arrive at the conclusion that Bahādur Singh must have lived about the middle of the 16th century, which is, as we saw approximately the date of our inscription. Moreover, Bahādur Singh’s successor was Pratāp Singh, who consequently must have been guvārāja during his lifetime.¹

Our hypothesis will become a certainty if the localities mentioned in the grant can be identified with places in Kuḷū. It is clear that a Rājā cannot dispose of land outside his own territory.

The “hermitage of Pulastya” (Pulastyāśrama) I am unable to identify with certainty. Though the worship ofṛṣis, locally called rikhis, is very prominent in Kuḷū, no shrine dedicated to Pulastya is said to exist. Mr. H. Calvert, I.C.S., Assistant Commissioner of the Kuḷū Sub-division, has, at my request, made enquiries regarding this point on the occasion of the Dasahra fair at Sultānpūr. But among the numerousṛṣis, nāgas, and other devatās gathered to pay their respect to Raghunāda, Pulastya was conspicuous by his absence.

The second reality mentioned in the grant of Bahādur Singh is the village of Haṭṭa. This, I believe, can be identified with certainty. On the confluence of the Biyās and the Ropru nālā, half a mile east of Bajaurā (map Bajaura; lat. 31° 50’ long. 77° 13’) we meet with a hamlet of the name Haṭṭ, which would exactly correspond with Skr. Haṭṭa (Cf. ghāṭ, from Skr. ghāṭā and gharāṭ, watermill, from Skr. gharāṭa). Haṭṭ is also the name of one of the two phāṭis, in which the Bajaurā kōṭhi is subdivided.² The Sanskrit haṭṭa means “a market,” a very appropriate name for the spot, where the Central Asian trade route, after crossing the Duloi Pass, reaches the Upper Bīyas valley. The antiquity of Haṭṭ is attested by a very fine

¹ Cf. the list of the Kuḷū Rājās in Capt. A. F. P. Harcourt. The Himalayan districts of Kooloo, Lahoul and Spiti (London, 1871), p. 370 seqq. The genealogical list of the Kuḷū Rājās is evidently based on an authentic munudkhāla. Unfortunately no proper system of transliteration has been followed, which renders it often impossible to decide on the correct forms of the names. Compare, for instance, Shreevedut Tashur Pāl and Shrim Kesarshur Pāl. It would be well to re-edit the list, if the authentic munudkhālas were procurable.

² Kangra Gazetteer (Lahore 1899), P. II, p. 148.
kīn̄ga temple, profusely decorated with carvings and by the remnants of three more stone temples. One of these, known as Jhaumpru śail (śail-a stone temple from śīlāstone), was still extant in the summer of 1901, though much ruined and partly buried in the sands of the Roprü Khad. This points to the fact that this stream has changed its course, which probably was the reason why Ḥāṭ became superseded by Bajaurā, situated at a safe distance from the dangerous confluence.

It will be seen that the Roprü nālā is the boundary between Kuljū and Manḍi, as noticed by the traveller Moorcroft, who also mentions the Bajaurā fort, which must have been demolished shortly before 1870. Its site is now occupied by a tea plantation. I am inclined to think that this fort (or a previous one standing on the same spot) is referred to in our copper-plate if at least we may assign to the word draṇiṅga the same meaning which it once had in Kaśmir, namely, that of "a frontier fort, or a watch station."

In the same passage Moorcroft says that the Roprü flows at the foot of an eminence, on which stood the village of Syri. This I feel inclined to identify with the Sūrī-sthāvara of the copper-plate. Its position not far from Ḥāṭ would make the identification very plausible. I must, however, remark that according to the information supplied by Mr. Calvert, the correct form of the name would seem to be Sairī. On the survey-map the name Sirg evidently marks the position of the village referred to by Moorcroft. It is interesting to find that the land granted by Bahādur Siṅgh consisted of saffron-fields. Cultivation of saffron, for which Kaśmir is still famous, is nowadays practically unknown in Kuljū, though the physical conditions are probably as favourable there as in the valley of the Jhelam. Mr. Calvert informs me that there used to be saffron fields in Kuljū. There was one, he says, quite near and below the castle which is now a tea-field belonging to Mr. Minniken; and up to five or six years ago there were a few saffron plants remaining there. It will be noticed how well this agrees with the topography of our inscription. For it was the ancient castle of Bajaurā, near which the saffron fields granted to Paṇḍit Ramāpātī must have been situated. The area of the granted land is expressed in prasthā, a measure of grain, according to the custom, universally practised in the hills, of indicating the size of the land by the quantity of seed-corn required for its cultivation. The pathā (the modern form of prasthā) is still the unit used in Kuljū for measuring grain. One pathā of husked rice is equivalent to 41/2 kaccā ser (nearly 2 pakka ser or 4 lbs.). Twenty pathā make one lākh. The total area of the land given to Paṇḍit Ramāpātī was therefore 41/2 lākh, and required 180 pakka ser of seed-corn for its cultivation.


2 "This river (the Ruparier, i.e., the Roprü) here divided Mundi from Kuljū, and running under the walls of Bajaurā, falls into the Byas on its right bank. Bajaurā is a large square fort belonging to Kuljū; it consists of square towers connected by a low curtain, the whole built of hewn stone strengthened with beams of fir." Moorcroft, op. cit., p. 169. Cf. also Calvert, op. cit., p. 13 (with a picture of the fort).


4 "Learning, lofty houses, saffron, icy water and grapes: things that even in heaven are difficult to find, are common there (viz. in Kaśmir)." Rājīa I. 45, Cf. Dr. Stein's note here and at 1, 320 also.


As we have thus been able to locate in Kulū at least one of the places mentioned in the grant of Bahādur Singh, his identity with the Kulū Rājā of that name may be regarded as certain. This conclusion adds considerably to the interest of the inscription. Kulū is undoubtedly one of the most ancient principalities of the Panjāb Hills. It is described by Hiuen Tsiang under the name K’iu-lu-to, and on two Chāmbā copper-plates of the 11th century mention is made of the Lord of Kulūta, which is the ancient designation under which it is repeatedly referred to in Sanskrit literature. Nevertheless not a single pre-Muhammadan inscription has come to light in Kulū, a fact which is probably due to the backwardness of its inhabitants, who are described by Hiuen Tsiang as "coarse and common in appearance" and "of a hard and fierce nature." The inscriptions found in Kulū are all comparatively modern; they are without an exception composed in the local vernacular and written in a kind of Takari derived from the ancient Śāradā. These two circumstances combined render their interpretation far from easy. One of the oldest epigraphs is that on the famous temple of Dhuṅgri near Manālī, in the upper part of the Biyās valley, which is known as Wazīrī Parol. This shrine, profusely decorated with woodcarving, is dedicated to Hīrā Devī, the patron goddess of Kulū, in whom students of Sanskrit literature will recognize the rākṣasi Hidimbā, the spouse of Bāmasena the Pāṇḍava. The inscription is of special interest for my present subject, because it mentions the name of Rājā Bahādur Singh as founder of the temple. Its date is J(y)etih pra. 20, the 29th year of the Śāstra-saṁvat. The figures indicating the centuries are omitted, which is characteristic of this era, so that it would be impossible to fix its date without the aid of some other document. This we possess in our copper-plate which is dated Saṁvat 35, Kārttika 11. It is true that here also the date is expressed in the Śāstra-saṁvat but, as we know that the grantee died between A. D. 1610 and 1629, the figures for the century can be supplied with certainty. The corresponding Christian year must be 1559. Consequently the year of the Dhuṅgri inscription can only be A. D. 1553, and we have thus been enabled to date one of the most interesting monuments of the Kulū valley.

Another prominent temple of the upper Biyās valley is that of Saṁdhīya Devī or "the goddess of dawn" in the ancient village of Jagatsukh, which Traditionally is believed to have once been the capital of Kulū. The temple of Saṁdhīya Devī has been largely renewed, but it contains some portions which are evidently ancient. On two slabs placed on the enclosing wall at the entrance of the courtyard an

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3 Dr. Bührer, Indianische Paläographie, p. 57, speaks of "die auseinander Takkari der D ogrā von Jammu und Nachbarschaft." In reality Takari (or Tabkari) is commonly used all through the Panjāb Hills, and is also known in the plains.
4 The word parol, pro in the dialects of Kāngri, Kulū and Chāmba, means "the main gate of any large building especially a palace or castle and, used as para pro toto, the palace itself." It is a very appropriate name for that narrow part of the upper Biyās valley, which towards the Kohālang pass assumes the appearance of a gate. The word parol is presumably like Hindi pūrūl derived from Skr. pratāla. See my note in Album Kern (Leiden, 1903), p. 235.
inscription is cut in three lines of 40 to 48 cm. in length. I must, for reasons stated above, abstain from giving a full transcript and translation of this epigraph. So much is certain that the first line reads: Śrī Maharaja Udhran (read Urdhan\(^2\)) Pāl. The second line commences with the name of Sandhyā Devī, and the third seems to contain a date, which I read Saṁ. 4 (?) ba, ti. 2. It refers of course to the Śāstra-saṁvat, and we must look for some other document to decide which figure we are to supplement for the hundreds.

The name U[r]dhān Pāl is found in the vamśāvalī, as that of Bahadur Singh’s third predecessor. The date of the temple of Sandhyā Devī is therefore separated from that of Hiṃḍā by the time occupied by the full reigns of Kailās Pāl and Sidh Pāl, and the partial reigns of Urdhan Pāl and Bahadur Singh. We may say by three full reigns. We shall therefore have to take either A. D. 1428 or 1528 as the date of the temple at Jagatsukh. In the first case the reigns of the intervening Rājās would have been very long, namely some forty years each; in the second case they could not have exceeded an average of seven years. The latter assumption seems to me more plausible. Possibly the Jagatsukh inscription falls towards the end of Urdhan Pāl’s reign and that of Dhuṅgrī in the beginning of that of Bahadur Singh which would leave a somewhat larger space for the two intervening reigns of Kailās Pāl and Sidh Pāl.

The above topographical discussion points to the fact that Bahadur Singh ruled over the whole of Kullū proper, i.e., the upper Biyās valley. This is quite in accordance with the tradition which holds that he was the first to extend his territory, which under the Pāl dynasty consisted only of Wazirī Paroż. There is one point, however, still to be elucidated. The present Wazirīs, Lag Mahārāja and Lag Sārī, once formed an independent principality which was overthrown by Rājā Jagat Singh. This is fully confirmed by one of the Persian Sanads, dated the 3rd of Jumāda-th.ṭhāniyah, A. H. 1067, addressed by Dārā Shikoh to Jagat Singh “zamīndār” of Kullū.\(^4\) As we have seen that Bahadur Singh’s rule extended over Bajaurā and Dhuṅgrī we shall have to assume that the principality of Lag, situated between those two places, though ruled by its own Rājā, was tributary to the Mahārāja of Kullū. Another point closely connected with this question is that of the origin of Sultānpūr, the modern capital of Kullū. This place, situated on the confluence of the Biyās and the Šarvari stream, is said to have become the capital in the reign of Jagat Singh, who conquered it from the last Rājā of Lag. The latter’s name is given as Sultān Cand in the Kangra Gazetteer, but in the same work it is stated elsewhere that Jay Cand was the last Rājā of Lag, and Sultān Cand his

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1 A facsimile (evidently a hand-copy) will be found at the end of Captain Harcourt’s book. I may note in passing that the inscription of Bāsdī, of which also a facsimile is given, is written in the Telugu character presumably by some wandering mendicant on his visit to the sacred spring.


3 Harcourt, op. cit., p. 115; Gazetteer, p. 10.

4 Four original Sanads are in possession of Rājā Hira Singh, Jāgirdār of Delāb, and thirteen copies of Sanads the originals of which are lost, I obtained from the Rāl of Rūlī.
brother. According to Captain Haçourt's informants, Sultânpur was named after this Sultân Cand.¹

It must, a priori, appear strange, that the new capital of the Kullū Rājās was named after a petty chief, by whose expulsion it fell into their possession. In the sanad, referred to above, the name of the Rājā of Lag, after whose death Jagat Singh annexed the territory, is neither Jay Cand, nor Sultân Cand, but Jok (read Jog) Cand. This also tends to raise a doubt as to the authenticity of the said tradition. Nor is it in accordance with another tradition preserved by Moorcroft that "the removal (from Nagar, the ancient capital) took place about three centuries ago,"¹ which would mean about 1525 A. D.

It will be seen that in our inscription Bahādur Singh calls himself by another name, Suratrāna-rāja. The word Suratrāṇa is often found in Sanskrit inscriptions,² as the rendering of the Arabic sulṭān, so that the name can mean nothing else than Rājā Sultân. And the fact is still known in Kullū, as Mr. Calvert informs me, that Bahādur Singh called himself by that name. In connection therewith it is of great interest that there exists a tradition, different from that mentioned above, regarding the origin of Sultânpur. During my stay there I was told by the old wazīr of the Rāj of Rūpī, the descendant of the ancient Rājās, that Sultânpur was founded by Sultân Singh, and Dhālpūr, the suburb on the right bank of the Sarvari, by his brother Dhāl Singh. It will be noticed how well this agrees chronologically with the passage quoted from Moorcroft. For Sultân Singh, alias Bahādur Singh, ruled in 1653 and it is only natural that, after conquering the valley as far down as Bajaurā, he removed his capital to a place situated in the centre of his dominions, while probably keeping Nagar as his summer-residence. Anyhow, it seems to me highly probable in view of the above, that it was not a defeated Rājā of Lag, but the victorious chief of Kullū, who gave his name to the modern capital.

We have already seen that the copper-plate grant under discussion mentions as second donor the heir-apparent Pratāp Singh, and thereby establishes the authenticity of the genealogical roll of the Kullū Rājās published by Captain Harcourt. Our inscription aquaints us, moreover, with Bahādur Singh's grand-wazīr (Skr. mahāmantrin) Nārāyan Singh, and with the Rājā's three daughters Sunu, Gaṅgā and Raṅgō. For it was on the occasion of the marriage of these three ladies, that the grant was given to the rājaguru of Chambā; from which it may be inferred that they were married into the ruling family of that State. The bridegroom was presumably Pratāp Singh, the heir-apparent (to wit, of Chambā), if he had not yet succeeded his father Gaṅeśavarman by that time. For a Rājā of Kullū could not give his daughters in marriage to any one below a ruling chief or heir-apparent. The saying is that in matters of war and marriage a Rājā deals only with his equals. For two or more sisters to be married at the same time and to the same person is by no means an uncommon practice among Hill Rājpūts. The liberality

shown on this occasion to Paññit Ramāpati indicates that Bahādur Śīṅgh attached much importance to a matrimonial alliance with Chambā. For we read at the end of the inscription that the Rājā “gave to Ramāpati the price of the land and again presented him with the same,” viz., he gave him in addition to the land its full value in money. And on his annual inspection of his possessions in Kuḷū he would receive a large hawk and a ser of saffron. The former may seem a somewhat unsuitable present to a pious Brahman, whose dharma forbids him to kill animals. But we know from elsewhere that the Rājās of Kuḷū, and probably other chiefs in the same position, were in the habit of sending a hawk as a tribute to the Emperor of Delhi. Bahādur Śīṅgh evidently wished to do special honour to Ramāpati by a present otherwise due to his suzerain.

Besides a shop inside the frontier-fort, the gurudaksinā comprised also “a very excellent thathikā to catch hawks.” (ṣyena-bandhana-thathikā, parama-sresṭhā). The word thathikā is not Sanskrit, but evidently a sanskritised vernacular term which would seem to be the modern thāṭī of Kuḷū dialect, a technical term particularly used in connection with hawking. I quote the following from the Gazetteer: “The best way of catching hawks was the thāṭī, which is a sort of triangular enclosure erected at a prominent place on a ridge or spur, so as to draw the attention of the birds. Poles are set up at the three angles, and two of the sides are enclosed with nets, but the base of the triangle which is towards the hill top is clear; the apex is on the down hill side. A chikor is tied close to the ground inside the enclosure to attract the hawks by its call, and when one swoops down upon it, a man who is concealed in a thicket close by rushes forward, and drives the hawk into the net where he secures it.”

Regarding the inscription under discussion the following points may be noted. The copper-plate, on which it is engraved, is of irregular shape, the average height being 21.5 cm., and the breadth 26 cm. at the top and 32 cm. at the bottom. To the proper right a handle of 2 cm. in length projects. The inscription consists of 20 lines. The first seven lines are only from 21.5 to 22.5 cm. broad, leaving an open rectangular space to the proper right, which is occupied by the motto, and by lines 18—19, which are written vertically and are about 10 cm. in length. The last line is written all along the proper right margin. It would seem that these three lines were added afterwards. The letters which measure 1 to 1.5 cm. are well engraved. The character is a transition from the ancient Śāradā to the modern Tākār or Tāṅkarī. It is interesting to note that r after a consonant is sometimes expressed in the old fashion by a stroke to the proper right (cf. draṅga, line 10) or in the modern way by a stroke to the proper left (cf. caṇḍra, line 18). The peculiar script used in the copper-plates of this period is designated in Chambā by the name of Devāṣēṣa. The

1 In a letter dated the 8th of Rabī'ū-l-awwal A.H. 1067, Dārā Shikoh acknowledges the receipt of a hawk and a hill pony (dāngan) sent by Rājā Jagat Singh of Kuḷī as a present to the imperial court.

2 Kangra Gazetteer, Pt. II, p. 109 sq. In Diack’s Grammar the word is spelled thāṭī. That the second syllable of the thathikā is thī instead of thī or thī is possibly due to a clerical error. In the dialect of Chamba again the word is pronounced thāṭī.
language is Sanskrit, metrical only in the quotations from the Smṛti, which occur in the second portion of the inscription. Though by no means free from errors, the language, is comparatively correct, considering the date and the place of origin of the record. The mistakes are mostly due to negligence in observing the Sandhi rules and in the use of the signs of punctuation. I have made only such corrections as seemed necessary for the right understanding of the meaning. The lengthy Yamaka compound in lines 1–3 is regularly found in the Chambā grants of this period.

TRANSCRIPT

अ० तत्त्व प्रमाणम्

अ० स्वतः: || राज-राम-राम-प्राकम् पराक्रमण-दक-डकाककत- (1.2) नितांत-चरण-शरण-कर्तात्-करण-राम-

विशारद-शर-श्रिह कर्णकरञ्जुः- (1.3) कारिः - यज्ञ-पत्र-सु-स्रिविद्यतपरस्यस्तानके-महाराजाचिराज-श्री-

(1.4) हारविसिः देवपाला: || महान्नी-वुरा न-प्रतापसिः महान्नी (1.5) वर-नारायणासिः: || श्री-चंपक-

-पुर-पुर-महात्मित रामायणे || पपाठ-पुर (1.6) रायन्त-पृथुयास-तीतर-तीतर- तीतर-समस्ययालयेद- शक्तिमात्राय- स्वकर-क्षत्र- (1.7) विनितो विनितो प्रसादमृतन्त्र समस्ययालये。

तत्त्व च भूमि-बीजमारणादि-वर: जादिः (1.8) ज-सुनु-नाम-राज्य दुहिः: परिपातहे-जस्यमे पुरस्तिताणि-कर्माणि-हास्य-तस्य विनिते: गंगा-नाम-राज- (1.9)

दुहिः: विबाह-समये: हृद-प्राम-समीयादिव-प्रस्त्र-विनिते: रगो-नाम राज्य-हिः। विबाहे श्रीरस्वयमः (1.10) मयाद्यौज्ज्यस्य विनिते: सबकु तुकु मुम्मेरेश्वर-नारायणादि-वर्मेके प्रसादीकृत्तं दत्तम || दंगान्तरात्रि (1.11) पुपुक-

(1.11) भवेकाल्याऽहु: हर्षमुक्ता: हर्ष-वन्दन-वन्दिका परमेश्वरे तथा || एतस्य सुमुहविवाहुः श्री-बाहुरासिः-

राज्य-र (1.12) मायापते पपाठिते प्रसादकृत्तं दत्तम || तदनेन सतीनानाक-सुपुरस्मेकड़-सुपुरस्मेकड़-वाहाप- निमया- (1.13) यंत्रमुनुमुनियम || तत्र योगामयो दश दद्यो वर्षो नारायणी राज्यात || तत्र स्वरुपस्योकमे: ||

अत्थो हर्षवाहना जनमा- (1.14) मृत || दश जनमात सुकुम || कु ठो हर्षवाहना जनमात || स्वर्य दशतापाके ॥

सुराज-राज-दुहिः: विबाहसमये || एको (1.15) महामेरो एको शेरकु तुकु हर्षानं दव्रज़नमे वररुप महामेरो वररुप महामेरो वररुप महामेरो वररुप महामेरो ॥ हर्ष सुराज- नारायण मलितवाहितस्वयं (1.16) संस्कृतीकृतो दत्तमेका भूमेका वेदे महामेरो महामेरो महामेरो महामेरो महामेरो ॥ ||

सन्तोतामात्माते वर्षायाज्ञानुजयो भूमो वर्षायेके रामचंद्रे: || (1.17) साधारणेऽहुः समस्ययालये कारे काले पालीयो भवेकाल्याऽहु: हर्षानेके परिपातहे (1.18) विवाहसमये (1.19) हारविसिः-राज्यादिः ॥

भूमिः (1.20) पुपु: संकल्पात रामायणे || जिनितं महापद्मकृतु रूप श्री 

1 expressed by a symbol.
2 restored from analogous passages in Chambā copper-plates.
3 The visarga is omitted in the original.
4 In the original there is an anuvāda over sī. Possibly it belongs to the next syllable.
5 The anuvādas over sī has been omitted in the original.
6 The anuvāda over sā has been omitted in the original.
7 The anuvāda over sā has been omitted in the original.
8 The grammatical form upakahāvaniya occurs already in the Chambā copper-plates.
9 The original has svamudrata-vaibhāsah.
10 The original has dāhūrā.
11 The correct construction would be ekam kūkumāta-sakatah.
12 The original has bhāmī.
13 The anuvāda over dī has been omitted in the original. After caturdāla it has a visarga.
14 The original has Kūrta, followed by a vertical stroke.
15 The original has sādāhāro yam.
16 The original has śravānta, a form evidently due to vernacular influence: cfr. the words gurjā (Skr. gurjā) parāsika (Skr. prasīja), etc.
17 The original seems to have dāhū, but the second akṣara is slightly damaged.
18 The visarga is omitted in the original.
19 The form svakālapadātā corresponds with the vernacular samkalp dītā. The meaning of samkalp is "a donation, a grant".
20 The last three words obviously belong to the original inscription, but lines 18-19 and the first part of 20 appear to have been added afterwards.
Om hail! He of the valour of the three Rāmas, dexterous in attacking the enemy; he, whose heart has taken refuge at the lofty feet of the Beloved of Dakṣa’s daughter; he, who is experienced in warfare and with the fulness of his glory, imitative [of the rays] of the autumnal moon, has filled the Universe; the supreme prince, the king of kings, the illustrious lord, His Highness Bahādur Singh; the very illustrious heir-apparent Pratāp Singh [and] the excellent prime-minister Nārāyaṇ Singh offer to the great Paṇḍit Ramāpati, the son of anūdīt Surānand, who resides in the illustrious town of Chambā, the spotless descendant of three houses, who worships at the three divisions of the day and delights in the six duties [as a token] of their favour an ornamental charter [recording a grant] of land [and] adorned with their own lotus-like hands and thereby a gift of land, with [its] seed-corn, rent and so forth. He has been favoured and presented at the time of the marriage of the Rājā’s first born daughter, Sunu by name, with [a field requiring] thirty pathās of seed-corn, situated in the neighbourhood of Pulaṣṭya’s hermitage. At the time of the wedding of the Rājā’s daughter, Gaṅgā by name, with [a field requiring] thirty pathās of seed-corn in the vicinity of the village of Hāṭ [and] at the wedding of the Rājā’s daughter, Raṅgō by name, with [a field requiring] thirty pathās of seed-corn on Sirī Hill, altogether a gift of saffron-fields with [their] seed-corn rent and so forth. [Further] a shop [kept by] Puru and Bhabho, inside the frontier-fort and a most excellent triangular net [bhāṭī] for catching hawks. With all this as a gurudaksinā has Paṇḍit Ramāpati been favoured and presented by the Rājā, the illustrious Bahādur Singh. It should be enjoyed by him and his offspring for as long as the moon, the sun, the polar star and the earth shall endure.

He who confiscates it is to be chastised and killed, and will go down to hell, The following are verses from the law-books: “He who confiscates what he himself has given will be a blind man for twelve existences, a hog for ten existences [and] a leper for twelve existences.” At the time of the marriage of Rājā Sultān’s daughters a large hawk and a ser of saffron has been presented [to the grantee], and this is to be given every year at that very time when Ramāpati or his descendants come [to Kuḷū]. “He who takes away one gold piece, one cow or one inch of land, will go to

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1 Balerāma, Parāsurāma and Rāmacandra.
2 Dakṣa’s daughter is Pārvati; her beloved is Śiva.
3 Dawn, noon and sunset.
4 Studying (adhyāṣṭya), teaching (adhyāṣṭya), sacrificing (yajña), sacrificing for others (yajña), giving (dāna) and receiving (pratīṣṭha) are the six duties of a Brāhman.
5 Provided with their signature.
6 It is difficult to decide, which exact meaning is to be assigned to the word kharapana, either “the rent to be paid by the farmers to the landowner” or “the tribute to be paid to the king” or perhaps “the produce of the land.”
7 The words Purukṣa and Bhāhoka I presume to be Sanskritised proper names.
hell for as long as the fourteen Indras exist.” Anno 35, [the month of] Kārtika, the bright fortnight, the lunar day 11. “The common law of men, firm like an embankment, should be guarded by you at any time; [this] Rāmacandra enjoins again and again upon all future princes.” Rājā Bahādur Siṅgh has given to Ramāpati the price of the land granted on occasion of the wedding,¹ and has again presented him with the land.

Written by the great Paṇḍit Karpūra. Bliss.

J. PH. VOGEL.