ARCHAEOLOGICAL SURVEY OF INDIA

EPIGRAPHIA INDICA

Volume XLI

1975-76

EDITED BY
Dr. K.V. RAMESH, M.A., Ph.D.
DIRECTOR (EPIGRAPHY)

PUBLISHED BY
THE DIRECTOR GENERAL,
ARCHAEOLOGICAL SURVEY OF INDIA,
NEW DELHI - 110 011.

1989
EDITORIAL.

It has been decided, in consultation with the Director General, Archaeological Survey of India, to bring out the arrear volumes of the quarterly journal EPIGRAPHIA INDICA in full volumes instead of issuing them as quarterly parts. Volume XLII, now placed in the hands of scholars, is the arrear volume for 1975-76, covering 8 parts in all which were to have been issued progressively in January, April, July and October of 1975 and 1976. It is hoped that the remaining arrear Volumes will be brought out in the course of next two years.

I record here my grateful thanks to Shri J.P. Joshi, Director General and Shri M.C. Joshi, Addl. Director General, Archaeological Survey of India for the deep sympathy and understanding shown by them towards the Epigraphy branch of the Survey and for their help in overcoming chronic printing problems faced by us. I also wish to record here my grateful thanks to my colleagues, Dr. S.S. Ramachandra Murthy, the then Deputy Superintending Epigraphist, and Dr. S. Subramonia Iyer, Deputy Superintending Epigraphist to whom should go the lion's share of the credit for compiling the present volume and finalising it in record time. Dr. S.S. Ramachandra Murthy, with his customary academic zeal and Dr. M.D. Sampath and Dr. S. Subramonia Iyer have toiled tirelessly with me in editorial work. Shri M.N. Katti, Chief Epigraphist, Dr. M.D. Sampath, Superintending Epigraphist and Dr. S.P. Tewari, Deputy Superintending Epigraphist as also Shri M. Jayarama Sharma now Assistant Director, Institute of Archaeology, Archaeological Survey of India, New Delhi have helped me in the editing work at different stages and I thank them for the same. Dr. S. Subramonia Iyer corners the credit for preparing the entire illustration material. The preparation of the typescript for the Press has been done under the expert supervision of Shri P. Natarajan, Stenographer. To these gentlemen in particular and to those who have enriched this volume through their learned contributions, I owe a deep debt of gratitude.

I am beholden to Shri J.C. Gupta, Production Officer, Archaeological Survey of India, who has master-minded the scheme for clearing the arrears of epigraphical publications in reasonable time and rendered immense help in the speedy publication of this volume.

K.V. RAMESH
Director (Epigraphy)

17.8.1989
CONTENTS

A. Articles

<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Author(s)</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Pārthivapuram Inscription of Kollam Year 98+1. By K.G. Krishnan, Mysore.</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Šāṅgapuram Grant of the time of Kākatiya Gaṇapati, Śaka 1176. By S. S. Ramachandra Murthy, Mysore.</td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Siruguppi Hero-Stone Inscription of the time of Vānu-satti-Arasa. By M.J. Sharma, Mysore.</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>Two Copper Plate Charters of the, Gāhadavāla king Jayachandradēva. By S. Subramonia Iyer, Mysore.</td>
<td></td>
<td>25</td>
</tr>
<tr>
<td>5</td>
<td>Umariya Plates of Vijayasirihadēva, Year 944. By Ku. Usha Jain, Jabalpur.</td>
<td></td>
<td>38</td>
</tr>
<tr>
<td>6</td>
<td>An Inscription of Pratihāra Vatsarāja, Śaka 717. By K.V. Ramesh and S.P. Tewari, Mysore.</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>7</td>
<td>National Museum Inscription of Kēlachchadēvi, V.S. 1239. By S.P. Tewari, Mysore.</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>8</td>
<td>Doora Plates of Udayakhēdi. By S. Subramonia Iyer, Mysore and Snigdha S. Tripathy, Bhubaneshwar.</td>
<td></td>
<td>61</td>
</tr>
<tr>
<td>9</td>
<td>Māndhal Copper Plate Charter of Pravarasēna II, Year 16. By Ajay Mitra Shastri, Nagpur.</td>
<td></td>
<td>68</td>
</tr>
<tr>
<td>10</td>
<td>Two Inscriptions from Dārāsura and the Dates of Three Chōla kings. By N. Sethuraman, Kumbakonam.</td>
<td></td>
<td>77</td>
</tr>
<tr>
<td>11</td>
<td>Kirumorekōli Grant of W. Gaṅga Mushkara. By K. V. Ramesh, Mysore.</td>
<td></td>
<td>105</td>
</tr>
<tr>
<td>12</td>
<td>Chandavōlu Plates of Vijayāditya (III). By M.D. Sampath, Mysore.</td>
<td></td>
<td>114</td>
</tr>
</tbody>
</table>
No. 13 Kukke (Subrahmanya) Grant of Mādhavarāja, Kali 4488 and Śaka 1309. By K.V. Ramesh, Mysore.

14 Pulivarru Grant of Ammarāja (I). By C.A. Padmanabha Sastry, Mysore.

15 Orissa State Museum Plates of Narēndradhavala, Year 188. By S. Subramonia Iyer, Mysore and Snigdha S. Tripathy Bhubaneshwar.

16 Vāsana Inscription of Vāsaṭhīputa Siri Puḷumāvi, By M.J. Sharma, Mysore.

17 Māndhal Plates of Prithivīshēna II, Years 2 and 10 By Ajay Mitra Shastri, Nagpur

18 A Maukhari Seal-Die from Kanauj. By Kiran Kumar Thaplyal, Lucknow.

19 A Fragmentary Inscription from Vidisha. By K.V. Ramesh and S Subramonia Iyer, Mysore.

20 Kannada Sāhitya Parishat Plates of Western Gaṅga Simhavarman. By K.V. Ramesh, Mysore.

21 Mōdāśa Inscription of Arjunadēva, V.S. 1320. By K.M. Bhadri, Mysore.

22 Kalandra Copper Plate Charter of Nayapālaladēva, Year 14 By K.V. Ramesh and S Subramonia Iyer, Mysore.

23 A Fragmentary Inscription from Chidiyā in Haryana. By K.V. Ramesh, Mysore

24 Kannada Sāhitya Parishat Plates of Gaṅga Mādhavarman (III), Year 1. By K.V. Ramesh, Mysore.

25 Maṭuturru Inscription of Rājarājadēva (III), Śaka 1119; Year 1. By Madhav N Katti and S.S. Ramachandra Murthy, Mysore.

26 Urusukonda Siddha Kāvya Inscription. By V S Subrahmanyanam, Mysore.

Index S. Subramonia Iyer 245
B. Authors

(The names of the contributors are arranged alphabetically)

AJAY MITRA SHAHSTRI, M.A., PH.D., Nagpur —
No. 9. Mándhal Copper Plate Charter of Pravaraséna, Year 16 68
No. 17. Mándhal Plates of Prithivishéna II, Years 2 and 10 159

K.M. BHADRE, M.A., DIP. IN ARCH., Mysore —
No. 21. Mòdási Inscription of Arjunadéva, V.S. 1320. 195

MADHAV N. KATTI, M.A., DIP. IN ARCH. and S.S. RAMACHANDRA MURTHY, M.A., PH.D., Mysore —
No. 25. Maduturru Inscription of Rájarájadéva (III), Śaka 1119, Year 1 214

K.G. KRISHNAN, M.A., Mysore —
No. 1. Parthivapuram Inscription of Kollam Year 98+1 1

C.A. PADMANABHA SASTRY, M.A., PH.D., Mysore —
No. 14. Pulivarru Grant of Ammarája (I) 140

S.S. RAMACHANDRA MURTHY, M.A., PH.D., Mysore —
No. 2. Śårrigapuram Grant of the time of Kåkatiya Gañapati, Śaka 1176 7
No. 25. See under S.S. Ramachandra Murthy and M.N. Katti, M.A., DIP. IN ARCH. 214

K.V. RAMESH, M.A., PH.D., Mysore —
No. 11. Kirumorekôli Grant of W. Gañga Mushkara 105
No. 13. Kukke (Subrahmany) Grant of Mådhavarája, Kali 4488 and Śaka 1309
No. 19. See under K.V. Ramesh, M.A., PH.D. and S. Subra- monia Iyer, M.A., PH.D., Mysore 186
No. 20. Kannada Såhitya Parishat Plates of Western Gañga Siññavarman 189
No. 22. See under K.V. Ramesh, M.A., PH.D. and S. Subra- monia Iyer, M.A., PH.D. 199

vii
No. 23. A Fragmentary Inscription from Chidiyā in Haryana. 206
No. 24. Kannada Sāhitya Parishat Plates of Western Ganga Mādhavavarman (III), Year 1 209

K.V. RAMESH, M.A., PH.D. and S. SUBRAMONIA IYER, M.A., PH.D., Mysore —
No. 19. A Fragmentary Inscription from Vidisha 186
No. 22. Kalanda Copper Plate charter of Nayapāladeva 199

K.V. RAMESH, M.A., PH.D. and S.P. TEWARI, M.A., PH.D., Mysore.
No. 6. An Inscription of Pratihara Vatsarāja, 'Saka 717' 49

M.D. SAMPATH, M.A., PH.D., Mysore —
No. 12. Chandavolu Plates of Vijayāditya (III) 114

N. SETHURAMAN, B.Sc., D.M.I.T., Kumbakonam —
No. 10. Two Inscriptions from Dārāsuraṃ and the Dates of Three Chōla Kings 77

M.J. SHARMA, M.A., B.L., DIP. IN ARCH., Mysore —
No. 3. Siruguppi Hero-stone Inscription of the time of Vāṇusattia-Arasa 18
No. 16 Vāsana Inscription of Vāsaṭhiputa Siri Puḷumāvi 154

V.S. SUBRAHMANYAM, Mysore —
No. 26 Urusukoṇḍa Siddha Kāvyā Inscription 219

S. SUBRAMONIA IYER, M.A., PH.D., Mysore —
No. 4. Two Copper Plate Charters of the Gāhādvāla king Jayachandradēva 25
No. 8. See under S. Subramonia Iyer, M.A., PH.D., Mysore and Snidhā S. Tripathy, M.A., Bhubaneswar 61
No. 15 See under S. Subramonia Iyer, M.A., PH.D., Mysore and Snidhā S. Tripathy, M.A., Bhubaneswar 148
No. 19 See under K.V. Ramesh, M.A., PH.D. and S. Subramonia Iyer, M.A., PH.D., Mysore 186
No. 22 See under K.V. Ramesh, M.A., PH.D. and S. Subramonia Iyer, M.A., PH.D., Mysore 199
<table>
<thead>
<tr>
<th>Authors</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. Subramonia Iyer, M.A., Ph.D., Mysore and Snigdha S. Tripathy, M.A., Bhubaneshwar</td>
<td>No. 8. Doora Plates of Udayakhēdi</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>No. 15 Orissa State Museum Plates of Narēndradhāvala, Year 188</td>
<td>148</td>
</tr>
<tr>
<td>S.P. Tewari, M.A., Ph.D., Mysore —</td>
<td>No. 6. See under K.V. Ramesh, M.A., Ph.D. and S.P. Tewari, M.A., Ph.D., Mysore</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>No. 7. National Museum Inscription of Kēlachchadēvi, V.S. 1239</td>
<td>58</td>
</tr>
<tr>
<td>Thaplyal, Kiran Kumar, M.A., Ph.D., Lucknow —</td>
<td>No. 18. A Maukhari Seal-Die from Kanauj</td>
<td>181</td>
</tr>
<tr>
<td>Tripathy, Snigdha S., M.A., Bhubaneshwar —</td>
<td>No. 8. See under S. Subramonia Iyer, M.A., Ph.D., Mysore and Snigdha S. Tripathy, M.A., Bhubaneshwar</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>No. 15. See under S. Subramonia Iyer, M.A., Ph.D., Mysore and Snigdha S. Tripathy, M.A., Bhubaneshwar</td>
<td>148</td>
</tr>
<tr>
<td>KU. Usha Jain, Jabalpur —</td>
<td>No. 5. Umariya Plates of Vijayasiṃhadēva, Year 944.</td>
<td>38</td>
</tr>
</tbody>
</table>
C. Plates

No. 1 Pārthivapuram Inscription of Kollam Year 98+1 to face page 6

" 2 Sāṅgapuram Grant of the time of Kākatiya Gaṇapati, Śaka 1176 — Plate I between pages 12 and 13

" 3 Sāṅgapuram Grant of the time of Kākatiya Gaṇapati, Śaka 1176 — Plate II between pages 14 and 15

" 4 Sāṅgapuram Grant of the time of Kākatiya Gaṇapati, Śaka 1176 — Plate III between pages 16 and 17

" 5 Siruguppi Hero-stone Inscription of the time of Vāṇusatti-Arasa to face page 24

" 6 Two Copper Plate charters of the Gāhaḍavāla king Jayachchandradēva — Plate I facing page 28

" 7 Two Copper Plate charters of king Jayachchandradēva facing page 34

" 8 Umariya Plates of Vijayasimhadēva — Plate I to face page 44

" 9 Umariya Plates of Vijayasimhadēva — Plate II (Seal) to face page 46

" 10 An Inscription of Pratihāra Vatsarāja, Śaka 717 to face page 56

" 11 National Museum Inscription of Kēlachadēvi, V.S. 1239 to face page 60

" 12 Doora Plates of Udayakhēdi between pages 64 and 65

" 13 Māndhal Copper Plate charter of Pravarasēna II, Year 16 — Plate I between page 74 and 75

" 14 Māndhal Copper Plate charter of Pravarasēna II, Year 16 — Plate II to face page 76

" 15 Two Inscriptions from Dāraśuram and the Dates of Three Chōla Kings — Plate I between pages 102 and 103

" 16 Two Inscriptions from Dāraśuram and the Dates of Three Chōla Kings — Plate II to face page 104

" 17 Kīrumorekōli Grant of W. Gāṅga Mushkara — Plate I between pages 110 and 111

" 18 Kīrumorekōli Grant of W. Gāṅga Mushkara — Plate II to face page 112

" 19 Chandavōlu Plates of Vijayāditya (III) between pages 116 and 117
<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>Kukke (Subrahmany). Grant of Madhavaraja, Kali 4488 and Saka 1309 - Plate I</td>
<td>between pages 126 and 127</td>
</tr>
<tr>
<td>21</td>
<td>Kukke (Subrahmany). Grant of Madhavaraja, Kali 4488 and Saka 1309 - Plate II</td>
<td>between pages 134 and 135</td>
</tr>
<tr>
<td>22</td>
<td>Pulivarru Grant of Ammaraja (1) - Plate I</td>
<td>between pages 144 and 145</td>
</tr>
<tr>
<td>23</td>
<td>Pulivarru Grant of Ammaraja (1) - Plate II</td>
<td>to face page 146</td>
</tr>
<tr>
<td>24</td>
<td>Orissa State Museum Plates of Narendra-dhavala - Plate I</td>
<td>between pages 152 and 153</td>
</tr>
<tr>
<td>25</td>
<td>Orissa State Museum Plates of Narendra-dhavala Plate II</td>
<td>between pages 152 and 153</td>
</tr>
<tr>
<td>26</td>
<td>Vasana Inscription of Vasathiputa Siri Pulumavi</td>
<td>to face page 158</td>
</tr>
<tr>
<td>27</td>
<td>Two Mandhal Copper Plate charters of Prithivishena II - A. Kurubhanjaka Grant, Year 2 - Plate I</td>
<td>between pages 166 and 167</td>
</tr>
<tr>
<td>28</td>
<td>Two Mandhal Copper Plate charters of Prithivishena II - A. Kurubhanjaka Grant, Year 2 - Plate II</td>
<td>between pages 168 and 169</td>
</tr>
<tr>
<td>29</td>
<td>Two Mandhal Copper Plate charters of Prithivishena II - B. Govaahikaa Grant, Year 10 - Plate III</td>
<td>between pages 176 and 177</td>
</tr>
<tr>
<td>30</td>
<td>Two Mandhal Copper Plate charters of Prithivishena II - B. Govaahikaa Grant, Year 10 - Plate IV</td>
<td>between pages 178 and 179</td>
</tr>
<tr>
<td>31</td>
<td>A Maukhari Seal-Die from Kanauj</td>
<td>between pages 184 and 185</td>
</tr>
<tr>
<td>32</td>
<td>A Fragmentary Inscription from Vidisha</td>
<td>to face page 188</td>
</tr>
<tr>
<td>33</td>
<td>Kannada Sahitya Parishat Plates of W. Ganga Simhavarman</td>
<td>between pages 192 and 193</td>
</tr>
<tr>
<td>34</td>
<td>Modasha Inscription of Arjunadeva, V.S. 1320</td>
<td>to face page 198</td>
</tr>
<tr>
<td>35</td>
<td>Kalanda Copper Plate charter of Nayapaladeva, Year 14</td>
<td>between pages 202 and 203</td>
</tr>
<tr>
<td>36</td>
<td>A Fragmentary Inscription from Chidiyaa in Haryana</td>
<td>to face page 208</td>
</tr>
<tr>
<td>37</td>
<td>Kannada Sahitya Parishat Plates of Gangha Madhavarman (III), Year 1</td>
<td>to face page 210</td>
</tr>
</tbody>
</table>
No. 38 Maduturru Inscription of Rājarājadēva (III)  Śaka 1119, Year 1 to face page 216

" 39 Urusukōṇḍa Siddha Kāvyā Inscription  — Plate I to face page 222

" 40 Urusukōṇḍa Siddha Kāvyā Inscription  — Plate II to face page 225

" 41 Urusukōṇḍa Siddha Kāvyā Inscription  — Plate III to face page 230
No. 1 – Pártthagapuram Inscription of (Kollam) Year 98+1
(1 Plate)

K.G. Krishnan, Mysore

This inscription is engraved on the base of the north pila in front of the Vishnu temple at Pártthagapuram, a village five miles south-east of Kulitturai, the headquarters of the Vilavangodu Taluk in Kanyakumari District, Tamil Nadu. This area was till recently a part of Kerala and was subsequently transferred to Tamil Nadu. The inscription is important enough to be considered as the earliest document dated in Kollam Era. The era is not referred to in the inscription. But we have reiterated here the reasons for considering the same as belonging to the Kollam Era, even as it was considered so by its previous editor Shri Gopinatha Rao in the Travancore Archaeological Series (Volume I, pp. 287-88 and plate).

The inscription begins with a Sanskrit verse in Śārdulavākṛśīḍita metre engraved in Grantha characters. This is followed by a prose passage in Tamil engraved in Vattelutta characters. Both the Grantha and Vattelutta characters may be assigned to the tenth century. The published text has been compared with the facsimile and a fresh reading of the text is reproduced at the end of this article.

The opening verse in Sanskrit forming the first two lines of the inscription states that Nārāyana, a Brahmādirāja made a gift of 1) two lamps for the deity of Pártthagāshēkharapuram and 2) twelve ghatas of paddy for being offered to Śārīgin i.e., Vishnu on the day of Punarvasu star in the month of Āśādha and for feeding students.

The Tamil section from line 3 of the inscription begins with the date expressed simply as the year opposite to the ninety-eighth year. Therefore the date should be reckoned as ninety-ninth year as other double dates are understood. Then follows the statement that Pāñchavan Brahmādirāja alias Kumaraṇ Nārāyanaraṇ of Idaikkulattūr in Tūma-nādu arranged for the burning of two perpetual lamps for the (deity) Bhaṭṭārakar of Pāttivasēkara (Pártthagāshēkhara) puraṇ. This endowment was to be maintained, the inscription says, by two persons Kannan Mānikkan and Pāgaṇ-Chivindravan, both described as
padaittalaivam, who took charge, each, of seven buffaloes undertaking in turn to supply 3/8 (ulakk-ulakkku) measure, apparently, of clarified butter measured by the standard full measure of the kitchen (madaippalli). The buffaloes are described as those that do not die or become aged. This statement is followed by another to the effect that Kāman Chēngōdan, a potter of Pārthivāśekharapuram, his younger brothers and nephews were required to maintain the shrine (ambalam), the entrance-porch (vāyil-mādam) and the covered halls along the circumambulatory passage (churru-mandapa) out of the interest accruing from six karunkāśa of Ceylon (Īlam), apparently given by the donor. Last comes the statement about the feeding of students with the endowment of 12 kalam of paddy probably on the day of Pūṇarpūṣa (Pūnardam) in the month of Ādi. The last line containing this statement is engraved faintly in such small characters that not much can be made of it now.

The Tamil section begins with the date expressed as the year opposite to the 98th year without specifying the era in which the year is to be reckoned. We have to explore other means of finding this out. It is obvious that this could not be the regnal year of any king because no king is known to have ruled up to such a long period as 99 years. The characters of the record belong to the tenth century as already pointed out. A comparison of this inscription with those that belong to this period will bring this out. There is another inscription at Pārthivapuram, the findspot of the present record, in Tamil language and Vatteluttu characters. It is dated in the reign of Pārakeśarivarman Vīraśolap-perumānādīgal. Due to the broken condition of the stone the regnal year is lost. The king has been identified with Vīraśolapaśa. This is not correct. The palaeography is not as late as the reign of that king falling within the third quarter of the eleventh century. Further Vīraśolapaśa was a Rājakēśari while the king is described as a Pārakeśari in this record. Therefore, the king Pārakeśari Vīraśola of this record must be identified with Pārandaka who was a Pārakeśari and was also known as Vīraśola. Pārandaka is known to have extended his control over the south, at least in or before his 33rd year i.e., 939-40 A.D. as attested to by his Ānaimalai inscription. His records are known to exist at Suchindram not far away from Pārthivapuram. The present record can therefore be compared with that of Vīraśola also from the same place. It will be seen that the letters are almost alike, there being practically no difference. The ends of letters ta, na, etc. are not yet connected. It is known that in the subsequent period the forms combine and make a full circle. Therefore, the present record cannot be far removed in point of time from that of Vīraśola. Therefore, the

2. The letter re before the expression kērāri is clear on the facsimile.
date 940 A.D. sets the later limit for the date of our record. The earlier limit for the present record can also be set by a study of the local evidence. Páirthivapuram is called Páirthivásékharapuram in the inscriptions. The Huzur office plates of the king Karunandadakkan of the Áy dynasty dated the 15th day in the 9th year of his reign equated to the 1449087th day from the commencement of the Kali Era record the construction of a temple, the installation of the deity Vishnu-bhaṭṭārakar and the naming of the area around the temple as Páirthivásékharapuram. This Kali day falls on April 28, A.D. 869.¹ The present record registers a grant to Vishnu-bhaṭṭārkar of the place, undoubtedly identical with the deity consecrated by the Áy king in 869 A.D., as found in the Huzur office plates. Therefore, the year 99 given in the present record should be placed in a date that falls after 869 A.D. Since there is no reference to any era based on the foundation of the temple in this inscription, as a few inscriptions of Kērala do, this year 99 may be reckoned in the Kollam Era, which was the only system current locally. Hence, the date of the record is 923 A.D. Thus this date falls in the 54th year from the date of the foundation of the Páirthivapuram temple i.e. 869 A.D.

No details of date are given, therefore the exact date of the record cannot be ascertained. But the grant is made for an offering on every Punarvasu day of the month of Āshādha, according to the prefatory verse in Sanskrit, and on Adī-Punar dam according to the Tamil text. The day of Punar dam in the month of Ādi in the year 923 A.D., corresponds to July 15 which was a Tuesday and to Karkata 21, in Kollam 99. This day falls also in the lunar month of Āshādha. We should note that the Sanskrit name ‘Karkata’ for the solar month of Tamil Adī was not used, though we cannot comment upon the reason for this in the present state of our knowledge.

The donor is referred to as Nārāyaṇa, a brahmādhirāja in the Sanskrit verse. The Tamil section gives additional details about him. His full name was Kumaraṅ Nārāyaṇan; Kumaraṅ was obviously his father’s name. His title Paṅchavaṇ-brahmādhirājan conveys two ideas. Firstly the word panchavaṇ is known to us to be a title of the Pāṇḍyas, thus suggesting that the donor was a high officer under the Pāṇḍyas and that he had adopted the title or was conferred with the same as a mark of his devoted subordination to the then Pāṇḍya king. Such instances are not unknown to us. In fact there was another person bearing the same title Panchavanan-brahmādhirājan and having the name Chēndān-Chāṭṭan hailing from Nellittola in Malainādu i.e. Kērala.² The donor of the present record belonged to Idaikkulattūr in Tūmā-nādu.

Since the donor happens to be a high-ranking officer under the Pāṇḍyas, it is not unlikely that the region including Páirthivapuram, where this officer was possibly

¹ I prefer this date to the ones already suggested for this by (1) Gopinath Rao as 855 A.D., (2) Sewell as 858 A.D., June 23, and (3) Iḷaṅkulam Kunjan pillai as 866 A.D., June 22 (Chīla Kērala Charitra-praṇāṅgal, p.95). These will be examined elsewhere.
present in 923 A.D. to make the grant, was under the influence of Rājasimha, the contemporary Pāṇḍya king. It coincides with the 21st year in his reign, almost towards the end of his reign after which he had to flee to Ceylon and then to Kērala for help.

The donor is described as being adored by many good qualities and as a man of intellect. One of the gifts made by him is the provision made for feeding students. It is easy to see the connection between this particular endowment, the donor and the place. For, we know from the Huzur office plates that Pārthivasėkharapuram had a flourishing school (śālai) of Vedic studies with 95 students distributed among the three Vedic divisions of Pavijyam (Ṛik), Taittirīyam (Yajus) and Talavakāra (Sāman) founded in 869 A.D. by Karunandadakkān. We are also informed that this school was fashioned after the one at Kāndalur.¹ It is obvious that this feeding endowment made by the brāhmaṇa donor must have been made in connection with this śālai which might have continued to flourish on the date of this record i.e. Kollan 99. The use of the word Cḥhātra (Prakrit or Tamil Chattar) in the Sanskrit preamble of the inscription is significant.

The prefatory Sanskrit verse describes this feeding as uttamāgram. This word is met with a large number of early Chōḷa inscriptions.² It seems to mean the best (food supplied) to the most deserving. The recipients of this food were mostly brāhmaṇas well-versed in the Vēdas or Śivayogis. It seems to imply also a full-scale meal as detailed in a similar inscription.³ It consisted of two measures of pounded rice, quarter measure each of ghee and dal, plain vegetable one dish and specific vegetable one dish, akkāravattu (sweetened rice) preparation two, two plantain fruits, fried vegetable one dish, curd one measure, 10 betel leaves and 4 betel nuts all for one person at a time.

Kumaraṅ Nārāyaṇaḥ alias Panchavaṅ-brahmādhirāja made a gift of 14 buffaloes of which seven were entrusted to Kannāṅ Mānikkan and the other seven to Pāgaṅ-Chivindravan. Both were required each to measure daily 3/8 (uḷakkā킬ku) of a measure of clarified butter for burning two perpetual lamps to be measured by the standard measure kept in the kitchen. Both are designated as Padaittalaivān. As against the usual practice of entrusting the animals meant for such endowments to shepherds called manrādi or tenants called kudi, this term had been used in a considerable number of inscriptions in the Pāṇḍya country.⁴ Padaittalaivān means the head of (a regiment of an) army. It is possible that these persons who were active in the war-

¹. See our article on ‘Cattūraṅ maṭham – its identification’ in the Journal of the Oriental Institute, M.S. University of Baroda, Vol. XIX, pp. 346-50, for more details about this famous institution.
². S.I.I., Vol. XII, Nos. 16, 27, 33 and 44.
³. Ibid., No. 91.
field were occasionally engaged in peace times in such civil functions of acting as trustees of endowments. We meet also with cases of endowments involving other forms of wealth such as land or money associated with persons in the army. The sēnaiyār of Tiruvudaimarudur were entrusted with a 6 karunkaśu for providing the deity with the tender coconuts after midday food. The word Chivindraṇaḥ in the name of the second of these two persons obviously stands for Suchindravānaḥ of which the other is the local form as attested to by records from that place itself.

The Tamil portion of the inscription records an endowment not mentioned in the Sanskrit verse. It states that the donor gave six ṛṇakaraṇaṃ-kāśu as capital to provide for works of repair (alivu) in the shrine (ambalam), the entrance porch (vāyil-mādam) and covered halls in the circumambulatory passages (churru-mandāpam). This responsibility was entrusted to a porter (vēṭkōvan) Kamaṇa Chengodaṇ by name, his brothers and nephews. The word ambalam is found used also in nearby contemporary inscriptions in the east coast in Tamil Nadu in the sense of a hall which was used for the purpose of conducting the meetings of the local assemblies or to receive the paddy contributed to the temple. But it is doubtful whether the same sense is conveyed here. For, a provision generally made for the upkeep of a temple could not exclude the main shrine. It is known that even today this word is used in Kerala in the wider sense of a temple while it is not at all in use in Tamil Nadu. Vāyil-mādam evidently stands for the entrance, the approach to which is covered and provided with two raised platforms on its either side. This is typical of, nearly, all the medieval temples in Kerala. The platforms are sometimes seen also extending from the entrance into the prakāra and they are being used by the people rendering services such as flowers, sandal paste, playing of musical instruments, etc. The churru-mandāpam refers to the pavilions erected in the circumambulatory passages outside the central shrine.

The inscription calls the place Pārthivaśekharapuram now shortened to Pārthivapuram. This name was first given to the locality around the temple where it is engraved, by Karunandadakkan in 869 A.D. The locality was called, according to his Huzur office plates, vālkkudi-vilai which consisted of an area with some cultivated fields. The sabhai of Munchirai is said to have owned it. It was taken from them in exchange for some other land, measure for measure. This land on which the temple was erected is stated to be situated within the limits of Paśungalam, rightly identified with Pāśuṅgalam, a mile south of Pārthivapuram. The entire region is stated to fall

within the division of Mūḍāla-nādu, apparently so called after Mūḍālam now met with in the names of two modern places called Mēl-Mīḍālam and Kīl-Mīḍālam. Idaikkulattūr in Tūmā-nādu cannot be identified in the present state of our knowledge.

TEXT

1 Svasti Śrī [II] Datvāpārthiva-pūrva-śekhara-purē dēvāya dīpa-dvayam praty-Āśādha Punarvvasum punar=adād=vrīhin=gha 

2 tā[n=d]vāda[ś] [I*] Chhātrebhyaḥ punar=uttamāgram=adādān=Narayanaś=Śārddg- 

āṇaḥ prītyai sadguna-bhūshanaś=s[v]a - vibhavam Brahmadhirājas=sudhīḥ [I*] 

3 Ton-nurṛ-sūṭām=āṇḍin ed[i=r-a*] maṇḍu Pāṭṭivasekharapurattu bha2 paṭṭārakarkku Tūmā-nāṭtu Idaikkalat— 

4 tūr Paṇcchavaṇ-Brahmadhirājan=āyina Kumaraṇ Nāraṇyaṇaḥ amaichcha tiru- 
lakkku irāṇdu [II*] irāṇḍilum-o- 

5 nṛkkku padaittalaivan Kaṇṇaṇ Māṇikkān kaiyyīl aḍutta erumai ēḷu [I*] ivaiyṛrāl 
maḍaippalliyal-u- 

6 lakk-ālakkum padaittalaivan Pāgāṇ-Chivindravaṇ kaiyyiḷ aḍutta erumai ēḷu [I]. 
ivaiyṛrāl tirunonda vi- 

7 lakkukku maḍaippalli nālīyāl ulakk-ālakku [I*] ivaiy chāgā-mūvāp-pēr-erumai [I ū- 
'llur Vēṭkōvaṇ Ka[mān] 

8 Chengōdaṇum tambimāru marumakkalum ambalamum vāyil-mādamun=chur[ru] 
manda[pamum] a... āga 

9 k-kōṇḍa tākk-karan-kāṣu āru āṛṇ-kōṇḍu ivv-achchin poliyāl ālīvē śelak-kaḍavar 
[I*] Āḍip-Punarddati=nālū 

10 pannirukka nell[4] .............

1. Read daśān.
2. The word was originally intended to be written in Grantha but immediately after writing ‘bha’, the scribe has written in Vatteluttu characters.
3. Major portion of this line has not been read in the text published in T.A.S., Vol. i, pp. 287-88 and plate.
4. There are a few letters, seen after this passage, which do not admit of any sensible reading. The reading (Ibid) ‘lalaiyal-amai...lō...’ is not clear.
NO. 2 - ŠĀRGAPURAM GRANT OF THE TIME OF KĀKATIYA
GANAPATI, ŚAKA 1176

(3 Plates)

S.S. Ramachandra Murthy, Mysore

The copper plate charter edited, here, with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore, was noticed in the Annual Report for South Indian Epigraphy for the year 1936-37 as No. A 5. The text and translation have been already published by Butterworth and Venugopalachetty in their Nellore District Inscriptions, Vol. I, pp. 137 ff. without any plates. Since some serious mistakes were committed by them while editing the grant it is proposed to re-edit the same in the following pages.

The exact findspot of the copper plate record is not known. However, this is stated to have been received from the Deputy Tahsildar of Darsi Taluk in Nellore District. This is a set of 5 thick copper plates measuring 26 cms by 13.8 cms and strung together by a ring passing through a ring hole about 1.9 cms in diameter at the left margin of the plates. The ring is about 1.3 cms thick and measures about 10 cms in diameter. Its ends are soldered to the bottom of an oval seal and on its counter sunk surface is the figure of a lion in high relief, standing with its right foreleg upraised and facing proper right. The set weighs 3,638 gms with the ring and seal and 3,148 gms without them. The plates are numbered, the respective numbers being engraved in the left margin of the second side of each plate. In the left margin of the first side of the first plate are engraved a chakra, the letter Śrī in Telugu-Karnâda characters and a varāha, one below the other and in that order. Again towards the end of the 6th line and at the commencement of the 7th line of the insides of the fifth and last plate are engraved respectively the figures of a chakra and a varāha. The writing is well preserved except on two sides of the first plate wherein the size of the letters is comparatively smaller and the written surface is somewhat worn out.

The characters belong to the Telugu of the 13th century and are regular for the period to which the charter belongs. Of the palaeographical features the following deserve mention. The sign for medial ā is engraved in two ways. In some instances it runs in line with the head-mark as in vitaratādāchakravālam (line 1), Kāmadēva (line 39), etc. and in some other cases it is attached as a separate sign to the completed head mark of the letter as can be seen, for example, in yathā, Kāmanō and Kaulika in lines 2, 32 and 34 respectively. The letter da is written in two forms, one in regular way (eg. lines 12, 28, 31, 33, 40, 42, etc.) and the other like the letter l of the 10th-11th century (eg. lines 57-59, 63, 66, 73, etc.). This latter type of d occurs in many inscriptions of the Eastern Ganga rulers belonging to the 12th-13th centuries.
The letter bh also is engraved in two ways; in some cases the two side lines of bh, which take a curve at the bottom, are not joined (egs. lines 4, 6-8, 10-12, 15 etc.) while in some cases these two lines are joined at the bottom with a slight dent (eg. lines 4, 8, 22, 43 etc.). The letter h is indicated by adding a broad hook-like stroke, bending downwards to the right side of the letter p.

As regards orthography the following peculiarities are observed. Doubling of the consonant following the repha is noticed only in some instances (eg. sarvañca, line 6, saruvāh, line 18, āryya, line 27) (Contra : kīrī = visvasmai (line 1), bhūpatīr = Mahādeva (line 8), etc., where this doubling is not seen). It may be noted that in some cases the sandhi rules were not followed as in prabhāvatāh sarvalōka, line 6; bhuvanapatīh svayam, nripatiḥ sutō, line 7, tejāh svāmya, line 23. The expression tasya purākrita tapasām prabhāvatāh (line 6) is not a happy construction. The word Śārṅga- is consistently written as Śāmṛga (lines 15, 17, 23). Nairiti is, in all cases, written as nairṛiti thus revealing the influence of local pronunciation (lines 53, 62).

The copper plate inscription under discussion is couched in Sanskrit verse throughout except while delineating the boundaries where Telugu prose is used. The composition is not of a high order and in some cases metres are also defective.

This grant is dated Śaka 1176, expressed both in numerals as well as in chronogram (rasa-mun-śāna). Anamda, Tapasya (Phālguna) 14, Monday corresponding to 1255 A.D., February 17, Wednesday (not Monday).

The importance of the charter lies in the fact that it introduces a hitherto unknown chief Śārṅgadharā of Śālaṅkāyana-gōtra who was ruling over Addanāki as the subordinate of Kākatiya Gaṇapati (1199-1262 A.D.).

The copper plate grant opens with an invocation to the Boar incarnation of Lord Viṣṇu (verse 1, lines 1-4). In the next verse it refers to the Kākatiya king Prōla who is described as Kaḷukāla-Baltṛāja (lines 4-6). The third verse refers to his son Mahādeva (lines 6-8). The next three verses describe Gaṇapati, son of Mahādeva in general terms (lines 8-14). Verses 8 to 10 introduce the chief Śārṅgadhara as the bee who finds happiness in the pollen of the lotus feet of his propitiatory deity, Gaṇapati (taccharama-kamala-sēva-parīga-paritusha-mānasā-bhramaraḥ). He is stated to be the grandson of Śārṅgadhara and the son of Mādhava-nripati. He belonged to the

1. This has been done obviously to suit the metre.
2. The engraver has probably wrongly engraved Sōma for Sāumya.
Sālaṁkāyana-gōtra and he was the lord of Addan̄ki (lines 14-19). Verse 11 gives the
date, the details of which are already given above (lines 19-20). The purport of the
charter, viz., grant of the village Sārṇīgānura to (forty-six) brahmanas along with money
(sadakshinām) for the merit of his overlord (svaśvāmi) i.e., Kākatiya Ganapati, is
recorded in the subsequent three verses (lines 20-24). The next verse is in the nature of
imprecation (lines 20-24). This is followed by the details of the donees (lines 26-42)
which can be tabulated as follows:

<table>
<thead>
<tr>
<th>Name of the Donee</th>
<th>Gōtra</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Śrīdharā</td>
<td>Śrīvatsa</td>
</tr>
<tr>
<td>2. Kommanā</td>
<td>Do.</td>
</tr>
<tr>
<td>4. Muppāna</td>
<td>Hārita</td>
</tr>
<tr>
<td>5. Keśaṇa</td>
<td>Do.</td>
</tr>
<tr>
<td>6. Anāṁta</td>
<td>Do.</td>
</tr>
<tr>
<td>7. Perumādi</td>
<td>Do.</td>
</tr>
<tr>
<td>8. Rēmanā</td>
<td>Do.</td>
</tr>
<tr>
<td>11. Raṅganātha</td>
<td>Do.</td>
</tr>
<tr>
<td>15. Nāgadēva</td>
<td>Do.</td>
</tr>
<tr>
<td>17. Ellaya</td>
<td>Śaṇḍilya</td>
</tr>
<tr>
<td>18. Kommanā</td>
<td>Do.</td>
</tr>
<tr>
<td>19. Mūtana</td>
<td>Do.</td>
</tr>
<tr>
<td>20. Dēvana</td>
<td>Do.</td>
</tr>
<tr>
<td>21. Āditya</td>
<td>Kaundinyā</td>
</tr>
<tr>
<td>22. Svāmīdēva</td>
<td>Do.</td>
</tr>
<tr>
<td>23. Kāmanā</td>
<td>Do.</td>
</tr>
<tr>
<td>24. Māraya</td>
<td>Do.</td>
</tr>
<tr>
<td>25. Vēṁnaya</td>
<td>Do.</td>
</tr>
<tr>
<td>27. Prōlaya</td>
<td>Kausīka</td>
</tr>
<tr>
<td>29. Prōlidēva</td>
<td>Do.</td>
</tr>
<tr>
<td>Name of the Donee</td>
<td>Gōtra</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------</td>
</tr>
<tr>
<td>31. Dōnaya</td>
<td>Bhārgava</td>
</tr>
<tr>
<td>32. Kommana</td>
<td>Kāśyapa</td>
</tr>
<tr>
<td>33. Kēcava</td>
<td>Do.</td>
</tr>
<tr>
<td>34. Sūrana</td>
<td>Do.</td>
</tr>
<tr>
<td>35. Rebbana</td>
<td>Bhāradvāja</td>
</tr>
<tr>
<td>36. Rēmana</td>
<td>Do.</td>
</tr>
<tr>
<td>37. Nāgadēva</td>
<td>Do.</td>
</tr>
<tr>
<td>38. Kommana</td>
<td>Ātṛēya</td>
</tr>
<tr>
<td>39. Tammena</td>
<td>Gautama</td>
</tr>
<tr>
<td>40. Bōlaya</td>
<td>Do.</td>
</tr>
<tr>
<td>41. Errapōta</td>
<td>Do.</td>
</tr>
<tr>
<td>42. Kāmadēva</td>
<td>Vishnuriddha</td>
</tr>
<tr>
<td>43. Bappana</td>
<td>Śāndilya</td>
</tr>
<tr>
<td>44. Māraya</td>
<td>Hārita</td>
</tr>
<tr>
<td>45. Nārāyanā</td>
<td>Kuṇḍina</td>
</tr>
<tr>
<td>46. Sūrana</td>
<td>Do.</td>
</tr>
</tbody>
</table>

It is further stated that all the (forty-six) donees are to enjoy equal shares in the village. Out of these, three persons ending with the number forty two viz. Bōlaya, Errapōta and Kāmadēva were given non-transferable shares (nīchala-bhāginah) while Boppānārya who bears the designation madhyastha was also to enjoy half share from each of the two groups (dvayēsho-ardhārthā-bhāk) (lines 44-45).¹ Thus each donee gets a kṣētra measuring one gōcharma. It is very interesting to note that the actual measurement of a gōcharma is given as follows: each danda (measuring rod) was ten hands long. Land measuring 30 such dandas was one niuvartana. Ten such niuvartanas went into the making of a gōcharma. This gives us an idea about the minimum extent of cultivable land (kṣētra) lying in that village. This is followed by the details of the boundaries of the gift-village in Telugu prose. A few villages and ponds apart from the rivers Gundakamma and Chilakalēru are mentioned in this connection. Lines 71-73 specify that the land granted to the brāhmaṇas lay in the villages Lāṇjepādu and Pina-Kruṁkupādu and that, because this land was not sufficient to distribute among all the donees, some land was additionally given in the village Mogaligūndalā also. It

---

¹ The terms sama-bhāga and nīchala-bhāga appear to have been used in this record in a technical sense. While nīchala-bhāga clearly means 'a non-transferable share', i.e., a property which cannot be sold or otherwise negotiated, sama-bhāga by implication means, in its primary sense, 'an equal share' and in its extended sense 'a share which can be sold or otherwise transferred'. It is thus apparent that while the term sama-bhāga as applied to all the forty-six shares primarily meant equal share in the case of the three donees whose shares are described as nīchala-bhāga, the power to sell or transfer their respective shares was not vested in them. Boppānārya, who receives the designation of madhyastha, was singled out for an equal share half of which was not negotiable while the other half was.
means that the village Sārīgapura which comprised the gift-land was created by uniting the villages Laṃjepādu, Pīna-Kruṅkupādu and a portion of Mogaliguṇḍāla. Verses 29 to 34, which follow this, are in the nature of imprecation. The last verse describes the donees as well-versed in Kalpa, Vyākarana, Tarka and Nīti and states that to such brahmanas the chief Chakrānārayana, i.e., Sārīgadhara, gave away the village Šārīgapura.

As has been stated above this is the only record which refers to the chief Sārīgadhara (II), son of Mādhava and grandson of Sārīgadhara (I) and belonging to the Sālaṅkāyana-gōtra. This chief must have been administering the region around Addaṅki as a subordinate of Kākatiya Gaṅapati. The gift village Sārīgapura, which the chief donated for the merit of his overlord, is obviously named after himself.

The following are the geographical names which occur in this charter: Gundlaṅkamma and Chīlakaleru are two rivulets flowing across certain parts of the present Guntur district and are known by the same name even today. Of the villages mentioned in the grant, Addaṅki, Anumananṅgūru, Gārelakumīta, Bommaramu, Māṇḍukaṅsvaraṅmu, Nāṁnīru and Piṅna-Krumkuṭādu are identical with Addaṅki, Anumananṅgūru, Gārlapādu, Bommamanṅpādu, Māṅikeśvaraṅmu, Nāṁnīruṅpādu and Karuṅkupādu respectively, all situated in modern Ongole Taluk in Prakasam District, Andhra Pradesh. The remaining villages viz., Laṃjepādu, Nelaṅpādu, Kṣhētramupādu and Mogaliguṇḍāla cannot be identified on a modern map.

**TEXT**

[Metres : Verse 1, 35 Sārdūlavikrīditā; verses 2-10 Āryā; verses 11-34 Anushṭubh]

First Plate : First Side

1 Ōṁ || Svasti śrī - Dharaṇi-dharā vetarataḥ = āchakravālam kirir=viśvasmai

2 vasudhā-vadhū-priya-varaḥ sas=tām jagāmsurmudā | tasyai sviya –

3 viśāla-kömala-sitām damshtrām=arisht-āpahāṁ kētakyaḥ kusumāṁ

4 yath =ātisubhagam t kurvvan = purōpāyanam(nam) || [1 ||*] Śrī Kākati-kula-tila-

5 kē Ṛoloaya-bhūpō=ti viśrutō lōkē | Kalikāla-Balirājah kēvala-

6 m=ev=aiša giyate kavibhiḥ || [2 ||*] Tasya purākrīta-tapasāṁ prabhāvataḥ sarvvalō-

1. From impressions.
7 ka-tapasá cha | samajāyata bhuvana-patih svayam=iva nṛpatih suto

8 Mahādevah || [3||*] Nūnam svayam=ēv=āsau bhuvanapatir=bhūpatir=Mahā-

devah | nō chēd=Ganapatidevah katham=iva tasya svayam suto bhūyat || [4 ||*] U-

ditē Gaṇapati-nṛpatay kalāṇidhāv=amṛita-mūrtīn cha || udāmilad=akhila-bhu-

11 vanam kaira[va*] m=iva kumuda-bāimdhamvē=bhyuditē || [5 ||*] Nō lambamānām=

udaram

12 naiv=āsya janō dvijhvājana-bhāvah || na cha vaktram=āsya tumām Gaṇapatir=i-

ty=uchyatē janiś=chitrām(tram)||[6 ||*] Arthi-jaṇ-ārthā-viṣadāt=pratyarthy-

arthopanayanā-

First plate: Second Side

14 ch=chernapati-gaṇa-pālanatō nūnam=asau Gaṇapati[s*]=svayam dévah ||

[7 ||*] Tach=charana-kama-

15 la-sēvā-parāga-paritusha-mānasa-bharamah | Śāmrgadhara² -vra-tanujah karuṇā-

nidhir=asti Mādhavō nṛpatih || [8 ||*] Addamki-pur-ēsad=atas=tanujō=jani praj-ē-

17 śanah | Śālamkāya-gōtras=Śāmrgadharah⁶ satru-sāsanah suyasah || [9 ||*] Api

sarvva-

18 lōka-pāla-prabhāva-sambhāvitaḥ prajāḥ sarvāḥ | ānāmdayann=ajasram dvija-rājah

19 kirtyatē sadā tābhīḥ || [10 ||*] Śākē rasa-mun-iśanē 1176 ganit-Ānāmda-vatsarē | Tapa-

1. Here metre is defective.
2. Here metre is defective in that four laghus or two āsuras are wanting to complete the second stanza.
3. The letter va is engraved below the line under the letter mi.
4. Here metre is wrong in that the second 'half of the stanza contains one mūtra extra.
5. NDI wrongly reads as Śāurīnsvara. Read Śāmrgadhara.
6. Read Śāmrgadhara.
21 vēda-vēdamga-pāragān śruta-sīla-gūn-ōpētān=samāpujya cha yathāvidhi || [12 ||]
22 Bhūyāt=sva-svāminc puṇyam=itī=āśāya sa bhūpātiḥ | tēbhyaḥ sa-dakhinaṁ grā-
23 main prādāc=Chhāmrgapur-1 ābhidham (dham)|| [13 ||] Ashtābhōga-yutaṁ tējāh
svāmyābhyāṁ cha samāyu-
24 (tam) ā-sīma-grāmam=ētēbhyyō datvā ha vinay-ānvitāh || [14 ||] Sva-vamsyaś
śatru-
25 vamsya v=āparē vā syur=nnarādhipāḥ [*] yē pālayamti mē dharmāṁ tēbhyyō mū-

*Second Plate: First Side*

Kosane-
27 yārīya ity=ētē traya[ś=]* Sṛvatsa-gōtrīnāḥ || [16 ||] Muppanah Kēśavō=Namtaḥ
Perumā-
28 diś=cha Rēmanah | Viṭṭhalah Pēkanō Ramganāthah Kēśava-Mārayō || [17 ||] Prōlidē-
29 vō Nāgadēvo Mārayārya it=īrītāḥ | trayōdāsa-dvijavarā ā-
30 ryyā Hārita-gōtrīnaḥ || [18 ||] Ellayāryah Kommanāryyō Muttanā-
31 ryyaś=cha Dēvanah 'Sāmādīya-gōtrīnāś=ch=aitē chatvārō dvijapumga-
32 vāḥ || [19 ||] Āditya-Svāmidēvaś=cha Kāmanō Mārayas=tathā | Vemna-
33 yō Bōlayaś=chēti Kauṁdīnyāḥ shad=dvijōttamāḥ || [20 ||] Prōlayō Dē-
34 vanah Prōlidēvaḥ Kēśava ity=amēi chatvāraḥ KauŚkā viprā Dōnaya-
35 ryaś=cha Bhārgavaḥ || [21 ||] Kommanāryaḥ Kēśvāryah Sū-
36 ranāryyaś=cha Kāṣyapāḥ || (l) Rebbanō Rēmanō Nāgadēvaś=ch=ēti dvijō-

1. Read Chhāmrgapur-
Second Plate : Second Side

37 tamāḥ || 22 [[*]] Bhāradvājās=trayō=py=ēta Āत्रेयाः Kommanā-

38 ryyakah || (l) Tammenāryō Bōlayāryya Erra-pōtāryya

39 ṭṛty=amī || 23 [[*]] Gautamā Vishṇuvriddhas=cha Kāmadēvō dvijottamāḥ || (l) 'Sām-

40 dīlya-gōtra-sāmbhūtō Bappanāryo² dvijottamāḥ || 24 [[*]] Harit-ānva-

41 ya-sāmbhūtō Mārayāryō mahā-dvijāḥ || (l) Nārāya-

42 nāḥ Sūranā’s=cha dvāv=āryyau Kumḍin-ānvantau || 25 [[*]] Iti prati-

43 ggrahītāraḥ sarvve=pi sama-bhāginah dvi-chatvārimśad=āṁtyās=tu

44 trayō nīschala-bhāginah || 26 [[*]] Madhyasthō Bavva(ppo)nāryas=τυ dvayē-

45 shv=ardhārdha-bhāg=ṛha | pratyekam=ēśāṁ gōcharma-mātraṁ

Third Plate : First Side

46 kshētram prakālpitaṁ(tam)||[27][*] Daśa-hastēna daṁḍēna trimśad=daṁḍa nivarta-

47 nam(nam) || tāṇy=ēva daśa-gōcharma [m[*] tād=dānād=Achyutam padaṁ(dam) || 28 [[*]] A-

48 thā sīmā-lakshanāny=Amḍhra-bhāshayā | tūrpuna Gūmḍa-

49 kaṁma | anantaram=ā Lamjapāṭi dakshīṇa vāṃgu | a-

50 tu vachchi dēvata-gudi tūrpunan= Anumanāṅgūρi ḍomka ṛāti

51 puṭṭa | atu vachchi yasavalakumṭa | atu madupūgā vachchi Naṁnūr=īśa-

52 nyāna kuśa-darbha-padiya | atu vachchi Naṁnūri vāyavyāna nela-

1. The numeral 2 is engraved at the beginning of the 2nd line on this side indicating the number of the plate.
2. NDI wrongly reads Oppenāryō.
53 padiya | aṭu vachchi [Naṁ*] nūri nairīti Gārela-kuinṭa | aṭu vachchi

54 Nelapāṭi āgnēyāna puṭṭa | aṭu vachchi Chilukalēṭi tūrpuna

Third Plate: Second Side

55 nela-kuinṭa | Chilukalēṭi paḍumaṭan=ēru vāṃgu kūṭaṃ | [I*] a-
56 tu vachchi Kalamala-kuinṭa | aṭu vachchi loṃtu-vāṃgu yēṃṭṭaṃ
57 galasina kūṭaṃ | aṭueṭī² dakshināṇa madupuḍāṃ dūrpu
58 vachchi Köṭikāla gaṭṭu paḍumaṭi pṛāṃtamū | anāṃtaram=ā
59 Boṁmaramu gaṭṭa | aṭu madupuṃgaṃ bōyi tū-
60 rpuna vēmula kāluva | aṭu vachcniy=āgnēyamu
61 mūla dūbala guṇa | aṭu vachchi Mogaligumāla pa-
62 mcha ku[m*]ṭa gaṭṭu | aṭu vachchi nairīti mūla nēla-kuinṭa | a-
63 tu madupuḍāṃ vachchi paḍumaṭi sīmalu nēla palla-

Fourth Plate: First Side

64 mu tōḍi dūba | ēti dakshināṇam boḍaṭi tōḍi dūba |
65 ēti y-uttārāṇam hakkala podaru | aṭu vachchi vrappi-kum-
66 tā |³ aṭu madupuḍāṃ dūrpu vachchi gutṭa tōḍi puṭṭa | aṭu
67 aṭu⁴ vachchi remiṭi kuṃṭalu | aṭu vachchi Chilukalēṭi dakshinā-

1. The numeral 3 is engraved at the beginning of the 5th line on this side indicating the number of the plate.
2. The letter ū is very thinly engraved below the line.
3. The engraver forgot to engrave this letter and daṇḍa and later engraved them in the left margin.
4. This aṭu is redundant.
68 nam chaṭṭu tōdi guḍda | eti y=uttarānam bakkālatōdi

69 putta | atū vachchi vāyavyamu dikkuvāṅgu | atū vachchi maṁ-

70 khyana-kunṭa | atū vachchi iśānyamu dikkuna Māṇḍūkē-

71 śvaramu || padumaṭa Gaṇḍakāṭma || dīniki sthalamu Laṁjepā-

72 duṁnu Piṅna-Kruṇkupāduṁnu | chāla-

**Fourth Plate : Second Side**

73 ni koṇataku Mogaligunḍāla polam=āṁdu beṭṭināru  ||

74 Bahubhir=vasudhā dattā rājabhiḥ Sagarādibhiḥ  |

75 yasya yasya yadābhūmis=tasya tasya tathā pa(pha)-

76 lam(lam)||[39]  śatrūn=āpi kṛito dharmmō rakshitavyah prayatna.

77 tāḥ | śatrū=śeva hi śatrū [s*] syād=ddharmmaḥ śatrū=na kasyachit || [30 ||*]

78 Dāna-pālanayōr=madhyē dānāc =chṛē (chhrē)yō nupālanām (am) | dānāt=svarga-

79 m=avāpnōti pālanād=Achyutaṁ padaṁ (dam)|| [31 ||*] Sva-dattāṁ para-dattā-

80 m vā yō harēta vasumdhārāṁ(rām) | shasṭṭim varsha-sahasrāṇi

81 vishṭhāyāṁ jāyatē kṛimiḥ || [32 ||*] Gām=ēkāṁ na(ra)ntikā-

**Fifth Plate : First Side**

82 m=ēkāṁ bhūmēr=apy=ēkāṁ=amgulāṁ (am)|haran=narakam=a-

83 pnōti yāvad=ābhūta-saṁplavaṁ (vam)|| [33]  Śamānyē(yō)=yaṁ

84 dharmmasētur=nripāṇām kāle kāle pālanīyō

85 bhavadbhiḥ | sarvāṇāṁ=ētān=bhāvinaḥ pāṛththivēṁ-

1. This letter kṣa is engraved below the line.
2. The numeral 4 is engraved at the beginning of the fourth line on this side indicating the number of the plate.
ŠARNGAPURAM GRANT OF THE TIME OF KĀKĀTIYA GAṆAPATI, ŚAKA 1176 – PLATE III

va

vb

SCALE: THREE-FIFTHS

K.V. Ramesh
86 drān=bhūyō bhūyō yāchatē Rāmacchāmdraḥ || [34 ||*] Śrī-

87 dharaṇi-dharō rakshatu | mamgala-mahā-śrī Chakram

88 Varāha || śrī-śrī-śrī [||*] Viprāṁchchhu (viprāṁs = chhu)ddha-ku-

89 lōdbhavān=avikalān=satkarmabhiḥ samśkritān[1*] svādhyā-

Fifth Plate : Second Side

90 y=ādhyayanē ratān=avikritān=dharmē ratān=satīgā-

91 tān | kalpa-vyākṛiti-tarka-niti-nipuṇān=abhya-

92 rehya tēbhyāḥ kriti [1*] prādāch-Chamrgapurām 4 dharā-pa-

93 rivridhā śrī-Chakranārāyaṇāḥ || [35 ||*]

1. The figure of chakram is engraved here.
2. The figure of Varāha is engraved here.
3. The numeral 5 is engraved at the beginning of the 3rd line on this side indicating the number of the plate.
4. Read Chāmrīgapurām.
NO. 3 – SIRUGUPPI HERO-STONE INSCRIPTION OF THE
TIME OF VAŅUSATTI-ARASA

(1 Plate)

M.J. Sharma, Mysore

The inscription which is edited here with the kind permission of the Director
(Epigraphy), Archaeological Survey of India, Mysore, was recently recopied from a
stone-slab lying near the Hudedha Hanumān temple at Siruguppi, Hubli Taluk, Dharwar
District. It was discovered earlier during 1933-34 and was noticed in A.R.S.I.E. under
No. B.K. 32 with a plate. Later, it was included in S.I.I., Vol. XVIII, under No. 7 with
plate. But the illustration in the above A.R.S.I.E. as well as in the S.I.I. volume shows
that the original estampage covered only the upper half of the slab containing the
inscription, which runs into 4 lines, occupying the top portion of the slab, and a panel
of figures engraved beneath the writing, depicting two seated male figures, each flanked
by two standing female figures. With the recent recopying of the same slab more
information has come to light with the exposure of two more panels of figures engraved
below the single panel mentioned above, thus giving a complete picture of the
commemoration of two heroes killed in a cattle-raid.

These three panels may be described from bottom upwards in the order of their
sequence. The lower panel depicts the scene of the cattle-raid, the actual battle being
fought and the death of two heroes who are seen lying dead, stretched on their backs,
while the middle one portrays the process of their reaching their heavenly abode. Each
hero is represented in a separate compartment, standing and being flanked by two
standing heavenly damsels who are depicted in the act of pouring down the ceremonial
water of purification from the pitchers held upside down. The upper panel, similarly
divided into two compartments, depicts the heavenly abode wherein the heroes are
seated separately in the ardha-pariyanka pose, on a pitha, and each is seen being flanked
by two standing female chauring-bearers. Hero-stone inscriptions belonging to 6th-7th
century A.D. are not easy to come across. Perhaps, the present inscription may be one
of the earliest in Karnataka and there again, this kind of compartmentalised depiction
on a single stone slab of two heroes attaining heaven seems to be unique and
uncommon.

As regards palaeography, the letter-forms retain the squarish and angular features
more than the cursive. The serifs are formed mostly by thick horizontal bands and, in
a few cases, they are represented by box-heads and nail-heads. The characters are
Southern or early Kannada and may be placed broadly between the later half of the
6th and first half of the 7th century A.D. The letters are generally comparable with those of the Halsi and Sangoli plates of Kadamba Harivarman.

The language of the inscription is Kannada and the text is in prose.

Since the inscription ends abruptly there is no clarity in regard to the names of the heroes who were killed in the cattle-raid. It states that when Vânuṣatti-arasa was ruling over Mûluṅgunda, his son (whose name is not given) was administering Sirî[gu*]ppe. Then it refers to a cattle-raid carried out by a certain Kundaṣatti-arasa and also mentions two names, viz. Siriguppa of the Kavôdara family and Sirî Vâkâṭakâṇḍâvî.

The importance of the inscription lies in the reading of the name Vânuṣatti-arasa. Late Shri N. Lakshmînarayana Rao had read this name as Vânasatti-arasa and on the strength of the name-ending śâtti (Sanskrit śâkτi) he had identified him to be one of the Sêndraka chiefs. A closer examination of the letter na in Vânasatti-arasa, however, reveals that a medial u sign has been added by a downward lengthening of the right lower limb of the letter na which takes an upward curve to the left thus making the letter finally nu. Consequently, the first two letters of the name may be read as Vânu instead of Vâna. The word Vânu with its Sanskrit original Bhânu when prefixed to sâtti (=Sanskrit śâkτi) yields the name Vânuṣatti, its Sanskrit equivalent Bhânuṣakti being the name of a Sêndraka chief who is mentioned in the Halsi plates of Kadamba Harivarman and in three copper plate grants from Southern Gujarat, namely the Bâgumra and Nâgad plates of Nikumbh-Āllâsakti and the Mundakhêdê plates of Jayâsakti. The name Bhânuṣakti as it occurs in the Bâgumra plates is much closer to that of our present record.

In the Haki plates Bhânuṣakti is mentioned as the glory of the family of the Sêndrakas and as the king (râja) at whose request the gift of the village Marade was made while in the Bâgumra, Nâgad and Mundakhêdê plates, he is placed as the first

1. Ind.Ant., Vol. VI, pp. 30-31 and plate.
6. Ibid., Vol. XVIII, pp. 265 ff. and plate.
10. Ibid., Vol. VI, p. 32.
member in the family pedigree of the Sêndrakas; and in all these three grants he is described in almost similar eloquent terms.¹

In the Mundakhêde plates the family pedigree adds one more member namely Jayâsakti² to the list of three members of the Sêndraka family (viz., Bhânusakti, Ádityasakti and Nikumbh-Állaâsakti) and some of them are therein endowed with certain birudas or titles which are usually associated with their Chalukya suzerains.³ A comparison of these birudas of the Sêndraka rulers as also the dates available for them with those of their Chalukya overlords (see the table given below) helps us to determine roughly the contemporaneity of a couple of Sêndraka chiefs and their Chalukya masters.

---

1. For example, in the Bâguvara plates he is described as follows: 'in the race of the Sêndraka kings that is free from decay, firmly fashioned and high like mount Mêru, the great fame of which has unfolded itself (there was) he who obtained victory by the furious onslaught of arrays of troops of four-toothed elephants, he who conquered the crowd of all his foes, he who gained the circle of the earth by the valour of his arms, he whose lotus-feet were scratched by the crowns on the heads of all his bending vassals, he who was endowed with political wisdom, modesty, truthfulness, purity, virtuous behaviour, self restraint, mercy, liberality, kindliness, glory and wealth, the lord of men (narapati), the illustrious Bhânusakti', See translation in Ind. Ant., Vol. XVIII, p. 269.


3. Mirâhi draws attention to this practice of feudatories assuming the titles of the overlords by adverting to the Manor plates. Sec., Ibid., p. 118. Also see K.V. Ramesh: 'Chalukya Pulakeśin I', in Studies in Indian History and Culture, pages 219-20.
<table>
<thead>
<tr>
<th>KADAMBA</th>
<th>SĒNDRAKA</th>
<th>CHALUKYA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harivarman ...</td>
<td>Bhānuśaktirāja$^2$ s.a.</td>
<td>Pulakēsin I</td>
</tr>
<tr>
<td>(c. 538-70 A.D.$^1$)</td>
<td>Bhānuśakti$^3$ ... (Śrīvallabha)</td>
<td>(Śrīvallabha, Vallabhēśvara) 543-565/56 A.D.)</td>
</tr>
<tr>
<td></td>
<td>Adityasakti</td>
<td>Kūrttivarma-I</td>
</tr>
<tr>
<td></td>
<td>Nikumbh-Ālāsakti (Satyāśraya, Prithvīvallabha) (653 A.D.$^4$ and 655 A.D.$^3$)</td>
<td>Mangalēśa (566/67-597 A.D.)</td>
</tr>
<tr>
<td></td>
<td>Jayasakti (Satyāśraya, Prithvīvallabha, Vikramāditya) (681 A.D.$^6$)</td>
<td>Pulakēsin II (Satyāśraya-Srī-Prithvīvallabha) (609/10-42 A.D.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vikramāditya I (654/55-681 A.D.)</td>
</tr>
</tbody>
</table>

2. Ḥālūi plates of Harivarna (Ind.Ant., Vol. VI, p. 32).
3. Mentioned in Mundakhēḍe, Bāgumra and Nāgad plates.
From the above table, it is observed that Jayasakti, the great-grandson of Bhānuśakti was contemporary to Chalukya Vikramāditya I and had adopted the name of his master 'Vikramāditya' as one of his titles, while his father Nikumbh-Ālaśakti was not only contemporary to Vikramāditya I as is borne out by his known dates but also to Pulakeśin II as is clearly suggested by his titles Satyāśraya and Prithvīvallabha which were so closely associated with Pulakeśin II that he is sometimes referred to in his records only by those titles and not by his name. Ādityāśakti, son of Bhānuśakti, though he is not endowed with any title, may be presumed to have ruled during the times of Pulakeśin II, Maṅgalēśa and Kṛttivarman I and the pedigree shows that he had immediately preceded his son Nikumbh-Ālaśakti whose time is well established by his date and titles. Bhānuśakti, father of Ādityāśakti, thus naturally becomes the contemporary of Kṛttivarman I. He must also have been a contemporary of Pulakeśin I as is suggested by his title Śrīvallabha which was also one of Pulakeśin I's titles. Thus being placed in the time of Pulakeśin I (c. 543-565/66 A.D.) and Kṛttivarman I (566/67-597 A.D.), the Bhānuśakti of the Bāgumra, Nāgad and Mundakhēḍē plates stands contemporary to another Bhānuśakti, a Śendraka king who was feudatory of Kadamba Harivarman (c. 538-70 A.D.). As seen above, since both of them have been praised in eloquent terms and happened to have lived at the same time, it may not be improper to identify them as one and the same person. Similarly, considering his popularity and time, he can be identified with the Vānuśattī (Bhānuśakti) of the record under study which is palaeographically datable to the very same period. It may thus be safely concluded that during the period in question there was only one Bhānuśakti of the Śendraka line who began his career as a Kadamba feudatory, later switched his allegiance over to the Chalukyas and is named as Vānuśattī in our lichic record.

Bühler, while editing the Bāgumra plates, identified Bhānuśakti of the charter with Bhānuśakti-rāja, the feudatory of Kadamba Harivarman and rightly suggested that the Śendrakas were feudatories first of the Kadambas and later of the Western Chalukyas who overthrew the former. And, as for their appearance in Gujarat, he was of the view that when the Western Chalukyas conquered southern Gujarat, being their feudatories, the Śendrakas went to that region in the service of their liege lords, and were rewarded with grants of districts. The latter view may not be improbable for, firstly, none of the Śendraka grants from Southern Gujarat refers to Bhānuśakti or even his son Ādityāśakti as being the rulers of that region and secondly, there are no evidences to say from any other sources that the Śendrakas had ruled in that region earlier to the Chalukya occupation, which took place sometime during Maṅgalēśa's...
regime. As for the former view that the Śendrakas were feudatories first of the Kadambas and later of the Western Chalukyas, available evidences are in agreement. If we take up the prevailing political scene (see the above table) in about the middle of the 6th century A.D., we have, on the one side, Harivarman (c. 538-70 A.D.), who was the last known Kadamba king of his line and was ruling over the western part of Karnataka, i.e., parts of North Kanara and Belgaum District and, on the other, Pulakēśin I, who had already established himself as an independent Chalukya ruler by 543 A.D. after performing the āśvamēda and other sacrifices at Vātāpi (modern Badāmi). And, during 566-67 A.D. the latter was succeeded by Kirttivarman I who is described as kālavrātri (a night of death) to the Nalas, Mauryas and Kadambas and as breaking up the confederacy of the Kadambas. He had obviously expanded his kingdom at the expense of the Kadambas and, very probably, Kadamba Harivarman was the main loser. It is not known when exactly the Kadambas were subjugated by Kirttivarman I. It could have either happened immediately after his coming to power or even before, during the reign of his father. However, since the Śendrakas were not included in the list of the defeated rulers like the Nalas, Mauryas, Kadambas, etc., it may be safely presumed that the Śendraka king Bhāṇusakti might have shifted his allegiance to the Chalukyas even before the great battles were launched for the establishment of a strong Chalukya empire. And it was the opportune time for him to participate, as a Chalukya ally, in those battles and acquire great fame among the Śendrakas which the records speak of. Further, the matrimonial alliance entered by Kirttivarman I with the Śendrakas serves as yet another proof of the close allegiance of the Śendrakas to the Chalukyas. The present record refers to Vānusatti (Bhāṇusakti) as ruling over Mulungunda which may be identified with modern Mulgund in Gadag Taluk, Dharwar District. Mulgund and the region around lie immediately to the South of Badami (Bijapur District) across Ron Taluk (Dharwar District) which is bordered by the Malaprabha river. This region being geographically vulnerable, it may be inferred that at the very beginning of territorial consolidation, this region was brought under Chalukya sway.

1. Early History of Deccan, pp. 209-10. This does not mean that immediately after the occupation, the Śendrakas were put in charge of this region as the clearer evidence of occupation comes only during the period of Pulakēśin II (Aihole Inscription) and with the rule of Nikumbh-Alasakti as mentioned in his Biguntra, Nagad and Kāsirē plates. Perhaps, Pulakēśin II, being born to a Śendraka princess, (Ibid., p. 208) obviously found members of this family to be more dependable as feudatory administrators of a newly acquired territory.
2. Ibid., p. 207.
5. From the Chipli grant of Pulakēśin II, we learn that Kirttivarman I’s wife was a sister of Raja Śivallabha-Sētānanda of the Śendra family. Fleet : Dyn.Kan.Dist., p. 345. Probably, this Śendraka chief might have had some relationship with our Śendraka Bhāṇusakti or might have belonged to a collateral branch.
The inscription refers to a cattle-raid by a certain Kundasatti-arasa when Sirigu\(^*\)ppe was being administered by Vāṇusatti’s (Bhānuṣakti’s) son whose name is not mentioned in the record. Kundasatti (=Sanskrit: Kundaśakti) may be identified with the Sendraka chief Kundaśakti who is referred to in an inscription\(^1\) from Lakshmīśvar (Shirhatti Taluk, Dharwar District) as the son of Vijayaśakti and father of Durgaśakti who was the feudatory of Pulakeshin II.\(^2\) Of the other two names occurring in the inscription, the first one, Kavōḍarā Sirigupa\(^3\) may be identified as the name of one of the heroes killed in rescuing the cattle while the other one Siri Vākkaṭakaṇādevi\(^4\)—sounds as a female name with devī-ending and cannot be easily accepted as the name of the second hero.

TEXT\(^5\)

1. Svasti śrī Vāṇusatti-arasarā

2. Mūlungund-āle ant=avar-mmakkalā Sirigu\(^*\)ppe ā.


4. ppanu[m] siri-Vākkaṭakaṇādevi\(^7\)

---

1. S.I.I., Vol. XX, No. 3.
2. Ibid., Intro. p. vii.
3. If we take the name-ending guppa for a suggested Sanskrit original Gupta, the name can be read as ‘Śrigupta’. See for ‘Gu’ppa’ in S.I.I., Vol. XX, No. 2, Intro.
4. Late N. Lakshminarayana Rao points out the likelihood of this name being connected with the Vākṣaka family. S.I.I., Vol. XVIII, No. 7, Intro.
5. From impressions.
6. Late N. Lakshminarayana Rao reads this as Vāṇasatti. Ibid., text-line 1.
7. This can also be read as Śri-Vākkaṭa[ṇ]ka (or rajānādevī). In that case the former word (Śri-Vākkaṭa) could become the name of the second hero killed in rescuing the cattle.
SIRUGUPPI HERO-STONE INSCRIPTION OF THE TIME OF VĀNUSATTI – ARASA

K.V. Ramesh
SCALE: ONE-SIXTH
Ep. Ind. Vol. XL1
NO. 4 – TWO COPPER PLATE CHARTERS OF THE GĀHĀDAVALA
KING JAYACHANDRADĒVA
(2 Plates)

S. Subramonia Iyer, Mysor.

The two copper plate charters edited below with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore were discovered by a farmer while ploughing his field in the village Asai in Bharthana Tahsil, Etawah District, Uttar Pradesh. The plates are now deposited in the State Provincial Museum at Lucknow. During my visit to Lucknow in November 1974, I had the occasion to examine the plates and prepare good estampages. A brief account of the two charters by V.N. Srivastava has already appeared meanwhile in the Bulletin of Museums and Archaeology, U.P. The two charters are very important as they disclose for the first time two hitherto unknown feudatory chiefs of the Gāhāda vala king Jayachandradēva ruling over the Etawah region. The two charters are, for the sake of convenience, designated here as A and B.

Charter A, Vikrama 1229.

This charter is engraved on only one side of a single copper plate which measures 44.3 cm in length, 32.3 cm in breadth and .4 cm in thickness. There is a perforated projection fixed at the centre of the back of the plate through which a ring passes. There is a sunflower like figure embossed right in the middle at the top of the plate. There are in all 28 lines of writing. The writing is in a good state of preservation excepting the last three lines.

The characters are Nāgari and the language is Sanskrit. The inscription is partly in verse and partly in prose. There are in all 21 verses. Though the writing is satisfactory, there are some orthographical and scribal errors to which attention has been drawn while editing the text.

Though the charter is written more or less on the same model of Jayachandradēva’s other known charters, two verses generally found in them viz. Lōka-trayākramana, etc. and Gachchēṁ=mūrchhāṁ=atuchchāṁ, etc., are not found. In charter B, only the second verse is found.

The record begins with the well-known siddham symbol as expressed by the numerical figure 90 followed by two strokes. After the invocatory verse in praise of the

---

1. The two charters have been noticed in A.R.I.E., 1974-75 as Nos. A 18 and 19. They have also been briefly noticed in the Indian Archaeology, A Review, 1974-75, No. 38, p. 59 and again in the Review for 1975-76 as No. 45, p. 65.

goddess Lakshmi (verse 1), the inscription gives the usual genealogy of the Gāhaḍavāla family commencing with Yaśovigraha. After recounting (lines 1-13) the eulogy of the successive kings Mahichandra, Chandradēva, Madanapāla, Gōvindachandra and Vijayachandra, the record proceeds to mention Jayachchandra. In the prose passage that follows (line 14) after the mention of his forbears Jayachchandradēva is introduced as the reigning king with all his imperial titles. Then follows a verse (line 15) describing the victorious march of a king which is out of context here and which should have found a place in the genealogical portion. In the other charters of Jayachchandradēva this verse is found immediately after the mention of Madanapāla and therefore the king whose jaitra-yātra is described can be none other than Madanapāla. The royal order is addressed (line 15-17) to the inhabitants of Vakradēvapura situated in Siddhachauṭapattala as well as the people of the countryside and dignitaries beginning with Rājas, Rājūs, Yuvarājas, etc. The details of the grant are given in lines 17-29. This portion refers to the gift-land as Lahada-kshētra situated in the south of Vakradēvabhatagrahāra and also contains an enumeration of its boundaries. The land granted was bounded on the east by Gautamapurī, on the south by Akanaudā-grāma, on the west by Lashulā-grāma and on the north by Vamkupurī. The date of the grant is given (lines 19-20) both in words and figures. The charter is dated on the 15th day of the bright fortnight of the month Phālguna in Vikrama samvat 1229, the week day being Thursday, the details corresponding to 2nd November 1172 A.D. The charter then records (lines 20-23) that on the day cited above, Rānaka Abhayapāla, after taking bath in the Yamunā at Āsatikā and performing other ceremonies, granted the field by name Lahada to Bhṛttāraka paṁḍita Kēḍarārašī who probably received the gift on behalf of the god Sōmeśvaradēva of Āsat. It is not clear from the record in what way Kēḍarārašī was associated with the temple of Sōmeśvaradēva and in what manner the income from the gift-land was to be utilised. The donor Rānaka Abhayapāla is stated (line 22) to have made the grant after getting the approval of his good master (su-svāmī) Janārddana, which name obviously stands for Jayachchandra, the imperial Gāhaḍavāla king with whose permission the grant in question would have been issued under normal circumstances. The gift was of a permanent nature and the donee was entitled to all regular and irregular taxes such as bhūga-bhūga-kara, pravanikara, vimsātichhavaṭhā, etc. (lines 22-23). Then follow nine usual imprecatory and benedictory verses asking people not to tamper in any way with the grant. The charter was written by Jagadhara, the son of paṁḍita Śrīdharā.

The charter introduces for the first time Rānaka Abhayapāla as a feudatory of the Gāhaḍavāla monarch Jayachchandradēva and as probably ruling over the Etawah region. It is known from a copper plate grant of Madanapāla and Gōvindachandra dated Vikrama 1166¹ that one Rānaka Lavārāpravāha was a feudatory of the Gāhaḍavālas. Judging from the findspot of that charter which is said to be Rahan in

¹ Ind. Ant., Vol. XVIII, pp. 14 f.
Etawah District, it is quite likely that he too was ruling over the Etawah region. The charters under study are also from the same region. This leads one to conclude that both Rānaka Abhayapāla (of charter A) and Rānaka Amritapāla (of charter B) belonged to the same feudatory family of Rānaka Lavarāpravāha. We do not know the nature of the relationship, if any, between the three Rānakas, Lavarāpravāha, Abhayapāla and Amritapāla.

Of the geographical names figuring in this charter Kāsi, Kusīka, Uttarakāsala, Indrasthāna, Kānyakubja and Yamunā are too well known to need any identification. Āsatī or Āsatikā figures in the other charters of Jayachandradēva also and is to be identified with the finds spot Asai. Of the localities stated to form boundaries of the gifted land, Gautamapuri is no doubt identical with the modern village Gautampur.1 Akanaudā-grāma, Lashula-grāma, Vaṅkupuri and Bhaṭāgrahāra of Vakradēva cannot, however, be identified.

TEXT2

[Metres: Verses 1, 3, 13-21, Anushtubh; verse 2, Indravajrā; verses 4, 7, 11, Śārdīlayikṛṣṭīta; verses 5-6, 8, 12, Vasantatilakā; verse 9, Drutavilambita; verse 10, Mālinī.]

1 Siddham3 || Svasti || Akunṭh-ōṭkantaḥ-vaṅkuṭha-kaṇṭha-śīla-luthat-karaḥ || (l) samra[m*] bha[h*] murs[su]rat-śāmbhe sa sriyāḥ śṛyāśtī =stu vah || [1*] Āśid-Asitadyuti-vansa[jā]-kāśha[kṣma]pāla-mālāsu-dvīn-gatāsu | sākṣāt-dvīva- 

2 svān=iva bhūri-dhāmnā nāmnā Yaso(sō)vigraha ity=udārah || [2*] Tat-sūtō-bhūn= Mahicchandraś=chandrahāma-ti(ni)sā(bha)[m*] nni(nj)jam(jam) || (l) yēn= āpāram=akūpāra-pāre vyāpāritam yasaḥ || [3*] Tasy=abhūt-tanayō nay-aiكا- rasiṃkā krām-

3 tta(ta)dviṣa(sha)n-māndalō l5 vivv(dhva)svō (st-ō)dhva(ddha)ta-dhīra-yōdha- timirah śrī-Chandradēvō nirpah || (l) yēn-ōdārata-pratāpā-samit-āsēṣha-praj- ōpadrava[m] śrimad-Gadhipur-ādhirāyam=asamau=dör-vvi(kra)m(ō)ṣ= ārjita(tam) || [4*] Tūrthātī(ṇi). Kāṣi(śi)-Kusi(śi).
4 k-Öttarakōsa-l-Èmdra-sthāniyakāni paripālayatat-bhīgamya || hēm-ātma-ātma-
tulyam-anisam[saṁ] dadatā dvijebhyo yēn-āṁkitā vasumati-śatāsas-tulāḥbhī || [5*] Tasy-ātma-jö Mādanapāla iti kshitiṁdraś-çuddāmanir-vvii-||

5 jayatē nīja-gōtra-chandrah || (l) yasy-ābhisbēka-kalāś-ōallasitai [bh*] payōbhīḥ prakshālaṁtām kali-rajaḥ pātalam dharityāḥ || [6*] Yasyāśiḥ vijaya-prayāna-
asa[ma*] yē tuṅ-āchal-ōchchais-chalan-mādyat-kumbhī-pada ||


7 va(ba)ndh-āvaka(ru)ddha -nava-rādhyā(jya)-gajō nareṇdrāh | śa(sa)[m*] dr-āṁrita-
drava-muḥcāṁ pra || 3 vō gavam yō Gūvindachandra iti Chandra iv=āmvu(bu-
rāse)[r] || [8*] Na katham=apy=alabhanta rāṇa-kshamāṁ=tiṣrīshu dukhshu gajān= 
atha vaṣrī-

8 nāh | kākubhi bahhumrūm=abhramuvallabha-pratibhaṭā iva yasya gajā-ghaṭa[ḥ*] 
[9*] Ājani Vijaya-chanḍrō nāma tasmān=nareṇdrāḥ surapatiṁ=iva bhūbhir-
pakṣa-vichchhēḍa-dakshāḥ ||(1) sa(bhu)vana-dalana-hēṣa-ha[mya]-Hamvīra-
nārī-na-

9 yata(na)-jalada-dhāra-sānta-bhūloka-tāpaḥ || [10*] Tasmād=adbhuṭa-vikramāṁ=atha 
Jayachandrō-abhidhāno nīpāṁ bhūpanāṁ=avaki(tīr)na esha bhuvannō(n-ō) 
ōdha(ddha)raya Nārāyanāḥ ||[*] dvaidhi-bhāvam=upasya vigraha-rvī(chīṁ) 
dhiku(kkṛi).-

10 tya satrāsyā[ḥ*] sēvaṁ yam=udagra-va(ba)ndhāna-bhaya-vvm[dm] 
s-ārthiṇa[ḥ*] pārthivrā(vāḥ) || [11*] Sō=ya[m*] samasta-raja-chakra-sa(saṁ)
śeṃ[ṣe]vita-chaṛaṇaḥ paramabhaṭṭarāka-mahārajāḥ-ghrāja-Paramēśva[śvā] ra-
paramamāḥśvara-nīja-bhu. ||

11 j-ōpārjīita-Kanyakubj-ādhipati-Śrī-Chandradai(dē)va-pāḍāṇudhyāta-paramabhāṭtā-
raka-mahārajaḥ-ghrāja-paramēśva[śvā]ra-paramamāḥśeva[śvā]ra-Śrī-Mādanapāla-
dēva-pāḍ-ānu[ḥyā] tē-paramabhaṭṭarāka-ma-||

1. This stroke is redundant.
2. Read bhī in place of these two strokes.
3. For the sake of metre read Jayachandrō.
4. Read śaṁ.śuddāyāḥ.
5. This punctuation mark is redundant.
6. This stroke is redundant.
12 hārājādhirāja-paramēśvara-paramamāhēsvara (śva) r-āśva (śva) pati-gajapati-narapati-rāja-
tray-adhipati-vividha-vidyā-vichāra-Vāchaspati-śrimad-Gōvindachandradēva-pād-
ānudhyāta-paramabhaṭṭā-

13 raka-mahārājādhirāja-paramēśva (śva) ra-paramamāhēsva (śva) r-āśva (śva) pati-gajapati-
narapati-rājatray-adhipati-vividha-vidyā-vichāra-Vāchaspati-śrimad-Vijaya-
chandra-pād-ānudhyā-

14 ta-paramabhaṭṭāraka-mahārājādhirāja-paramēśva (śva) ra-paramamāhēsva (śva) r-
āśva (śva) pati-gajapati-narapati-rājatray-adhipati-vividha-vidyā-vichāra-Vāchas-
pati-śrimaj-Jayatachandradēva 1 vijayi [II*]

15 Ta(Ya) smī [m]* chalaty = uddadhi-nēmi-mahi-jayasya 2 karīndra-guru-bhāra-tipīḍi-
nāya 3 [*] yāni (nti) prajāpati-padam sa (sa) raṇ-ārthini bhūs = tat-saṁya-vāha-
nivahōsta (tth) - rāpāja (s) chā (ś) chha (c) lēna [12*] Siddhachautē pattalaye 
Vakrādevapura - nīvā-

16 sinā (nō) nishī (khi) la-janapadād (dā) n upagatān = api cha [II] rāja rūjfi ju (yu) varāja-
māmatra (tr) - purūhitā-pratihāra - sēnāpati - bhāṇḍāgārik - ākshapaṭalika - bhishakaḥ (g)-
naimittik - āntahpurikah (ka) - dūta - kari - turagah (ga) - pattan ākara - gokul-
ādhikā.

17 ri-purushānām tat = samarpayati | vōdhiyitv = ādisa (sa) ti cha | yasya 5 viditam = āstu
bhava tān yath = āpari - likhitam [II] Iha Vakrādevasya Bhaṭ-a(ā) grahārē dakṣiṇa
dīṣa yām Lahada - nāma - kṣhetram sa - jala - sthala [h] sa - lōha - lavan - ākara [h*] [sa*]-
ga (ma) tsy-ā.

18. [*] kara [h*] sa - gart - ōsharaḥ [sa*] - madhūka = ch = āmra - vana - vāṭikā - vitapa - trina-
pū (yu) gi-gōchāra - paryantah [II*] Anyē sarve cha [II] sva - sīmā - paryantah asy =
āghātāni līsya (khya) ntē pūrvvaśyām diggau 7 tamapuriyā sīmā maryādā [II]
Dakshi [na*] syām diśim (si) Akanaudā-

1. Read 5 Jayachandradēva
2. Read 6 Jayārtham
3. Read 6 tipīḍi = ēva
4. The single stroke is redundant.
5. The word yasya is redundant.
6. The double danda is redundant.
7. Read 8 dūti Gau
19. \[\text{grāmasya śimā-maryādā} \parallel \text{Paśchimāyāṁ diśi Lashulā-grāmasya śimā-maryādā} \parallel \text{Uttarāyāṁ disiṁ(sī)} \text{Vamkupuriya-śimā māryādā} \parallel \text{Evāṁ chatur-aghāṭa-visu(śu)\ldots}\text{dham} \text{Lahāda-κṣhetram bhōktavyāṁ} \parallel \text{Samvatsara(rē) dvādasā(śa)}-sa(śa)\ldots\text{t-ābdād} = ēk=ōṇa-\]

20. \[\text{trīṁsā(śa)ty}= \text{adhikē Kārttikasya su(śu)}-kla-pakṣē paurnnamāṣyā[m*] Guru-vāsare= sya sa[m]vatsarasāya māṣa-paksha-divas=āṅkurama-pārvana-tithāv=ihā tsāṁ (saṁ) vat 1229 Kārttika su(śu)di 15 Gurāv=ady=ēh=.Āsatikāyō(yām) Yamunā[yām] snātvā vidhivan=māmtra-dē-\]

21. \[\text{va-muni-manusha(ja)-bhūta-pitṛi-ganāṁ=tarppayitvā} \text{timira-patāla-pātana-patumahat}= \text{samullasō vipram}= \text{upasthāy}² = \text{Aushadhipati-sa(śa)kala-śeša(kha)} \text{ramabhyaarchya tribhuvana-trātur}= \text{bhagavatō} \text{Mahādevasya pūjām vidhaya maṭa-pitrōr=ātmanaś=cha pu-}\]

22. \[\text{nya(nya)-ja(ya)sō(sō)-vivardhayē su-svāmi rāja Janārdandasāya} \text{prasādeṇā} \text{rānaka-śri-Abhayapalēṇa go-karṇa-kusālatā-pūta-} \text{karatal-ōdaka-prakshālita-pārvva- pravāhām}= \text{āchanidr-ārkka-} \text{khīty}= \text{udadhi-Gāmgā-Yamunā-yāvat-pavana-hutāśa}\]

23. \[\text{pāṭal-āvā(mba)rāṇītāvatsā(ch=chhā)saṅkri(kri)tya bhāṭṭaraka} \text{śri-Kedāranāśi-paṁditānāmnā Āsatyāṁ} \text{śri-Somēśvarādevasya pradatta(tta)m³} \parallel \text{matvā yathā diyaṃmānā-} \text{bhāga-bhōgakara-prama(va)nikara-vimsatiddvau chhavathā-} \text{[chā*]ṭa-bhāṭ-āyu[kta]}⁵\]

24. \[\text{prabhṛiti-si(sa)masta-ti(ni)yat-āniyatā} \text{chaya*} \text{ājñāvidhēyibhūya dāsyath=ēti} \parallel \text{Bhavata[h*]} \text{chāṭra dhaṃmān-saśita}⁷ \text{paurāṇika-śōkau}⁹ \parallel \text{Ḥūmī[ṃ*]} \text{yāḥ pratigrīhnāti yā=cha} \text{bhūmim prayachchhati [1*] ubhau τau puṇya-karmāno (nau) niya}¹⁰\]

---

1. The double "danda" is redundant.
2. Read īuhaṁ=uṣṭaṇoṭchitam=upasthāy=⁰
3. The passage is defective and the corrected text will be as follows: Āsatyāṁ abhyantarasthasya- "śri Śomēśvarādevasya- sākshinē bhāṭṭaraka-nāmnē" śri- Kedāranāśi-paṁditānā pradattam. The double stroke at the end is redundant.
4. Read Viṁkṣicchhavatha.
5. chūṭa, bhāra and āyukta should have been mentioned in the beginning while enumerating the list of officials to whom the royal order is addressed. The mention of these officials in the passage mentioning the taxes to be exempted for the grantees is inappropriate.
6. The letter yā is redundant.
7. Read dhaṁ-anuśamsita-
8. Though only two verses are indicated by the dual case ending in this passage there are actually 9 imperative verses.
9. There is a numerical sign like 2 engraved in between the two double "dandas.
10. There is an unnecessary punctuation mark here.
25. tau(taṁ) svargga-gāminau || [13*] Sāṁ(Saṁ) kham bhadr-āsanam chhatram var-
āśvā-vara-vāranāh | bhūmi-dānasya chihmnā phalam=ētāt=Puramādara || [14*] Sarvān=ētān bhāvinaḥ pārthivēndrān bhūyō bhūyō yāchatē Kāmachandraḥ | sāmānyō=yām dharmma-

26. sētur=nripānām kālē kālē pālanīyō bhavadbhih || [15*] Va(Ba)hubhir=vasudhā
bhuktā rājabhīh Sagar-ādibhih | yasya yasya yada(dā) bhūmīs=tasya tadya phalam(lam)|| [16*] Suvarṇnam=ekām gām=ekān. i:jhūme=r=apy=ekām=
āṃgulaṁ(lam) || [1*] haram(ran)=narakam=āpinōti yā-

27. vad=āhūta-samplavān(vam) || [17*] Tā(Ta)dāgānām sahasrēna Āśvamēdha-sa(Sa)-
tēna vā[1*] gavāṁ kōti-pradānena bhūmi-hartṭa na.su(śu)dhyati || [18*] Śvad-
dattāṁ para-dattāṁ vā yō harēdvā (ta va)sumdhara[m] [m*] sa vishṭhāyāṁ krimir=
bhūtvā pitṛbhisi=saha majjati || [19*] Vāri-hinē-

28. shv=aranyēshu su(su)shka-kōṭārā(ra)-vāsina[h [1*] krishna-sarp(pā)[s=iu]
jāyamē dēva-vra(br)hmāsva-hārīnāh || [20*] Shashtīm varsha-sahasrāni svarggē
mōdati bhūmīdāh | ācchhēttā ch=ānumamē cha tānī=ēva naraēkē vasēt ||
[21*] Likhitam Paṃḍita Śrīdhara-patra-Jagadharma(re)[n=ēti*]

**Charter B, Vikrama 1239**

This charter is also engraved on one side of a single copper plate which measures
48 cm in length, 40.5 cm in breadth and .5 cm in thickness. The rims of the plate are
slightly raised in order to protect the writing. As in the case of charter A discussed
above, the present copper plate also has a perforated projection fixed at the centre of
its back for a ring to pass through. It contains 29 lines of writing in total. The writing
is in a very good state of preservation.

The characters are Nāgari and the language is Sanskrit. The inscription is both in
verse and prose. The verse portion contains 23 verses. Regarding the orthographical and
scribal errors, whatever has been stated about charter A holds good here also.

The record begins with the well known siddham symbol as found in Charter A
followed by the words offering obeisance to Lord Śiva (line 1). After the customary
invocatory verse (line 1) in praise of goddess Lakshmī, the inscription gives (lines 1-12)
the usual genealogy of the Gāhādavālas beginning from Yaśovigraha and concluding
with Jayachchandraṛēva, the ruling king. Then follows (lines 12-13) the prose passage
which mentions all the imperial titles of Jayachchandraṛēva. Unlike in Charter A, the
prose passage here is more concise and all references to Jayachchandra’s forbears are
omitted. This is then followed (lines 13-15) by the royal order addressed to all the
inhabitants of Vahadho-vi-grama situated in Payidhuka-pattala as well as the people of the countryside and dignitaries like raja, rajji, mantri, etc. After describing (lines 15-16) the usual privileges that generally go with the grant, the charter states (lines 16-20) that in the Vikrama Sauvatas 1239 in the month of Magha on the full moon day, the week day being Monday (given both in words and figures), which corresponds to 10th January, 1183 A.D., Ranaka Amritapala, after taking bath in the river Yamunâ at Asati and after performing other ceremonies, made the grant for the merit of himself and his parents to bhattarakii Nilakantha, the son of bhattarakii Kedararasi and the grandson of parama-bhattarakii Krittivasa who was a great Pashupa, who followed five types of austerities like japa (prayer), niyama (discipline), samyama (control of all sense organs), dhyan (meditation) and anushtana (practice of austerities), who was a resident of the matha at Asati and who represented sakshin the god Mahalinga, the presiding deity of the temple of that place. As in the case of charter A, here also the purpose for which the grant was made receives no elucidation. Could it be for the purpose of meeting the expenses for the conduct of worship etc. in the temple of Mahalinga or for the Saiva ascetic Nilakantha for the performance of his religious austerities? Added to this confusion is the fact that what is granted is not explicitly stated here. From the statement in the grant portion that what is granted is what has been mentioned above (yath-opari-likhita) as well as the fact that the royal order is addressed to the residents of Vahadho-vi-grama in Payidhuka-pattala, it can be surmised that Vahadho-vi-grama is the granted village. Bhattarakii Kedararasi, the father of the donee Nilakantha is no doubt identical with his namesake who figures as the donee in Charter A discussed above. The grant was made after obtaining the permission of the imperial Gahadavala king Jayachandra (asya-prasadatah, lines 21-22). It is significant to note that the boundaries of the granted village are not at all mentioned in the present grant. The gift is stated to be permanent and the donee is entitled to all regular and irregular taxes such as bhoga-bhoga-kara, pramanikara akshapatalaprastha, dasabandhaka, Vimldichhavatha, etc. (lines 20-21). Then follow (lines 22-28) nine impercatory and benedictory verses asking people not to infringe the grant in any manner. This copper plate charter was written by pandita Jagadhara, the son of pandita Sridhara of the Kayastha clan (line 28). It was engraved by the goldsmith (suvarnakara) Thakura Ghudhastika, the son of sadhu Jayapala (lines 28-29). Pandita Jagadhara is no doubt identical with his namesake who appears as the writer of Charter A above. Pandita Jagadhara and Thakura Ghudhastika do not figure as the writer and the engraver respectively in any of the several charters of Jayachandradva or his predecessors so far known. In two grants of Jayachandradva, dated respectively Vikrama 12311 and 12322, the writer and the engraver are respectively Akshapatalka Thakura Vivika and lohara Someka. For another grant of the same king, the writer was

2. Ibid., No. 368.
Mahākṣapatalikā Śripati. A study of these two charters discloses the fact that both Jagadhara and Ghudahastika were not familiar with the format or text of the Gāhadavāla charters and probably this accounts for the glaring omissions and commissions which abound in these two charters.

Of the geographical names that are mentioned in the grant, only Vahadhōvi-grāma and Payidhukā-pattalā in which the former was situated remain to be identified. There is a village by name Bhachroī in Bharthana Tahsil in Etawah District. In the absence of any other similar name occurring in the list of villages of Bharthana Tahsil, one is tempted to identify the granted village Vahadhōvi with the above mentioned village though one cannot be certain about this identification. Payidhukā-pattalā, however, cannot be identified.

The present charter is important in as much as it reveals for the first time Rāṇaka Amritapāla as a feudatory of the Gāhadavāla king Jayachendra ruling over the Etawah region. The reference to the existence of a Pāṣupata-mātha at Āsatikā on the banks of the river Yamunā is also of considerable importance. It is quite obvious from the two charters that the feudatory kings of Etawah region viz. Rāṇakas Abhayapāla and Amritapāla greatly patronised the Pāṣupata-āchāryas by their benefactions.

TEXT

[Metres: Verses 1, 3, 14-16, 18-23, Anusṭubh; verses 2, 13, Indravajra; verses 4, 7, 13, Sārūlavikṛūita; verses 5-6, 8, 11-12, Vasantatilakā; verse 9, Drutavilambita; verse 10, Mālini; verse 17, Śālīnī]

1. Siddham∗ || Ṭīn namāḥ Śivāya || Akunṭh-ōtkantha-vaiṅkuntha-kantha-piṭha-luṭhat-karah [1*] samṛambhah surat-ārambhē sa śrīṛśriyāh śrēṣṭya(ya)'ścē=stu vah || 1 || Āsita(d=A)śi(śi) ta- dvi(dyu)ti-vamsa(sa)-jātah kshmāpāla-mālāsu-di-

2. vaṁ gatasu [1*] sākṣād-Vivasvān=iva bhūri dhāmāṁ nāmāḥ ja (Ya)'śvigraha ity= udaraḥ || [2*] Taṛ-sutō=bhūn=Mahīchandras’-chandra-dhāma-nibham nijam (jam) [1*] yeṇ=āpāram=akūpara-pārē


3. From impression. This is No. A 19 of A.R.I.E., 1974-75.

4. Expressed by a symbol.
3. vyāpāritam yaśah || [3*] Tasya-abhūt= tanayō nay-aika-rasikaḥ krānta-dvishan-
maṇḍale(lo)vidva(dha)st ōdhara(ddha)ta-dhīra-yōda-timīraḥ śrī-Chandrādēvō
nripaḥ || (l) yēn-ōḍāratara-pratāpa-sāmit-āśeṣha' prayō(j-ō)-

4. padraṃ āsāmad-Gādhipura-ādhirājaṁ=asamām dōrvikrāmēn=ārijitam || [4*]
Turthiṇi Kāsi(śi)-Kusi(śi)k-ōttarakāsāl-Emḍra-sthāniyakāni paripālayat-ābhī-
gamyā [1*] hēm=ātma-tulyam=anīsam(śaṁ) dada-

5. tā dvijēhīyo yēn-āmkiṭa vauṣuṭa=sa(śa)tasa(śa)s=tulabhīh || [5*] Tasya-ātmajō
Madanapālā iti kshiti[m*] drā'=chudāmaṇir=vvijayate vi(ni)ja-gc(ō)tra-chandraḥ
|| (l) yasya-ābhishēka-kalas-ōllasitaṁ payōbhīh prakshālī-

6. tam kali-rajaḥ paṭalaṁ=dhārityaḥ || [6*] Yasya-āśi(śi)d=vijaya-prayāna-sama-
yē tu(tu)ng-āchēch(a)cha(cha)- oṭhchāi[ś*] chalan =mādyat-kumbhī-pada-krama
(m=a)śra(sa)ma -bhara-bhṛasya(śya)n=māhi-māńḍale | chūḍa-ratna-vibhiuma-
tālul-galita-styān-ā-

7. sṛg-udbhāśitaḥ šeṣa[ḥ*] pyē(pē)sha-vasa(śa)d =iva kshama(ma)m=asō(sau)
krōḍēna(ni)lin-ānanah || [7*] Tasmaṅ-ājayata nīj-āyatava(bū)hu-vali-va(ba)
dhvā(ndh-ā)varuddha-nava-rājya-gajo narēndraḥ [1*] sāmṛ-āṁrita -drava-muḍhāṁ
prabhavō gavāṁ yō

8. Gōvinindachamdra iti chandra iv=āṃvu(āmbu)rāśch(śeh) || [8*] Na katham=apy-
alabhamtā raṅē-ḵshamām tirṣhū dikṣhu gajān=atha vajṛ(jri)ṇah [1*] kakūbhī
va(ba)bhrāma(mu)r=abhṛama(mu) vallabhah(bha)- pratibhaṭā īva yasya ghaṭa-
gajāḥ || [9*] Ajani

9. Vijayachandrō nāma tasmān=narēndraḥ surapatir=iva bhūbhirit=pakṣa-vichchhēda-
dakṣaḥ [1*] bhuvana-dalana-hēlā-harmmya-Hāmvrā-nāri-ṇayaṇa-jaḷada.2 dhāra-
sā(śa)nta-bhūr-llōka-tāpaḥ || [10*] Lōka-trama(y-ā)kramana-ḵeli-vibharēṃja-
nāya3 pra-

10. kšā(ḵhā)ta-kīrti-vaḷi5 varṇita-vaiḥbhāvī | yasyā(śya) stri(Tri)vikrama-pada-
krama-bhā(bhām) ji bhāntī krō(prō)jīrmbhāvantī Va(Ba)li-rāja-bhayāṁ ja(ya)
sāṁ(śaṁ)si || [11*] Yasmins=chāltī=udadh-nēmi-mahi-jayārtha(ya)-mādyat-
karindra-guru-bhāra-nipidit=ē-

1. Read saṁit -aśeṣa.
2. The letter ṅa is engraved above the line.
3. Read viyinjālāṇi
4. Read -ṛṣa
5. Read yasmin'=chala.
11. va jā(yā)ṣtri prajāpati-padaṁ sa(sa)raṇ-ārthini bhūṣtu(s=tv=a)ṇgas=turaṅga-nivah-ōtthara-rajas=chhalena  || [12*]  Tasmād=adbhuṭa-vikramād=atha Jayachchandra-ābhidhāṇo nṛpañah 1 bhūpānām=avatīrṇa čsha bhuvan-oddhārya Nārāyanah । Dvaidhi-bhā-  


13. raka-mahārajādhīraja-paramesvarapa-paramamaḥesvar-asvapati-gajapati-narapati-raja- 

14. lāyāṁ Vahadhōvi-grāma-nivāsinō nikhillana-janapadān=upagatān=api cha rāja-rajaṁ- 

15. tapurika-dūta-kari-turaga-pattan-akarasthāna-gokul-ādhikāri-purushān=ājñāpayati 


17. sya ī(s)itē paśkhe paunnamāyāṁ(syāṁ) sōma-vāsarcē. aṅkē=pi sa[m*]vatu(t) 1239 Māgha su(su) di 15 sōme =dy=eh=  Āsatikāyāṁ Yamunāyāṁ snātvā vidhivaṁ-mamtra-muni-manuja-bhūta-pitrīgaṇāṁ=ta-  

18. rpāyitvā timira-paṭala-paṭana-paṭu-mahatsa(sā)m=ushnarōchisha[m*] samu- 

---

1. The stroke is redundant.  
2. Read "śuṣṭitē."  
3. The letter āḥ is engraved below the line.
19. r=ātmanas=cha puṣya(nya)-yaśo-vivarthayē || Āsatyā[ṃ*] abhyantarasthāyā Mahālīṅgaṇā sūṣāṇē₁ tasya² maṭha-nivāsāya paramapāsū(ṣu)patāya cha || ya(ja)pa-niyama-samjya(ya)ma-dhyān-ānushthāna-parāya paramabhattāraka-

20. śrī-Kirttivāsa(sa)sa [h*] pauṛāya bhaṭṭāraka-śrī-Kedārārasi(śi)-putṛāya bhattāraka-śrī-Nilakamththāyā gokarṇa-kusa-lată -pūta-karatal-ōdakam-āchandr-ārka-ksha (kshi)ty=utha(da) dhi-Gaṅgā-Yamunā yāvatya=atha cha su(hu)-

21. tāṣanām pātāl-ānva(ba)raṇi tāvach=chhāsanākṛityya pradatōm=adha³ yathā diyānā (ma)na-bhāga-bhōgakara-prama(ya)nikara-shadprastha⁴-dabhaka⁵-tvimsati-kāmula⁶ prabhṛitiṁ=ajñābhi(vi)dhēyibhūpa(ya) dasīyath=eṭi || śrī-

22. ma=Jjayatachandrasāya rājho=py=asya prasādataḥ rānak=Āmritapālēna pradattām sāsanīkṛitam || [14*] || Bhavanti ch=āтра dharmāt=ṣaṁ(saṁ)sitau (tāḥ) paurāṇika-slōkāḥ || Bhūmiṁ yah pa(pra)tigṛihni yasti (s=cha)

23. bhūmi[ṃ*]prayachchhati[*] ubhau tau puṣya-karmmāṇau niyatau(taṁ) svargga-gāminau [[[*]⁹[15*]] Saṁ(ṣaṁ)khaṁ bhadr-āsanaṁ chhchatram var-āsva(śvā)-vara-vāraṇāḥ [[[*] bhūmi-dānasya chhāṇī phalam=ṛtat=Purāṇīdara [16*]² ||

24. Sarvāṇī=n(=)tāni(n) bhāvinah pārthivē(m)drāḥ(drāṇ)bhūyō bhūyō yāchatē Rāma-bhadraḥ || (l) sāmānyo=yaṁ dharmma-sētur-nripānāṁ kāle kāle pālanīyō bhava-dbhīḥ || [17*] Va(Ba)hubhir=vasudhā bhuktā rāja bhī[ḥ*]

25. Sagar-ādē(dī)bhīḥ || yasya yasya yadā bhūmiṁ(mih) tasya tasya tadā phalam(lam) || [1[18*]] Gām=ekāṁ svarṇmaṃ=ekam cha bhūmēr=apya=ekam=angulāṃ(lam) [[[*] haran=narakam=āpṇoti yāvad=ābhūta-samplavat(yam) || [19*] Tadgānam sa-

26. hasrēṇa [a] sva(śva)mēdha-sa(sa)tēṇa vā || gavāṁ kōti-pradānēna bhūmi-hartītā na su(ṣu)dhayaḥ || [20*] Sva-dattēṁ para-dattēṁ=vā yō hareta vasumdhara[m*] sa vishtāyēm kṛimīr=bhūtvā pitribhīḥ saha ma-

1. Read Āsatyāṁ abhyantarasthāyā mahālīṅgaṁ sūṣāṇē.
2. Read tatra.
3. Read pradattēṁ.
4. Read akṣhaphatapratsthē.
5. Read daśabhadhaka.
6. Read vimśati-chhavētha.
7. The metre is Āmṛtaubh. The following eight verses are also in the same metre. Since this is the first imprecatory verse numerical figure 1 is engraved here.
8. The letter ram is written below the line.
9. * Numerical figure 2 is engraved here.
27. jjati [|| [21*] *] Vārī-hīnēshv=arannē(nyē)shu :su(su)shka-kōṭṭa(ta)ra-vāsinah [1*] krishna-sara-pāś=cha yā(ja)yaṁtē dēva-vra(bra)hmasva-hārīnaḥ || [22*]∗] Shashti[m*] kōṭī-sahasrāṇiṇi svargaṛ gṛ vasati bhūmidaḥ || (i) āchhe(chchhē)ttā ch=ānumarīn.


29. suvarṇakāra-thakura-śrī-Ghudahastikēṇa sādhu- śrī-Jayapāla-sutēn=ēti ||

1. Read varsha.

2. There is an ornamental design between these punctuation marks.
NO. 5 - UMARIYA PLATES OF VIJAYASIMHADEVÁ:
YEAR 944
(2 Plates)
Ku. Usha Jain, Jabalpur

These plates were found buried in a field at Umariya, a small village in Pawai tahsil of Panna district, Madhya Pradesh, by one Baladeva while he was digging for earth. The finder deposited the plates in the Police Station at Pawai from where they were sent to the Curator, State Museum, Dhubela, Nowgong, (M.P.) for examination. Shri H.H.K. Kudeshila, the Curator of the museum brought the plates to the office of the Deputy Director, Archaeology and Museum, Jabalpur for further examination and study. The contents of the inscription were noticed in the local newspapers of Jabalpur dated 30th May 1979. I edit the inscription here, from the photographs and the original plates, with the kind permission of Shri Kudeshila and the Deputy Director.

It is a set of two copper plates, each plate measuring 43 cm in length and 26 cm in width. They were originally held together by a ring passing through a hole in the middle of the bottom of the first plate and top of the second plate but, now the ring and the seal are detached from the plates. The seal has a circular surface and beaded border. In the upper portion of the seal is seen a seated figure of Gaja-lakshmi while the bottom portion shows a bull between two incense-pots. In between the figure of the goddess and that of the bull is engraved the legend 'Srimad-Vijayasimhadeva'. The seal appears to have been badly beaten and is, as a result, somewhat obliterated. The weight of the two plates is 5,050 gms while the seal and the ring together weigh 1,100 gms.

Each of the two plates carries writing on one side only. The inscription is in a very good state of preservation. The rims of the plates are thickened and raised. There are twenty three lines on each plate. The average size of the letters is about 1 cm.

The characters are Nagari of the 12th century A.D. and the language is Sanskrit. The record is composed partly in verse and partly in prose. The verses are not numbered. The first twenty three lines contain 32 verses followed by the formal part of the grant in prose up to line forty two. Then come nine benedictive and imprecatory verses followed by one more verse introducing the writer of the text. The record was written on the plates by Kesava, who was the arthalekhin of the king (Chediraja) and son of Dambodara and grandson of Vatsaraja.

As regards orthography, we may notice that the letter v is employed to denote

---

1. He is mentioned among the officers of the king and among the donees as well.
The plates were issued by Vijayasimhadēva of the Kalachuri dynasty of Tripuri. His pedigree is traced to Vishnu. The mythological and legendary ancestors, Brahmā, Atri, Abdhibandhu (the moon), Boddha (Budha), Pururava, Bharata and Kartavirya are mentioned in verses 1-5. The verse 6 mentions the name of the Kalachuri family. In verse 7 we are told that in that family was born king Yuvarājadeva (II) who was ruling at Tripuri. The next verse (verse 8) mentions Koka (II) as son and successor of Yuvarājadeva (II). The qualities of Koka (II) are further described in verse 9. The description of Gangēyadeva, son of Koka (II), is found in verses 10-11, wherein we are informed that he was famous by the name of Vikramāditya. We are further told that, wishing to run away from him, the king of Kuntala ceased to wield his spear. Gangeya attained salvation under the banyan tree at Prayaga and was followed on the funeral pyre by his hundred and fifty wives (verse 12). His son and successor was Karnadeva who constructed at Kasi a high temple which he named Karnamara (verse 13). He also established a settlement of the Brāhmaṇas called Karnavatir (verse 14). Verses 15-16 inform that Karna married a Hūpa princess named Avalladevi and from her he had a son named Yasahkarna whom he himself anointed as king. Verses 17 and 19 are in praise of Gayakarna, son and successor of Yasahkarna. Gayakarna was married to Alhanadevi and from her Narasimha was born (verse 20). The qualities of Narasimha are described in verses 21 to 25. He was succeeded by his brother Jayasimhadēva, who is mentioned in verse 26. Verse 27 states that on hearing of the coronation of the illustrious Jayasimhadēva, the Gaurjara king disappeared, the Turushka lost the strength of his arms, the lord of Kuntala suddenly renounced all love-sports and other kings also, leaving the earth through apprehension, crossed the ocean. Jayasimha's queen was Gosaladevi. Her qualities are described in verses 28 to 30. She gave birth to two princes named Vijayasimha and Ajayasimha (verse 31). The first named is praised in verse 32, which is followed by the prose portion giving him the imperial titles of Paramabhattacharyā, Maḥārajādhirājya and Paramēsvara. He is also called the lord of Trikaliṅga and a devout worshipper of Mahēśvara who 'mediated on the feet of Paramabhattacharyā, Maḥārajādhirājya, Paramēsvara, i.e., the illustrious Vāmadēva.

The plates under study were issued by this Vijayasimha. The object of the inscription is to record the grant of three villages namely Bhāthigrāma situated in Vadigamvapattala, Valahadigrāma situated in Khāmpta-pattala and Amilavādigrāma to the brāhmaṇas on the first tithi of the bright fortnight of the month of Aṣvinī in the year 944. The donation was actually made by Rānaka Kumārapāla, a feudatory of the king Vijayasimha for the merit of his wife named Mokha and later on approved by the king.
The villages were granted with their four boundaries well determined, inclusive of water and land, the mango and madhûka trees, together with its pits and barren land and together with mines of salt extending to its boundaries. The inhabitants of the given villages were asked to pay all the taxes to the donees as were paid to the king in the past.

The granted villages were divided into twenty and a half parts. The details of the grant including the names of the donees and shares allotted to them are as follows:

1. Two shares (padas) to Thakkura Kirtisimha, who was Mahāpradhāna and the son of dushtaśādhyā Padmasimha of Kāśyapa-gōtra with three pravaras;

2. One pada to Thakkura Lakhanapāla who was the son of Thakkura Mahāśāndhivyagrahika Purushottama belonging to Bhāradvāja-gōtra with three pravaras;

3. One pada to Arthalekhin Thakkura Kēśava, grandson of Mahāpradhāna Arthalekhin Thakkura Daśamūlica, belonging to Kāśyapa-gōtra with three pravaras;

4. One pada to Trivedī Vishṇu, son of Trivedī Gaṅgāditya of Pārāśara-gōtra with three pravaras;

5. One pada to two brothers of Vishṇu named Sūpadhā and Mahāśarman;

6. Half pada to Pandita Jayapatika, son of Pandita Lakshmana belonging to Bhāradvāja-gōtra with three pravaras;

7. One pada to Trivedi Vēdūka, son of Trivedi Gaṅgāditya belonging to Pārāśara-gōtra with three pravaras;

8. One pada to Bhāūka, the brother of Vēdūka;

9. Half pada to Duivēdi Mahīdhara, son of Duivēdi Rālha belonging to Bhāradvāja-gōtra with three pravaras;

10. Half pada to Duivēdi Dhārūka, son of Duivēdi Tālḥū belonging to Maunasa-gōtra with three pravaras;

11. Half pada to Duivēdi Tikamva, son of Duivēdi Dālā belonging to Gaurivīta-gōtra with three pravaras;

12. Half pada to Duivēdi Narasimha, son of Duivēdi Nārāyaṇa belonging to Kauśika-gōtra with three pravaras;
18. Half pada to Duivēdīn Ālhaṇa, son of Duivēdīn Narāyaṇa belonging to Kauśika-gōtra with three pravaras;

14. One pada to Pandita Kākūka, son of Pandita Pālhu belonging to Vasishṭa-gōtra with three pravaras;

15. Half pada to Pandita Kēlhaṇa, son of Pandita Jagana belonging to Kauśika-gōtra with three pravaras;

16. One pada to Pandita Gaṅgādhara, son of Pandita Tikamva belonging to Bhārgava-gōtra with three pravaras;

17. One pada to Duivēdīn Gaṇḍaṇa, son of Duivēdīn Lakshmīdhara, belonging to Bhāradvāja-gōtra with three pravaras;

18. Half pada to Vidyādhara, son of Gayādhara;

19. One pada to Trivēdīn Pāṇidhara, son of Trivēdīn Dāṃdara, belonging to Madragāra-gōtra with three pravaras;

20. One pada to Trivēdīn Kēlhaṇa, son of Trivēdīn Narāyaṇa belonging to Vasishṭha-gōtra with three pravaras;

21. One pada to Chauvē (chaturvēdīn) Silaṇa, son of Chauvē Pāpē belonging to Vatsa-gōtra with five pravaras;

22. One pada to Duivēdīn Pithaṇa, son of Duivēdīn Mādhava belonging to Bhāradvāja-gōtra with three pravaras;

23. Half pada to Pandita Sōḍhadēva, son of Kāyastha Pandita Sōme;

24. and half pada to Pandita Salakhaṇa, son of Pandita Āmaī;

25. Half pada to Pandita Rālhūka, son of Pandita Gālhū belonging to Vasishṭha-gōtra with three pravaras.

Thus twenty and a half shares of the granted villages were distributed among twenty six donees. The number of shares in each case has been expressed in words.

Among the officers addressed in the inscription (lines 25-28) are the Mahārajñī, Mahārajaputra Ajayaśimhādeva, Mahāmantrin and Rājaguru Vimalasīva, who was a Saivāchārya, Mahāpurūhīta Ratnadhara, Dharmapradhāna, Mahāmahattaka Thakkura
Kirtisimha, Sāndhisvārahika Ṭhakkura Lakhanapāla; Mahāsāmanṭa, Mahākshapatalka, Mahāpradāna and arthālīkīṁ Ṭhakkura Kesava, Mahāpratihāra Bhīmasinīha, Dushṭa-rādhya, Charādhyaśaka, Bhāndāgargīka, Pramattavāra and Aśvasādhankiṅka. Of these Ajayasimha is mentioned in the Bhīrāghaṭ inscription,1 Kumbhi plates2 and Bamhani-Jhulapur plates.3 In the Kumbhi plates the title of Mahākumāra has been given to him but in the Bamhani-Jhulapur plates and in the present charter as well, his title is that of Mahārājaputra. Verse 31 of the present inscription clearly states that Ajayasimha was the younger brother of Vijayasimha. Perhaps, Ajayasimha did not get the Kalachuri throne of Tripuri as we find Trailokynamalla (born in Kalachuri-Chedi year 949)4 ruling in Kalachuri-Chedi year 963.5 Saivāchārya Rāja-guru Vimalaśīva is mentioned in the Bamhani-Jhulapur plates of 949, Jabalpur plates of Jayasimha (Kalachuri-Chedi year 918)6 Jabalpur plates of Jayasimha, (Kalachuri-Chedi year 926),7 Rewa Stone Inscription of Vijayasimha (Kalachuri-Chedi year 96[.])8 and Dhurcī plates of Kalachuri-Chedi year 963.9 Mahāmahattaka Kirtisimha is mentioned in the Bamhani-Jhulapur plates, Kumbhi plates and Rewa Stone Inscription of 96[.] of Vijayasimha. Arthālīkīṁ Ṭhakkura Kesava finds reference in the above Rewa Stone Inscription. Sāndhisvārahika Lakhanapāla is also mentioned in the Bamhani-Jhulapur plates and the Rewa Stone Inscription. Mahāpratihāra Bhīmasimha is known from the Bamhani-Jhulapur plates and Rewa Inscription.

As stated above the inscription is dated in the year 944, on Sunday, the first tīthi of the bright fortnight of Āśvina in Hasta-nakshatra. This date must evidently be referred to the Kalachuri-Chedi era. The tīthi śukla pratipada of the Adhika Āśvina month in the expired Kalachuri-Chedi year 944 regularly corresponds to 1193 A.D., August 29, Sunday.

Vijayasimha is known from four stone inscriptions10 and four copper-plate records including the present one.11 In the Rewa Stone Inscription (Kalachuri-Chedi year 944),12 his feudatory chief Malayasimha is said to have subdued two chiefs named

2. Ibid., pp. 645 ff.
4. Known from Bamhani-Jhulapur plates.
5. C.I.I., Vol. IV, No. 72
6. Ibid., No. 63.
7. Ibid., No. 64.
8. Ibid., No. 70.
9. Ibid., No. 72.
10. Rewa Stone Inscription of Kalachuri-Chedi year 944; Bhīrāghaṭ temple inscription; Gōpālpur Stone Inscription and Rewa Stone Inscription of Kalachuri-Chedi year 96[.]
11. Three other copper plate records are: Rewa plates of V.S. 1253, Kumbhi plates of Kalachuri-Chedi year 932 and Bamhani-Jhulapur plates of Kalachuri-Chedi year 949.
Salakshana and Vikrama. In the present record, we find the name of Rānaka Kumārapāla, the donor, who appears to be another important feudatory of Vijayasimha.

As regards geographical names mentioned in this inscription, Tripuri is the same as Tewar, a small village 13 kms from Jabalpur. Kuntala, Prayāga, Kaśi, Gūrjara, have been already identified. The pattalā of Vadigāmva may be identified with Badagaon, an important Kalachuri centre in the Katni-Murawara tahsil of the Jabalpur district. The donated village Bhāthi is Bheda, situated in Patawari circle No. 7 near Badagaon. The pattalā of Khānta is represented by the modern village of Khāmha near Rithi, a railway station on the Katni-Bina line of the Central Railway. Valahādi may be identified with modern Barahatā near Rithi, while Amilavadagrāma remains unidentified.

TEXT

[Metres: Verses 19, 20, 23, 24, 28-31, 34-39 Anushtubh; verse 6 Āryā; verse 2 Autschhhdandasika; verses 17 and 22 Indravārī; verses 1, 10, 13, 15, 32 Mūlī; verses 14, 33 Sālini; verse 27 Sādāvārikā; verses 9, 11, 18 Upajīti; verses 3-5, 7-8, 12, 16, 21, 25-26 Vasantatilakā]

First Plate

1 Siddham² [***] Ōm namō Vra(Bra)hmaṇē ||Jayati Jalaja-nābhas-tasyanābhi-sarōjaṁ jayati. jayati tasmājñātavān= Abja-sūtīḥ || (I) atha jayati sa tasy-āpatyaṁ= Atris-tad-akshnas=tad-anu jayati jayati janma-prāptavān= Abdhivān(bam)dhuh || [1*] Atha vō (Bō)-

2. dhanam-ādi-raj aptram griha-jāmātaram=avja(bja)-vā(bā)ndhavasya | tanayaṁ janayāṁ babhuva rāja gagan-ābhōga-tādāga-rājahamsah || [2*] Putram Purūravasam =aurasam =āpa sūnūr=ddēvasya sapta-ja[la] rāsi(śi)-rasāyanasya | āsid=ananya-

3 sama-bhāgya-sa(sa) t-ōpabhbogyā yasya-Ōrvaś=iwa sukalatram=ih=ōrvvarā cha || [3*] Atr=ānvañe kila sat-ādhiha-sapti-mēdha-yūp-ōparuddha-yamun-ōkta-vivikta- kūrtiḥ | sapt-ābdhi-ratna-rasa(sa)n-ābharan-ābhirāma-visvāmbharā-su(su)bha-ratō

4. Bharatō babhuva || [4*] Hēlā-grihīta-punar=uktastama-sayō(strō)[gōtrō*] jayaty=adhikam=asya sa Kārttāvīryah || (I) atrē(tr=ai)va Haihaya-nrip-ānvaya- pūrva-pumṣi rāj-eti nāma šaśalakshmanī chakshamē yah || [5*] Sa Himāchal= aiva Kalachuri-vaiṁsām=a-

1. From photographs.
2. Expressed by a symbol.
5 sūta kshamābhritāṁ bhartā | muktaṁ-manibhiṁ=āmala-vrītaih=pūtaṁ maha-
patibhiḥ || [6*] Tatrāṅvayē nayavatāṁ pravarō narēndrah Paumardarīṁ=iiva
purīṁ Tripurīṁ puṇānaḥ | āśīṁ=mad-āndha-nripa-gandha-gaj-ādhirāja-ni-

6 rmaṁātha-kēsari-yuvā Yuvarājaj[a][dēvah*] || [7*] Simhāsaṁc nripati-simham=
amushya sūnum=ārūrapann=avati-bhartur=amātya-mukhyāḥ | Kōkallam=ārṇa-
ava-chatuṣṭaya-vichi-sāmgha-sāmghāṭṭa-ruddha-chatuṅga-čamū-prachāram ||
[8*] Īdu-

7 prabhāṁ nindati hāra-gučchhāṁ jugu[p*] satē chandananām=ākshipanti | yatra
prabhau dūrataraṁ prayāte viyōgin=iiva pratibhiṁ kṛtthīḥ || [9*] Marakatamaṇi-
paṭṭa-praṇaṁ-vakshāṁ smit-āsyō nagara-parigha-degghā laṁghāṁ(gha).

8 yan-dōṛ-dvayeṇa | śrāṣi kulisā-pāṭo vairināṁ vīra-lakṣmī patiṁ=abhavat=apatyaṁ
yasya Gāmgeyadēvah || [10*] Sa vīra-simhāsana-mauli-raftair sam sa Vikramādiṭya
iti prasiddhah | yasmād=akasmād=apayāna-

9 m-ichchhanā | Kuntalah kulantataṁ babhāra || [11*] Prāptē Prayāga-vaṭa-mūla-
nivēṣa(sa)-vaṁ(bain) dhau: sārdham śateṁ grihiniḥbhir=aumatra muktīṁ(ktim)
| putrō=sya khadga-dalit-āri-karindra-kumbha-muktāphalaiṁ sma kakhbo-
rchchhai Kārṇnadēvah || [12*] Kanaka-

10 śikhara-vēḷad-vaiyantiśamāra-glāpita-gagana-khetat-khechari-chakra-khēdah | kīm
=aparam=īha Ka(Kā)syāṁ yasaṛa dudiḥbdhi-vēḷa-valaya-va(ba)hala-kṛttēḥ kīr-
tanaṁ Kārṇnameruh || [13*] Agyāṁ dhāma śre śre yassō vēda-vi-

11 dyā-valli-kāṇḍah svah svrantiyaḥ kīrtaṁ (tam) • | Vra(Bra)hma-staṁgdho(mbhō)
yēna Kārṇnavati=ti pratyataṣṭa(śṭhā)pi kṣmā-tala-Brahma-lōkaḥ || [14*] Ājani
Kalachurinnāṁ śvāṁnā tēna Hūm-āṅvaya-jala-nidhi-lakṣmāyāṁ śrīmad=Avalla-
dēvyāṁ(vyāṁ) | ka-

12 śabhrit-udaya-śaṁkā-kshubhdha-dudiḥ-ābdhi-vīchī-saḥacharita-yasah śrī śrī
Yasah (śaḥ)kārṇnadēvah || [15*] Chamdr-ārkka-dipavati-parvata-raja-pūṛṇa-kumbha-
āvabhāsini mahā-ābdhi-chatushka-madhyō(dhyē) | chakṛē purōhita-puraskriti-
pūta-ka-

13. rmaṁā dharmātmanō=ṣya hi pit=āiva mahā-ābhiiḥkam(kam) || [16*] Tasyātmaṁo=
bhūd=atulaprataṁpah śriṁad-Gayākarmṇa iti pratiṁh | yasyā=āhavēḥ=ūddhata-
vairi-kamiṭha-chchhēd-āṣra-pūṛṇ=eva dhar=anurākta || [17*] Titāmsunā dikahu
ya-

1. Read dairghyaṁ.
14. सो-वितानाम=उन्नम्रा-वम्षेनु गुन-अनवितेना | येन=अरि-कांम्ता-ह्रिदयेशु गाधम= अरोपितां सर्मजति । सो(सो)का-सा[म*] कुह || [18*] यत-प्रताप-अनालय=आसू को-प्य= अपूर्व्यां क्रियाक्रमां | प्रविश्यां वर्धधायत्य=अन्यां=ा।

15. tīva dahanī druṭāṃ(ṛ)mya || [19*] Āśāv=Alhaṇadevyāṁ stī-Nārasiṁha-nāreśvarāṁ (ṛam) | saṃvēdanaṃ=iv=ēchchhāyāṁ prayaṭnāṃ sushuvē sutṣaṭ(ṛ)mya || [20*] Uchchhair=Hiranyakaśipu-pratipādanēṇa pritiṃ paraṃ vibodha-sa[म] hatishu prakurvan |

16. sau[m*] darya-śāra-vinivārita-Māra-garvāṇā=chittraṃ tath-āpy=ayam=ahō Nārasiṁhadevāः || [21*] Yō vṛaḥ(brā)ḥmanāṃ pāṇishu pariṇākhā(śa)ṃ dānāṃ dhättē payasaḥ prishameti | tair=eva trīṣṇāṃ=avadhūya tē cha ratnākāre=pi práthamaḥ

17. yaṁty=avāṇāṃ(जनाम) || [22*] Mahā-bharttā mahā-dānau(nai)ṣ=te(tai)=tulāpu-śādiṁbhīḥ | garimnā Mērur=atyaṅharāṃ kṛiṭaṭhāyati yō=rthinaḥ || [23*] Kurvan= mahīṃ vṛaḥ(brā)ḥmanasād=āri-kshatra-nivaṭ(ba)ṛhanāḥ | sārddhāṁ Parasurāmēṇa yah sparadhēṁ=adhīroḥati || [23*] Kāh


19. vah sau(rā)ṛy-ōṛya(jjva)laîr=api nṛpāḥ kriyamāṇa-sēvāḥ | yad=dāna-lupta-yaṣās= ēva sura-drūmeṇa vyādṛāvī bhūtala-taṃc Va(Ba)liṅā pralīnaṃ(nam) || [26*] Nashtaṁ Gūrijara-bhūbhujā[म] bhauja-va(ba)laṃ mukta[m*] Turushkēṇa cha tyaktah Kuntaḷa-

20. nāyakēṇa sahasā kandarpā-kēli-krahāḥ | Šrutvā 'śri-Jāyasiṁhadevā-nṛpatē śrīyābhishēkam nṛpāḥ samṛtāśād=aparēḥ=py=apāṣya jagatim pāraṃ yauṛ=vvutī-dāḥ || [27*] Kalpavall=iva kalpadrōṛ=Jāhnav=iva payō-

21. nidī[ह*] | jayatā=tasya bhūpsyaḥ patni Gōṣā(sa)ladēvā=asau || [28*] Kalā- kallōlinīṃ(ni)-punya-panāya saty-ōṭsava-sthitiḥ | kripā-pūri para-buddhō(ddhi)= vvisu(ṣu)ddhīḥ sannidhiḥ sṛ(ṣri)yaṁ(yaḥ) || [29*] Drīśṭiṁ=asyāḥ sudhā-vṛsiṭhīḥ sanni-

22. dhiṣ=ch=āpi sa[ani]dhīḥ | vāṇi chintāmanīti(r=ni)tyāṃ jīyād-Gōsaladēvā=asau || [30*] Putraṁ Vījyasiṁh-ākhyāṁ yāsūta dyauṁ=iv=ārūṣaṁ(nam) | anyāṁ ch=Ajyasiṁh=abhidhānāṃ s=ēva sudhā-nidhiṁ (dhim) || [31*] Ramaṇa-

1. Read =samīyaṭ.
23. gura(ṇa)-niketāṃ ketanām mangalanām prachuratara-yasō(ṣo)bhih sō(ṣo)bhitas= tat=tanujah | nipatir=avani-bhānum=vvisva(ṣva)-visrā(ṣrā)nta-bhānum=jayati Vijayasyimah samhat-ārāti-simnah || [32*] Sa cha parana(ma)bhattā-

Second Plate

24. raka-maharājādhirāja-paramēśvara-śri-Vāmadēva-pād-ānudhyāta-paramabhattāraka-maharājādhirāja-paramēśvara-parama-māheśvara-Trikaling-ādhipati-nīja-bhuj-opārji-

25. t=āsvapati-gajapati-narapati-rāja-tray-ādhipati Śrīmad-Vijayasyimhadē[va*] ēte vijayināh || Mahārajā-śri [ Mahārajaputra-śri-Ajayasyimhadēva || Mahāmamtri

26 'Śaivāchārya-bhattāraka-Śrīmad-rājaguru- Vimalasiva || Mahāpurōhitā-paṅdita-Śri Ratnadhara || Dharma-pradhāna || Mahāmahattaka Thakkura-Śri Kirttisimha || Sāndhiviraha-Śri Lakanapāla || Ma-

27. hāsamanta | Mahākshapatalika | Mahāpradhāna-Ārthālēkhi-Thakkura-Śri-Kēśava || Mahāpratihāra-Śri-Bhimva(ma)sīmha1 | Dushṭāsadhyā | Charādhyā[ksha*] | Bhāmdāgārīka | Pramattavāra | Āsvasādhanika it=yētām(tā)n=anyāṁścha-(ś=cha) prada-

28. syamāna-grāma-nivāsi-janapadāṁś=ct=ahūya yath-ārhaṁ mānayati vō(bō)dhayanti (ti) samājānayati cha[*] Yathā viditam=astu bhavatām asmin samvatsarē Samvat 944 Āsvi(śvi)na-māsi su(ṣu)kla-pakṣe

29. Pratipadi Hastārkā2 || Vadi-gāmva-pattalāyaṁ Bhāthi-grāmah Khāmta-pattalāyaṁ Valahādi-grāma tta(s=ta)thā tattre(tr=ai)va Amlavāda-grāma iti gramatrayaṁ sva-sīmā-paryantāṁ chatur-āghāta-visu(ṣu).dhām sa-gō-prachāram sa-jā-


31 viśenim=ādāya paṭṭakil-ādāya dushṭāsadhyādāya vaishasvi(yi)k-ādāy-ādi-krita-karishya[māṇa] - sarv-ādāya-sahitāṁ sa-nadi-parvataṁ sa-ghaṭṭ-ādāyām sarvva-

vā(bā)dhā-vivarijitaṁ | rānaka Kumvarapālasyā=asmāśiḥ(bhī)ḥ se-

1. These two letters, originally omitted, have been inserted within the narrow space available.
2. Read Hastārkahē.
3. Read pravanikara.
32 vā-prītaḥ sāsanikṛitya prattam | Tena cha sva-priyāyāḥ Mōkha-abhidhāyāḥ 'reyaḥ sanātattayē nānā-gotrebhyō vrā(brā)hmanēbhyaḥ udaka-pūrvvakatvēna sāsanikṛitya praddattam | Tad=anumatam=asmākam=iti matvā sarvam

33 sarvvadā bhavadbhiḥ(dbhi)=ājīnā-vidha(dhē)yair=bhūtvā paripāla-nīya[m*] || Tatās=cha vrā(brā)hmanāḥ || Kāsyā(sya)pa-gōtrasya trihpavaranasya Dushtasāchya-srī-Padmasiṁha-sutasya Mahāpradhāna-Thakkura-srī-Kurttisimhasya pavadvayam Bhāradvāja-gōtrasya

34 trihpavaranasya Mahāsandhivigrahika-Thakkura-srī-Purushottama-sutasya Thakkura-srī-Lakhanapālasya pravaranasya¹ | Kāsyapa-gōtrasya trihpavaranasya¹ Mahāpradhān-Arthalēkhi-Thakkura-srī-Dasāmulika-naptuḥ Arthaḷēkhi-Thakkura-srī-

35 Kēcavasya padam=ēkam || Pārāsa(śa)ra-gōtrasya trihpavaranasya¹ tri | Gaṅgāditya-sutasya tri | Vī(Vi)shnōḥ padam=ēkam | (||) Tathā bhṛītṛ-Śūpadha-Mahāśa(śa)rmayōḥ padam=ēkam | (||) Bhāradvāja-gōtrasya trihpavaranasya paṁ | Lakshmana-sutasya paṁ | Jayapatika-

36 sya pad-ārddhām | (||) pārāsa(śā)ra-gōtrasya trihpavaranasya¹ | Gaṅgāditya-sutasya tri | Vēdākasya padam=ēkam | (||) Tathā bhṛītṛ-Bhāukasya padama(m=ē)kaṁ || Bhāradvāja-gōtrasya trihpavaranasya dvi | Rālha-sutasya dvi | Mahīdharasya pad-ārddhām || Maunasa-gō-

37 trasya trihpavaranasya dvi | Tālū-sutasya dvi | Dhārūkasya pad-ārddhām || Gaurvītā²-gōtrasya trihpavaranasya dvi(dvi) | Dālā-sutasya dvi | Tikamvasya pad-ārddhām || Gōrvītā²-gōtrasya trihpavaranasya dvi | Nārāyaṇa-sutasya dvi | Narasimhasya pad-ārddhām ||

38 Kauśīka-gōtrasya trihpavaranasya dvi | Nārāyana-sutasya dvi | Ālhanasya pad-ārddhām || Vaiśheṣa(shtha)-gōtrasya trihpavaranasya¹ paṁdītā-Śrī-Pālīṣu-tasya paṁdītā-Kākūkasya padam=ēkam || Kauśīka-gōtrasya trihpavaranasya¹ paṁ | Jagana-sutasya

39 paṁdītā-Kīlḥūkasya pad-ārddhām || Bhārgava-gōtrasya trihpavaranasya¹ paṁ | Tikamva-sutasya paṁdītā-Gaṅgādhārasya padam=ēkam | (||) Tathā bhārvāja-ga(gō) trasya trihpavaranasya³ dvi | Lakṣmīdhara-sutasya dvi | Gayādharasya padam=ēkam || Tathā tataputra³

1. Read pravaranasya.
2. Read Gaurvītā-
3. Read tataputra.
40 Vidyādhāraṇya pad-ārdhāmaḥ | Madraṅga-gōtrasya trihpabravasya tri | Dāmōḍara-
sutasya tri | Pāṇidhāraṇya padam-ekāmaḥ | (||) Vasīṣṭha(shtha)-gōtrasya trihpavara-
ṇasyaḥ tri | Nārāyana-sutasya tri | Kēlhaṇa-sadam-ekāmaḥ | (||) Vatsa-gōtrasya
dhā-panchapatrasya

41 Chauvē[*] Pāpē-sutasya Chauvē[*] Silanasya padam-ekāmaḥ | (||) Bhāradvāja-gōtras-
sya trihpavaraṇasya dvi | Mādhava-sutasya dvi | Pithiṣṭa-padam-ekāmaḥ | (||) Kāyastha-padmedita-Somē-sutasya padmedita-Sōdhādeva-sadārdham (||) tathā
dhā-panḍita Amā-sutasya pām.

42 dita Salakhāṇēkasya pad-ārdhām | (||) Vasīṣṭhaka(shtha)-gōtra[ṇya]* tri-pravara
[ṇya*] pām Gāthi-suta[ṇya] pām Rāhūkasya pad-ārdhām (||). Atra ch= āhyariñāma dātur-bhavati yathā (||) Sarvāvān ēta[n*] bhāvānā pārihačām-
dṛn= bhūyā bhūyā rāya(yā) chatē Rāmabhadrāḥ | sāmāmyō(nyō)= yām dharmma-
setur-nirpaṇā(nām) kālē kālē pā-

43 lanīyō mahadbhiḥ || [33*] Va(Ba)hubier=vasudhā bhūktā rājabhi[h*] Saṅga-ādhi
(dibhīh ||) yasya yasya yaḍā bhūmis=tasya tasya tadā phala(lam) ||[34*]
Suvannam=ekām(kām) gām=ekām(kām) bhūmēr=apy=ekām=a[m*] gula(lam) ||
haran=narakam=āpnōtī yāvad=āhūta-sampavārin(vam) || [35*] Taḍagānām
sahasṛēna a-

44 svamēdhā-śatēna cha | gavā[m*] kōṭi-pradāṇa(nē) na bhūmi-harttā na su(su)ddhyati
|| [36*] Svā-dhatām vara-dhatām vā yō hara(rē)ta vasumdharaṁ(rām) ||
sva-viṣṭāyāṁ krimir= bhūtvā pitriḥbhīḥ saha majjati || [37*] Phālā-krīṣhtāṁ mahūṁ
dadyaṁ=sā-viḥ(biḥ)jam sa(sa)sya-sālim(lī)nī(nī)nī || yāva-

45 t=sūrya-krīṣṭā-lōka(kā)ttā(n=)vat=svargē mahīyātē || [38*] Shashtīṁ varsha
sahasrāni saragā śvastā bhūmidad | aĉchhētāt chānumantā cha tāṁ=ēva
narakē vasēt || [39*] Vārī-hūṁsva=aranyēṣu su(su)shka-kōṭara-vāsinaḥ | kriṣhna-
sarpās=tu āyantē dēva-vra(brā)hma-

46 [sya*] hārināḥ || [40*] Anyāyēṇa hṛtā bhūmir=anyāyēṇa tu hāritāḥ | haratō
hārayāntas=cha dahatē āsapttam kulam(lam) || [41*] Vatsarājasya pautreṇa
śrī Dāmōḍara su(su)nunā likhīnāṁ (tām), Chēdi-rājasya Kēśāvēn=ārthālēkānīnāṁ
(nā) || [42*] sūtradrāma-Sīhadēn=ōtkīrṇānāṁ ||

1. Read pravaraṇya.
2. There is a floral symbol after the double danda.
NO. 6 – AN INSCRIPTION OF PRATIHĀRA VATSARĀJA.
'SAKA 717

(I Plate)

K.V. Ramesh and S.P. Tewari, Mysore

This important lithic record, edited here for the first time, is engraved on the well-dressed surface of a rectangular stone slab now preserved by the Archaeological Survey of India in the Purana Quila, New Delhi. As regards its provenance, the only information available to us is that it comes from the North Western Circle of the Survey which has its headquarters in Srinagar. The writing covers an area measuring 41 x 73 cm and runs into 24 lines. On the raised rim of the bottom of the slab are engraved two lines which are mostly illegible. This part seems to contain one verse in praise of the goddess Bhavānī and also gives the date of the inscription in figures.

The inscription is written in Sanskrit language and the entire text, but for a brief salutation to the Goddess Bhagavati in line 1, is in verse, there being 26 verses in all, composed in as many as nine different metres. The script employed may be identified as late Siddhamātrikā or even as proto-Nāgari widely in use in Northern India during the second half of the 8th century. The writing, carefully and neatly executed, is well preserved but for eight letters in line 14, which appear to have been deliberately tampered with, and eleven more letters in line 23 which, though not damaged, are illegible. The literary style and diction of poetic composition conform to the conventional classical prasastis as normally composed under royal patronage and bear testimony to the scholarship and poetic accomplishment of the poet Mādhava. The palaeographical and orthographical features are regular for the period and region to which the record belongs. Attention may, however, be drawn to the fact that while the consonant immediately following the rēpha is almost uniformly doubled, in some cases bhārya (line 13), the consonant y is not doubled in view of the fact that a single conjunct component has been employed to represent ry. Such a conjunct component form for ry makes its appearance for the first time during the Gupta period.¹

The object of the inscription is to record the construction, by Gallaka, of a temple for the goddess Chandikā the blue print for which, complete with a variety of trees, well and garden, was duly conceived by the architects on the 10th day of the bright fortnight of Vaisākha in the Śaka year 717 (expressed by chronogram).

As for the contents of the record, line 1 commences with an auspicious spiral symbol, which is only partly preserved, followed by salutation to the goddess

¹. See, e.g., the Indore plate of Skandagupta, Gupta year 146, C.I.L., Vol. III, pp. 70-71 and plate.
(Bhagavatī) Durgā (i.e. Chandikā). Verse 1 (lines 1-2) invokes the blessings of the goddess Chandikā whose three manifestations as Yogīśvari, in which form she is close to Brahmat, as the sister of Vishnu and as the better half of the god Siva are alluded to. Verse 2 (lines 2-3) contains a prayer that the arms of Chandikā, which had brought pleasure to the dēvas by liquidating the fearsome demon Mahisha, may protect all. Verse 3 (lines 3-4) introduces the king (rāja) Nāgbhaṭa (I) as one who had scored victory over the invincible Gurjaras and who, like Vishnu-Purushottama, in his Varaha incarnation, had retrieved the earth from calamity by vanquishing his foes. According to verse 4 (lines 4-5) there was born in his family (āṇava) the king (bhūpati) Vatsarāja who was of unequalled valour and who enjoyed implicit obedience; he expanded his kingdom by defeating enemy kings and cared for those whom he loved. Verse 5 (lines 5-7) alludes to his victories over the Karnata and Lāta rulers, which took his armies right down to the southern ocean and to his victory over Jayāpīda which took his armies right upt0 the icy Himalayan heights. Verse 6 (lines 7-8) states that Vatsarāja took away from the Lord of Gauda, who was the master of the four seas, the goddess of royalty while, according to verse 7 (lines 8-9), by virtue of his victories over the Gauda king and the emperor of Dakshināpatha as also by virtue of his victories over the Mlechchha and Kīra kings, respectively of the western and northern quarters, he attained the status of an emperor (sārva-bhauma-nṛpatīva).

Verses 8-11 (lines 9-12) are devoted to the eulogy of Vatsarāja's subordinate Śrīvarmakā. Verse 8 (line 9) states that Śrīvarmakā, the son of Grahiyaka of the royal family (nṛpat-āṇava) which had sprung from Kāchara, was the most beloved servant of Vatsarāja unto whom he was like a son. Verse 9 (lines 10-11) states that Śrīvarmakā defeated the Tājika ruler in battle and took him captive; and, after ridding his other enemy Kēsari of his arrogance and forcing him to pay tribute, he released him; he punished the (rulers of the) hill tribes (parvatīyāh) and vanquished Vyaṅghra, the powerful Tōmara king. Verse 10 (lines 11-12) states that Śrīvarmakā, at whose feet lay the prostrate figures of enemy kings vanquished by him, was tormented by the itch for (more) battles. According to verse 11 (line 12) Śrīvarmakā was comparable to the ocean in depth and character, in his eagerness to surge forward and in his zeal to bear the burden of the earth. From verse 12 (lines 12-14) we learn that Śrīvarmakā had a wife named Dēvasī who was constant in her fidelity like Lakshmi to Vishnu, Rōhini to the Moon-god, Pārvati to Śiva, Paulōmi to Indra; and Śitā to Rāma, who was praised by the people even as Gaṅgā and who was verily like Arundhatī.

From her was born Śrīvarmakā (verse 13, lines 14-15) a son named Gallaka, an ornament of the earth, who had vanquished all his enemies, who was the very incarnation of Dharma, and who was like the wish-fulfilling tree in the matter of ridding those whom he loved of their tribulations. From verse 14 we also learn that Gallaka was known by the other name of Sadbhāvasīla. Verses 15 (lines 16-17) and 16 (lines 17-18) are in the nature of conventional eulogy, the first one describing his
good qualities as having provided all the quarters and the second one praising him for setting at nought the evil effects of the Kali age. Verses 17 (line 18) and 18 (lines 18-19) describe the victories registered by him against the forces of the king of Gauda and the Vallabha (i.e. the emperor of Karnātaka). Verse 19 (lines 19-20) states that Gallaka installed Indrabhaṭa as master of his (i.e. Indrabhaṭa's) own kingdom.

We learn from verse 20 (line 20) that the king Gallaka, wishing for his entry into heaven, caused a temple to be constructed for the goddess Chandikā. The next verse (verse 21, lines 20-21) states that on the tenth day of the bright half of Vaisākha in the Śaka year 717, expressed in chronogram as muni (7), laśi (1) naga (7) the plan or blue-print (mūla-pāḍa) of the Chandī shrine, along with a variety of fruit-yielding trees, well and garden was conceived by the architects.

Verse 22 (lines 21-22) informs us that Mādhava, who belonged to a family of poets hailing from the western country, was the son of Harigupta and was, from his very birth, a devoted servant of the king (Gallaka), composed this eulogy. According to verse 23 (lines 22-23), Dēddaka, the son of Dattaka and a notary of the merchants’ guild was appointed as the artisan (kārūka) of the temple, probably by Gallaka. From verse 24 (line 23), which is not happily composed, we gather that Durgāditya was the architect (sūtrakṛṣṭa), that the learned Sarvanandī prepared the beautiful image (obviously of the goddess Chandikā) and that Nāna was the stone-cutter (āṣamakutṭaka). The last quarter of this verse is illegibly engraved and we are unable to give its reading inspite of our best efforts. Verse 25 (lines 23-24) is in the form of an invocation bestowing permanence on the temple (kṛttti) while the last verse (verse 26, lines 24-25) states that the prāṣasti was engraved on the orders of the king (Gallaka) by the goldsmith Varāhavarma, the son of Kānā.

The manifold importance of this inscription for the political history of India during the period of transition from the 8th to 9th century cannot be overstated. Its primary importance lies in the facts that it is the earliest hitherto known inscription of the Imperial Pratihāra family and that it is the one and only hitherto known inscription of the reign of Vatsarāja. Of equal importance is the fact that it provides for Vatsarāja the latest as yet known date for his reign, viz. 795 A.D. Only two other dates are known for his reign and both of them are from literary sources. According to the colophon of the Kuvalayamālā of Udyōtana-sūri, that work was composed in the Śaka year 700 (=779 A.D.) at Javālipura during the reign of Ranahastin-Vatsarāja.1 Again, according to Jinasena, the author of Harivamśa-purāṇa, Vatsarāja was ruling over the western region (aparā dik) at the time of the completion of that work in Śaka 705 (=783 A.D.).2 Though we know from other sources3 that Vatsarāja was the son of Dēvarāja and Bhūyika and grand-nephew of Nāgabhaṭa I, the present inscription omits,

the names of his parents and merely states that he was born in the family of Nāgabhata (I).

Nothing tangible was hitherto known about Vatsarāja except that he was one of the most powerful Indian rulers of his times. The record under study provides us with new information of a substantial nature on many important military exploits of Vatsarāja and his subordinates. The victories credited to Vatsarāja in our inscription are against the rulers of Karnāta and Lāta, against Jayāpīḍa, against the Lord of Gauda and against the Mēchchhas and Kāra rulers. Of these, the ruler of Karnāta was obviously Vatsarāja’s Rāṣṭrākūṭa contemporary Dhrūva (780-93 A.D.) while the Lord of Gauda was the Pāla ruler Dharmapāla. These three were the most powerful Indian rulers of their days and were involved in a triangular contest for supremacy. While we have had epigraphical claims registered for Dhrūva’s triumph over Pratihāra Vatsarāja and for the latter’s triumph over the Gauda ruler (i.e. Dharmapāla) as also for Dhrūva’s victory over the last named ruler, the present inscription reveals for the first time Vatsarāja’s claim of victory over the ruler of Karnāta by whom, obviously, Dhrūva is meant. These claims and counterclaims of victory are, more or less, a conventional part of epigraphical poetry and may indicate either the uncertain nature of the outcome of the battles, giving scope for such contradictory claims, or may pertain to different battles in which the results were successively reversed and for which we do not have tangible evidence.

The mention of the rulers of Karnāta and Lāta together (as Karnāta-Lātaḥ, verse 5) is further illustrative of the already known fact that like the Chalukyas of Vatāpi, their successors, the Rāṣṭrākūṭas also had established close contacts with and hegemony over the Lāta territory.

One historically important point occurring in our record is Vatsarāja’s victory over Jayāpīḍa and his further triumphal progress to the icy heights of the Himalayas. Jayāpīḍa, who suffered defeat at the hands of Vatsarāja, may be safely identified with his namesake of the Kārkōta family of Kashmir. According to Kalhana, who is our only source of information on Jayāpīḍa, he was a powerful ruler who, at the very commencement of his reign, conducted a victorious campaign against the Gauda country.

The claim of Vatsarāja to have defeated the Lord of Gauda seems to be based on facts for even the former’s Rāṣṭrākūṭa adversaries admit that he had defeated the Gauda king. The description of the Gauda ruler who, in this instance, was in all probability, Dharmapāla, as the Lord of the four seas (chatur-udadhipati, line 8) shows that even his enemies considered him to be a powerful monarch.

We are next told that Vatsarāja also defeated the Mēchchhas of the west and the Kīras of the north. Of these, the Mēchchhas were no doubt the early Arab Muslim invaders who had carved out settlements for themselves in the Sindh-Multan region. We know that a number of Hindu rulers, including Pratihāra Nāgabhata I and his successors, Avanijānāśraya Pulakēśin of the Chalukya house of Navārāika and Anantadēva of the Hund region in Attock, had successfully fought against these early
Muslim invaders in the 8th century A.D. While the fragmentary Hund inscription of Anantadēva, actually refers to these Muslim intruders as Turushkas, other records merely mention them either as Yavanas or Miēchchhas. The inscription under study reveals for the first time that Vatsarāja had his own contribution to make in stemming the tide of early Muslim invasions in the west. Vatsarāja’s wars against Jayāpīḍa and the Miēchchhas seem to have formed part of a single campaign for we know from Arab sources that the Multan region had been taken away by the Turushkas from the possessions of the Kārkōta rulers of Kashmir in the middle of the 8th century.

The Kīras of the north, whom also Vatsarāja claims to have defeated, may be safely identified as the rulers of Kīra-grāma and the region around it in the Kangra valley. Kīra-grāma finds mention in the Bājnāth prāśasti of 804 A.D. as the headquarters of a family of Rājānaka chieftains. The Khalimpur plate of Dharmapala includes the Kīra among the rulers who registered their approval of the Gauḍa king’s act of installing Chakrāyudha in place of Indrarāja as the ruler of Kāṇyakubja, much to the chagrin of his vanquished Pratihāra adversary. The great eminence attained by Vatsarāja as a result of his victories over the rulers in all the four directions, over the Kārnāṭa emperor of the south (Dakshināpatha), over the Gauḍa king in the east, over the Lāṭa and Miēchchha rulers in the west and over the ruler of Kashmir as also the chieftains of the hills in the north, is fully brought home in verse 7 which declares that, as a result of these martial triumphs, Vatsarāja rose to the status of an emperor (sārva-bhraumarnipati).

As has been pointed out above, from verse 8 onwards, the description of events runs around the personality of Vatsarāja’s son-like feudatory Śrīvarmaka, the son of Grahīyaka of the family of the king Kāchara. This is the lone epigraphical reference to this feudatory family and we are unable to say wherefrom they hailed. Śrīvarmaka is stated in our record to have defeated and imprisoned the Tājika ruler and to have released, after extracting tribute, another adversary who is merely mentioned as Kēsārī. While we know next to nothing about Kēsārī, the Tājika ruler may be identified with Vatsarāja’s Miēchchha or Turushka enemy of the Sindh-Multan region. He is next stated to have defeated the Parvatīyus, an expression by which are perhaps meant the minor rulers of the hilly regions of the Himālayas. In all these campaigns, Śrīvarmaka appears to have actively assisted his overlord Vatsarāja.

An important information furnished by our record for the career of Śrīvarmaka is his victory over Vyāghra, a Tōmar chieftain. The Tōmaras were known to have been

2. Above, Ibid., pp. 94-98 and plate.
4. Ibid., Vol. IV, p. 248, Text, verse 12.
ruling in and around modern Delhi from at least the middle of the 8th century\(^1\) though the earliest hitherto known epigraphical reference to them occurs only in the Pehoa inscription\(^2\) of Pratihāra Mahendrapāla written either towards the end of the 9th or the beginning of the 10th century A.D. Our inscription thus contains the earliest epigraphical reference to the Tōmara and also reveals for the first time the name of the Tōmara contemporary of Vatsarāja as Vyāghra. Śrīvarmaka’s triumph over Vyāghra seems to have resulted in the reduction of the status of the Tōmaras as feudatories of the Pratihāras for the next few generations.

Again, from verse 13 the description shifts to Gallaka, Śrīvarmaka’s son born out of his wife Dēvasāri. Since verse 14 states that Gallaka was ruling over a kingdom which he had already inherited, we may safely conclude that his father Śrīvarmaka had predeceased his master Vatsarāja and was not alive at the time our inscription was engraved. Like his father, Gallaka also was actively associated with Vatsarāja’s campaigns against the Gauḍa forces (verse 17) and the Karnāṭaka ruler (indirectly alluded to in the expression Vallaḥbā-hāru-dhārāḥ in line 19, Vallabha being a common appellation for Karnāṭaka emperors particularly during the Vatāpi Chalukya and Rāṣṭrakūṭa periods). Gallaka was also involved in Vatsarāja’s wars for gaining supremacy over the Kanauj region and seems to have played a crucial role in successfully enthroning Indra-bhāta (same as Indrarāja, the rival of Chakrāyudha) at Kānyakubja. An important implication is that Indrarāja was safely perched on his throne even as late as the date of the present inscription.

Gallaka, prompted by his keen desire to attain salvation, caused a temple to be constructed for the goddess Chandī. Since we do not know the exact provenance of the record, we are unable to locate or identify the temple site. Verse 21 is important since it says that on the tenth day of the bright half of the last month of the Vāsanta rītu, i.e. Vaisākha in the Šaka year 717, the architects appointed for the purpose duly completed the preparation of the plan or blueprint for the temple complete with such accessories as a grove of different varieties of fruit-bearing trees, a well and a garden. The date is important because it is not the date of the completion of the temple, though on the date of the writing of the inscription, the construction of the temple had been completed. This means that the details of date as furnished by our record pertain to the day of foundation implying thereby that some unspecified length of time had passed before the construction work was completed and the inscription got engraved. We may, therefore, conclude that, allowing a few years for the actual work of construction, which commenced in 795 A.D., the inscription may have been engraved and set up towards the very end of the eighth century A.D.

---

The contents of verses 22-26 have already been summarised above. Mādhava, the composer of the praśāsti, claims to have belonged to a family of poets hailing from the Western country (pāchātya-dēśa, line 21). It is likely that he was an inhabitant of the Sindh-Multān region and that he joined the band-wagon of Vatsarāja and Śrīvāmaṇa and Gallaka when they successfully overran the Tūrushka kingdom. It is interesting to note that Dēddaka was appointed as the artisan of the Chandikā temple, obviously in order to keep the new structure from falling into disrepair.

The geographical names occurring in the inscription, viz. Karnaṭa, Lāṭa, Gauḍa and Pāchātya-dēśa are either too well known or have been commented upon above.

TEXT¹

[Metres: Verses 1, 4, 8, 10, 15-17, 22, 25 Vasantatilakā; Verses 2, 5-6, 9, 13 Śrāddharā; Verses 3, 12 Śrāddhāvatikātī; Verse 7 Matrāsamaka; Verses 11, 19, 23, 26 Anusūthub; Verse 14 Upēndravajrā; Verse 12, Aryā; Verse 20 Ratbhoddbata; Verse 21 Mālimi; Verse 24 Śālimi]

1. Siddham[*]² Ōṁ namō Bhagavatyai Durgāyai Yogyavarnavadana-sannihitāpi Dūrōrtu=Svishnoḥ svasā vividha-Bhūtapatēs-tathā=Ārdhām itthāṁ sthitāṁ vividha-mūrttishu Chandī-

2 kāyāḥ mūrttiḥ karoto bhavatāṁ=atulāṁ vibhūtim || [1*] Prōddama-śyāma-dhāmno virachi-mahishā-çchhadamanā dānavasya vyāsaktō mūrdhni mūrcchhāvaśāṁ=iva gatavān=nīhpataṁ=tāṭkasya [I] pāyōd=vaḥ

3 pāṅka-pūrādaravikara-bhayaḥ=āmbhōrūhāḥ-dhāri Yādor=vāla-pravāla-dyuttir= Aditi-sut=a[n]nda-krich=Chandikāyāḥ || [2*] Āsid=durjjaya-Gurjjar-arjījita-jayō rāja jagaty=urjjitāṁ sīmān=Nagabhāto

4 raō=ōtkāta-bātāṭaṭāḥ kārīnām=agranīḥ | sākṣāḥ=yaḥ Purushottamāḥ kṣhitipatir-magnā vipad-vāridhau hatvā vairi-gaṇāṁ=varāha-vapusha yēn=ōddhritā médini || [3*] Tasyāṁvāyē samabha-

5 vad=bhuvanaika-virah śrī-Vatsarāja iti bhūpatir=akṣhat=ājñāḥ | yō driptā-vairi-vadha-bhūri-vīviddhā-rājadś=chintāmanīṅī pranayināṁ jagatiṁ vyājēṣṭhaḥ || [4*] Pitvēāmbhau dakshināḥ=ābdhēr=virasam=āvajit=āśe-

1. Transcribed from the ink-impression.
2. Expressed by a partially preserved spiral symbol.

7. haimam-ambhaḥ || [5*] Durvīr=ārāti garv=oddhaṇa-raṇa-vaṇa-koṭi-kōdaṇḍa-danda-jyāghaṇa-kru̯ra-dōṣhṇor-viṇaṭa-kaṇāi-ghaṇa-saṅka=āntar-nivīṣṭa | hatv= ājau yōḍha-vṛndān=aparīmita-balēn=ārījītā rā-

8. ja-lakṣmīṇa sarīgrāma-grāma-rāmā chatur-udadhadi patēr-yēṇa Gauḍa-ādhipasya || [6*] Gauḍa-ṇātham=avajīta balāid-yō Daśkaṇa-paṭām cha niṟpiṣam | Mlēchchha-Kīraṃ=aparōttaran-diśam sārva-bhauma paś-nrī-

9. patitvam-avāpā || [7*] Tasya=ātmajēṇa sadṛśaḥ prakaṭa-prabhāvaḥ Śrīvarmmakō= bhavad-abhiṣhtatamaḥ subhrītyaḥ | śrī-Kāčarā̅-bhava-nṛpi-anvaya-jāta-jaṁma lakṣmīvaṭō Grahiya-kasya suto narēndraḥ || [8*]

10. Jīva-ājau yēṇa baddhāḥ-kṛita-saka-la-jagai̯=jagara-Tājākēsā jātye bhagn-ōru darpaṣ-samupahrita-koṇaḥ Kēsari yēṇa muktāḥ | daṇḍam yēṇa prachandaṁ bhaya-vidhura-dhiyiō dāpitaḥ Parvātīyāṁ śrī-


13. Gaurāyēva Dakṣa-dvīshā Paulōm=iṣa Marutpatē Raghupatē Śīt=iṣa bhārtrivṛtāḥ | bhārtyā tasya babhūva dharmaṁ-niratā Gaṅg=ēva lōkaiḥ śrutaḥ || Dēvāśrī= iti viśrutā kṣhitī talē sākṣhād=iva Ṭhunḍha-

14. ti || [12*] Tasyāṁ tēṇ=ōdapādi kṣhitī-tala-tilakō nirjīt-ārāti pakṣhāṁ sākṣhād Dharmma-āvatāraḥ parigata-kapāṭ-ōpājīttah bhūtadhātryā | Śrī— | —— | —— | UU sadṛśa-tanur-llōchanaiḥ piyama-


1. The letter pa is redundant.
16. vaśiṣṭ-āpara-nāmadhēyaḥ || [14*] Aṃśakam-esha kṛpayāpī samētaxaijyam yā= sīt purā cha gaṇaṇā bhuvī sā=py=apētā || itthamaṁ vichintya tarasa vimalair-γun- aughair-nnirvēdavadbhir =iva yasya

17. diśo gṛihūtāḥ || [15*] Bhāṅkītvā Kālīn sakala-lōka-krit-ōpatāpam yo=yam pravard-dhitā-khal-ōṁmatimātya-udāram || Samprāpta-bhīta-saṅgaṅāta-vatsalēṇa dharmau-ātmanah nanu kṛiti kṛitam=ē


21. kālē Saṅkānāṁ surabhi-charama māse śukla-pakṣe ṅaṣāmyāṁ(yāṁ) || bahu-tarupahalaka-up=ārāma-Chaṇḍi-griśhānāṁ sthapatibhir=iha yatnāt=kalpitō mūlapādaḥ || [21*] Paśchātya-dēśaja-kav-āṅdra-kula-pra-

22. sūtō bhaktyā jan=ōpi parayā Harigupta-putraḥ || ājanmataḥ prabhṛiti tasya nripasya bhrityas-chakrē praśastim=īha Maḍhava-nāmadhēyaḥ || [22*] Vaṇik-sa mil(vi)panau ganyo Dēddakō Dattak-atmajah || (1) Kārūkō-

23. tra kritis=tēna Chaṇḍikāya-yatante subhē=ḥ(bhē) || | [23*] Durggādyatā-s[1] suṭradhārāḥ suśilām yatnāc=chakrē Śarvanandā cha vidvān [1*] Chaṇḍī-veśmayam-asma kuttaṁ Nāṇnāḥ ————∪ ——— ——— [24*] yāvad=dhāra-nadāndī


25. lāstīṁ suvarṇākārēṇa Kāṇa-putrēṇa dhīmatā || [26*]

1. Read svarṇa for the sake of metre.
NO. 7 – NATIONAL MUSEUM INSCRIPTION OF KELACHCHADÉVÎ,
V.S. 1239

(1 Plate)

S.P. Tewari, Mysore

The inscription, edited here with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore, is engraved on the front side of the pedestal of a marble stone bearing in deep relief the images of a seated male and female; it was copied by me in October 1979 from the ground floor collections of the National Museum (Museum No. L. 200), New Delhi. This record of queen Kelachchadévî was first brought to the notice of scholars by late Prof. Dashrath Sharma who presented a paper based on the contents of this record before the Allahabad Session of the Indian History Congress in 1965. From the Proceedings of the Congress which were published in 1967 from Aligarh (pp. 50-51) it appears likely that, along with his paper, Prof. Sharma had also presented the text of the record which was omitted later on when the proceedings were sent to the press. Since Prof. Sharma in his paper had mainly focussed attention on the instance of a queen being successfully dissuaded from committing satî, certain peculiarities and shortcomings noticeable in the inscription were not discussed by him. As a result, his paper is silent in regard to palaeographical, orthographical, linguistic and scribal features. This, coupled with the fact that the said Proceedings do not contain the text of the inscription, has prompted me to edit this interesting record in the pages of this journal.

The marble slab described above was acquired by the Museum from Gadh, District Alwar of Rajasthan. On this pedestal there are four lines of writing in which the fourth line has only one word which was also possibly added later on. So also the details of date, viz., Samvat 1239, written before the ornamental auspicious symbol for siddham in line 1 and Maṅga sudi 1 written before the commencement of line 2, were possible engraved afterwards when the engraver realised that he had omitted these details at the time of engraving the record. He merely utilised the marginal space available on the left side of the first two lines, and then, since the word budhē could not be accommodated he engraved it below the third line. That the omission was noticed even while the text was being engraved is clearly borne out by the fact that the engraver commences the third line, so as to be in alignment with the commencement of the details of date thus making all the three lines begin at the same vertical point. The writing covers an area of about 45 cms in length and, minus the only word engraved in the fourth line, about 5 cms in height. The space left between lines 2 and 3 is less than the space left between lines 1 and 2. Barring the date portion on the left margin, the size of the letters on each of the three lines progressively diminishes. The only word

1. This inscription is being noticed in Appendix B of A.R.Ep., 1979-80.
2. This information is based on Prof. Sharma's statement in the Proceedings referred to above. He also rightly surmises that the images probably represent the king Prithvidèva and his queen Kelachchadévî figuring in the record.
budhe in line 4 has letters which are the smallest of all and also carelessly engraved. No portion of the engraved surface has suffered damage and the writing is in a good state of preservation.

The characters of the record are Nāgarī of a type which was widely in use in the area of Rajasthan during the period to which the inscription belongs.

The language is Sanskrit throughout and except the date portion which is scattered in lines 1, 2 and 4 the rest of the record is in verse.

In respect of orthography the following points may be noted: bh is engraved for s in yabhā for yaśō (line 1); and s for ś in visuddha for visuddha in line 3; subscript v in swargām and svā (in line 1) and swa (line 2) is carelessly engraved and looks like tha; superscript r is not used in bhatrā (for bhartrā) and nimmāpyēdāṃ for nimmāpyēdāṃ (line 2); in swargāya yatasya (line 3) the long ā vowel mark is wanting. Though the letter ya when engraved as a separate letter is very distinct from pa, yet in its subscript form this distinction is not maintained as in nimmāpya (line 2) and tasya, nṛpiṣya and syandini (line 3). Though the word prithvi (line 3) is read so because of the context, it is wrongly spelt as prītyē. Doubling of consonants like m in nimmāpya (line 2) and nimmāla (line 3) and v in yaśasōr-vyādhyayai (line 3) is carefully observed. In the same way the rules of samādhi have been regularly followed.

The epigraph tells us that the queen Kēlachchādevi, who was the unsullied source of the abundant prosperity of the kingdom and the abode of righteous deeds and renown decided to put an end to her life by committing satī at the death of her husband, king Prthvīdeva, thinking of her body as of no greater importance than a piece of straw; she was, however, persuaded and successfully prevented from doing so by her son, the ministers and the learned people of her kingdom. She ultimately abided by their advice and, as a consolation to herself and also for the merit and renown of her departed husband, got a temple of Anaṅgāsūdana (Śiva) built on Wednesday, which was the first day of the bright fortnight of the month of Māgha of the year 1239 of the Vikrama era.

A curious point which had somehow escaped the attention of Prof. Sharma is the fact that the queen, who was feeling sad because of the departure of her husband (tad=vichchhēda kad=arthiēṇa manasā, etc., line 3), (also) got this image of the king (mūrttīṁ tadēyōṁ=imāṁ, line 3) made. This clearly shows that the male image above this pedestal is certainly that of the king Prthvīdeva. The expression dēvāṁrīta-syandīnīṁ (line 3), which qualifies mūrttīṁ is also interesting as it indicates that the image of the king was like a vehicle (syandinī) for him to reach the heavens and attain immortality though literally it means only an image from which the divine nectar (dēvāṁrita) was oozing out.¹

1. The word syandini, has a double entendre here, as in its form of syandin or syandini it means oozing, flowing and trickling, etc. (from the infinitive syand) and as a noun syandana, meaning a chariot or a vehicle (formed out of the same infinitive syand); it also gives the meaning of a mini-chariot or a rathikā.
The importance of the record lies in the fact that, whereas we have so many sati stone inscriptions which record the commission of sati by women reduced to widowhood, it is probably for the first time that we come across an epigraphical evidence to the effect that a queen who was determined to follow her husband on the funeral pier was successfully dissuaded from acting upon her decision. It becomes even more important when we consider the enormity of the sati records from the area of Rajasthan.

Another significant feature of the record is the making of the memorial image of the king Prithvídeva after his death. It is, however, not clear as to whether the date of the record pertains to the death of the king or to the construction of the temple or to the making of the image of the king.

As regards the identity of the king Prithvídeva, known through this inscription for the first time, nothing definite can be stated at the present state of our knowledge. Prof. Sharma has two suppositions. One, that he might have been a Badgíjar and the other, that he was a descendant of Sávata and Mathanádeva, known to us respectively from the Nilakantha and Rájór inscriptions — because both these records hail from the area of Alwar like our present record.

TEXT

1. Saṁvatu 1239 [*] Siddham 3 \(\parallel\) Rājyaprājya-vibhūti-mūlam=amala-śreyo yabhō(sō)-bhajanane. devy=ēsh=ēti vichintya putra-sachivaiḥ svarggam gate śvā

2. Māgha sudī 1 4 mini | yāyāṁśi svatanaṁ vīhāya trinavat=sārdham sva-bhatarā (ṛtrā) sati samruttā vivu(bu)dhaśva(ś=cha) satya-mahishī Kēlachchadevi tadā \(\parallel\) [1*] 3 Nimmā (Nirmmā)py-ēdam=Anāṁ

3. gasūdana-grhain svargāya ya(yā) tasya vai Prithvídeva-aripasya puṇya-yaśasōr= vṛiddhyai visu(śu)ddhēmanah | tad=vichchhēda-kad-arthitēna manasa mūrttim [m*] tadiyāṁ=imām sā=smīn kārayati sma vi(ni)rmala-tarāṁ dev-amṛita- syandini[m ||2. *] 5

4. Budhē

---

1. See Bhandarkar’s list, No. 74 (Vikrama 1016); Above, Vol. III, p. 266 and the references therein.
2. From the impression.
3. Expressed by a symbol.
4. About āṁsar (line 1), this portion and Budhē (line 4), see the introductory remarks above.
5. The metre is Sārdhaśvīkrīdita.
NO. 8 – DOORA PLATES OF UDAYAKHÉDI
(I Plate)
S. Subramonia Iyer, Mysore
and
Snigdha S. Tripathy, Bhubaneshwar

The copper plate charter edited below with the kind of permission of the Director (Epigraphy), Archaeological Survey of India, Mysore, was discovered in the village Doora near Berhampur in the district of Ganjam in Orissa in January 1973. The plates were later purchased by the Orissa State Museum where they are at present deposited.¹

The set consists of three copper plates strung together on a copper ring, the ends of which are soldered to the back of a circular seal. The upper part of the seal has a countersunk surface on which are engraved in relief the figures of a crescent moon, an āṅkuśā, a couchant bull facing right and a half blown lotus on the left. The seal does not bear any legend. While the first plate is engraved on only one side, the second and the third plates bear writing on both the sides. Each plate measures 20.5 cm in length and 7.5 cm in breadth. The diameters of the ring and the seal are respectively 10 cm and 4.5 cm. The rims of the plates are slightly raised to protect the writing. Excepting lines 19 and 20 which are slightly blurred, the writing on the whole is in a good state of preservation.

The characters belong to the Kālinga alphabet of about the 9th-10th century A.D. and resemble generally those of the Kāmbakāya² and Nirakarpura³ plates of Devendravarman. The palaeography of the Telugu-Kannada portion (in lines 33-35) supports this dating. But the forms of the letters t and r are, however, different from those of corresponding letters seen in the two grants mentioned above. Of the two types of t employed in the present grant, one, which is typically East Indian, bears comparison to that in the two grants of Devendravarman. But the other form of t, which is also simultaneously used in the charter under reference, is unique and not met with in the inscriptions of this period. In this, the right end of the cup-shaped form goes up to form a loop above. The form of r resembles that of the same letter found in the Nagari copper plate inscription of Anangabhima III.⁴ While the Kalinga alphabet has been used almost in the whole of the inscription, the end of line 33 and the entire lines 34 and 35 in the first side of the third plate have been written in Telugu-Kannada characters.

The language of the record is Sanskrit which, however, is corrupt and faulty. The carelessness of the scribe is seen in the omission of letters in words such as sukha-rāmaṇīyā for sukha-rāmaṇīyād in line 1, 1śrīnā for srīmāṇ in line 7, etc., and writing of

¹. This has been noticed in A.R.Ep. 1974-75 as No. A 15
². IBHS, Vol. IV (1931), pp. 29 ff. and plate.
³. JBRs, Vol. XXXV, pp. 1 ff. and plate
extra letters in words like kārinyām-ścha ma for kārinyām-ścha in line 10. Besides inscribing letters in a faulty manner, the same letter is often written in several varying forms. The letter p is written in the usual form as found in words like pandita in line 3, vipula and bhūpāla in line 4, but it is written differently in words like Amarapura in line 1 and pāśāna in lines 27, 28 and 29. The letter ch is written in the usual manner in words like 0archchita in line 5, but it is written differently in words like chitta0 in line 5 wherein it resembles the letter v. As already mentioned t is again written in two forms. In words like sarvata in line 1, pandita in line 3, the right curve of the cup shaped form goes up to form a loop above. However, in words like 0alamkrita in line 3, sarita in line 6, tasya in line 31, etc., t is written in the usual way as found in the other charters of this period. The letter n is sometimes difficult to be distinguished from t as in vilāsī in line 2, kusālīna in line 7, etc. The medial ā occurs in two forms, a small curved stroke above the right of the consonant as, for instance, in words like grāmē in line 8, dīśa in line 28, etc. and a long vertical stroke which is more usually found as, for instance, in words like mālā, vāra, vilāsīnī, in line 2, Kōlāda in line 8 etc. Medial u is also written in two ways namely a curve below a consonant as in words like mukha, sura in line 1, śuka, putra in line 17, etc., and a loop below the consonant as in words like pura in line 1, pramukha in line 9, etc. Anuvāra and visarga have been left out in a number of cases as, for example, in ānukarina in line 1, bhūpatibhi in line 25, saptamā in lines 15-16, pūrvaka in line 21, etc. The dandas have been used rarely as in lines 25, 33 and 36.

The inscription is not dated. The grant is stated to have been given on the occasion of Āditya-vijaya-saptami1 or Ratha-aptami in the dark half of the the month of Māgha in the Summer solstice (Uttarāyana).

The object of the inscription is to record the grant of the village Kōlāda situated in Mādhūpa-maṇḍala to the four brāhmaṇas, viz. 1. Āditya-bhaṭṭaputra, the son of Śuka, belonging to Śānikhyā-gōtra, the pravara of three rishis and a student of Yajyavēda and Kāṇva-lākṣāṇā; 2. Nanēpa-bhaṭṭaputra, the son of Khandamanala, belonging to Kaśyapa-gōtra; 3. Nānayapa-sārman, the son of Āditya-bhaṭṭa, belonging to Parātara-gōtra; and 4. Āditya-sārman, the son of Yogeśvara, who was a scholar in the Vēdas, who belonged to the pravara of five rishis and to Vatsa-gōtra. The grant was issued by Rānaka Udayakēdi, belonging to the spotless family of Gāṅga rulers (sura-sarit-kula), from the city called Hōnāreṇga-nagara, on the occasion of vijaya-saptami already referred to above. Lines 25-32 describe the boundaries of the grant village Kōlāda. Lines 33-38 contain the usual imprecatory and benedictory verses. Lines 39-40 mention the name of the engraver of the grant. The grant (tāmra-pattikhā) was engraved

1. In this expression Āditya stands for the week-day Sunday. "A śukla-saptami falling on Sunday is called Vijaya and is special for donations." Indian Ephemerids, Vol. 1, part 1, p. 66. Our inscription, however, specifies the puksha as kṛṣṭha which is obviously a mistake for śukā. It is also likely that in the expression Māghē kṛṣṭha, an avagraha is to be understood and the expression read as Māgha-kṛṣṭha.
by Reüka, the son of the goldsmith (aksbaśālin) Pākōsa.

Rānaka Udayakhēdi, who issued the present grant, may be identified with his namesake who figures in the inscriptions of the Kadambas who owed allegiance to the imperial Gaṅgas of Kalināgī. The Nīrakarpur plates, referred to above, mention Udayakhēdi, the son of Ugrakhēdi and grandson of DharmaṇārAVV, who is described as the offspring of Mahārāджadēva, who emigrated from Rāyavanarāyi, who owed allegiance to Dēvēndravarman, the son of Bhūpēndravarman, and who belonged to the Kādamba family, as the donor of the grant. The Parlākimēdi plates1 refer to one Ugrakhēdi who is described as the ornament of Kādamba dynasty and as born in the family of Nidusanti. This Ugrakhēdi is stated to have been the governor of an area including a village called Hommandi or Homandii.2 But in a later addition3 engraved on the second side of the third plate of the same Parlākimēdi pls., Rānaka Udayakhēdi, the son and successor of Ugrakhēdi figures as the donor of the village Vapavatā or Vapavatā. The Kāmbakāya grant of Dēvēndravarman, already referred to, refers to his Kādamba feudatory Mahāmandalika Udayādītya, the son of Mahāmandalika Dharmakhēdi.

On the basis of the identification of Vajrin in the Parlākimēdi plates with Vajrahasta, the father of Bhūpēndravarman and grandfather of Anantavarman Vajrahasta and his brother Dēvēndravarman, and Ugrakhēdi of the same grant with the Kādamba chief of the same name figuring in the Nīrakarpur plates, it has been suggested that Udayakhēdi, son of Ugrakhēdi and grandson of DharmaṇārAVV, was a contemporary perhaps of Bhūpēndravarman, his son Anantavarman Vajrahasta (of the Kālahandi plates, Gaṅga year 383)4 and the latter’s brother Dēvēndravarman.5

It is possible to identify Rānaka Udayakhēdi of the present copper plate charter with his namesake figuring in the Nīrakarpur plates. While in the Nīrakarpur plates, Udayakhēdi is mentioned as belonging to Kādamba family, in the grant under review he is described as the tilaka on the forehead of the Gaṅga ruler who is, however, not named.

The grant village Kōlāda can be identified with the village of the same name situated at a distance of 12 kms north of Bhāņjanagar police station in Ganjam District. Mādhūpa-mandala, in which the grant village was situated, and Hōnarēṅgā-nagara whence the grant was issued cannot be identified. However, Hōnarēṅga finds mention as the gift village in the Tambūru plates6 of Umavarman of about the 6th century A.D.

2. Ibid., Vol. XXXI, p. 319.
5. Ibid., p. 319.
TEXT

[Metres : Verses 1-3 Anushtubh]

First Plate

1 Siddham² [†*] Svasty=Amarapur-ânukarina[h*]sarbata(rtu)-sukha-ramanîyâ [d*]
vijayavatava-

2 hala³-sudhâ-dhavala-prâsâda-mâlād=adhiri(shthi)ta-vâra-vilâsini-lali-

3 ta-lâyâd=urdhanda³-pani(nôi)ta-bhu(ku)l-âlamkrita-âri-Hânarânga-nagara-vâsakâ-

4 t vipulavikram=ônnat-ânëka-bhûpâla-mauli-mârchi-râñjita-

5 pâda-padma-yugala[h*] vimala-chitt-ârchchita-Chandramauli-charaç'â-kamala-

6 s=taranir=iv=âścâ-siñ-mukha-vyâpita [pratâpah*]sura-sarita(t)-kul-âmala-sakala-

7 mahârajâ-tilakah śrimân-Udayakhêdi-râñaka[h*] [ku] śali [i*] na[h] Mådhûpa-ma

8 nîlal-prativa(ba)ddha-Kôlâda-grâmê vâ(brâ)hmana-purassaras=samasta-

Second Plate : First Side

9 sâmantaji²-pramukha-janapadân yathâ-kâl-âdhyâyina[h*] vishayapati(tî)n=adhî-

10 kârinâni'=cha ma* karanân=anyâ[na*]pi . châṭta-bhâtta-valabha' -jåti(tî)yân
khanda-pâla-

11 dandapâsi[sîk-âdin samasa(sta)-râja-pâd-ôpajivinâm sa(ya)th-ârham mânayati vi(bô).

1. From impressions.
2. Expressed by a symbol.
3. Read=vijâya-rajñ-ûdvahana.
4. Read=uddhàmâ.
5. Better read samant-âlt ⁰.
6. The letter ma is superfluous.
7. Read châṣṭa-bhâtta-valabha ⁰.
12 dhayati samajnāpayati viditam=asti bhavatāṁ Kōlāda-gāmōya¹ prasi-
13 ddha-chatu(tuḥ)-sīm-āvachchhinna-sa-jala-sathala-sarva-pīḍa-vā(hā)dha-vivarjita[h*]
    achā-
14 ta-ta(bha)ta-pravēṣyō chandr-ārkka-sthiti-samakālaḥ mātā-pitrör=ātmana[h] pu-
15 nya-yaśō=bhivṛddhasē(y=ē)ha ma(mā)sē Māghē krishna-pakṣē² Āditya-vijaya-
sapta-
16 myā[m] Uttarāyaṇē Sāṅkh[y]a-gōtra..............charaṇāya
17 Yaju[r*]-vēda-Kanva-sākha³ Sukasya tanuj-āditya-bhaṭṭaputa⁴ Kāśy-

Second Plate: Second Side

18 pa-gōtra-Khaṇḍamalasya sa(su)ta-Nanēpa-bhaṭṭaputra⁵ Parāśara-gōtra-Ādi-
19 tya-bhaṭṭasya tanaya-Nanayapa-sarmma[nē*] Vachchha⁶ -gōtra-pañchārsha-pravara-
    -Yōgē-
20 śvarasya suta-vēda-vida(d)-bhaṭṭaputra-Āditya-sarmma[nē*] chaturbhi-janam=
    uparjita⁷-
21 m=udaka-pūrvaka[m*] Kōlādam=agrahāram tāṃvṛasāsana(m)kṛitya pradatt=ā
22 smābhi[h*] [l*] Yatō=syā-vidheyībhūy=ājñā-śravaṇakarai[h*] kṣētra-kara[h*]
    samuchita-
23 bhōga-bhāga-kara-nikar-ādikam samuṇaṇtavya[m] [l*l*] yathā-kāl-ādibhis=cha
24 bha(bhū)patibhir=dānam=idad dharma-manōṁobhya⁸ dharma-gauravāt=pati
    (ri)pālaṇīya-

1. Read  "ṛāmāḥ=yaṁ.
2. See n. 1 above, p. 62.
3. Read Kanva-līkha-ādhyāyīṁ.
4. Read tanijāya Āditya-bhaṭṭaputraya.
5. Read bhāṭṭaputraya.
6. Read Varsa "
7. Read chaturbhir=jantri=upārjita.
8. Read dharma-mamōṁdyā.
25 m=iti1 śīmā-liṅgāni likhyantē [||*] P[i]-rv-ādīm=īśāna-paryantam2 Kōlāḍa-

26 grāmasya pūrva-diśā-bhāga vṛihat datachila-pātaka[h*] [dhū]na-kūṭa-

Third Plate: First Side

27 chila-pātaka[h*] pūrva-bhāge Khula-kuṭika-pāṣāṇa[h*] Varuṇa-maṇḍala Vṛihad= Varuṇa-maṇḍa-

28 la-kaṭaka[h*] tasya Agni-diśā-bhāge pāṣāṇa[h*] tasyaiva dakṣiṇa-diśā-bhāge

29 vāpi(pi) uttara-[diśa-bhāge*] Pāli Ujjvalū-kuṇḍī(h*) puna[h*] pāṣāṇa-

kudaka[h*] Mahisha-maṇḍala-pāṣāṇa-

30. mō . rūpi udaralamba-gaṭi vāpi(pi)-pāṣāṇa[h*] nyagrōdhā-pāḍapa-pāṣāṇa[h*]

31 tasya nairītīya-bhāge pāṣāṇa[h*] tasya cha paṣchima-diśāyām prāsāda[h*] tasya vā-

32 yavya(ryē) Chanda-taṭāki tasya uttara-diśāyā[m*] huli-pāṣāṇa[h*] puna[h*] pāṣāṇa[h*] ē-

33. tasya grāmasya i(ī)śāne(nē) matsya-chanpaka*-kari[dha]-nudi5 panthā | iti 1 || Bahubhi-

34 r-basudhā dattā rajā(ja)na(bhīh) Sagar-ādibhi(bhīh)[*] yasya yasya yadā bhumis-tasya

35 sta(ta)sya tada phalah(lam) [|| 1*] Sva-dattā[m*]=para-datta(ttā)m=vā yatād= raksha Yudhishthira [l*] ma-6

1. There are two punctuation marks after the letter ti, the first resembling the Nāgarī numerical figure 5 and the second resembling the numerical figure for zero, followed by two dandas.

2. The ū sign is not clear and there are on both sides at the bottom of the letter one horizontal stroke.

3. Read pūrvādī-śāna-paryantam.

4. Read chanpaka.

5. kari-downah-ūdi sahita.

6. From Bahubhi in line 33 to this letter, the text is engraved in Telugu-Kannada characters.
36 hi(hīṁ) mahimata[r*] śreśṭha dānātśre (ch-chhrē)yā(yō)=nupālanām [2*]|  
Sāmānyā(yō)=
37 yam dharmma-sētu[r*] narānā(ṇāṁ) kalē kā[ē] pālanīrvō(yō) bhava[d*]bhi[h*]  
[1*] sa-- [1*] sa--
38 rvvān=ctā[n*] bhāvina[h*] pārthivēndrā[n*] bhu(bhū)yō bhu(bhū)yō yāchatē  
Rāmabhadra[h*]1 [3*]|  
39 A[ksha]śāli-Pākāsya tanayēna Rēikēna utkīrṇā(nnā)  
40 tāmvra-paṭṭikā iti [l*]

1. These three imprecatory verses are replete with orthographical errors.
NO. 9—MĀNDHAL COPPER PLATE CHARTER OF PRAVARASENA II,
YEAR 16
(2 Plates)
Ajay Mitra Shastri, Nagpur

Archaeological excavations at Māndhal, a small village situated at a distance of about seventy-five kms. to the south-east of Nagpur, in the Umred Tahsil of the Nagpur District, Maharashtra State, conducted by the Department of Ancient Indian History, Culture and Archaeology of the Nagpur University in 1976-77 and 1977-78 have brought to surface important archaeological finds throwing welcome light on the early history and culture of the Vidarbha region. The antiquity and archaeological potential of the site attracted attention as a result of the explorations undertaken in the wake of information about the discovery of three ancient images by the Forest Department in the course of efforestation programme in July 1974. These sculptures representing Lakulīṣa, Ashtamūrti and Sadaśiva forms of God Siva are now deposited in the Central Museum, Nagpur. The excavations undertaken subsequently with the object of ascertaining the cultural deposit and its nature yielded evidence of habitation dating back to the Sātavāhana and Vākāṭaka periods. The evidence for the Sātavāhana period is quite clear even though it is not as well represented as the Vākāṭaka period for which we have very rich data. The finds dating from the Vākāṭaka-Gupta period include remains of three brick temples, about a dozen sculptures of Hindu gods and goddesses, some of them quite unique in the entire range of early Indian plastic art, and a number of minor antiquities. However, the most important from the point of view of a historian was the discovery of three copper-plate charters of the Vākāṭakas intact with their rings and seals. These plates, which were found in an earthen pot just below the surface at the mound locally known as Bhūlā Hudkī, throw welcome light on the Vākāṭaka history and constitute nearly one-tenth of the Vākāṭaka epigraphs known to date.

One of these copper-plate inscriptions belongs to Pravaraṣēṇa II and two[2] to his grandson Prithivivishēṇa II, both belonging to the main branch of the Vākāṭakas.

Pravaraṣēṇa II's charter[3] comprises a set of five plates of copper of which the first and the last are engraved on the inner side only, while the remaining three plates bear writing on both sides. The plates measure approximately 12 cms. in height and 18 cms. in breadth. About the middle of the left margin of each plate there is a roughly circular hole through which passes a circular ring which is about .5 cm. thick and about 12.2 x 11.5 cms in diameter and holds the plates together. Sliding on the ring is a circular seal of copper with a perforated handle on its back, through which the ring passes. The

1. For a brief account, see Vidarbha Samādhanā Manḍala Vārshika, 1977, pp. 142-174.
2. [These two charters have also been edited by the same author and included in the present volume—Ed.]
3. This is No. A5 of A.R.I.E., 1976-77.
seal has a diameter of 7.3 cms. and is .4 cm. thick. The edges of the plates are neither raised nor made thicker. Still the writing is excellently well preserved. On the surface of the seal is inscribed a four-line legend in the *Amusitubb* metre as on the seals attached to other known copper-plate charters of the Vākājakas. The total weight of the five plates is 2775 gms. and that of the ring and the seal 370 gms.

The record comprises forty-four lines of writing; the inscribed faces of the first and second plates and the second side of the third plate bear five lines each whereas six lines are incised on the remaining incised faces of the plates.

The characters, like those of the other records of Pravarasena II, belong to the box-headed variety of the southern alphabet and do not call for any special observation. Still the following points may be noticed: the medial ṣ is usually attached to the top of the box, but in satya, line 9, it is attached to the bottom of the box; that in jā and īnā it often takes a strong curve and its lower end often touches the left top of j, *e.g.,* jā in line 14 and īnā in lines 22 and 24; in bā it is generally in the form of a horizontal stroke to right on top of the box; but sometimes it shows a downward stroke at its right end as elsewhere; see bā in mabā, line 4, and mabānā, line 12. Medial ī is indicated by a couple of curved horns, that to the right covering the left one; but in kī in kūrīna, line 39, the left horn is not fully formed. Medial au is bipartite, as in daubitra, line 7, sāurya, line 9, kautsa, line 20. The angular stroke attached to the bottom of the vertical line of k is sometimes carried so high up as to almost join the left end of the cross-bar of the letter; see Vākātakā (second kā), line 3, kārṇyā, line 9, kāśa, line 11, kātta and Vākātakā, line 16, etc. J is formed differently at different places. Sometimes we notice a notch in its upper horizontal line; see lines 3, 5, 6, 10, 16, etc. At several places a small vertical downward stroke emanates from the right end of the upper horizontal line: see vāja in lines 3 and 5; jala in line 6; ty-ārjaya in line 9; sījīvita in line 10, etc. The subscript ṇ is correctly formed in īnā in line 9 on the seal; but in īnā in line 24 it is imperfectly formed without the stroke on the right whereas in īnā in lines 22 and 25 and in īnā in line 25 it looks exactly like jb. There is practically no difference between the letters ṛ and ṅ; see line 1. The subscript dh, line 2, is open in its upper part with the result that it looks like medial ri. N is invariably looped; but from the upper part of the loop often emanates a downward curve to the right as in yājīnā, line 2, sūnā, line 4, kānānā, line 6, etc.; but in other cases the loop is attached on the left to the middle of the vertical line as in Vākātakānā and Pravarāsenāya, line 3, dvabana, line 5, sūnā, line 9, etc. As against this, t is always without a loop; but there seems to be a confusion when the two letters are joined with t intended as a subscript; see, for instance, atyaṭna, line 4; santāna, lines 11-12; or while writing tt as in Taṭṭiri, line 20, datna, line 21, etc. and in writing m as in sannvēṣita, lines 4-5. The right limb of subscript ṣ is sometimes carried so high as to be on a level with the upper part of the other letter; see sēnasya, line 3. The angular form of subscript ṣ is met with only in *svamēda*, line 2, *svāmi*, line 4, mātēśvara, line 9, Voakatakā, line 12, pūrvu, lines 28 and 29, *rvidya*, line 29, and vṛd, line 41, whereas, in all other cases, it is highly cursive with its upper part open in most
cases where it looks like subscript \( y \). The sign of \( jibvāmūliya \) is met with in line 35 and that of \( upadhmāniya \) in lines 15 and 35.

The language is Sanskrit, and, but for an imprecatory stanza in lines 41-42 and the verse on the seal, the inscription is in prose throughout. As for orthography, we may note the reduplication of the consonant following \( r \) which is quite common (e.g., \( ptoryāmō, \) line 1; \( mūrdda, \) line 6; \( njava, \) line 9; \( sauryya, \) line 10, etc.) and of that preceding it (e.g., \( gṛāmō, \) line 17) which is very rare. The consonant preceding \( y \) is also often reduplicated (e.g., \( upādhyāya, \) line 21; \( ὀδήστηκα, \) line 23). \( V \) following intended \( anusvāra \) is also sometimes reduplicated; see \( sāvatsarika, \) line 19, and \( dattā, \) line 41. It may be added that the draft of the record is full of errors.

The present record, like several other charters of the Vākātapas, begins with the word \( drishtam, \) 'seen', followed by the auspicious word \( svasti. \) The charter was issued from Pravarapura from which the other grants of Pravarasena II were also given. It belongs to the Vākātapasa king Pravarasena II who is described as the son of Rudrasena II born of Prabhāvariṇī, daughter of Mābaraśībāṇa Dēvagupta, i.e., Chandragupta II. His family history from Pravarasena I to his own time through Gautamiputra, Rudrasena I, Prithivishēna I and Rudrasena II is given in the same manner as in some other records of his reign.

The object of the inscription is to register the grant of the village Mayasagrāma situated in the western division of the district of Bennātāra by Pravarasena II in favour of the brahmana Upādhyāya Mātirivāmin, son of apratigrahaka Upādhyāya, who was an inhabitant of Bennātāra and a student of the Taittirīya sākās of the black Yajurveda and belonged to the Kautsa gōtra. The grant is stated to have been made in the first part of the night (\( pradōsa, \) in the month of Kārttika in the sixteenth year, obviously of Pravarasena II's reign. The order in respect of the grant was given by the king himself and it was expected to be communicated to the soldiers (\( bhūtas \) and policemen, (\( cbhātras \) under the kulaputras appointed by the Sarvāvādbyakṣa. The grant was accompanied by the privileges and exemptions usually attached to the villages of the brahmaṇas learned in the four Vedas (i.e., Brahmaṇa villages) such as exemption from the payment of taxes, entry of soldiers and policemen, customary obligation to provide cows and bulls, flowers, milk, grass, hides as seats and charcoal and dues on account of the digging for salt and the purchase of fermenting liquors and all kinds of forced labour and right to hidden treasures and deposits and major and

---
1. The cursive form appears in the Chammak plates of Pravarasena II which were issued only a year later. CII, Vol. IV, pp. 22 ff. and plate VI.
2. The name of the donor's father has been left out by oversight, apratigrāhaka, i.e., 'non-acceptor of donations', being only a descriptive epithet. We learn from the Māndhāl grant of Prithivishēna II's second regnal year that his real name was Drōpasvāmin.
minor taxes. The grant was, as usual, made for the increase of the merit, life, strength, victory and prosperity of the king himself, but one-third of the merit accruing from the grant is said to have been intended for Ājñākabhaṭṭārikā, who is described as the mother of one Narindarāja (Narendra rāja). The inscription was written when Chitravarman held the office of senāpati. At the end, the date of the record is given as the 10th day of the dark fortnight of the month of Kaṛṭṭikā in the 17th year evidently of the reign of the donor.

The four-line inscription on the seal, which is met with on the seals affixed to other charters of Pravarasena II also, gives no information of historical interest.

It will be noticed that the inscription has two dates, one in connection with the donation (Kaṛṭṭikā in the sixteenth year) and the other in connection with the writing of the record (Kaṛṭṭikā krishna 10, seventeenth year,), though the details of the first date have been omitted. The first date evidently refers to the date when the grant was made while the second one gives us the date of the execution of the charter. Now, as the grant was made in the month of Kaṛṭṭikā in the 16th year and the charter was written and issued in the same month in the following year, it will be seen that there was an interval of nearly one full year between the two events. This phenomenon is not unusual and is noticed in some other records also.

These dates are of some interest for the history of the main branch of the Vākṣaṭakas. Both the Bēlōra charters of Pravarasena II, dated in the eleventh year of his reign, like the Jamb plates of his second regnal year, were issued from Nandivardhana. The Chammak grant of the eighteenth year was, on the other hand, given from Pravarapura. It is, therefore, held that Pravarasena II shifted his capital from Nandivardhana to Pravarapura sometime between the eleventh and eighteenth years of his reign. The present inscription antedates this even by a couple of years. In the light of the evidence afforded by our record we can now suggest that the capital of the main branch of the Vākṣaṭakas was shifted from Nandivardhana to Pravarapura sometime in or prior to the sixteenth but after the eleventh year of the reign of Pravarasena II.

As stated above, a part of the merit from the grant was intended to accrue to Ājñākabhaṭṭārikā, mother of Narendra rāja. These two personages cannot be identified in the present state of inadequate information. However, that they belonged to royalty is apparent from the words bhaṭṭārikā and rāja attached to their names. But whether

1. Chitravarman served as senāpati under Pravarasena II from his 13th regnal year to his 18th regnal year and the present charter, coming in between the two periods, dated in his 17th regnal year, corroborates this [Ed.].
2. On the present seal the last word is intended to be ripu-sāṁhā whereas on other seals we have ripu-sāṇam.
4. Ibid., pp. 16-21.
5. Ibid., pp. 22-27.
Narēndrarāja is to be identified with Pravarasēna II's son and successor Narēndrasēna, who may have been acting as a crown prince during the period in question, is something that cannot be determined. But if the question is to be answered in the positive, the inscription would provide us the name of his mother and Pravarasēna II's chief queen. However, the manner of their mention does not lend support to such a conjecture. For, had Ājākabhaṭṭārīkā been the chief queen, she would not have been referred to simply as mother of Narēndrarāja. Had the two been so closely related to the reigning king, the drafter could not have afforded to omit a specific reference to their relationship. Moreover, if they occupied such a high position in the kingdom, it is inconceivable that the king thought of relegating only one-third of the religious merit to one of them. It appears, therefore, that Ājākabhaṭṭārīkā was the person at whose request the grant was made though her exact identity cannot be ascertained at present.¹

As for the localities mentioned in our record, Pravarapura, the place of issue, is generally identified with Paunar on the bank of the river Dham in the Wardha District, Maharashtra. Benṇātata, in whose western division the donated village was situated, is apparently identical with Benṇākata mentioned in the Tirōdi plates of Pravarasēna II.² The use of the word tata in place of kāta, which shows their synonymity, is interesting linguistically. Benṇātata, obviously, denoted the territory on the banks of the river Vēṇā or Wainganga.³ It is noteworthy in this connection that one of the charters of Prithivīśēna II found at Māndhal was issued from Benṇātata-sthāna which was obviously the headquarters of the administrative division called Benṇātata.⁴ We can infer from the nomenclature 'western division' (aparapatta) that the area comprised in the district of Benṇātata was divided into two parts, Eastern (Pūrva) and Western (Apara), the river Wainganga forming the dividing line. It may be mentioned here that the village donated by Pravarasēna II through his Tirōdi plates was also situated in the western division of Benṇākata. The donated village, Mayasāgrāma, cannot be identified definitely. But in all probability, it represents modern Māndhal, the provenance of the record.

1. For similar other instances, see D.C. Sinhar, Indian Epigraphy, Delhi, 1965, pp. 114 ff.
3. Benṇākārpara-bhōpa, mentioned in the Sivnī plates of Pravarasēna II (ibid., p. 30, text-lines 17-18), was another administrative division named after the Wainganga. Varāhamihira mentions Vēṇātata (Bṛhatasamhitā, iv 26) on the banks of the Wainganga as a source of diamonds (ibid., LXXIX. 6). See Ajay Mitra Shastri, India as seen in the Bṛhatasamhitā of Varāhamihira, pp. 63, 325.
TEXT

First Plate

1. Drishta svasti [II*] Pravaraprūd-agniśthōm-āptōryām-ōkthya-shoḍaśy-ātirātrāvāja-

2. pēya-brihaspatisa-sādyaskra-chatur-āsvamcūdha-yājinah Vishnuriddha-

3. sagōstrasya p(a)mrāt Vākaṭakānā[m*] mahārāja-sri-Pravarasēnasya

4. sūnōs=sūnōh atyatna(nta)-Svāmi-Mahābhāravabhē(bhai)rava-bhaktasya
   a(am)sam(sa)-bhārasanīvi-

5. viṣita[gi]va-lingā(ṅg-ō)dvahana-sīva-suparītya(tu)shta-samutpādita-rājavamsanā-

Second Plate : First Side

6. m=parakrama(m-ā)dhigata-Bhāgi(gi)rathy-as(a)(ma)la-jala-mūrddh-ābhishiktaka(ktā)
   nān=daśāsvamē-

7. dh-āvabhritha-snātāṇāṃ=Bhārasīvānāṃ=mahārāja-śri(śri)-Bhavanāga-dauhirasya

8. Gō(Gau)tamiputrastra putrasya Vākaṭakānām mahārāja-śri(śri)-Rudraśē-

9. nasya sūnōr=atyatta(nta)-māheśvarasya saty-[ā]rijava-kārunya-śauryya-vikrama-na-

10. yā-vinaya-ma(mā)hā tmya-dhīmatva(tva)-pātra-gata-bhaktivatva-
    dharmma-vijayi-
    tva-manō-naimma-

Second Plate : Second Side

11. ly-[ā] di-gunō(na)*-samupētasya-varsha-śatam= abhivardhamāna-kōśa-danda-
    śadhana-sa-

1. From the original plates and impressions.
2. Read Drishtam [II*]
3. Here as well as in many subsequent places, undhi has not been observed.
4. Read sunrajō
5. Read śuniversta-
6. In other Vākaṭaka charters, the expression generally met with is gunath. (see CIL, Vol. V, p. 12, 1.12; ibid.,
   p. 18, 1.8 etc.)
12 tnā(ntā)na-putra-pautra(tri)tō (nō) Yudhishthira-ya(vṛ)ttēr=Vvāka(kā)takānā[m*] mahārāja-śrī-Pri(Pṛ)thivī[se](śhē)-

13 1 nasya sūnōr=bbhagavataś-Chakrapāna(nē)[h=pra*] sād-ōparijita-śrī-samudasya

14 Vākāṭakānā[m*] mahārāja-śrī-Rudrasa(sē)nasya sūnō[h*] mahārājadhirā-

15 ja-śrī-Devagupta-sutāyām=Prabhāvatiti[ti]guptāyām=utpannasya śambhāḥ²=pra-

Third Plate : First Side

16 sāda-dhriti(ta)-kāṭta²yugasya Vākāṭakānām=paramamāheśvara-mahārāja-śrī-

17 Pravarasēnasasya vachanā[t*] Beṅnātata(tē) aparā-pattē Mmayasagrāmō

18 tnā(nā)ma grāma[h*] pu(pū)rvva-sthitā-si(si)ma-parigrahēṇa

19 shōdahama-sāvatsarika⁴-Kārttika-pradādhō⁵

20 Beṅnātata-vāstavya-Taitnī(tti)rika-Kautsa-sagōtra⁵ apratigrāpa(ha)ka-

21 Upāddhyāya-putra-Upāddhyāya-Mātrisvāminē datna(tta)[h*]

Third Plate : Second Side

22 atra cha dha[x*] mma-tri-bhāgaḥ Narinda(tṛṇdra)rā[jā*]-jananyā Ājñāka-bha-

23 ṭṭārikāyā[h*] yatō=smat-sanna(nṭ)kaḥ(kāh) savya(rvā)dhyā(ddhya)kshenaivyogah (ga)-

24 niyutnō⁷ ājñā-saṅchāri-kulaputr-ādhikritā[h*] bhaṭā-

25 ś=chhātrās=cha vīpu(sru)ta=pūrνvay=ājñay=ājñāpayitavyā[h*] viditam=asti

1. The numerical figure 2 is engraved before the letter ṣa, in order to indicate the number of the plate [Ed.].
2. Read Śambhūpā.
3. Read kāṛta.
4. Read shōdatana sāmvarukē.
5. Read [Pradāśhē - Ed., See f. n. above].
6. Sandhi has not been observed here.
7. Read niyuktā[h*]
26 vaḥ yath-ēḥ-āsmābhīr-ātmanō dharmm-āyur-byā(ba)la-vijayi(y-ai)'syā(sva)'ryya-

Fourth Plate : First Side

27 vivṛddhayē ih=āpu(m)tra-hit-ārttham=ātm-anugrahāya vaijē(ja)-[yi*]
28 keś dharman-sthānē mu(a)pūrvva-da[r*]tyā udaka-pūrvvam=atisṛṣiṣṭa[h*]
29 Uchitām* s=ch-asya. pūrvva-rāj-ānumatiṃchā (r-chā) turvvidya-grāma-maryyā-
30 dān-vitarāmas=tad=yathā a-karadāyī (yi) ataha-chchha(chchhā)tra-prāveṣya[h*]
31 a-pārampara-gō-balivardda[h*] a-pushpa-kṣīra-[sa]mōha[h*] a-cha(chā) r-ā-
32 sana-charmm-āṅgaraḥ a-lavāna-klinna-kle(krē)ni(ni)-khanaka[h*] sarvyā-va (vī)ṣhṭi-

Fourth Plate: Second Side

33 parihāra-pariyṛitaḥ sa-nidhi[h*] s-opaniḍhi[h*] sa-kli(kṛi)pt-ospakli(kṛip)qa[h*]
34 a-chandr-āditya-kāli(li)yāḥ putra-pauṭra-ānugāmikaḥ bhunija(tō) na kēna-
35 chid=vyaṃhātāḥ karttavyaḥ savva-krayābhissarakṣitavyaḥ1 =parivardha-
36 yitavyaś=chaṛ yaś=ch-āsmachchha(ch-chhā)sa(sa)nam=agaṇayamānaḥ (sva-) 
lpām=api [pa*]ri-
37 bāḍhā[r*] kuryāt=kārayita va tasya brāhmaṇai[r*]=vēditasya sa-danda-
38 nigraha[r*]
39 kuryāma[h*]* Asmi[r*]=cha dharmmādara kiraṅe2 atit-ānēka-rāja-

1 Read sarva-kṛiyāḥ=saṁkṣitavyaḥ
2 There is a vīraṇa - like punctuation mark here.
3 Read dharmm-ādara-karaṇe or dharmm-ādhikaraṇe as in other Vakāṭaka plates.
Fifth Plate

39 datta-sahityana\(^1\)-paripālana[m\(^\ast\)] kṛita-puṇy-ānukīrtana(tta)na-paribhārār-

40 ttha[n \(^*\)]ki(ki)rttāyāmah[\(^*\)] Vyāsa-gītās=ch-ātra ślōka[h\(^*\)] pramaṇi(ni)kaṛttravyah[ \(^*\)]

41 Sva-dattām=para-dattā[m\(^*\)]vā(vā) yōṛēyōvai\(^2\) yasundharām\(^3\)[\(^*\)] gavā[m\(^*\)] sa-

42 hasrasya hantur=harati dushkatah\(^4\) [|| ] swayam=ājñāpta\(^5\)

43 lkhitah(m): Sēṉāpati\(^6\) Chitravarmmani savvatsaret\(^7\)saptadaśame

44 Kārttika-māsa-bahula-paksha-dasa(śa)myā[m\(^*\)]\(^8\)

Seal

1 Vākāṭaka-lama(la)masya

2 kkra(kra)ma-pripta-nripa'-sriya[h\(^*\)]

3 rājna[h\(^*\)] Pravarasēnasya

4 śāsana[m\(^*\)] ripu-sāsana[m\(^*\)]\(^9\)

---

1. Read - uñchintane.
2. Read yō harēta.
3. Read vastundharam.
4. Read dushkṛitam. The metre of this verse is Anushtubh.
5. Read swayam =ājñāpīh [||].
6. Read sēṉāpatau.
7. Read avimvatsarē.
8. There is an arrow like mark on the right side of the letter myā, probably standing for a punctuation mark.
9. The metre of this verse is Anushtubh.
NO. 10 – TWO INSCRIPTIONS FROM DĀRĀŚURAM AND THE DATES OF THREE CHŌLA KINGS

(1 Plate)

N. Setburaman, Kumbakonam

The village Dārāśuram is situated about four kilometres west of Kumbakonam. The Airāvātesvara temple of this village is a protected monument maintained by the Madras Circle of the Archaeological Survey of India. This is a gigantic all-stone Vimāna temple built by Parakešarivarman Rajañā-Chōla II (1146-73 A.D.).\(^1\) The earliest inscription\(^2\) in this temple is dated in the 21st year of Rajañā II corresponding to 1166-67 A.D. Evidently the temple came into existence prior to that date. In this inscription the dicty is called Rajañājīśvaramudaiyar after the builder of the temple, Rajañā II. The record refers to the temple groves situated in the vilāgam (colony) in Rajañājī-tiruppati and to those lying east and west of Rajañā vilāgam. The treasury Rajañājī-karivulāgam and the garden (tirunandavanam) Chōlendrasingan, so named after the surname of Rajañā II, are also mentioned. From the other Chōla records\(^3\) we come to know that the village itself was then called Rajañājapuram after the name of Rajañā II.

The great Tamil Poet Otakkuttar lived during the reigns of three Chōla kings, namely Vikrama-Chōla (1118-35 A.D.), Kulottunga-Chōla II (1133-50 A.D.) and Rajañā-Chōla II. In his poem Takhayagapparani, Otakkuttar states that the temple Rajañājīśvaram was built by Rajañā II.\(^4\) The poet also describes the township of Rajañājapuram.\(^5\) The hero of the poem is Lord Rajañājīśvaramudaiyar.\(^6\) In the poem the poet praises the fame and glory of Rajañā II.\(^7\)

---

1 A.R.Ep., 1926-27, p. 82, para. 25
2 17/1908. (This and all other similar references are from the Annual Report on South Indian Epigraphy. The figures to the right of the oblique refer to the year of the Report and the figures to the left refer to the serial number given to the concerned inscription in that Report). The record (17/1908) is important in another respect. It states that in the beginning of the 21st year of Rajañā (i.e., in July, 1166 A.D.), the officer Araiyan Ninna Vingi Āduvār allar Pottappi-Chōlaj, the chief of Kañcavāil, situated in Māḷai-kūram, a sub-division of Rajañā-Pāṇḍi-sādu, requested the king to award some grants. It is evident from this that as late as in July, 1166 A.D., when the Pāṇḍyan civil war was at its zenith, the Chōlas were still holding their control in the areas east of Madurai. Later, in 1170 A.D., the Chōla chieftains in the Pāṇḍya country were driven out by the Ceylon army. This will be clear from a reference to the initial state of the Pāṇḍyan civil war as narrated in Rajañākkāra II’s Arppākkam record (20/1899), year 5(S.I.I., Vol. VI, No. 456).
3 266/1927 and 433/1924.
4 Takhayagapparani, verse 772.
5 Ibid., verses 17 and 18.
6 Ibid., verse 778.
7 Ibid., verses 549, 772 to 777, 803, 807 and 812.
Rājarāja II had the surname Rājagambhiira and this is evident from many of his inscriptions\(^1\) and also from the poem Takkayāgapparani.\(^2\) Fittingly the label Rājagambhiran-tirumanḍapam is found on a few pillars\(^3\) of the maṇḍapa in the Airāvatesvara temple thus showing its existence from the time of Rājarāja II.

And inscription\(^4\) of this temple, dated in the 8th year of Kulottunga III (1178-1218 A.D.) refers to the palace Rājarājan-tirumāligai. In this inscription the deity is mentioned as Rājarāja-Iṣvaramudaiyār.

In the 14th century, when the Chōla kingdom was under the sway of the later Pāṇḍyas some of whose records are available in this temple. A record\(^5\) in the 3rd year of Māravarman Vira-Pāṇḍya (acc. 1334 A.D.) mentions the deity of the temple as Rājarāja-Iṣvaramudaiyā-Nāyaṉar in the village Rārāpuram. A record\(^6\) in the 4th year of Māravarman Śrīvallabha mentions the name of the deity as Irārāsuramudaiyā-Nāyaṉar in the village Irārāsuram. A Vijayanagara record,\(^7\) dated in 1486 A.D., states that the temple is situated in Irārāsuram. Thus, in course of time, while Rājarājaipuram took the corrupt form Rārāpuram, Rājarāja-Iṣvaram got changed into Irārāsuram which, in turn, became further corrupted into Dārāsuram by which name the village is known today. Airāvatesvara, the present name of the deity, is not found in the inscriptions. Probably this name came into existence in the 18th century.

In the beginning of the 19th century Col. Mackenzie visited this temple and collected a few records found on the walls of the prākāras. His collections were eye-copies. Later, in 1908, some of the inscriptions of this temple were copied by the Office of the Chief Epigraphist. I compared the collections of Mackenzie and the reports of 1908 with the actual inscriptions engraved on the wall. There are some mistakes and mixing up of the records in the collections of Mackenzie.\(^8\) The records which Mackenzie mixed up are available on the wall but parts of them are buried under the ground. This prompted me to suspect that some more records could also be found at the bottom of the wall below the ground level. I had discussions on these points with Shri K.G. Krishnan, the then Chief Epigraphist who evinced keen interest in the matter.

In April 1979, Dr. C.R. Srinivasan of the Office of the Chief Epigraphist, accompanied by Mr. Chandu Nair, the Copyist, visited this temple. I was also present on that

---

1 440/1912; 45/1914; 128/1929; 146/1938 and 4/1946.
2 Takkayāgapparani, verse 774.
3 A.R.Ép., 1926-27 p. 82, para. 25 read with 256/1927.
4 20/1908.
5 21/1908; N. Sethuraman: The Imperial Pandyas - Mathematics Reconstructs the Chronology, p. 201.
6 23/1908; The Palæography corresponds to the middle of the 14th century. Probably this Māravarman Śrīvallabha was the king who came to the throne in 1351 A.D. See, A.R.Ép., 1939-40 to, 1942-43, p. 245.
7 22/1908
8 South Indian Temple Inscriptions, Vol. II, p. 569, record No. 567. I am quoting Mackenzie because his great work helps us in finding the missing records as well as new ones.
occasion. After a careful survey we found the record which Col. Mackenzie had mixed up with the record of Rājarāja II. The former belongs to Kulottunga III and it states that Kulottunga cut off the head of the Pāṇḍya of the lunar race. The latter is record No. 17/1908. The discovery prompted us to search for some more records. An excavation was conducted in front of the east wall of the first prākāra, left of entrance. A trench, approximately 7 metres long, 2 meters wide and 2 meters deep, was dug. Our expectations were amply fulfilled. The sub-joined inscriptions A and B were found at the bottom of the wall, below the ground level. With great difficulty the inscriptions were copied.

The records are in Tamil language and the script is also Tamil with a sprinkling of Grantha letters. The palaeography of the records corresponds to that of late 12th century. The writing is damaged in several places. However, from the available portions much can be made out. As regards orthographic features the two records have much in common. The letters are bold. Quite often a loop is engraved on the top left side of letters like ka, ku, ra, etc., probably for the sake of ornamentation. At any rate the writings are uniform in style and character.

At the outset let us discuss some words of lexical interest occurring in the records. The expressions kōyil-kaṇakkū-kāṇi (line 5 of A and lines 4 and 5 of B), ur-kaṇakkaṇ (line 2 of B), ūr-kaṇakkū-kāṇi (line 5 of B) and sēmpādi-kāṇi (line 8 of A and lines 2 and 5 of B) occurring in the records are of technical nature. Kāṇi means right of possession or enjoyment of lands granted for a purpose. When the beneficiary was allowed to enjoy half the income from those lands, the grant was called sēmpādi-kāṇi.

Kōyil-kaṇakkū means ‘temple account’. Kōyil-kaṇakkaṇ means ‘temple accountant’. Certain specified lands belonging to the temple would be granted to him for his livelihood and such a grant (kāṇi) was called kōyil-kaṇakkū-kāṇi. Ūr-kaṇakku-kāṇi means that the temple accountant could enjoy half the income from the grant and the rest should be remitted to the temple.

Ur-kaṇakku means ‘village account’. Ūr-kaṇakkaṇ means ‘village accountant’. He would be granted some lands (kāṇi) for his livelihood. Such a grant was called ūr-kaṇakkū-kāṇi. Ūr-kaṇakkū-kāṇi means that the village accountant would enjoy half the income from the lands granted to him and the rest should be remitted into the Government Treasury.

Record A is in nine lines, each of which is approximately 5.3 meters in length. It is dated in the fourth year of the Chola king Tribhuwanachakravarti Rājakesarivarman Rajadhirajadeva (II). The first three lines contain the king’s usual Tamil prāsasti beginning with Kad-al śūnā-pārmaṇuṛūm, etc. The prāsasti is damaged in many places. However, there is no difficulty in reconstructing the same since the available portions

1. This is the continuation of 18/1908 whose first few lines were copied in 1908. The rest came to light during the excavation in April, 1979.
are clear. The object of the record is to confirm the grants mentioned in lines 3 to 9 which unfortunately are very much damaged. In spite of the serious damages we can extract something out of the available portions.

It is said that the record is the royal letter received in accordance with the oral order made by the king Rājadhirājadeva, in his fourth year. It is further said that the order was made at the request of Pallavarāy (line 7). The request was to confirm the grants made to the beneficiaries Āruḍaiyan and the temple accountant. It is stipulated that Āruḍaiyan... should conduct kudamaṇḍaṇai (?) before Lord... Naṭarāja (line 5,..... kūṭadum perumān muṇ kudamaṇḍaṇai elundaruṇivika...). Probably he was awarded some grants for this purpose, but the relevant portion is damaged and we cannot know the exact nature of the grants. The sempādi-kāṇi in kōyi-kanakkū-kāṇi, for the purpose of keeping the temple account, was also to be granted to the temple accountant in whose name the kāṇi (grant) stood. Accordingly the sempādi-kāṇi in kōyi-kanakkū-kāṇi was granted to the temple accountant and it was communicated to the temple authorities. It was also ordered that the grants were to be enjoyed by the beneficiaries and their descendants (line 8, tāṅgalukkun-tāṅgal vargattārkkum). The royal deed was written by the royal secretary (tīrumandira ḍalai) Rājendrāśīga-Mūvendaravelan. The signatories were Nūḻambādirājar, Vayirāgarājar, Chitrarājar, Chēdirājar and Pallavarājar. The record ends by stating that it was engraved on the four hundred and fifty [third] day of the fourth regnal year.

The entire transaction amounts to this. Āruḍaiyan should conduct some service before the image of Lord Naṭarāja. Probably he received as remuneration some grants the nature of which is not known. The temple accountant was enjoying some lands of the temple since he was looking after the temple accounts. It was ordered that he may enjoy half the income from those lands and the rest should be paid to the temple. The above grants were to be enjoyed by the beneficiaries and their descendants. The grants were confirmed by the king at the request of Pallavarāyar.

Since the record is much damaged it is not possible to know the name of the temple in which Āruḍaiyan and the accountant were serving. Probably it was the same Dārāsūram temple where the record is found.

Record B is engraved just below record A. It is in seven lines, each of which is approximately 6.2 metres in length. It is a royal letter (line 1, śṛ-śṛ-tīrumugam) dated in the [fourth] hundred and forty third day of the fifth year in the reign of Tribhuvanachakravarti Kōṇerinaikondan. The object of the record is to confirm the following sempādi-kāṇi grants awarded to Āṟṟurudaiya Kūṭṭan (line 1):

1 Śempādi-kāṇi in ur-kanakkū-kāṇi was granted to Āṟṟurudaiya Kūṭṭan (the village accountant) for maintaining the accounts of the village Rājarāja-chaturvēdiman-galam situated in a district whose name is lost (line 2).
2 Śempādi-kāṇi in kōyil-kanakkū-kāṇi (line 4) for maintaining the accounts of the (six) Pallippadai (temples, viz.) Rājadambhūra-Īsvaramūḍaiyār temple, Bhuvanamudum-Īsvaramūḍaiyār temple, Tribhuvanamudududai-Īsvaramūḍaiyār temple, Īḻulamudududai-Īsvaramūḍaiyār temple, Ulagadai-Mukkōkkilānadi-Īsvaramūḍaiyār temple, and... Īsvaramūḍaiyār temple the full name of which is lost (lines 2 and 3). It is said that these temples are situated in the same district in which Rājarāja-chaturvēdimāṅgalam is situated (line 2, innāṭtu).

In accordance with the oral order made by the king in the beginning of the fifth year, the grants were confirmed and the order was sent for making necessary entries in the registers. Accordingly, in the īr-kanakkū-kāṇi of the village Rājarāja-chaturvēdimāṅgalam and in the kōyil-kanakkū-kāṇi of the pallippadai temples (lines 5, pallippadai-ikkōyilgalil kōyil-kanakkū-kāṇiyilum), the grants were entered as Śempādi-kāṇi in favour of the beneficiary. It is said that in each of the first five temples, an inscription confirming the grant of Śempādi-kāṇi in kōyil-kanakkū-kāṇi in favour of the beneficiary was also engraved (line 3, ...kōyilgalum kalvetṭi). The royal letter was written by the royal secretary Rājendrasinga-Mūvendavelāṉ. The signatories were Malavarājar, Śingalarājar, Vayirgarājar, Chēdirājar, Chittrājar and Rājendrachōla-Kalappālarājar. The record ends by stating that the royal order was engraved on the wall on the four hundred and sixty third day of the fifth year.

The sequence of the above transaction is as follows: It is a royal letter issued on the 443rd day of the 5th year of Tribhuvanachakravartin Kōnerinmaikkondāṉ confirming the oral order made in the beginning of the fifth year (line 4, aṭṭāvadu mudal). Ārurudaiya Kūṭṭan was the accountant of the village Rājarāja-chaturvēdimāṅgalam. He was also the accountant of the six pallippadai temples mentioned above. He was awarded Śempādi-kāṇi grants as follows:

1 Ārurudaiya Kūṭṭan was maintaining the accounts of the village Rājarāja-chaturvēdimāṅgalam. He was granted lands for this purpose. He was to enjoy half the income from the lands (and the rest should be paid into the Government Treasury).

2 The same individual was also the accountant of six pallippadai temples and he was granted lands belonging to those temples for maintaining their accounts. He was to enjoy half the income from the lands (and the rest should be paid to the temples).

3 The record states (line 3) that in each of the first five pallippadai temples, an inscription confirming the grant of Śempādi-kāṇi in kōyil-kanakkū-kāṇi in favour of Ārurudaiya Kūṭṭan, was engraved.

4 The order was engraved on the temple wall (of the Dārāśuram temple) on the 463rd day of the 5th year.
Record B is important in several respects. It refers to the existence of six *pallippadai* temples in the same locality. One and the same accountant was looking after the accounts of all these temples. A *pallippadai* temple is a sepulchral temple raised over the mortal remains of a deceased person, usually of royal extraction. Sepulchral temples are known to have been built over the mortal remains of such Chola kings like Aditya I (871-908 A.D.), Arunāja-Chola (954-60 A.D.), Pāṇchavan-Mādevi (who died in 1019 A.D.), one of the queens of Rājendra I (1012-43 A.D.) and Vikrama-Chola (1118-35 A.D.). Except the last one the others have been identified as extant at Tondaimān Arūr, Melpādi and Paṭṭisvaram respectively.1

Rājagambhirā was the surname of Rājarāja II. The Pallippadai-Rājagambhirā-Īsvaramudaiyār temple was evidently a sepulchral temple built over his mortal remains. The other four *pallippadai* temples stood in the name of his four queens Bhuvanamuludum-Udaiyāl, Tribhuvanamuludum-Udaiyāl, Ėlulagamuludum-Udaiyāl, and Ulagudail Mūkkōkkilānadi. The names of these four queens are found in Rājarāja II’s Tamil *prāsastis* which begin with “Pāmaruviya-tirumādam” or “Pāmaruviya-polilērum”, etc.2 Unfortunately the name of the sixth *pallippadai* temple is lost.

The record states that these six *pallippadai* temples were situated in the same district in which Rājarāja-chaturvedimānagalam was situated. The name of the district is lost. Since the record is engraved on the wall of the Dārusāram temple we may not be far wrong if we search for the district in and around that area. Two records, which come from Dārusāram and Kāńchipuram and belong to Kūlottūnga III, state that Uṟrukkādu alias Rājarāja-chaturvedimānagalam was situated in Avūr-kūṟṟam, sub-division of Nittavinōda-valanādu. The village Avūr is about six Kilometers south of Dārusāram. The village Uṟrukkādu exists even to-day and it is about six Kilometers west of Avūr. Near Uṟrukkādu there is a hamlet called Chaturvedimānagalam. In the circumstances we can safely surmise that the six *pallippadai* temples were probably situated in the district Nittavinōda-valanādu comprising the southern areas of the Kumbakonam and Papanasam Taluks. As on to-day the six *pallippadai* temples are not indentified. A careful exploration of the southern areas of the Kumbakonam and Papanasam Taluks may reveal their existence at least in the form of ruins if not as full structures.

The king Kōnerimainkondān of Record B, in whose fifth year the *pallippadai* temple of Rājagambhirā-Īsvaramudaiyār and the *pallippadai* temples raised over the

---

1 A.R.Ep., 1926-27, pp. 76-78. A record which comes from Chidambaram belongs to Köppenājuña (1243-79 A.D.) and it refers to Pallippadai-Vikramakōḷanallūr (S.I.I., Vol. VIII, No. 710, lines 4-5).


mortal remains of the queens of Rājarāja are referred to, needs to be identified. This much is definite that Kōnērīmaikondān was a later king and he ruled after Rājarāja II. In order to properly identify Kōnērīmaikondān we must know, as exactly as possible, the dates of Rājarāja II, and his successors Rājadhirāja II and Kulottunga-Chōla III.

Kielhorn surmised¹ that Rājarāja II came to the throne between the 6th of April and the 11th of July, 1146 A.D. The interval is 96 days. Kielhorn did his calculations on the basis of the then available materials. We can reduce the interval considerably with the help of later discoveries of inscriptions. To do this, however, we should have the correct concept of 'regnal year'. Earlier scholars thought that a regnal year contained 365 days as in the case of a solar or calendar year. On this basis they calculated the accession dates of the kings. Later discoveries of inscriptions reveal that a South Indian Hindu king counted his regnal year on the basis of his accession star.² This was the ancient Hindu calendar system. We shall apply this system in finding the accession dates of the above Chōla kings.

A record³ which comes from Tirumāndurai is dated in the 15th year of Rājarāja II. The other details of date given therein are the month Mithuna, śu. 11, the star Śvāti and Monday. The data agree with 5th June, 1161 A.D. Accordingly the star Śvāti in Mithuna of 1146 A.D. falls in the 0th regnal year. The star was current on 20th June of that year.

A record⁴ which comes from Tiruvalaṅţiḷi is dated in the 17th year of Rājarāja II. The other details of date are the month Karkaṭaka, ba. 12, the star Punarvasu and Wednesday. The data agree with 11th July, 1162 A.D. Accordingly the star Punarvasu in Karkaṭaka of 1146 A.D. falls in the first regnal year. The star was current on 9th July of that year.

20th June, 1146 A.D. = 0th regnal year
9th July, 1146 A.D. = 1st regnal year

This means that Rājarāja II came to the throne between the 21st of June and the 9th of July, 1146 A.D.

The upper limit of Rājarāja II's reign is under dispute. Different scholars have surmised differently. Some surmised⁵ that Rājarāja II ruled upto 1163 A.D. Some

3. 234/1927.
others surmised that he died in 1164-65 A.D. Sastri surmised that Rājarāja II ruled upto 1173 A.D. Let us re-examine here the issue of the last date of Rājarāja II. The records which belong to the closing years of Rājarāja's reign are tabulated below:

**Records of Rājarāja II**

(*Closing years*)

**Table I**

<table>
<thead>
<tr>
<th>Record No.</th>
<th>Village</th>
<th>Regnal year</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pd. 137</td>
<td>Poṇ̄-Amarāvati</td>
<td>19</td>
<td>1165</td>
</tr>
<tr>
<td>411/1909</td>
<td>Siddhalingamadam</td>
<td>19</td>
<td>1165</td>
</tr>
<tr>
<td>86/1928</td>
<td>Tiruppugalīr</td>
<td>19</td>
<td>1st Feb., 1165</td>
</tr>
<tr>
<td>151/1926</td>
<td>Tiruvilakkudi</td>
<td>19</td>
<td>1165</td>
</tr>
<tr>
<td>S.I.I., Vol. IV, 1050</td>
<td>Drākshārāma</td>
<td>20</td>
<td>1166</td>
</tr>
<tr>
<td>132/1917</td>
<td>Penumūli</td>
<td>20</td>
<td>1166</td>
</tr>
<tr>
<td>S.I.I., Vol. IV, 1051</td>
<td>Drākshārāma</td>
<td>20</td>
<td>1166</td>
</tr>
<tr>
<td>17/1908</td>
<td>Dārasuram</td>
<td>21</td>
<td>1167</td>
</tr>
<tr>
<td>708/1920</td>
<td>Kollūru</td>
<td>21</td>
<td>1167</td>
</tr>
<tr>
<td>N.D.I., 0/59</td>
<td>Konḍamañ̄chaliṇu</td>
<td>21</td>
<td>1167</td>
</tr>
<tr>
<td>CP. 28/1916-17</td>
<td>Kandāru Copper Plates³</td>
<td>21</td>
<td>1169</td>
</tr>
<tr>
<td>695/1920</td>
<td>Pedakoṇḍūru</td>
<td>24</td>
<td>1170</td>
</tr>
<tr>
<td>704/1920</td>
<td>Kollūru</td>
<td>26</td>
<td>1172</td>
</tr>
<tr>
<td>123/1912</td>
<td>Tiruvorriyūr</td>
<td>27</td>
<td>1172-73</td>
</tr>
<tr>
<td>191/1899</td>
<td>Konṇidena</td>
<td>28</td>
<td>Saka 1095, or later</td>
</tr>
</tbody>
</table>

The above are definitely the records of Rājarāja II as evidenced by either the title or the prāṣasti found in them, or because of other internal evidences. It is generally believed that records of the closing years of Rājarāja's reign are not found in Tamil Nadu. It is not so. The following records belong to Rājarāja II and they introduce the king as *Tiribhuvanachakravarti* Rājarājadēva. Their astronomical data agree with the accession year of Rājarāja II only:

2. Ibid., p. 228 and The Cōles, p. 354.
4. Ibid., Vol. XXXI, p. 228.
# TWO INSCRIPTIONS FROM DĀRĀṢURAM

## Records of Rājarāja II from Tamil Nadu

*Last years*

### Table II

<table>
<thead>
<tr>
<th>Record No.</th>
<th>Village</th>
<th>Regnal year and Data</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>434/1921</td>
<td>Tiruvennainallur</td>
<td>19, Tulā, 8, Avittam, Sunday</td>
<td>25th October, 1164 A.D.</td>
</tr>
<tr>
<td>195/1908</td>
<td>Köyilur¹</td>
<td>20, Makara, 7, Ásvati, Monday</td>
<td>10th January, 1164 A.D. (The king was sick)</td>
</tr>
<tr>
<td>304/1921</td>
<td>Arasārkōyil</td>
<td>21, Simha, 6, Hastā, Monday</td>
<td>1st August, 1166 A.D.</td>
</tr>
<tr>
<td>196/1908</td>
<td>Köyilur</td>
<td>21, Kumbha</td>
<td>February, 1166 A.D.</td>
</tr>
<tr>
<td>213/1928-29</td>
<td>Tiruvāduturai</td>
<td>22, Dhanus, ba.7, Pūram, Monday</td>
<td>4th December, 1167 A.D.</td>
</tr>
<tr>
<td>121/1940-41</td>
<td>Tiruvilambudur</td>
<td>24, Karkaṭaka 4, Sunday</td>
<td>29th June, 1169 A.D.</td>
</tr>
<tr>
<td>495/1904</td>
<td>Vēdāranyam¹</td>
<td>27, Makara, 15, Pushya, Monday</td>
<td>1st January, 1173 A.D.</td>
</tr>
<tr>
<td>389/1989-40</td>
<td>Uyyakondan-Tirumalai</td>
<td>27, Rishabha, ba. 11, Rēvatī, Wednesday</td>
<td>9th May, 1173 A.D.</td>
</tr>
</tbody>
</table>

¹ *Ibid.*, Vol. XI, p. 128. Jacobi assigns 195/1908 to Rājarāja III (acc. 1216 A.D.) and equates the data to 5th January, 1237 A.D. after correcting the regnal year 20 to 21. This is wrong. The regnal year reads *Irubadēvadu* (Twenty third) in words. The record belongs to Rājarāja II and it is datable to 10th January, 1166 A.D. It states that an image of a goddess was consecrated for the health of the king. Probably the king was sick in January, 1166 A.D. and, in the circumstances, he hastened to crown Rājādhirāja II in June/July, 1166 A.D. as we shall see later. 196/1908 confirms the grants made for the worship and services of the images of the goddess consecrated for the health of the king as stated in 195/1908. Compare 195/1908 with 136/1932 of Rājarāja III, year 20, Makara, Ásvati, Wednesday. See the difference in the week days.

2. 495/1904 is published in *S.I.,* Vol. XVII, No. 237. Either the doubtfully restored portion ba. 15 should be ba. 15, since Pushya in Makara is quoted, or ba. 15 is a mistake for ba. 15. Such a mistake is also found in *S.I.,* Vol. VIII, No. 243. See, Kielhorn, above, Vol. VIII, p. 271. But the date suggested by Kielhorn for 495/1904 is not convincing since he corrected the regnal year 27 as 21, equated the details of date to 12th January, 1237 A.D. and assigned the record to Rājarāja III. See also Sewell, above, Vol. X, p. 135. No. 291/1907 belongs to Rājarāja III. The details of date, year 27, Makara, 6, 15, Pushya and Wednesday correspond to 7th January, 1243 A.D. The same name of the king, the same details of date but different weekdays clearly show that 495/1904 belongs to Rājarāja II.
Tables I and II confirm that Rājarāja II's record written in his closing years are available not only in Andhra but also in Tamil Nadu. We can find some more\(^1\) provided the texts of all the known records of the Chōlas are published in full. Rājarāja II was alive in July, 1173 A.D. We shall now try to fix his last date. Rājarāja II had a trusted Chief Minister whose full name was Kulattulān Tiruchchirāmbalamudaiyān alias Perumān-Nambi-Pallavarāyar, and he was a native of Kārikai-Kulattūr in Sirukunramadu, a sub-division of Amur-kōttam in Jayaṅkondaśoḷa-mandaḷam. In the 10th year of Rājarāja's reign this Chief Minister built a temple at Kulattūr.\(^2\) The deity of that temple was called Rājarājēśvaram-Udaiyar in honour of his master Rājarāja II. Even today the temple exists at Pallavarayānpēttai near Māvaram in Tanjore District. Perumān-Nambi-Pallavarāyar protected the children of Rājarāja at a time of stress.\(^3\) He played a leading role in the campaigns of the Chōlas against the Pāṇḍyas and the Ceylonese army during the initial stages of the Pāṇḍyan civil war\(^4\) (1170-72 A.D.). In his poem Takkayāgapparanti the poet Oṭṭakkuttar praises Perumān-Nambi-Pallavarāyar.\(^5\) When Rājarāja II was sick\(^6\) it was Perumān-Nambi-Pallavarāyar who advised the former to crown Rājadhirāja (II) as heir-apparent.

Rājadhirāja II came to the throne in June, 1166 A.D. as we shall see later. A record\(^7\) which comes from Pallavarayānpēttai belongs to Rājadhirāja II's 8th regnal year which ended in June, 1174 A.D. The record states that Rājarāja II died first and later his Chief Minister Perumān-Nambi-Pallavarāyar died. It is, therefore, evident that in June, 1174 A.D., Rājarāja II and his Chief Minister were both no more.

A record\(^8\) which comes from Tiruvaluṇji is in the eighth regnal year of Rājadhirāja II and its date falls on 6th August, 1173 A.D. The record refers to the gift of a lamp made by Jayadhara-Pallavarāyar, a relative or staff of Perumān-Nambi-Pallavarāyar. The record gives the full name and the attributes of Perumān-Nambi. It is evident that Perumān-Nambi was alive in August, 1173 A.D.

---

1. The Tiruppāmburam inscription (No. 90/1911) belongs to the 22nd year of Rājarāja II and it mentions the village as Tiruppāmburam. The same name appears in Kulottunga III's 23rd and 27th years (86 and 85/1911). But in the 28th year of Kulottunga the village is called Tiruppāmburam alūr Kulottunga-Chōla-chaturvedāmaṅgaḷam in the name of Kulottunga III (91/1911). In certain records Kulottunga III refers to the transactions done in the 19th, 20th and 23rd year of Rājarāja II's reign (229/1917, 278/1927 and 372/1919).
2. 427 and 434/1924. Incidentally, Elavaṇaśur, 163/1906, Rājarāja II, year 13, refers to a hall called Pallavarāyana in the Ayirattali palace.
3. 433/1924.
4. 20/1899 and 433/1924.
5. Takkayāgapparanti, verse 236.
6. 433/1924 to be read with foot note No. 1 in p. 85 above.
8. 627/1902. S.I.I., Vol. VIII, No. 227, lines 9 to 11 imply that Perumān-Nambi was alive in August, 1173 A.D. (for the date see Table V below).
To sum up, Rājarāja II was alive in July, 1173 A.D. His Chief Minister Perumān-Nambi-Pallavarāyar was alive in August, 1173 A.D. Both were no more in June, 1174 A.D. Rājarāja II died first. Later his Chief Minister died. Thus we can surmise that Rājarāja II died in the third quarter of 1175 A.D. and Perumān-Nambi-Pallavarāyar died, say, early in 1174 A.D.

Record B refers to the grants made to the accountant of Pallippadai-Rājagambhirai-Tsvaramuḍaiyar temple. It is evident that the temple came into existence at the end of 1173 A.D. or early in 1174 A.D. Probably, prior to his own death, in honour of his deceased master, Perumān-Nambi-Pallavarāyar built this temple. This is a reasonable guess even though we have no direct evidence. The truth can be found provided the said temple is identified.

The dates of Rājadhirāja II are still under dispute. Kielhorn surmised that Rājadhirāja II ascended the throne on some day approximately between the 28th February and the 30th March, 1163 A.D. He consulted the following inscriptions and suggested the equivalent dates:

**Dates of Rājadhirāja II suggested by Kielhorn**

<table>
<thead>
<tr>
<th>Kielhorn’s Number</th>
<th>Inscription</th>
<th>Regnal year</th>
<th>Dates suggested by Kielhorn</th>
</tr>
</thead>
<tbody>
<tr>
<td>145</td>
<td>538/1904</td>
<td>2</td>
<td>30th March, 1164 A.D.</td>
</tr>
<tr>
<td>146</td>
<td>627/1902</td>
<td>8</td>
<td>10th August, 1170 A.D.</td>
</tr>
<tr>
<td>147</td>
<td>540/1904</td>
<td>10</td>
<td>27th February, 1173 A.D.</td>
</tr>
<tr>
<td>148</td>
<td>394/1902</td>
<td>11</td>
<td>15th August, 1175 A.D.</td>
</tr>
<tr>
<td>149</td>
<td>222/1904</td>
<td>13</td>
<td>8th July, 1181 A.D.</td>
</tr>
</tbody>
</table>

The last one is irregular. It yielded the date 8th July, 1181 A.D. which falls in the 19th year, if March, 1163 A.D. is considered as the commencement year of his reign. But the inscription itself states that it belongs to the 13th year. Something is wrong somewhere. In the foot note Kielhorn observed that either the regnal year or the solar day as mentioned in the inscription was wrong. This inscription is irregular and it cannot be relied upon. Kielhorn, therefore, relied on the other four inscriptions only.

In 1906 enough source materials were not available; but research work had revealed that Rājadhirāja II reigned as king in between Rājarāja II and Kulōttuṅga III. In the circumstances Kielhorn made compromising calculations and arrived at the above

1 Above, Vol. XXXI, p. 271.
conclusion. However, during his life-time Kielhorn did not publish these calculations. His calculations were published after his demise. This is a vital piece of information which we must remember. He had himself observed as follows:

A) "I am also keeping back a number of dates of Kulōtuṅga-Chōla II and Rajādhīrāja II, because I am not fully convinced of the correctness of my general results. The discovery of additional dates of these kings is highly to be desired and would be of considerable importance.¹ He said this in 1906.

Kielhorn was no more in 1907. In his notes, prepared in 1906, he left certain observations. They were published in 1908. His observations are reproduced below:

B) "Five of these dates (Nos. 145-49) belong to king Rajādhīrāja II Rājakēśari-varman, of whom no dates have yet been published, and whose reign these dates with great probability show to have commenced between (approximately) the 28th February and the 30th March, A.D. 1163".

C) "The first four dates work out regularly on the assumption that this king commenced to reign between (approximately) the 28th February and the 30th March, A.D. 1163".

D) "From the materials available, I therefore infer that Rajādhīrāja Rājakēśari-varman, i.e., Rajādhīrāja II commenced to reign between (approximately) the 28th February and the 30th March, A.D. 1163".

Kielhorn made his surmise in 1906 and it was based on approximation, probability and assumption. He did not publish his surmise. On the other hand, Kielhorn readily conceded that he was not convinced of the correctness of his general results obtained for the dates of Rajādhīrāja II. He kept these dates under reserve. He anticipated that new discoveries will help revise his calculations. Unfortunately he was no more in 1907. Had he lived longer he would himself have certainly revised his surmise. Till date, Kielhorn’s calculations are religiously followed inspite of his caution and warning.

Later discoveries of inscriptions did not agree with the initial year March, 1163 A.D. Scholars tried to overcome the problem by correcting at random the regnal years or the astronomical data of the records on the assumption that the records were wrong

---

¹ Kielhorn, Ibid., Vol. VIII, p. 261, para 1.
² Ibid., Vol. IX, p. 207 in continuation from page 274 of Ibid., Vol. VIII.
³ Ibid., Vol. IX, p. 211.
⁴ Ibid., p. 213.
in quoting the relevant data. But nothing could be done in the case of those records which quoted Cyclic or Śaka years and which indicated that the accession took place in 1166 A.D. Scholars explained away this anomaly by stating that two sets of dates are found in the inscriptions, one counting some date in March, 1168 A.D. as the initial year and the other counting some date in the middle of 1166 A.D. as the starting point. It was surmised that Rājadhirāja II was installed as heir-apparent in March, 1168 A.D. and on the fourth annual asterism of his installation i.e., in the middle of 1166 A.D. he was anointed king. Scholars came to this conclusion by filling up certain gaps (in which, however, there is not enough room for the letters suggested by them) in the much damaged Pallavarāyānpēṭtai record of Rājadhirāja II. I studied the inscription in situ. I found that the Pallavarāyānpēṭtai record does not state that Rājadhirāja II was anointed on the fourth annual asterism of his installation.

Lines 11 and 12 of the record are damaged. The available portion states that Rājadhirāja II followed the precedence and crowned Rājadhirāja (muṇṇāṭṭē kāriyam irundapadi i.e., in accordance with the practice of the earlier days). The precedence in question was the accession of Kulōttuṅga I (1070-1122 A.D.), son of Ammaṅgā, the sister of Vīra-Rājēndra (1063-70). It means that Rājarāja II crowned his sister’s son Rājadhirāja. Again the record states that Rājadhirāja was crowned in “....ti nālām tirunakshattivam” (line 12). It means that he was crowned at the age of [1?] 4. Tirunakshattivam means ‘age’ and this is evident from line 7 of the Pallavarāyānpēṭtai record and also from the record of the Ceylon king Vijayabāhu. Line 11 of the Pallavarāyānpēṭtai record states that Rājadhirāja was one of the pillais (boys i.e., princes) brought from Gangaikondachōlapuram. The proper age for a pillai (boy or prince) to ascend the throne is fourteen. On this basis I surmised that Rājadhirāja ascended the throne at the age of [1] 4. However it may be, the record merely informs us of the age of

---

1 There are many cases. See, for example, above, Vol. X, p. 127; Vol. XI, p. 123; A.R.Ep., 1914, p. 59; 1918, p. 110; 1921-22, p. 84; 1926-27, p. 62; and 1927-28, p. 45.
4 I have discussed it in detail in my books “Araludaich Chōla Mandalam” (Tamil) and “The Chōlas-Mathematics Reconstructs the Chronology”.
5 S.I.I., Vol. IV, 1396. The record equates the 55th regnal year to the age 73 of Vijayabāhu.
Rājādhiraṅga II at the time of his anointment and does not convey two initial dates\(^1\) for him. So Rājādhiraṅga II’s regnal years are to be counted from only one date which needs to be fixed.

I had elsewhere\(^2\) surmised that Rājādhiraṅga II came to the throne between the 5th and the 8th January, 1166. When I did further research, I was convinced that my previous calculations needed revision for the following reasons:

1 In making my previous calculations, I had consulted L. D. Swamikkannu Pillai’s *Indian Ephemeris*, Volume I, part 1. While doing so I had committed some mistakes. Later I consulted L.D. Swamikkannu Pillai’s *Indian Ephemeris* ready reckoner and rectified those mistakes.

2 I had relied on the Tiruppāchchur inscription (134/1930). Later I found that this is an unreliable record.\(^3\)

I, therefore, visited various temples, read the inscriptions at the respective sites, and consulted many impressions in the Office of the Chief Epigraphist, Mysore. Shri K. G. Krishnan, the then Chief Epigraphist helped me in deciphering the symbols for regnal years in some of the 12th century records. The regnal years in certain records of Rājādhiraṅga II are engraved in elliptic circles. I deciphered them also with the help of Shri K. G. Krishnan. In the result I found that Rājādhiraṅga II came to the throne six months later in June/July, 1166 and not January, 1166 as had been surmised by me earlier. In the light of these observations let us reexamine the dates of the records of Rājādhiraṅga II.

---

\(^1\) Incidentally, above, Vol. XXXI, p. 271 cites the Puṇaṅgūr record (209/1932) of Rājādhiraṅga. The record quotes the regnal year in a peculiar manner as *padināsāvadāṇa pāṇirāndāvada*. Scholars interpreted this as the 12th year which is the same as the 14th year and surmised that the 14th year, counted from March, 1163, is the same as the 12th year counted from the middle of 1166. It is not so. The 14th year counted from March, 1163 ends in March, 1177 which does not fall in the middle of 1177; the beginning of the 12th year is counted from the middle of 1166. Further there are no two *lalitā* dates for Rājādhiraṅga I surmised that Rājādhiraṅga came to the throne in 1166. The regnal year in the Puṇaṅgūr record is to be understood as 12th past 14th i.e., 26th year corresponding to 1192. Probably Rājādhiraṅga, who retired to Andhra in 1181, came to the Puṇaṅgūr area to help Kulottuṅga III in the latter’s campaign against the Telugu-Chōḍas. This surmise is based on Kulottuṅga’s Rāmaṅgi record (S.I.I. Vol. XVII, No. 688, year 15, corresponding to 1192-93 A.D.). In this record Kulottuṅga adopts the titles *Vīra-Rākhsha, Kāṇchi pura-paramēśvara* and *Vīra-Nukemba*. Perhaps he adopted these titles after defeating the Telugu-Chōḍa chieftain Bhūja-balavrī-Nallalādhamādēva Chōḍa-Mahārāja who, in the Kannaḍa record (483/1906) dated 1192 A.D. boasts of having collected tributes from Kāṇchi puram.

\(^2\) The Chōḍas Mathematics Reconstructs the Chronology, 1977, p. 111.

\(^3\) This inscription quotes Saka 1095 and regnal year 9 which do not agree with the dates of his other records (See, above, Table V).
Rājadhirāja ruled in Tamil Nadu up to his 15th regnal year as we shall show below. In his 15th year he retired to Andhra, lived there for a long time and died in 1215. Some of his Andhra records contain Šaka years and they are tabulated below:

\textit{Rājadhirāja II – Andhra records}

\begin{tabular}{|c|c|c|c|}
\hline
S.I.I. IV & Regnal Year & Šaka Year & A.D. \\
\hline
1074 & 16 & \ldots & \ldots \\
1223 & 28 & 1115 & 1193-94 \\
1331 & 28 & 1116 & 1194-95 \\
1332 & 29 & 1117 & 1195-96 \\
1218 & 30 & 1118 & 1996-97 \\
1002 & 31 & 1119 & 1197-98 \\
1279 & 35 & 1123 & 1201-02 \\
1257 & 40 & 1127 & 1205-06 \\
1117 & 46 & 1134 & 1212-13 \\
1118 & 47 & 1134 & 1212-13 \\
1330 & 49 & 1137 & 1215-16 \\
\hline
\end{tabular}

1 According to Nos. 1223 and 1331, the 28th year falls both in Šaka 1115 and Šaka 1116. Therefore Šaka 1088 = 1st year and Šaka 1088 also = 0th year. It means that his accession took place some time in the middle of Šaka 1088.

2 As per Nos. 1117 and 1118 the regnal year 46 changed over to 47 in Šaka year 1134. Similarly, the 0th regnal year in Šaka 1088. It further means that the king ascended the throne sometime in the middle of Šaka 1088.

Šaka 1088 covers the period from 25th March, 1166 A.D. to 24th March, 1167 A.D. Rājadhirāja II ascended the throne on some day between these two dates. This is also confirmed by his Nandalūr record\(^1\) of regnal year 12, Cyclic year Hēmalamba, Makara, śū. 1, star Avițțam, Saturday which regularly correspond to 21st January, 1178 A.D.

\begin{align*}
12\text{th year} &= 21.1.1178 \\
0\text{th year} &= 21.1.1166 \\
1\text{st year} &= 21.1.1167
\end{align*}

\(^1\) 571/1907; above, Vol. X, p. 127. Sewell suggested correcting the regnal year 12 as 15. This is not convincing. Also see \textit{S.I.I.}, Vol. XXII, No. 571. The report equates the 12th year to 1175 and equates the date which contain the cyclic year to 21st January, 1178. The 12th year also must be equated only to 1178.
So Rājadhirāja II came to the throne prior to 21st January, 1167 A.D. In other words his accession date falls between the 25th March, 1166 A.D. and the 21st January, 1167 A.D.

The Nandālur record provides the vital clue in relation to his Andhra records. The regnal year in the Nandālur record is 12 only. Robert Sewell suggested correcting the regnal year 12 to 15. Had Sewell proceeded on the basis of the quoted regnal year 12, instead of correcting it as 15, he would have correctly arrived at the accession year as 1166 A.D. Why did he suggest the correction? Sewell relied on Kielhorn’s surmise of 1163 A.D. as the accession year of Rājadhirāja II. Jacobi too relied on Kielhorn’s surmise.\(^1\)

As a result everybody accepted 1163 A.D. as the accession date of Rājadhirāja. But, when certain records did not agree with 1163 A.D., scholars suggested correcting the regnal years and the data in those records. These corrections are not at all required. The details of date of Rājadhirāja’s records are in agreement with the middle of 1166 A.D. as the starting point for his reign. I furnish below 31 records of Rājadhirāja in which the details of date show such agreement:

**Records of Rājadhirāja II**

**Table V\(^2\)**

<table>
<thead>
<tr>
<th>Record No.</th>
<th>Village</th>
<th>Regnal year and details of Date</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tiruvārur</td>
<td>2, Mēhsa, ’ṣu. 6, Punnarasu, Monday</td>
<td>15th April, 1168</td>
</tr>
<tr>
<td>2</td>
<td>Kōṭṭaiyūr</td>
<td>3, Rishaba, ’ṣu. 5, Pushya, Saturday</td>
<td>3rd May, 1169</td>
</tr>
<tr>
<td>3</td>
<td>Valūvūr</td>
<td>5, Karkataka, ’ṣu. 13, Saturday</td>
<td>27th June, 1170</td>
</tr>
<tr>
<td>4</td>
<td>Ādutarai</td>
<td>5, Tula 15, Viśakhā, Monday</td>
<td>12th October, 1170</td>
</tr>
<tr>
<td>5</td>
<td>Pandanallūr</td>
<td>5, Tula, ’ṣu. 9, Aṉittam, Monday</td>
<td>19th October, 1170</td>
</tr>
<tr>
<td>6</td>
<td>Munnīyūr</td>
<td>6, Dhanus, ’ṣu. 5, Śravaṇa, Thursday</td>
<td>2nd December, 1171</td>
</tr>
</tbody>
</table>

\(^1\) Above, Vol. XI, p. 123; 172/1908.

\(^2\) The table contains the records consulted by Kielhorn. The data of those records agree with the initial year 1166 A.D. The table proves that there are no two initial dates for Rājadhirāja II. Corrections in the dates of the records are not required. In the above table I have not included records in which the details of date given are either irregular or imperfect."
### Table V — contd.

<table>
<thead>
<tr>
<th>Record No.</th>
<th>Village</th>
<th>Regnal year and details of Date</th>
<th>A.D. Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 172/1908</td>
<td>Tirunaraiyur</td>
<td>6, Mîna, 'su. 6, Rôhini, Thursday</td>
<td>2nd March, 1172</td>
</tr>
<tr>
<td>8 224/1917</td>
<td>Korukkai</td>
<td>6, Mithuna, 'su. 3, Punarvasu, Saturday</td>
<td>17th May, 1172</td>
</tr>
<tr>
<td>9 311/1921</td>
<td>Tirukkôyilur</td>
<td>7, Kannî 25, Svâti, Thursday</td>
<td>21st September, 1172</td>
</tr>
<tr>
<td>10 627/1902</td>
<td>Tiruvalanjuliji</td>
<td>8, Simha, ba. 12, Punarvasu, Monday</td>
<td>6th August, 1173</td>
</tr>
<tr>
<td>11 158/1932</td>
<td>Tiruppurambiyam</td>
<td>8, Viçhiça 24, 'su. Bharanî, Monday</td>
<td>19th November, 1173</td>
</tr>
<tr>
<td>12 122/1928</td>
<td>Ayyampettai</td>
<td>8, Dhanus, ba. 12, Viçakhâ, Monday</td>
<td>3rd December, 1173</td>
</tr>
<tr>
<td>13 343/1921</td>
<td>Tirukkôyilur</td>
<td>8, Mâsi 26, Puram, Monday</td>
<td>18th February, 1174</td>
</tr>
<tr>
<td>14 619/1902</td>
<td>Tiruvalanjuliji</td>
<td>9, Kumbha, 'su. 9, Rôhini, Saturday</td>
<td>1st February, 1175</td>
</tr>
<tr>
<td>15 403/1896</td>
<td>Tiruvoorriyur</td>
<td>9, Pangûni, 'su. 11, Aiyilyam, Wednesday</td>
<td>5th March, 1175</td>
</tr>
<tr>
<td>16 340/1921</td>
<td>Tirukkôyilur</td>
<td>10, Simha, 'su. 1, Puram, Monday</td>
<td>18th August, 1175</td>
</tr>
<tr>
<td>17 134/1936</td>
<td>Terkukkaçu</td>
<td>10, Viçhiça, 'su. 2, Mûla, Monday</td>
<td>17th November, 1175</td>
</tr>
<tr>
<td>18 251/1951</td>
<td>Tirukkuvalai</td>
<td>10, Makara, 'su. 12, Rôhini, Friday</td>
<td>26th December, 1175</td>
</tr>
<tr>
<td>19 540/1904</td>
<td>Tiruvarrur</td>
<td>10, Mîna, 'su. 13, Maghâ, Tuesday</td>
<td>24th February, 1176</td>
</tr>
<tr>
<td>20 394/1902</td>
<td>Tirunallar</td>
<td>11, Simha, 'su. 5, Svâti, Wednesday</td>
<td>11th August, 1176</td>
</tr>
<tr>
<td>21 428/1912</td>
<td>Valuvur</td>
<td>12, Simha, ba. 8, Rôhini, Thursday</td>
<td>18th August, 1177</td>
</tr>
<tr>
<td>22 603/1963</td>
<td>Tiruväymur</td>
<td>12, Makara, ba. 11, Mûlam, Monday</td>
<td>16th January, 1178</td>
</tr>
</tbody>
</table>

---

1 See foot note 1 in p. 92 above.

2 The Report states that the regnal year in 158/1932 is Ten in words. I visited the temple and verified the inscription. The regnal year is eight and it is in words.
### Table V—concl.

<table>
<thead>
<tr>
<th>Record No.</th>
<th>Village</th>
<th>Regnal year and details of Date</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>23 571/1907</td>
<td>Nandalūr</td>
<td>12, Hēmalamba, Makara, śu. 1, Aviṭṭam, Saturday</td>
<td>21st January, 1178</td>
</tr>
<tr>
<td>24 132/19127</td>
<td>Āṭṭūr</td>
<td>12, Kumbha, śu. 13, Puśam, Thursday</td>
<td>2nd February, 1178</td>
</tr>
<tr>
<td>25 451/1912</td>
<td>Kōṭṭūr</td>
<td>13, Karkaṭaka, śu. 7, Svāri, Saturday</td>
<td>22nd July, 1178</td>
</tr>
<tr>
<td>26 80/1913</td>
<td>Tiruchchen-gāṇṭaṅkuḍi</td>
<td>13, Simha, ba. 9, Wednesday</td>
<td>9th August, 1178</td>
</tr>
<tr>
<td>27 389/1921</td>
<td>Tiruvadi¹</td>
<td>13, Vīrōhika 20, Śravāṇa, Thursday</td>
<td>16th November, 1178</td>
</tr>
<tr>
<td>28 133/1927</td>
<td>Āṭṭūr</td>
<td>13, Makara, ba. 10, Viṣākhā, Thursday</td>
<td>4th January, 1179</td>
</tr>
<tr>
<td>29 537/1921</td>
<td>Nidūr</td>
<td>14, Vīrōhika, śu. 13, Aśvati, Tuesday</td>
<td>13th November, 1179</td>
</tr>
<tr>
<td>30 188/1925</td>
<td>Kīḍarāṅkondān²</td>
<td>14, Dhanus, śu. 15, Ādrā, Thursday</td>
<td>15th December, 1179</td>
</tr>
<tr>
<td>31 11/1925</td>
<td>Pallavarāṇa-pēṭtai</td>
<td>15, Mithuna, ba. 10, Aśvati, Monday</td>
<td>8th June, 1181</td>
</tr>
</tbody>
</table>

The above table reveals that Rājādhīrāja II ascended the throne sometime in the middle of 1166 A.D. On the basis of record No. 11/1925, Aśvati in Mithuna of 1181 A.D. falls in the 15th year. Accordingly Aśvati in Mithuna of 1166 A.D. falls in the 0th year. The star was current on 23rd June, 1166 A.D.

On the basis of 451/1912, Svāti in Karkaṭaka of 1178 A.D. falls in the 13th year. Accordingly Svāti in Karkaṭaka of 1166 A.D. falls in the first year. The star was current on 5th July, 1166 A.D.

23rd June, 1166 = 0th year
6th July, 1166 = 1st year

---

2. The reading is *āukā pāṭṭhodati* and not *āukā pāṭṭhan* as reported in 188/1925. I studied the inscription at the site.
Therefore, Rājakēśarivarman Rājādhirāja-Chōla II came to the throne between 24th June and 6th July, 1166 A.D. His Pallavarāyanpēṭṭai record is in his 15th year and it belongs to 1181 A.D. His 16th year record appears in Āndhra. It is evident that Rājādhirāja II ruled for 14 full years. In his 15th year i.e., after June, 1181 A.D. he retired to Āndhra where he lived upto 1215 A.D.

Parakēśarivarman Kulōttuṅga III came to the throne in July, 1178 A.D. His records are available upto year 40. His rule extended upto 1218 A.D. The accession and the termination dates of Rājarāja II, Rājādhirāja II and Kulōttuṅga III are tabulated below:

Table VI

<table>
<thead>
<tr>
<th>King</th>
<th>Accession (A.D.)</th>
<th>Last year (A.D.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rājarāja II</td>
<td>June-July, 1146</td>
<td>July, 1173</td>
</tr>
<tr>
<td>Rājādhirāja II</td>
<td>June-July, 1166</td>
<td>Upto June 1181 in Tamil Nadu; From 1182 to 1215 in Āndhra</td>
</tr>
<tr>
<td>Kulōttuṅga III</td>
<td>July, 1178</td>
<td>1218</td>
</tr>
</tbody>
</table>

The above table reveals that Rājādhāraṇāja II crowned Kulōttuṅga in 1178 and that both ruled jointly for three years.

The Pallavarāyanpēṭṭai record (433/1924) of Rājādhirāja II is in his eighth year corresponding to 1174 A.D. The record states the circumstances under which Rājādhirāja became the Chōla king. In some places the record is damaged. Earlier scholars filled up the gaps and interpreted the record. But their interpretations do not agree with the dates of the three Chōla kings. When I studied the inscription at the site I found that the earlier scholars filled up the gaps with certain letters for which there was not enough room in the gaps. So I came to the conclusion that the earlier inter-

---

1 Kielhorn, Above, Vol. IX, p. 220.
2 Kulōttuṅga’s records 489/1912, 273/1914 and 162/1926 are in year forty.
pretations needed revision. I applied the dates of the three kings and interpreted the record without prejudice to these dates. I surmised as follows:

1. The Chōla family faced certain dangers in the sixth and seventh decades of the 12th century. The Chief Minister Perumān-Nambi-Pallavarāyar held the two sons of Rājarāja II under his protection in the well-guarded Rājarajapuram palace. At that time the sons were one and two years old. This happened a few years before 1166 A.D.

2. Pallavarāyar removed the dangers. This may have taken a few years. When everything settled down and peace returned, Rājarāja II was pleased to be present in the Rājarajapuram palace. Probably he was sick at that time and hence wanted to appoint his heir-apparent. Since his sons were mere young boys not fit for anointment, Rājarāja II consulted his Chief Minister Perumān-Nambi-Pallavarāyar who advised the king to follow the precedence set up in the earlier days.

The accession of Kulottuṅga I (1070-1122 A.D.) was the precedence available to Rājarāja II. Vīra-Rājendra ruled from 1063 to 1070 A.D. In 1070 he fell sick.

1 The approach in the interpretation of 433/1924 is important. Venkatasubba Ayyar considered (Above, Vol. XXI, pp. 184-93) that 1163 A.D. was the accession date of Rājādhirāja II. He filled up three gaps and surmised that Rājaṇa II was no more in 1163 A.D. But records of Rājarāja II prove that he lived up to 1173 A.D. So Ayyar said that those records were probably issued in the name of the dead king Rājarāja II. But the editor had then observed that the resulting confusion could possibly be cleared by future discoveries (see, Ibid., p. 186, footnote 1, and p. 185, footnote 4). Ayyar settled the last year of Rājarāja II as 1163 A.D. by filling up the gaps of the damaged record. On the other hand, Nilakanta Sastrī conceded the historical relevance of the post - 1163 A.D. inscriptions of Rājarāja II, running up to 1173 A.D. But he assumed two initial dates for Rājādhirāja II, namely his installation in 1163 A.D. and his anointment in 1166 A.D. He too filled up the gaps in 433/1924 and arrived at a different conjecture that, just as Kulottuṅga II was not the actual son of Vikrama-Chōla but was only an adopted one, so also Rājādhirāja, an otherwise unknown prince, was an adopted son of Rājarāja II. Lithic records, copper plate inscriptions and Tamil poems lead to the conclusion that Kulottuṅga II was the actual son of Vikrama-Chōla and hence, Sastrī’s surmise, based on his own filling up of the gaps in 433/1924, is not free from doubt. There is no harm in attempting to restore lost letters and phrases of damaged inscriptions provided such attempts do not set at naught the purport and intent of cognate inscriptions. If care is not adopted while making such attempts, there is the danger of wrong restorations receiving acceptance and cognate records containing information to the contrary, though genuine, being dubbed as false. In this connection attention may be drawn to an inscription (Pd. 221) from Kuḍumiyāmalai. It is a later copy of an early record. But the 13th century scribe, while re-engraving the text of the earlier record, explicitly states that twenty letters are missing in the first gap and seven in the second. It redounds to his credit that he has not tried to restore those lost letters, a constraint worthy of emulation by epigraphists and historians.

2 However, there is a lacuna in line 7 of 433/1924. It implies that when Pṛtyuṭṭēvar Rājarāja (II) died, his sons were one and two years old and they were brought up in the Rājarajapuram palace. The record
His son Adhirajendra (1068-1071 A.D.) was also sick. Besides, Adhirajendra had no sons. So Vira-Rajendra crowned his sister’s son Kulottunga. This happened in June, 1070 A.D. Vira-Rajendra died in August of the same year. Adhirajendra died in the middle of 1071 A.D. Kulottunga who was already made crown-prince became the Chola monarch.

Rajaraja followed the above precedence. He crowned Edirilipperumal, son of Neriyudaipperumal and [great]-grandson of Vikrama-Chola. Neriyudaipperumal was the sister of Rajaraja II. Edirili was called Rajadhiraja II and he was crowned in June/July, 1166 A.D., probably at the age of fourteen.

proceeds further and states that since the sons were not of proper age Rajadhira was crowned. Records prove that Rajaraja II ruled upto 1173 A.D. Rajadhira II was crowned in 1166 A.D. It is evident that Rajaraja did not die before 1166 A.D., the accession date of Rajadhira. Line 7 of the Pallavarayampettai record is incorrect. The date of the record falls in 1174 A.D. As far as the record is concerned Rajaraja was no more. The intention of the composer was to refer to Rajaraja as “late Periyadeva Rajaraja”. Instead, he engraved the passage in a wrong manner. The phrase in line 7 of the record Teeds Periyadevar unrj arupidippiraja avalkku onrata vandum tirunakshattriram-agayul”. It means that “Periyadevar (Rajaraja II) died and his sons were one and two years old”. It is the mistake of the engraver. It should read “unrj arupil jayam Periyadevar pillaikalukku onrata vandum tirunakshattriram-agayul” to mean “the sons of late Rajaraja were one and two years old”. In 1174 A.D. Rajaraja was no more and the record should address him as “late king”. The error in the Pallavarayampettai record, dated in 1174 A.D., is to be set right with the help of the earlier records of Rajaraja II.

We come across such kind of mistakes in certain earlier Chola records also. Parantaka I ruled from 907 to 954 A.D. His son Rajaditya was killed in the Takkolam battle in 949. But Rajaraja I’s Leydes grant, issued in the reign of his son Rajendr (Acc. 1012 A.D.) states that Rajaditya ruled after the demise of Parantaka. This statement is contrary to earlier stone records. This is pointed out by K.V. Subrahmanya Ayyar, above, Vol. XIX, pp. 82-83 and Ibid., Vol. XXII, p. 219.

Sundara-Chola ruled from 957 to 974 A.D. His first son was Aditya, and the second son, Rajaraja I. Aditya was murdered in 965 in the lifetime of his father Sundara-Chola. But Rajendra’s Tiruvilangadu plates, dated in 1017 A.D., state that Aditya ruled after the death of Sundara. This is contrary to earlier stone records. See, S.I.I., Vol. III, pp. 419 and 420 and also The Early Cholas-Mathematics Reconstructs the Chronology, p. 124.

When a later record is incorrect the error is to be identified and rectified with the aid of earlier records. The above three are such examples. An error found in a single record of later date cannot make scores of earlier records null and void.

1 Vide the chapter “Accession of Kulottunga I” in The Cholas-Mathematics Reconstructs the Chronology.

2 See, above, Vol. XXXI, p. 224, foot note 2. Sastri was at first inclined to consider the accession of Kulottunga I as the precedence but he later rejected it since in his view Kulottunga was an usurper. We must remember here that Kulottunga I died in 1122 A.D. Rajaraja II came to the throne in 1146 A.D. It was Rajaraja, who and not his great-grandfather Kulottunga could be an usurper. The Tamil poem Kalikagatuparapati and the revised dates of Chola kings confirm that Kulottunga I came to the throne by right. See, above, p. 96 and foot note 1.
3 The Pallavarāyanpēttai record proceeds further to describe in detail the success of Perumān-Nambi-Pallavarāyar in the Pāṇḍyan civil war about which we are not concerned here. Finally the record states that Perumān-Nambi-Pallavarāyar died of some disease. His death occurred after the demise of Rājarāja II.

It has been suggested above that Rājarāja died in the third quarter of 1173 A.D. and Perumān-Nambi-Pallavarāyar died early in the next year. In the Pallavarāyanpēttai record of June, 1174 A.D. Rājadhirāja II speaks about the sons of late Rājarāja II and also the circumstances under which he became the king. Unless the sons were alive in 1174 A.D. there was no need for Rājadhirāja to mention them. Thus we can infer that in 1174 A.D. when Rājarāja was no more his sons would have been young princes.

Rājadhirāja states that a few years prior to 1166 A.D., Rājarāja’s sons were one and two years old. Contrary to the general practice he mentions the second son in the first place and the first son in the second place and he does so in 1174 A.D. when the sons of late Rājarāja were young princes. After four years i.e. in 1178 A.D. he crowns Kulottuṅga III. The sequence indicates that one of the two sons of Rājarāja II was Kulottuṅga and more probably the second son. This is also confirmed by the Tamil poem Śāṅkara-Śōlan Uḷa.

Between 1173 and 1178 A.D. Rājadhirāja II ruled as monarch and late Rājarāja’s sons were still young in age. Rājadhirāja ruled in the capacity of a guardian for the two sons. He crowned Kulottuṅga in 1178 A.D. Both of them ruled jointly for three years. In 1181 Rājadhirāja retired to Āndhra and Kulottuṅga continued his reign. It is against this background that we have to study the poem Śāṅkara-Śōlan Uḷa (whose author is not known).

Verses 15 to 26 of the Uḷa describe the Chōla kings who had gone to the heavens. They were namely: Vijayālaya, Parāntaka I, Rājarāja I, Rājendra I, Rājadhirāja I, Rājendra II, Rājamahēndra, Vira-Rājendra, Kulottuṅga I, Vikrama-Chōla, Kulottuṅga II and Rājarāja II.

Verse 30 equates Śāṅkaman to Rājarāja II who was no more. The invocatory stanza (kāppu) states that Śāṅkaman made Śāṅkaraṅaṅa the Chōla king. Verse 38 states that Śāṅkaraṅaṅa is the hero of the poem. Śāṅkaraṅaṅa was ruling from Gaṅgaikondachōlapuram. These references indicate that the hero of the poem is Rājadhirāja II. This is

1 Venkataramba Ayyar surmises that Kulottuṅga III was probably the son of Rājarāja II. See, above, Vol.XXI, p. 186. The prākṣāni in the Tiruvālaṅgaṇḍu record (81/1926 of Kulottuṅga III, year 15) describes him as “... saṅka-chiṅgam pera saṅka-magam kōr” i.e., Kulottuṅga the unique son of the reputed Śūṅgam (Iṣan). Kulottuṅga’s father Rājarāja II had the surname Chōḷendra-śūṅga (336/1917 and 17/1908).

2 Śāṅkara-Rājendra-Śōlan Uḷa (minometer for śāṅkara-Śōlan Uḷa) published by U.V. Swaminatha Iyert Library, Truvannamur, Madras.

3 Śāṅkamaṇ tanda Tamil Śāṅkara-Śōlan.
also confirmed by verse 389 which states that the ancestors of the hero Śaṅkararāja were praised in the (Tamil) poems Kaliṅgattupparani and Mūvar Uḷā1 (three Uḷās) a clear indication that Rājadhirāja is the hero of the poem Śaṅkara-Śōlan Uḷā according to which,

1 In accordance with the earlier prayers of [late] Śaṅkaman (verse 30),

2 In order to dispel the darkness of the world (verse 31),

3 For Nallaman, the Nāyaka, who knows all languages and who is a better expert [in the kāstras] than even Ādi-Manu (verse 32),

4 And for Kumāra Mahīdhara [the soldier prince] who washed the stain of his sword in the western sea and who made the other kings bow before the fierce tiger [Chōla] (verses 36 and 37),

5 Śaṅkararāja, the king of Gaṅgai-kōndachōlapuram, is the truthful guardian (verse 38).

The above sequence can be interpreted as follows:

Śaṅkaman-----------------same as-----------------Rājarāja II (1146-73 A.D.)
(No more) (No more)

Nallaman Kumāra Mahīdhara
(scholar who) (soldier prince)
opted for religious life

Nallaman Kullōttunga III
(did not rule) (1178-1218 A.D.)

Śaṅkararāja, the truthful guardian of Nallaman and Kumāra Mahīdhara, is to be identified as Rājadhirāja II who, between 1173 and 1178 A.D., was the truthful guardian to the two sons of late Rājarāja II.

1 Kullōttunga I (1070-1122 A.D.) is the hero of the poem Kaliṅgattupparani. The three Uḷās are Vikrama-Śōlen Uḷā, Kullōttunga-Śōlen Uḷā and Rājarāja-Śōlen Uḷā. They were composed by the poet Oṭṭakkuṭtar. The heroes of the three Uḷās are Vikrama-Chōla (1118-1135 A.D.), Kullōttunga II (1133-50 A.D.) and Rājarāja II (1146-73 A.D.) respectively.

2 Kullōttunga III is the hero of the Tamil poem Kullōttunga-Śōlen Kōval. The poem states that Kullōttunga was the son of king Śaṅkama (Śāṅkara-rāja-Kullōttunga). The poem also states that Śāṅkara was the predecessor of Kullōttunga (Śāṅkara-munnoṉ Kullōttunga...).
In the light of the Pallavarāyanpēṭtai inscription and the poem Śaṅkara-śōlān Uḷā the genealogy of the three kings may be constructed as follows:

Vikrama-Chōla (1118-35 A.D.)

Kulōttuṅga II (1135-50 A.D.)

Rājarāja II (1146-73 A.D.)

Nallamaṇ (opted for religious life)

Kulōttuṅga III (1178-1218)

Daughter: Neṭiyudaiippurumā

Edirilipperumāl ālias Rājadhirāja II 1166-81 A.D. (in Tamil Nadu) 1192-1215 A.D. (in Āndhra)

Rājadhirāja II was a noble king. In the south, when the Pāṇḍyas were fighting for power, (Pāṇḍyan civil war, 1166 to 1177 A.D.) Rājadhirāja II gave back the Chōla kingdom to the legitimate heir, Kulōttuṅga (III). In turn, the Chōla country showed its gratitude to Rājadhirāja. Śaṅkara-Śōlān Uḷā is a fitting compliment to him. Rājadhirāja retired to Āndhra in 1182 A.D. and lived there upto 1215 A.D. During this period Kulōttuṅga III and Rājadhirāja were on cordial terms. In his third year, Kulōttuṅga dug a tank at Valivalam near Tiruvārūr and called it Rājadhirāja-perumangalam. At Ayyampēṭtai near Tiruvārūr, Kulōttuṅga built a new temple and called it Rājadhirāja-Śvaram in honour of Rājadhirāja. In certain records Kulōttuṅga borrows the praśasti ‘puṁara-viśva tiṣai muḷattōṇ’ which belongs to Rājadhirāja. An inscription from Tiruvannainalūr a sacred Śaiva centre, dated in the 17th year of Kulōttuṅga, states, “After writing fully the sacred praśasti ‘puṁara-viśva tiṣai muḷattōṇ paṭaṭṭa perum puvi vīḷangā’ [of Rājadhirāja] - in the 17th year of Tribhuvanachakravarthi Śrī Kulōttuṅga-chōḷadēva, who took Madurai and the crowned head of the Pāṇḍya...” etc.

In 1195 A.D., Kulōttuṅga states, “Prefix the sacred praśasti of Rājadhirāja before reading my inscription” - a clear pointer to the cordial nature of the relationship between Kulōttuṅga III and Rājadhirāja II.  

1 110/1911.
2 117/128.
3 176/1908; 423/1912, In these records Kulōttuṅga III borrows Rājadhirāja’s praśasti which appears in the Kēṣur record (S.I., Vol. VII, No. 890, Rājadhirāja, year 5; 262/1902). Probably in 1192 A.D. Rājadhirāja helped Kulōttuṅga in the latter’s Telugu-Chōla campaign.
On the basis of the above chronology and genealogy of the Chōla kings let us see the sub-joined Dārasūram records A and B. Record A was engraved on the 453rd day of the 4th year of the reign of Rājadhirāja II, falling in September, 1170 A.D. The record confirms the grant made to Āḻudaiyān and the temple accountant. The royal deed was written by the royal secretary Rājendraśīṅga-Mūvendavēlān. The signatories are Nulambādirājar, Vayirāgarājar, Chittarājar, Chēdirājar and Pallavarājar. The record states that the grant was made at the request of Pallavarāyar who evidently was a more powerful and influential officer than the royal secretary and the signatories. If his is so, then we may not be far wrong if we surmise that Pallavarāyar was probably none other than Perumān-Nambi-Pallavarāyar, the then Chief Minister.

Record B belongs to Tribhuvanachakravarti Kōnerinmaikondān and it is dated in his 5th year, 463rd day. The royal deed was written by the royal secretary Rājendraśīṅga-Mūvendavēlān. The signatories are Malavarājar, Śīngālarājar, Vayirāgarājar, Pallavarājar, Chēdirājar, Chittarājar and Rājendraśīṅga-Kalappalarājar. The record confirms the grants, made in the beginning of the fifth year, to the accountant of the Pallippadai-Rājadhibhūra-Ivavamudaiyār temple (and of five other pallippadai temples). Evidently it means that in the beginning of the fifth year of Kōnerinmaikondān of this record, Rājarāja was no more. Kōnerinmaikondān could not be Rājadhirāja II in whose fifth year (1170-71 A.D.) Rājarāja II was alive. Kōnerinmaikondān is, therefore, a later king.

The royal secretary Rājendraśīṅga-Mūvendavēlān who figures in record A of Rājadhirāja also figures in record B of Kōnerinmaikondān. This royal secretary served under Rājarāja II, Rājadhirāja II and Kulottunga III and figures in the records of all of them.¹

The signatory Nulambādirājar who figures in record A of Rājadhirāja also figures in certain records² of Kulottunga III. The signatory Vayirāgarājar of record A figures in record B. He also figures in certain records³ of Kulottunga III.

Chittarājar, Chēdirājar and Pallavarājar figure in record A as well as in record B. The last one, Pallavarājar, was probably the same Pallavarājar who, after the demise of Perumān-Nambi-Pallavarāyar, took active role in defeating the Ceylonese and the Pāṇḍyas in the protracted struggle of the Pāṇḍyan civil war.⁴ His full name was Vēdaṉaṉam Udaiyān Ammaiyanappar alias Annan Pallavarājar and he was a native of Palaiyānūr situated in Mēnmalai-Ppaliyanūr-nādu, a sub-division of Jayaṅkondasūla-mandalam. He was an army officer and he served under the three kings⁵ Rājarāja II, Rājadhirāja II and Kulottunga III.

² 20/1908, year 8; Pd. 145, year 8; S.I.L., Vol. III, 86, year 9, 113 and 120/1928, year 12.
⁴ 433/1924; Above, Vol. XXII, pp. 86-92.
Malvarājar of record B figures in the records\(^1\) of Rājādhirāja II and Kulōtunãga III. Similarly Śīnagārājar of record B also figures in an inscription\(^2\) of Rājādhirāja II.

From the above facts we can safely conclude that Tribhuwanachakrawarti Kōnerim لماکندān was the successor of Rājādhirāja II and that he was none other than Tribhuwanachakrawarti Kulōtunãga-Chōla III in whose fifth year (1182-83 A.D.) Rājāraja II was no more. One more witness by name Rājēndrachōla-Kalappārājar figures in record B. This officer borrows the surname Rājēndrachōla, the name of his overlord, for Kulōtunãga III had another name, i.e., Rājendrachōla, as is evident from his inscriptions.\(^3\)

In the result I identify Tribhuwanachakrawarti Kōnerim لماکندān of record B as Kulōtunãga III. The record is dated in the 463rd day of the fifth year falling in, say, October, 1183 A.D.

In his Śērājūr record Kulōtunãga III states that he gilded the temple dedicated to his father and also the temple of Rājārajaivaramudaiyār. The former was probably the pāllippadai temple of Rājagambhirāvaramudaiyār.\(^4\) The latter is the Dāraśuram temple. A record\(^5\) from this temple, written in the eighth year of Kulōtunãga III, refers to the grants awarded to the artisans and craftsmen engaged in the gilding operations of the temple.

**RECORD A**

Inscription of Rājādhirāja II, Year 4

**TEXT**

1 Svasti Śri [\(^*\)] Kādalā-lūndā-pārmādārum pūmādaruin-Kalaimādāram-adal-lūd.............
   ..........dal por-pugal-parappa ādi ..........

2 mudipunaind=aruli aru-samaiyamuy=aim-būdamum neriyl [ninru pār] ppat-Tennavarun-Chēralarunči ...........navargal ti...........riçich-chevippa-vūliy=uluoryu che-
   [ngōl] ...........

3 lippach-chempoon-virāsimhasnattru Ulagudai-Mu[kkōkki]lānadicag=ōdum vērirund-
   a[ruliya Śri-kōv-Irā] jakeśaripanma[r-āna Tīrībhuwanachakkaravattigal śri-
   Rājādhirājadēvarkk [yandu]

---

2 433/1924, Rājādhirāja, year 8.
3 168/1908, year 2 and 393/1925, year 5; The officer figures in 123/1928, Kulōtunãga, year 15.
4 Ps. 163 and Ps. 166 .... “tārunikōl tīrī-tātaikkum ḫrājarājīsvatattūrkkum kāreṇa śiṣṇa kōyil anttigal pōmēydarul”
5 26/1908, Kulōtunãga III, year 8, day 64.
6 From the original and from ink impressions.
4 [nā]...........[ tiruvāyvolin] d=arulī vanda tirumugappadi Tiribhuvaṇachchakravartti ............................................. Alūdaiyānukkup-

5 ........ kūttādu perumān mun kuda-māṇjanai elundarulivikka .... ma udāiyār .... mayi . kōyirkaṇak [kuk-kāṇiyil] ..............

6 [nāṇa kūru] ... yudaiyār ...kōyiilē ṣe....... na Śivanukkuk-kāṇiyāy varugira ............. n taṅgalukkum taṅgal vargattārkun-kāṇiyāga

7 tāyuntā ....... ikkōyiilil ........ ka .. I vetṭi [kudukka] vēnum=enṟu Pallavarāyar ........ yil ēppadī śeyyak-kadavad-āgach-chollak-ka-

8 .......... kūru śeyvārālukkuch-choṇnom ke .... kkaiyuḍaiyān kāṇiyāna śempādi-
yum nālavodu taṅgalukkun-taṅgal vargattārkun-kāṇiyāga kaṇa

9 ........... eludinān tirumandira ᤽alai Irājēndirāśīngar Mūvēndavelāṅ [1*] [Nūḷambi]dī-
rajarum Vaiyirāgarājarum Chittrārājarum Chēdirājarum Pallavarājarum .... yāṇḍu nālavodu nāṇurraṃbattu mū ...........

RECORD B

Inscription of Kōnērīṇmaikondān, year 5.

TEXT

1 Śrī tirumugam yāṇḍu aṁjāvadu nāṇūṟṟu nāṟṟpptu mūṇēṇāl vu ........ ppa tirumugapaddi tiribhuvaṇachchakravartti Kōnērīṇmaikondān Āṟūr-uḍaiya ... nakkūṭṭan ..................

2 ........ nāṭtu Rājarāja-čatuvēdimaṅgalattu ārkkāṇakkak-kāṇiyil śempādi kāṇiyum innaṭṭup-pallippadi Rājagembira-śvaram-uḍaiyār kōyililum Bhuvanamuludu-
daiyāl.......

3 ramm-uḍaiyār kōyililum Tiribhuvaṇamulududai-śvaram-uḍaiyār kōyililum Īḷulaga-
mulududai-śvaram-uḍaiyār kōyililum Ulagudai-Mukkōkkilāṇdai-śvaram-uḍaiyār kōyililum kalvetṭi ................... cheragu .... tu ....

4 śvaram-uḍaiyārk-kōyililum kōyir-kaṇakkak-kāṇiyil śempādik-kāṇiyum aṁjāvadu
muḍal tā .... yāgaperakkaravāṇ-āgach-choṇmapadi kaṇakkilum-ittuk-kollakka-
davār-āga... śeyvippad-āgach-choṇiim ..................

1 From the original and from ink impressions.
5 jārāya-chaturvēdimangalattu ūrk-kanakkak-kāniyilum paḷlipadaik-kōyilgalir-kōyircanakkak-kāniyilūn-chempādik-kāni aṁjāvadu mudal kaṇakku-kāniyāgak-....... tiru-mandirav=ōlai

6 Irājēndirāśinga-Mūvēndavēlān eluda Malavarājarum Śingalājararum Vayirāgarājarum Pallavarājarum Chēdirājarum Chitrārajarum Irājēndrasōlak-Kālappalārāja ...........

7 rupattu-mūṅgināl prasādāṁ-cheydarulī vanda tirumugam
NO. 11 – KIŘUMOREKÖLI GRANT OF W. GAŊGA MUSHKARA

(2 Plates)

K.V. Ramesh, Mysore

The news of the discovery of this important set of Western Gaṅga copper plate inscription was first brought to my notice by Shri Sitaram Jagirdar of the Institute of Kannada Studies, University of Mysore, Mysore. A few weeks later, through the good offices of Dr. B.R. Gopal, Reader in South Indian Studies, Mysore University and well-known epigraphist, the set was brought to me for study and copying by its present owner, Shri G.A. Sivalingayya, Lecturer, Marimallappa Junior College, Mysore. I am thankful to all these gentlemen, and in particular, to Shri Sivalingayya, for their gesture.

The set consists of five rectangular copper plates, each measuring 19.6 x 6 cms. In the left centre of each plate, about 2 cms away from the edge, is a round hole, 1 cm in diameter, for the ring to pass through. The five plates together weigh 500 gms. The two ends of the ring, which is about 2.5 cms thick, are soldered to the bottom of an oval-shaped seal, measuring 3.5 cms at its widest points. The countersunk surface of the seal bears the figure of an elephant in relief, standing facing right. The seal and ring together weigh 140 gms. The rims of the plates are raised in order to protect the deeply engraved writing. The writing is well preserved but for some slight damage suffered by some letters along the edges owing to chemical reaction.

Of the five plates of the set, the first and last bear writing only on the inner sides while the three middle plates are engraved on both sides. There are in all 48 lines of writing, there being six lines on each of the written up sides.

The characters employed in the charter are what may be considered as the Southern alphabet palaeographically assignable to the beginnings of the 7th century A.D. The palaeographical features exhibited by our record are regular for the dynasty, period and region in question. As regards orthography, it may be pointed out that while the consonant immediately following rēpha is uniformly doubled, there are three interesting exceptions in which such doubling is omitted in writing the name Krishnavarma (line 17) in ṕūparjita (line 22), and samāvarjita (line 26); similarly, while in most cases, class nasals are employed, instances where they are replaced by anusvāra are not wanting, as, for instance, in ṛṅgasya (line 13), paṅk-āvasanna (line 15) and Ḍādamba (line 17). The language is Sanskrit and, but for six imprecatory verses towards the end, the entire text is in prose.

The object of the charter is to register the grant, made by the Western Gaṅga king Prithivi-Koṅgānirāja alias Mushkara, of the village of Kiřumorekōli to the brāhmaṇa Kumba-sarman on an auspicious day in the month of Vaiśākha.

The charter commences with the auspicious word svasti (line 1) followed by the salutation to the god Padmaṅābha (line 1), an usual feature of Western Gaṅga charters.
This is followed by the formalised genealogical prakāsti of the Western Gaṅga dynasty (lines 1-32) in which the eulogistic accounts concerning the kings from Koṅgani-varma, the progenitor, up to Durvinita, the father of the reigning king, are given in much the same fashion as in some other already known Western Gaṅga charters. For instance, the prakāsti in lines 1-32 of our charter is verbatim the same as the prakāsti as found in lines 1-27 of the Uttanur plates of Durvinita, issued in the 20th year of his reign.\(^1\)

Lines 32-38 contain the eulogy of Mushkara, the issuer of the charter. According to the first passage (lines 32-33) he was born of the daughter of the ‘Lord of the earth’ (Vasumati-nāma) who belonged to the lineage of the illustrious Dagdhacharana, the ornament of the great ksatriya family of Chōlas, and master of Uragapura. The next passage (lines 33-35), which is purely conventional, states that the feet of Mushkara were tinged with the pollen from the floral filets of vanquished and bowing enemy kings. The third passage (lines 35-36), which is also purely conventional, states that the physique of Mushkara was the target of the arrow-like looks of beautiful damsels who were a source of despair to the god of love. Line 36 gives his name as Prithivi-Koṅgani-rāja and states that he was well known by his second name Mushkara and that he was righteous. He had seen the ultimate in all education (line 37) and was a specialist in the science of polity (line 37). His eulogy ends with an appreciative exclamation that he was the very foundation of all excellence (lines 37-38).

The grant portion, in lines 38-41, states that the king made a grant, in the presence of all the great men (mahāmanushya)\(^2\) and with all exemptions, the village of Kurumorekōli on the southern bank of (the river) Kappuni, to the brāhmaṇa Kumba śarman belonging to Taśtiriya-charana, Prāvachana-kalpa and Kāśyapa-gōtra.\(^3\) The grant was made in the month of Vaiśākha when the date (tiṣṭhi), the time of day (muhūrtta), the star (nakṣatra) and the week-day were all propitious.

Lines 41-46 contain five of the usual imprecatory verses attributed here to Manu. The charter was written by Koṅgani-peradattāra of the lineage of Kūn-āchāryya (lines 46-47). The record ends with the statement that a good piece of land, of the extent of being sown with twelve khandukas of seeds, was granted, in accordance with the brāhmaṇeya system, to the writer.

The primary importance of this charter lies in the fact that this is the only epigraphical record of Mushkara that has so far come to light. Our knowledge of Mushkara and his reign is limited to a couple of conventional eulogistic statements contained in formalised Western Gaṅga prakāsti according to which many vanquished enemy kings

---

\(^1\) *Myl. Arch. Rep.*, 1916, pp. 35-37 and plate opp. p. 36. The only difference is that the eulogistic phrases concerning Durvinita end in the instrumental case in the Uttanur plates because he was the issuer of the charter whereas in the present charter they end in the possessive case.

\(^2\) This expression may be a variant, if not forerunner of mahājana of numerous inscriptions.

\(^3\) The gōtra is mentioned a little later, in line 39 instead of in line 38, almost as an afterthought.
bowed at his feet and a certain Sindurāja had given his daughter in marriage to him. We also know that he had succeeded his father Durvinita on the Western Gaṅga throne, that he had a brother by name Polavīra who had also reigned as king and that the regular line of succession to that throne was retained by Mushkara’s direct descendants, including Śrivikrama, his son born of the daughter of Sindurāja. To this meagre knowledge on Mushkara our charter adds the important information that he was born of the daughter of a Chōla king who belonged to the lineage of Dagdhacharana, the lord of Uragapura.

Dagdhacharana is but the Sanskritised form of Karikāla by which causal name the most famous and, in the absence of a contemporaneous epigraphical support, semi-historical if not mythical Chōla ancestor was known. Uragapura of which, according to our charter, Dagdhacharana and his Chōla descendants were lords, is the same as modern Uraiyūr, a suburb of Tiruchchirāppalli, on the banks of the Kāvēri in Tamilnādu which was one of the capital cities of the Chōlas. Durvinita, who reigned in the second half of the 6th century, and 'Mushkara, who must have sat on the Western Gaṅga throne in the first quarter of the seventh century, lived at a time when the Tamil country was under Pallava domination and the ancient Chōlas had been relegated to a state of historical eclipse. This resulted in the Chōlas lying low in their ancestral home, and in some of them fanning out and establishing minor principalities elsewhere, but always advertng to their glorious descent. As Nilakanta Sastri points out "The dispersion, the poor and dispossessed among them going out in quest of fortune, is attested by the occurrence of names of princes and chieftains claiming Chōla connections in places as far removed from one another as Kodumbāḷūr (Pudukottah), Śiyāli (Shiyali), and Mālepādu." ¹

Of these minor Chōla families of Mushkara’s times, the one for which we have some substantial epigraphical information, ruled over a territory called Rēnāndu-7000 comprising the tract of land lying along the Kundēru river in the Cuddapah and Kurnool districts of Andhra Pradesh, and has been christened by historians as 'Telugu-Chōlas'. Nilakanta Sastri describes in very poignant terms the plight of the ancient Chōlas during the period preceding their resurrection under Vijayalaya: "We see then that in the long historical night that envelops the Chōlas from the third or fourth to the ninth century A.D., their condition is best described as one of suspended animation. They managed, in some manner hidden from view, to find a second home for themselves in the Rēnāndu country. In their original abode, they bent low before every storm that passed over them and bided their time. For aught we know, they were occupied in finding suitable matches for their children, often with a view to political influence, with their more successful rivals,........" ² One such quest for suitable marriage alliance obviously led to the giving of a Chōla princess in marriage to the

¹. *The Cōlas (II edn.),* pp. 100-01.
Western Gaṅga ruler Durvinita. We have, however, no means of knowing the particular Chōla house to which the princess belonged. The nonmention of the name of the Chōla princess in our charter leads us to believe that, just as in the case of the Chōlas, what really mattered for the Western Gaṅgas was the striking of a marriage alliance with a royal house of ancient standing.

Koṅgani-perndattāra of our charter was also the writer of the Uttanūr plates of Durvinita referred to above, and the Gummareddipura plates1 of the 40th year of the same ruler. Whereas he was granted twelve kbanduk-avāpa-ksbēnas for writing the present charter, he had received only one kbanduk-avāpa-ksbēna for writing the Uttanūr and Gummareddipura plates. The statement made in our charter that the writer was granted land as per the brabmadēya system shows that the Viśakarma community enjoyed a high reckoning in the caste structure of those days. The caste-suffix perndattāra is part-Dravidian (per=great) and part-apabhrāmsa (tattāra from Sanskrit tvasbtri or tvasbtkāra meaning ‘carpenter’). It is likely that the word likbitam is to be taken in the sense of utkīrnam, ‘engraved’ and not in the sense of ‘composed’.

Of the geographical names occurring in the charter, two political divisions, Pānnāta and Punnāṭa are mentioned (lines 30-31) as falling under the hegemony of the Western Gaṅga ruler Durvinita. Of these Punnāṭa is described in the incomplete Māmballī plates2 as adorned by the Kāverī and Kapinī rivers. Kirttipura, which served as its capital city, is the same as Kittūru in Heggaddevanakote Taluk covering the western parts of Mysore District, Karnataka. The territory which bore the name of Pānnāṭa cannot be positively identified. On the one hand, it may represent the Bāna territory (Bāna=Pāṇa + nādu=Pānādu) and, on the other, the name may have resulted from Pān + nādu or Pāl + nādu.

As has been pointed out above, Uragapura is the Sanskritised form of Uraiyūr, the name of one of the capital cities of the Chōlas.

Kappuni, the river on whose southern banks the gift-village was situated, is the same as the Kapinī, a tributary of the Kāverī. In the absence of information on the exact provenance of the charter, I am unable to identify the gift-village Kirumorekōli. However, keeping the known extent of the Western Gaṅga territory in view, a suggestion may be thrown. In the name of the gift-village, kiru is a prefix meaning ‘small’, ‘junior’, etc. Thus the proper name of the village is Morekōli. The name of the village with its prefix kiru implies the existence of a bigger Morekōli. There is, in the present day T. Narasipur Taluk of Mysore District, a village by the name of Dodda-Maragōdu, in which dodda is a prefix meaning ‘big’. The proper name Maragōdu may be the present day transformation of the earlier Mōrekōli. If this is accepted, we may suppose that Kirumorekōli was situated in the T. Narasipur Taluk. Alternatively, the gift-

---

2 Ibid., 1917, p. 33
village may be identified with Chikkamaralji (Hirodu Hobli, Srirangapatna Taluk, Mysore District) in which name the prefix cbikka is a synonym of kiru and Maralji may have resulted from the earlier Morekoli.

TEXT

First Plate

1 Svasti [*]* Jitam=Bgagarta gata-ghana-gaganabhena Padamabhe[na [*] Srimal=Jahnava-kulamala-vyu-

2 m-avabhasona-bhaskarasya sva-khadg-aika-prahara-khandita-maha-sil-astambha-
labdhapara-

3 krama-yasasah dara[nd]ari-gana-vidai[na-ra]napala[b]dra-vrana-vibushana-vibhushita-
tasya

4 Kavivanyasagotrasya smatin-Konganivarima-dharmma-mahadhirajasasya putrasya pitur-anva-

5 gata-guna-yuktasya vidya-vinaya-vihita-vrittasya samyak-praja-palana-matra-adhigata-
raya-

6 prayojanasya nanai-sastr-arthasad-bhav-adhigama-pranita-mati-vireshasya vidvat-
kavi-kaccha-

Second Plate: First Side

7 [na-nikash-opa] la-bhutasya vi[se*] to=py=anavasehasya niti-sastrasya[gy*] vakt- 
prayoktri-kusalasya

8 su-vibhakta-bhakta-bhritya-janasya Dattaka-sutra-vritta(tte)h=praneto[ig*] smi-
Madhava-mahadhirajasasya pu-

9 trasya pitri-paitamaha-guna-yuktasya aneka-chaturddanta-yudra(ddh-a)vapta-chatur 
udadhi-sa-

10 lil-asvadita-yasasa[gy] sa-mada-dvirada-turagaro[ha]-atiasya-otpanna-tejasah dhanur-a-
11 bhiyoga-sampad-viśeṣhasya śrīmad =Harivarṇma-mahādhirājasya putrasya guru-gō-

12 brāhmaṇa-pūjakasya Nārāyaṇa-charaṇ-ānudhyātasya śrīmad=Vishnugōpa-mahādhiri-
rajasya pu-

**Second Plate : Second Side**

13 trasya Tryambaka-charaṇ-āmbhorha¹-ra² jah-pavitrikrit-ōttamāṁgasya vyāyām-ōd-
vṛtti-pina-kāthi-

14 na-bhuja-dvayasya sva-bhuja-bala-parākkrama-kraya-kkrita-rājasya kṣhut-khām-
ōśthha-piśīt-āśana-

15 prūkara-niśita-dhārāsēh Kali-yuga-bala-paink-āvasanna-dharmma-vṛīṣa-ōddharana-
ṇitya-sa-

16 nnaddhasya śrīman=Mādhava-mahādhirājasya putrasya=āvichchhinn-āsvamēdh-āva-
bhṛth-ābhishi-

17 kta-śrīmat-Kaḍāṁba-kula-gagan-agasthi-mālinah śrī-Krishṇavarma-mahārajasya
priya-bhāginē-

18 yasya jananī-dēvat-aṁka-paryyamka ēv-ādhigata-rāja-ābhishēkasya vijrmbhamāna-
ākti-tra-

**Third Plate : First Side**

19 yasya parampar-ānavamaraddan-ōpabhujyamāna-trivargga rasya asaṁbhram-āvana-
mita-sama-

20 sta-sāmanta-mandalasya nirantara-prēma-bahumān-ānurakta-prakṛti-varggasya
vidyā-vinay-ātīśā-

21 ya-paripūt-āntarāṭmana[h*] Kārtta-yugīna-rāja-charit-āvalambina[h*] anēka-
samara-vija-

22 y-ōpārjita-vipula-yāśa[sa*]h kshirōd-aik-ārṇṇavikṛita-bhuvana-trayasya niravagraha-
pradā-

---

1 Read āmbhōruha.
2 The letter ra, originally omitted, is engraved below the line in between the letters rha and jaḥ.
23 na-sauryasya avishahya-paräkkram-äkkränta-pratiräja-mastak-ärppit-äpratibhata-
śasanasya

24 vidvatsu pratham-gaṇyasya īrīmat-Kongaṇi-mahādhirajasya āvīnita-nāmnaḥ
pu(pau)trēṇa

Third Plate : Second Side

25 Punnāṭa-rāja-Skandavarmma-priya-putrikā-janmanā sva-guru-guṇ-ānugāminā pitrā
para-suta-saññ̄a-

26 māvarjītayā=pi Lakṣṣmaṇa svayam- abhipra(prē)ty-ālingita-vipula-vaksha-sthalasya
vijrīmbhamāna-ākṣṭi-

27 tray-ōpanamita-samasta-sāmanta-mandalasya Andariya-A(AÄ)lattūra-Porulārea Pern-
na-

28 gar-āḍy-anēka-samara-mukha-makh-āhūta-prahata-śrūa-purusha-paś-ūpahāra-vighasa-
vihasti-

29 kṛita-kriyānt-āgnimukhasya Śabdāvatāra-kārasya Dēvabhūratī-nibaddha-Vaddaka-
thasya Kirātārjuna

30 nīyē pañča-daśa-sargga-tikākārasya Durvvinīta-nāmadhēyasya samasta-Pāṇnāṭa-
Pu-

Fourth Plate : First Side

31 mnāt-ādhipatinō1 Vaivasvatēṇa(n=äiva) Manōr-vvarṇāśram-ābhira-kāshinaḥ dakshi-
nān-diśam-abhigāṃptum pa-

32 ryyāptavatāḥ prātijaninasya suprajasaḥ putrēṇa Uragapur-ādhipa-parama-kahatriya-
Chōla-

33 kula-tīlaka-śṛi-Dagdhacharana-santāna-prasūta-vasumāndra-sūtā-sambhavēna dur-
ddānta-vimarudda-

34 vinrīdīta-vinamṛ(mra)-vividha-visvambhar-cā-mauli- mālā-makaranda-puṇja-pūjāri-
kriyamā-

1 Read ādhipatiḥ.
35 na-charana-yugala-naśinēna Makarakētana-ayāsyamāna-vāmalōchanā-vilōchanā-sarāsarāvya-

36 jātena śaririnā dharmmēna śrī-Prithivi-Koṅgaṃirajēna pratīta-Mushkara-dvitiyānāmadhēyēna

Fourth Plate: Second Side

37 sarvva-vidyā-pāragēna viśeṣatō niti-śastra-nipuṇa-buddhinā kim bahuna sakala-
saṃpad-ā-

38 dhāra-bhūtēna Taittirīya-charanāyā prāvachana-kalpāya Kumba-śarmmaṇē Kap-
puni-dakshiṇa-ta-

39 tē Kirumorekōji-nāma-grāma[h*] Kāśyapa-gōtrāya udaka-pūrvvam yathā-vidhi
prāda-

40 yi sakala-mahāmanushya-pratyakshaṃ sa-sarvva-parihāram Vaisākha-māśe praśastat-
tithi-

41 muhurtte nakshatrē dinē [*] api ch-ātra Manu-gītā[h*] ślokā[h*] Svā-dattām
para-dattāṃ vā yō harēta vasundharāin(rām) [*]

42 shashti(ahti)-varsha-sahasrāṇi ghōrē tamasi varttataṅ ∥ [1*] Bahubhir-vasudhā datta
bahubhis=ch-ānupālīta [1*]

Fifth Plate

43 yasya yasya yadā bhūmis=tasya tasya tadā phalam ∥ [2*] Svān-dātam sumahach=
chakhyaṁ(kyāṁ) duḥkhham-any-a-

44 rrthā-palānam (nam)[*] dānam vā pālanaṁ =eti dānāṁ=chhreyō=
nupālanaṁ ∥ [3*] Adbhīr-ddattaṃ tribhīr-bhuktāṁ sadbhīś=cha

45 paripaḷitāṃ(tam) [*] ētāni na nivarttantaṅ pūrvva-rāja-kṛitāni cha ∥[4*] Brahma-
svan=tu visham ghōraṁ nma(na) vi-

46 sham visham-uchyate [1*] visham-ēkākināṁ hanti brahmasvam putra pautrikāṁ
(kam)׳) [ [5*] Kūnāchāryy-īnvayēna

1 All the five imprecatory verses are in the Anushṭubh metre.
47 Koṅgani-Perndattārēṇ=ēdan-tā[m] bra-śāsanaṁ likhitam tasmā(saṁ) dvādaśa-khaṇ-

duk-āvāpa-mātram tatra su-

48 kshētram brahmadeya-kramena dattaṁ |||
This set of plates¹ strung together on a copper-ring bearing a seal, was found in the village Chandavolu, Bapatla Taluk, Guntur District, Andhra Pradesh. The set is reported to have been discovered sometime in 1937 by a certain Chellapalli Kotadu while he was digging up some land in the above village. It was first brought to the notice of the then Government Epigraphist for India at Ootacamund by Shri P. Seshadri Sastri of Guntur. For sometime after its discovery its whereabouts were kept a secret but subsequently brought to light in May 1938 by Sri Yellapragada Hanumanta Rao, Head-Master, Board School, Chandavolu through the influence of Sri Kalidasu, an advocate of Bapatla.

This is a set of three copper-plates, each measuring 13.7 x 5.5 cms, strung together by a ring which is about .9 cm in thickness and about 6.4 cms in diameter. The ends of the ring are fixed into the arms of the ornamental bracket at the bottom of the circular seal, 4.5 cms in diameter. On the counter-sunk surface of the seal arc cut in relief the Sun and the crescent in the centre at the top, below it, a running boar facing proper right.

Below this is the legend Śrī-Tribhuvanāṅkula and at the bottom, the open petals of an expanded lotus. A slight knot projects at this spot probably to protect the seal from wear and tear. The whole set with ring and seal weighs 629.9 gms while the ring with the seal alone weighs 256 gms.

While the first plate bears writing only on the inner side, plates 2 and 3 have writing on both of their sides though the second side of the 3rd plate has only two lines of writing. Though the rims are not raised the writing is well preserved.

There are altogether 24 lines of writing, distributed as follows: sides I and IIa: 5; sides IIb and IIIa: 6; side IIIb: 2. The characters are Telugu-Kannada of the middle of the 9th century A.D. The palaeographical features of the record are regular for the period to which it belongs though in the case of some letters there is a slight tendency towards ornamentation. In most of the cases the medial a sign is indicated by a thick dot. As regards orthography the only noteworthy point is the uniform reduplication of the consonant immediately following r. Further, it may be observed that the text is not free from mistakes. The language is Sanskrit and, except one imprecatory verse and another referring to the ajñāpti at the end, the record is composed in prose.

The inscription refers itself to the reign of the Eastern Chālukya king Vijayāditya III² (849-92 A.D.) but bears no date. The object of the charter is to register the royal

2 Contra: A.R.Ep., 1938-39, Part II, p. 72, para 4 where the charter is assigned to Vijayāditya II.
grant of lands with the sowing capacity of 10 kanṭikās: in the village Maṁgavēḍu in Gudravāra-vishaya to the brāhmaṇa Yajña-sārman, son of Bandhu-sārman and grandson of Kuppa-sārman who belonged to Bhāradvāja-gōtra and Āpastamba-sūtra, who was well versed in the Vēdas and who was a resident of Krōvachūrū.

The copper plate charter opens with the auspicious word saṁstōti followed by the usual Eastern Chāḷukya prasāsti, Śrīmatāṁ sakala-bhuvana samistōyamāṇa, etc. (lines 1-7). This is followed by the reference to Vishnuvardhana-mahārāja who is described as the one who gained victory in many battles (lines 7-8). Line 9 mentions Vijayāditya-mahārāja without any titles. Then the donor king Vijayāditya, who is described as the son of Vishnuvardhana and grandson of the above Vijayāditya, is introduced (lines 9-11). He is endowed with the titles mahārājādhirāja, paramēśvara and bhattachāra (lines 11-12). In the next three lines is recorded the king’s address to the householders led by rāstrākūṭa of the Gudravāra-vishaya (lines 12-14). Lines 14-17 introduce the donee viz., Yajña-sārman, who was the son of Bandhu-sārman and the grandson of Kuppa-sārman and belonged to Bhāradvāja-gōtra and Āpastamba-sūtra and a resident of Krōvachūrū. Yajña-sārma is described as well-versed in the vēdas (aṁbīta-vēdāya, line 17). Lines 17-18 record the actual purport of the charter i.e., the grant of land wherein 10 kanṭikās of grain can be sown in the village Maṁgavēḍu. Lines 18-20 delineate the boundaries of the gift land while lines 21-22 record an imprecatory verse. Paṇḍaraṅga, the aṁjanapī of the charter, who is described as the ocean of good qualities and as the bee at the lotus feet of the king Vijayāditya (Paṇḍaraṁ gō guṇ-ākaraṁ Vijayāditya-bhūpasya pāda-padma-sīlumukhaṁ) is referred to in lines 23-24.

The donor king of the grant has been identified with Vijayāditya II, who bore the title Narēndra-nīragaṇa, in the A.R.Ep., for 1938-39. The report further says, “The executor (aṁjanapī) of the grant is said to be Paṇḍaraṅga, ‘the bee at the lotus-feet of Gunagaṅka-Vijayāditya. These two persons are identical with the famous general Paṇḍaraṅga and his master Gunaga-Vijayāditya III....’ In this context we suggest that the donor king need not be identified with Narēndra-nīragaṇa Vijayāditya II as there is specific indication to that extent in the charter under study. Further, since the aṁjanapī of the present grant Paṇḍaraṅga is already known to us as the aṁjanapī of the Sātālurū and Chimbūrū grants of Gunaga-Vijayāditya III, we may safely identify the donor king with Gunaga-Vijayāditya III.3

Of the geographical places, the village Maṁgavēḍu has been identified with Maṁginapūdi in the Bandar Taluk of the Krishna District. The residence of the donee,

---

2 Ibid.
3 The reference to the king as Gunagaṅka-Vijayāditya, made in the Report is probably based on wrong reading of the concerned portion of line 23. The actual reading is Paṇḍaraṁ gō guṇ-ākaraṁ (karāḥ) and as such the term Gunagaṅka need not be taken into consideration.
4 A.R.Ep., op. cit.
Krōvachūru is the same as modern Krōšuru in Sattenapalle Taluk, Guntur District. The boundaries of the gift land are Kappuṛēni-chēnu\(^1\) in the east, Cherukani-chēnu in the south; Chāmana-bōyu-chēnu in the west and Raṭṭōdi-chēnu in the north.

**TEXT\(^2\)**

*First Plate: Second Side*

1 Svasti Śrīmā(ma)tāṁ sakala-bhuvana-samstūyamāna-Mā-

2 navya-sagOtānāṁ Harīti\(^2\)-putrānāṁ Kauśikī vara-pra[sā\(^*\)] da-la-

3 bdha-[rā] jyānāṁ(nā)m=Mātrigana-paripa(pā)litānā[m] Svā[mil]-Mahā-

4 sēna-pāda(d-ā)nudhya(dhyā)tānā[m] bhagavan-Nārāyana-prasa(sā)da-sa

5 māsādita-vara-varāha-lāṅcha(ṅchha)n-ekṣaṇa-kṣaṇa-vaśikri-

*Second Plate: First Side*

6 tārāti-māṇḍalāna(nā)m=Aśvamedh-āvabhītia-snā[na\(^*\)]-pavitrīkri-

7 ta-vapushāṁ Chalukyānāṁ kulamam(m-a)|la(lāṁ) karishṇoḥ anekṣa-sama-

8 ra-samghaṭṭan-ō[pa\(^*\)] labdha-vijayasya Vishnuvarddhana-mahā-

9 rājasya priya-tanayāḥ Vijaya(yā)dītya-mahārājasya pautra[h\(^*\)]

10 Mērur=iva samstīta-mitr-ōdayah sārṅg=īv=ārāṭi-bhūṭi-kṛīta-

*Second Plate: Second Side*

11 chakrō [ja] lanidhir=iva Lakshmi-pra[bhā] vah Vijaya(yā)dītya-mahārā-

12 jā[dhi] rāja-paramēśvara-bhatta(ṭṭā) rakah Gudrava(vā)ra-viśē(shā)ya-vāsīna(nō)

13 rāshtrakūṭā-pramukhān-kutu[m] bināḥ sarvva(vvā)n=ittham=ājñāpaya-

---

1 Kappuṛēni-chēnu obviously denotes the black cotton soil – Ed.
2 From estampages.
3 Read Harīti.
14 ti viditam=asti vō=sma(smā)bhir-dva(r-dvi)ja -bri(bri)ndārakasya Krōva-
15 [chū] ri-vāstavyāya Kuppa-śeर'maṃaḥ paurāya Bandha(dhū)-śeर'mmanaḥ pu-
16 trāya Bhāradva(dvā)ja-gōtrāyaYajña-śeर'mmane Āpastambha(mba)-sūtra-

Third Plate : First Side

17 ya adhita-vēdāya Maṅgavēdu-nāma-grāme daśa(śa)-kaṃṭika-vṛ[i]hi]-
18 [bī]jāvāpa--pramā[ṇa]ḥ kṣhētra[m] dattam[*] tasy=āvadhaya[h*] pūrvvataḥ
Kappu-
19 rēni-chēnu dakshināta[h*] Ĉērūkani-chēnu paśchimataḥ bōlu-
20 [Chamā]na-bōyu-chēnu uttarata[h*] Raṭṭodi-chēnu ētēsha(shā)m=madhya-
21 vartti [||*] Sarvān=ēva bhāvina[h*] pa(pā)rthā(tthi)vēndra(tā)n bhūyō bhūyō
ya(yā)[cha*] tē Rāmabha-
22 draḥ[*] sāmānyō=yāṁ dharmma-sētur-nripānāṁ(nāṁ) kālē ka(kā)le pālanī[yō*]
bhava[dbhīḥ] [||]

Third Plate : Second Side

23 Ājñāpti=asya dharmmasya: Paṇḍara[in*]gō guṇ-ākha(ka)rah [*] Vījayaśitya-
24 bhūpa[siya*] pāda-padma-śilēmukah(khaḥ) ||

1 The metre of the verse is Anushṭubh.
NO. 13 – KUKKE (SUBRAHMANYA) GRANT OF MĀDHAVARĀJĀ, KALI 4488 AND ŚAKA 1309

(2 plates)

K.V. Ramesh, Mysore

This set of plates edited here was secured from Subrahmanya or Kukke, Puttur Taluk, South Kanara District, Karnataka and was in the possession of Shri B.R. Vyasarayachar of Mangalore when it was copied by the then Office of the Government Epigraphist for India, Ootacamund in the year 1928-29. It consists of five plates, each measuring 31.4 x 20 cms. On the top centre of each plate is a circular hole, about 1.5 cms in diameter, for the ring of the seal to pass through. No details regarding the ring and the seal and the weight and thickness of the plates are now available. The outer sides of plates I and V do not bear any writing and the text, engraved on the eight remaining sides, runs into 224 lines in all, the distribution of these lines on each side being as follows: I : 25; IIa : 33; IIb : 32; IIIa : 31; IIIb : 29; IVa : 30; IVb : 25; V : 18.

The characters used are Nāgarī of the 14th-15th century and the language is Sanskrit (prose and verse), though the grant portion betrays remarkable Kannada influence. Among orthographical peculiarities, attention may be drawn to the facts that no uniform procedure is observed in doubling consonants immediately following r and that Dravidian r is represented by rr. The letter l is differentiated from l by a loop-like formation at the left of the latter letter.

The details of date (verses 16-19; lines 28-33), which are rather unusually elaborate are as follows: Kali 4488 (expressed by the chronogram gaj-ebb-ābdbi-yuγa), Śaka 1309 (expressed by the chronogram grāb-ānibar-āgni-śūtāmśu), the current cyclic year Prabhava, Pausha ba. 3, Friday, 1033935 (expressed by the chronogram bān-riteyara-mdr-āgni-guna-kb-ēmu) days having expired,2 Uttarāṣādha-nakshatra, Āyushmad-yōga, Bālava-karana, when the Sun was in Makara (i.e. Capricornus). If krishna is taken to have been wrongly written for ṣukla-pakṣa, then the details of date, viz., the Kali, Śaka and cyclic years, the month, titbi, week-day and nakshatra would correspond to 1387 A.D., December 13, Friday, f.d.t. 37; f.d.n. 41.

The object of the charter is to record a number of grants (details discussed below) made to the temple of Subrahmanya at Kukke which was attached to Kadaba-nakara in Taulava-manda in the ruler (mibipati) Mādhav-āryya, the Lord of Gōvāpura.

1 A.R.Ep., 1928-29, App. A, No. 2 and p. 82.
2 In terms of years this date falls in the middle of the second millennium B.C. and, therefore, appears to give the number of days which had elapsed since the Mahābhārata war. See Ojha: Bhūratiya Prācha Līpimati, p. 162.
The charter commences with a salutation to god Mahāgaṇapatī (line 1) followed by verses 1 and 2 (lines 1-5) in praise of Śiva. Verse 3 (lines 5-7) is in praise of Viṣṇu while verse 4 (lines 7-9) eulogises Gaṇapatī, the elephant-faced grandson of Himavān. Verse 5 (lines 9-11) refers to the creation of the dharma-śāsana i.e., the copper-plate grant in question. While verse 6 (lines 11-12) states that God Subrahmanya, the son of Śiva, is established in His abode at Kumāra-giri, verse 7 (lines 12-14) states that His alter ego is established in the village of Kukke, situated in the territory (pradeśa) of Tulu-mandala. Verses 8-13 (lines 14-24) are devoted to the praise of Kukke-Subrahmanya, described, among other things, as surrounded by serpents, as the punisher of the wicked, as addicted to truth, as generous towards brāhmaṇas, as the redeemer of 21 families or communities age after age and as worshipped by brāhmaṇas learned in the Vēdas.

Verses 14-20 (lines 24-34) and half of a stanza in lines 34-35 state that the ruler (mabipati) Mādhavārya, the Lord of Gōvāpura, who had annihilated the circle of his enemies and who had installed (the image of) Saptanātha at Śamkhadvipa, having heard of the greatness of the God Subrahmanya (of Kukke), given in the Purānas as narrated by Umā and Mahēśvara, made grants of land in the immediate presence of God Triyāmbaka, for the worship of that deity and also to brāhmaṇas, on the date, details of which have been discussed above.

In the prose passage in lines 35-44, it is stated that what follows (in the lines subsequent to line 44) is a detailed account of plots of lands with standing houses, purchased from different villages (and granted) for the conduct of different daily services, such as nāivēḍya, nivēḍana, etc., to the deity Subrahmanya, in the agrasālā which had been purchased, by paying a price in keeping with the cost prevalent in those days (tat-kāla-samuchita-krayamālyena gribhātāyaṁ agrasālāyaṁ) from that deity Himself (and then given back to Him as a grant). The agrasālā, the boundaries of which are enumerated, is said to be situated in the village of Kukke which is attached to Kadaba-nagara in Tulu-mandala.

The first grant, recorded in lines 44-45, was six nīṣkās of money which was the amount to be realised per annum from the betel groves surrounding the agrasālā.

The second grant, recorded in lines 45-53, was a plot of land, yielding two crops per annum (dvi-sasya-kśetraṁ) and situated in the village of Belenele which was included in Edetade-janapada. The gift land was of the extent of being sown with 12 mūdes of seeds, each mūde having a capacity of 45 measures of seed measured by the bell-metal measure of the temple of Subrahmanya (tad-dēvastbāṁ-kāṁsyamāṁ-māṇeṁ pancha-cbatsārijñatā parimita etc.). The said plot of land formed a part of the sūdravāta-kśetra purchased by Kukku-veggade and was in turn, purchased from him for making the grant. The annual quantum of produce from the gift land, the boundaries of which are defined, was 50 mūdes of rice measured by the same temple-measure.

Lines 53-59 record the third grant which consisted of a plot of land (boundaries specified), situated in the sūdravāta Bhūtipāla in Kāre-nādu and purchased, by paying.
for it at the prevalent rate (puṟuvat-krayaṇa-grihītam), from Ukku-nāyaka, Datta-
māimaṇḍa and Bariya Viru-mērāṃṭa. The gift land was of the extent of being sown with
41 mūdes of seeds and its annual yield was 164 mūdes of rice.

The fourth gift, recorded in lines 59-69, consisted of a plot of land (boundaries
defined), yielding two crops per year, situated in Kaṃḍūru-valaya. This was a
babusvāmika-kṣētra of the extent of being sown with 39 mūdes of seeds and
purchased from five joint owners, viz., the person holding the office of kārya-beggade,
Veḍali-kūṁmat, Kuṁmat-śrēṣṭhin and padavala Kōti, the five pieces thus purchased
being of the extent of being sown with 8, 6-1/2, 7, 3-1/2 and 14 mūdes of seeds
respectively. The annual yield of this plot of land was 164 mūdikās of rice.

The fifth gift, recorded in lines 69-71, consisted of an excellent (ākara) field
(boundaries specified) called Kukkuṁgalay-āduka, which was attached to the same
Kaṃḍūru-valaya.

Lines 71-78 record the sixth grant which consisted of a plot of land, yielding two
crops annually, which was situated in the Kōṭhārāmjaḍa-valaya and which was of the
extent of being sown with 54 mūdikās of seeds and which was purchased from 4 differ-
ent persons, viz., Kēmaru, the kāryyada-beggade, Maṃju-beggade and Mittilāḍeḍamu,
the four pieces thus purchased being of the extent of being sown with 27, 5, 12 and 10
mūdikās of seeds respectively. The annual yield from this plot of land was 214 mūdikās.

Lines 78-79 record the sixth grant consisting of a plot of land (boundaries
specified), parts of it yielding two crops and the rest yielding one crop annually, which
was of the extent of being sown with 45 mūdikās of seeds and was situated in the Alpa-
valaya. This plot of land was made up of pieces purchased from the following nine
individuals, the extent of each such piece being given here within brackets at the end of
each of the nine names: Paṃji-kēmaru (4); kāryya-beggade (14-1/2);¹ Ukku (5);²
Karmina-beggade (2); Veḍali-kūṁmat (3);³ the heggade of Ennuru (10-1/2); Bira-
kukka (4) and Chemina (2). The annual yield from this plot of land was 168 dvi-sasya-
mūdikās of rice.

¹ Two pieces of land were purchased from kāryya-beggade, one of the extent of being sown with 10-1/2
mūdikās of seeds and which was probably a dvi-sasya-kṣētra and the other, of the extent of being sown
with 4 mūdikās of seeds and was an ēka-sasya-kṣētra.

² From Ukku also two pieces of land were purchased, the first one, of the extent of being sown with 3
mūdikās of seeds and was obviously a dvi-sasya-kṣētra and the other, of the extent of being sown with two
mūdikās of seeds and was an ēka-sasya-kṣētra.

³ His name is written as such in lines 86-87, as Bedali-kūṁmat in line 84, as Vedala-kūṁmat in line 81 and
as Beṇḍali-kūṁmat in line 90. From him three pieces of land were purchased, each of the extent of being
sown with 2 mūdikās of seeds, two of the pieces being ēka-sasya-kṣētras. Of these one ēka-sasya-kṣētra
was given up to form part of a field called behdali-kṣētra and the other ēka-sasya-kṣētra was considered
as equal only to 1 mūdikā bīvāpa-kṣētra. Thus the total extent of land purchased from him was of the
extent of being sown with 3 mūdikās of seeds.
The seventh grant, recorded in lines 97-104, consisted of a plot of land of the extent of being sown with 30 mūdikās of seeds and was situated in Kumjataṭi and known by the name of Chaṭṭādi-kśetra. This was made up of three pieces, two of them purchased from the beggaḍe of Eamūrū and the third from Kēmaru, the two pieces of the beggaḍe’s land being of the extent of being sown with 18 and 8 mūdikās of seeds while that of Kēmaru was of the extent of being sown with 4 mūdikās of seeds. The annual yield from this plot of land was 400 doি-sasya-mūdikās of rice.

The text in lines 104-109 is in the nature of summing up the details of the grants thus made. It is again averred (in lines 104-106) that in the case of the donated plots of lands, purchased from seven villages, each mūdikā was of the capacity of 45 measures measured by the bell-metal measures of the (Subrahmanyā) temple. In lines 106-107, it is stated that the lands granted were together of the extent of being sown with \((12 + 41 + 39 + 54 + 45 + 30 =)\) 221 mūdikās of seeds while, in lines 107-109, it is stated that the sum total of the income from the grants made included the annual yield from all these lands, amounting to 866 mūdikās of rice and 6 nisbkas of money.

In lines 109-45, are given details covering the apportionment of the above grants of 866 mūdikās of rice and 6 nisbkas for different services in the temple of Subrahmanyā. Of the 866 mūdikās, 120 were to be utilised for conducting the saṁgava-kālapūjā called paṁdivadī and for the daily services of ēka-rudra-pūjā and naivēdyā; 34 were to be utilised for naivēdyā, rudra-pūjā, brāhmaṇa-bhōjana and for the provision of ghee for sprinkling on the stone; 3 for rudra-pūjā and for providing the deity and brāhmaṇas with tāmbūla; 8 for the provision of sandal, flowers, incense and lamps; and 36 for the provision of a perpetual lamp in front of the deity.

Of the remaining mūdikās of rice 96 mūdikās were to be used, at the rate of 8 mūdikās per month, for providing livelihood (jīvikā) for the brāhmaṇa engaged in the recitation of the Vēdas. The brāhmaṇa who benefits by this grant should complete 48 recitations per year at the rate of 4 recitations per month (lines 118-22).

Lines 122-24 state that 8 tāmduḷa-mūdikās per month were to be utilised for the daily feeding of 12 brāhmaṇas in the agrāśāla; this amounted to 20 sāli-mūdikās (per month) and another 4 mūdikās were set aside (as payment) for ridding the above 20 mūdikās of rice of their chaff or husk (lines 124-26).

Lines 126-30 record the grant of 4-1/2 nisbkas of money, out of which specified amounts of money (tāra) are to be spent everyday for fuel (2 tāra), a cover or lid (2 tāras), fruits, vegetables and the five ingredients (for preparing paṁchba-kasbāya ?) (2-1/2 tāras), salt, mango, pepper, cumin-seeds, turmeric and asafoetida (3 tāras), butter-milk (3 tāras), and 12 tāmbūlas (1 tāra). Thus, at the rate of 10-1/2 tāras per day, the total amount was 315 tāras per month. Another grant of 2-1/2 nisbkas is

1 The annual yield of crops actually amounted to \((50 \times 164 + 164 + 214 + 168 + 400 =)\) 1160 mūdikās of rice.

2 Though this adds up to 201 mūdikās, the total figure is wrongly given in lines 116-17 and again in lines 138-39 as 200 mūdikās.
recorded in lines 130-33 towards the cost of 60 measures (prasriti) (of grain?) at the rate of 2 kāntya-prasriti per day and of 15 bell-metal measures of ghee, each measure being of the capacity of 4 prasriti. Thus the money grant totalled (4+1/2 + 2-1/2 =) 7 nisbhakas per month. For this purpose (i.e. for realising this amount of 7 nisbhakas), 21 mūdikās of grains were earmarked (lines 133-34).

For the cook a grant of 6 nisbhakas and the grains remaining unused, on account of fasting on ēkādaśī days, was made (lines 134-35) as his ājīvīkā (livelihood).

Thirty mūdikās of rice were set aside for carrying out annual repairs and renovations in the āgra-sūla (lines 135-36).

Lines 137-45 give a brief resume of the grants, consisting of 866 mūdikās of rice and 6 nisbhakas of money, recorded in lines 109-36.

In lines 145-50 are recorded grants of one bronze lamp-post, one tripod, one vessel for (keeping) the naivedyā and one copper jar for purposes of cooking to the god Subrahmaṇya and of one copper pitcher, one frying vessel, one vessel for cleaning grains, one copper ladle, one water-vessel and 6 she-buffaloes whose milk was to be utilised in the feeding of brāhmaṇas, to the temple choultry.

Four different grants of land and money to be utilised for the feeding of the brāhmaṇas on the occasions of the great festivals of the deity's ceremonial procession on the śūdra-trityā of Vṛṣīcika-saṃkrānti and Subrahmaṇya-sbāsṭi every year are recorded in lines 151-94. The brāhmaṇas to be thus fed included the 32 village elders (dvātrīṃśad-grāma-mukhyās), and those who come from the many villages and assemble (at Kukke) for the festival of Subrahmaṇya-sbāsṭi. Of these four grants, the first one (lines 151-67), made by Mādhavaśāya, having the epithet of āpanisban-mārga-patrākāchārya, consisted of a plot of land (boundaries specified), situated in Belūnale in Yedetade-dēśa and purchased from Kukku-veggade of Velunale and Virumānṇa-veggade of Kumṭatati. The plot which was of the extent of being sown with 8 mūdikās of seeds and which yielded annually two crops totalling 30 mūdikās (of grains), was granted along with its jack, mango and betel-nut trees and 5 nisbhakas of money raised as tax for that land.

The second grant, recorded in lines 167-74, was made by Ajila-Madda of Siriwāgila and consisted of a plot of land, situated in the village Badagere, along with its bower and jack, mango and betel-nut trees and its tax amount of 7 nisbhakas. The land was of the extent of being sown with 11 mūdikās of seeds and its twice-a-year yield was 16 mūdikās of rice.

The joint donees of the third and fourth grants, details of which are recorded in lines 174-88, were the potters (kumbhāra) Mudīya-setti and Belli-setti. Of these, the third grant (lines 174-82) consisted of a plot of land called Amḍeyavairiya-bhūmi and situated in Vāghya-grāma and also included the bowers and betel-nut, mango, jack and pepper groves and the tax amount of 4 nisbhakas. The land was of the extent of being sown with 7 mūdikās of seeds and its annual yield of two crops a year was 16 mūdikās.

The fourth grant (lines 181-88) consisted of a plot of land called Dēsumkkūkkiya and situated in Vāg-grāma and included its ādūka, betel-nut, mango, jack and other trees.
and its tax amount of 7 niskbas. The land was of the extent of being sown with 16 mūdikās of seeds and its annual yield was 32 mūdikās of rice. In lines 188-94, a brief resume of the above grants, amounting to 96 mūdikās of grains and 23 niskbas, is given.

It is stated, in lines 196-203, that at the time of paying the cost of the purchased plots of lands to the land-owners, in accordance with the then prevailing rates, the 32 village elders and the pādamulis of the temple, having arranged for the payment of money to the respective land-owners, thus freeing the gift-lands from all encumbrances, took a vow, in the presence of Mādhavarāja, to act in such a way as to keep the entire grant free from all encumbrances. Lines 203-204 state that, by virtue of this act, the gift lands were thus freed from royal taxes (rāja-kara), royal pageantry (rāj-otsawa) and royal demands (yānchya). The king (rāja), the 32 village elders, the people of the locality (desṭiyāḥ) and citizens in general are then exorted (lines 204-208) to preserve and protect the grants for all times to come. Lines 208-17 contain five imprecatory stanzas usually met with in such bhūmi-dāna grants.

Lines 217-22 state that upanisban-mārga-pravartak-āchāryya Mādhavapati, who, by his manifold acts of devotion, had seen Lord Śiva with his own eyes, who had annihilated all his enemies and who had installed (the image of) Saptanātha at Śaṅkha-dvīpa, had written with his own hands, in the presence of his favourite deity, Triyambaka, the sign-manual. The record ends with the sign-manual śrī-Triyambaka (line 223).

The grant under study, which provides us with interesting details regarding temple administration and also contains many technical terms of lexical interest, is also of some historical importance. The prime donor of the grants recorded therein viz., Mādhavārya or Mādhavarāja or Mādhvapati played an important role in the early decades of the history of the Vijayanagara empire. Apart from this grant, there are two other records, one a copper-plate grant1 from Kātavalli, Sorab Taluk, Shimoga District and the other, a stone inscription2 from Hāroāuchchadi-agrahāra, Shikaripur Taluk, Shimoga District which contain references to this Mādhava. The former, issued in 1347 A.D., refers itself to the reign of Mārāpa, one of the younger brothers of Harihara I, over the western parts of the empire from his headquarters at Chandragutti in Vana-vāsi-12,000 and mentions Mādhava as his minister. This charter further states that Mādhava had for his guru the ascetic Kriyāśakti who was, on the score of brilliance, Triyambaka himself. The other inscription from Hāroāuchchadi-agrahāra belongs to 1368 A.D. and to the reign of Bukka I. According to this epigraph, Mādhava was Bukka’s minister and was ordered by the latter to take over the administration of the western parts of the empire, right upto the sea coast. In this record also Mādhava is mentioned as the disciple of Kāśīvilāsa-Kriyāśakti and is given the epithet Upanisban-
mārga-pratishtā-gurubh, which is almost the same as the epithet given to him in our charter. Again, as is the case with the record under study, this inscription says that

2 Ibid., Vol. VII, Sk 281.
Triyambaka was Mādhava's isbaltalīnga. Another inscription from the same agrabāru and also dated in 1368 A.D. names Mādhava as Mādarasa-odeya and calls him the mabāpradhāna of Bukka I. It is clear from these three inscriptions that Mādhava held the post of minister and also the overlordship of the western parts of the empire for at least four decades from 1347 A.D., the date of the Kāṭavallī grant, to 1387 A.D., the date of the charter edited below.

Of the measures of capacity mentioned in our charter, mūḍā or mūḍikā is a Sanskritised form of mūḍe which occurs in many South Kanara inscriptions of the Vijayanagara period and which is known in present day South Kanara as mudi. Each mūḍā or mūḍikā was, as far as our record was concerned, of the quantity of 45 measures measured by the brass-metal measure of the Subrahmaṇya temple. The term dvīsasya-mūḍikā (line 96), vṛhi-mūḍikā (lines 134-35), tamdula-mūḍikā (line 124) and śālti-mūḍikā (line 125) are only nominal variants of mūḍā or mūḍikā.

Another measure of capacity mentioned in the record is prasrīti. As a measure, this Sanskrit term means a handful. But the expression kāmsya-prasrīti occurring in our inscription shows that this was also a brass-metal measure (kāmsya-mana) of capacity.

Of the two numismatic terms occurring in the charter viz., nishka and tāra, the former is a gold coin and the latter, a copper coin.

Lands were measured on the basis of the quantity of seeds each given plot of land needed for sowing and the term used for this in our as also in a number of other South Kanara inscriptions is bījāvāpā. In modern times this method of measuring lands is known in South Kanara as bījavari. Bijāvāpā may be compared with drōnāvāpā of North Indian inscriptions which, in effect, is drōna-bījāvāpā i.e. 'an area of land requiring one drōna measure of seeds to be sown'.

The expression babuūvaṇiikam kṣhētram (line 63) is of some interest. It does not merely mean that the plot of land in question was jointly owned by more than two individuals. The word babu of this phrase is to be taken here as Sanskrit translation of the Kannāḍa term balaru (or samasta-balaru), which denotes in South Kanara of the Vijayanagara period, a communion of associations or bodies. Many Vijayanagara inscriptions from South Kanara mention balaru-bhūmi, balaru-gaḍi, etc., in the course of defining the boundaries of gift lands. The above equation of babu with balaru and its interpretation as a collection of associations is further supported by our charter in which a boggade, a śrēśhtin, a padavala and a padāvāri figure among the joint owners of the plot of land.

1 A Kissumwar Glossary of Kannarese words, p. 169.
2 M. Williams: Sanskrit-English Dictionary, s.v.
3 F. Kittel: Kannada-English Dictionary, s.v.
4 A Kissumwar Glossary of Kannarese words, p. 15.
5 D.C. Sircar: Indian Epigraphical Glossary, s.v.
Pachibvrddhi (line 90) is another term of lexical interest. Pachib means ‘cooking’ and the whole term may therefore mean a plot of land given to a donee either for his livelihood or as a source of income for his profession as a cook.

Among geographical names occurring in the record, the territory (pradēśa) of South Kanara is once mentioned as Tulu-mandala (line 13) and again as Taulavamandala (line 35). During the greater part of Vijayanagara sovereignty over South Kanara, that territory was divided into two rājyas, viz., Bārakūru and Māṅgalūru-rājyas. In a few inscriptions, both these rājyas are sometimes together referred to as Tulu-rājya.

Kukke- or Kukkeya-grāma, which is stated to be attached to Kādaba-nagara, is the same as Subrahmanya (Puttur Taluk), the village which is famous for its temple dedicated to that deity. Kādaba-nagara is represented on the modern map by the village Kādaba, also in the same Taluk. When we consider the fact that Kādaba and Kukke are separated by a distance of over 10 miles as the crow flies, it is clear that nagara is used in the record, not in the sense of a town, but in the sense of a sub-division.

The other sub-divisions mentioned in the record are Edaṭade-janapada or deśa (lines 45 and 157) Kare-nādu (lines 53-54), Kāndūru-valaya (line 60), Kōthāraṇijada-valaya and Alpa-valaya. Of these, Edaṭade answers to the modern name of Yedāre which, however, is in the Coondapur Taluk and is, therefore, too far to the north for our purpose; Kare-nādu is the region around modern Kārnāḍu, Mangalore Taluk; Kāndūru-valaya, in all probability, was the region in and around modern Kānṇūru, Mangalore Taluk; Kōthāraṇijada-valaya may have been a sub-division around modern Rēṇjaḷādi, Puttur Taluk; Alpa-valaya is represented by the region around modern Alape, Mangalore Taluk.

The villages which are mentioned in the inscription along with their modern equivalents, if available, and the Taluks in which they are situated are given below:

<table>
<thead>
<tr>
<th>Place name occurring in the record</th>
<th>Modern Name</th>
<th>Taluk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belenele or Bešulture or Velunele</td>
<td>Bilinele</td>
<td>Puttur</td>
</tr>
<tr>
<td>Bhūtipalu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kāndūru</td>
<td>Kannūru</td>
<td>Mangalore (?)</td>
</tr>
<tr>
<td>Enmūru or Ennūru</td>
<td>Enmūru</td>
<td>Mangalore</td>
</tr>
<tr>
<td>Kēmakānana</td>
<td>Kēmē̄̄na</td>
<td>Puttur</td>
</tr>
<tr>
<td>Chilavalli</td>
<td></td>
<td>Puttur</td>
</tr>
<tr>
<td>Kukkuṅgala</td>
<td>Kukkaḷa</td>
<td>Puttur</td>
</tr>
<tr>
<td>Kōthāranśa</td>
<td>Rēṇjaḷādi</td>
<td>Puttur</td>
</tr>
<tr>
<td>Marakambādi</td>
<td>Marakāṅja</td>
<td>Puttur</td>
</tr>
<tr>
<td>Putrādi</td>
<td>Puttīla</td>
<td>Mangalore</td>
</tr>
<tr>
<td>Kuṁjataṭa</td>
<td>Kuṁjatahaḷ</td>
<td></td>
</tr>
</tbody>
</table>
Place name occurring 
in the record                Modern name      Taluk
Sīrivāgil, Sīruvāgil       Shīrivāgilu       Puttur
Vāgī or Vāgēya            ...                        Puttur (?)
Bādagere                  Bādagannūru (?)   Puttur
Pernu                      Pern                        Puttur

It is interesting to note that, among the place names occurring in the record, Bhūtipālu is referred to as a *śudravāṭa-salaya* (line 54), and again, a plot of land purchased from Kukku-veggade is called *śudra-vāṭa-ksbētra*. Vāṭa, among other things, means 'an enclosure of a town or village'. The former expression, therefore, may be interpreted to mean that villages were partitioned into quarters on the basis of the caste of the residents. In this connection, attention may be drawn to the fact that some inscriptions of the Keladi rulers mention *brāhmaṇa-vāḍa* and *śudra-vāḍa*. *Śudra-vāṭa-ksbētra* may pertain to those plots of lands which were owned by the residents of the *śudra-vāṭa* of a given village.

TEXT

[Metres: Verses 1-20, 22-25 Anusṭubba; Verse 21 Śālini]

First Plate: Second Side

1 Sṛi-Mahāgaṇapāṭayē namaha | Namah(ma)s=tum-
2 ga-sirā= chumbi-chāmdra-chāmarachārave |
3trailōkya-nagar-āraṁbha-mūla-stambhāya Šāṁbhavē || 1 ||* U-
4 ttuṅga-vyōma-kēśasya Garīgāyē=chāmdra-chāmāṅrīka | kallō-
5 la-kara-jhātkāri chāmar-āli=va rājatē | || 2 ||* Harē-lī-
6 lā-varāhasya daṁshṭra-daimḍah sa pātu vah | hēm-ādri-kal-
7 Šā yatra dhātrī chchhatra-śriyaṁ dadhau ||3 ||* Mātā-maha-ma-

1 From impressions.
2 Immediately after this letter is engraved the Kannada numerical figure 1 indicating the number of the plate.
8  ḍā-śailaṁ mahahsta(has-ta)d-api tām-ahāṁ kāraṇaṁ jagatāṁ vaṁde kaṁ-

9  ṭhāḍ=upari vāraṇaṁ(nam) | [[ 4 || ] Svasṭi-pramāṇaṁ-ā-kalpa[m*] sthāyi sthē-

10  yam=anuttamaṁ | kriyate sarva-dharm-ānuśāsanam dharmā-śāsa-

11  nam(nam) | [5*]] Suprītaḥ Śiva-satputraḥ Subrahmaṇyaḥ nikētaṁ | Ku-

12  māra-giri-saudhē tu yōga-mūrṭtir=vyā(vya)vasthitah | [6||] Lōk-ānu-

13  graha-līl-ārtham pradeśe Tuḷu-maṁḍalē | Kukk=eti prathitē grā-

14  mē=para-mūrṭtihsta(rrtis=ta)thā sthitah | [[ 7 || ] Śēshō Brahma-ras-āsvādi-

15  sahasra-mukha-maṁḍalāḥ | nāgair-āvaraṇair=bhūtō dīpyamāna-

16  śīrōmanīḥ | [[ 8 || ] Kalāī=ajnā-nigrahābhyyām-asādhū-jana-

17  śāsītō | aśīrīvann=anритamvākyaṁ satya-vrata-rata-priyāḥ | [[ 9 || ]

18  Sada-saṁ(sa)nnihitaḥ kṛtvā sva-mukham brāhmaṇ-ōmnukham | sa-

19  rvaṁ brāhmaṇa-kāmāya nivēdyā paritōshitaḥ | [[ 10 || ] Śākh-āṅīta-

20  rē chatur-vēde varṇanāṃ=ekaṁ padaṁ svarāṁ | paṭhanāt=tu yathā sakti

21  bhakti-bhājāṁ dvi-janmanāṁ(nām) ||[11||]*] Janma-janmanī ch=ōddhatā tu-

22  lānām=eka-vimśatiṁ | tatra snāna-vrat-ōpāsaṁ=manoratha-

23  phala-pradaḥ | [[ 12 || ] Vēda-paṁgataṁ=vipraiḥ sēвитāḥ śri(sru)ti-chōditah

24  rasō vai brahma-naṅdēna pāraṇaṁ-para-priyāḥ | [[ 13 || ] Ityākkyā-

25  na-purāṇeś-Ūmāmahēśa-mukh-ōditam | śri(sru)tvā=tha dāna-śauṁ-

Second Plate: First Side

26  daśri-Mādhavāryyō mahipatiḥ | [[ 14 || ] Śrīmaṇd=Gōvāpur-ādhikṣaḥ

27  kṣhapit-ārati-maṁḍalāḥ | Śaṅkha-dvīpē=tha paryāyāyā=Śaptanā-
28 tha-pratishṭhitēḥ(tah) | [[ 15 ||*] Agha-ghanam-āśu-kāmārtham dharma-lōbhāt= pravarttitaḥ | gaj-ē.

29 bh-ābdhi-yuge=tite Kāli-varśē tathā punaḥ | [[ 16 ||*] Grahaṁbar-āgni-śītāṁśau vyatītē

30 'Saka-vatsarē | varttamānasya varshasya Prabhav-ākhyaasya māsy=api | [[ 17 ||*] Paushē pakṣē

31 tathā kriṣṇē tritiyāyām Bhrigūr=ddinē | bāna-tritaya-raṁdhṛ-āgni-guna-kha-ēmdau dinē

32 gatē | [[ 18 ||*] Nakshatrē=py=Uttarāśadhē Yōgē ch=Āyushmad=āhvayē | karaṇē Bālavē-chaṁda-

33 karaṇē Makarē sthitē | [[ 19 ||*] It=īḍīśē punya-kāle śrīmataḥ=Tryām'baka-saṁ(sa)jmi dhau | Su-

34 brahmanyasya pūjāyai brāhmaṇēbhyaś=cha mēdinēm(nēm) | [[ 20 ||*] Sāṁgaṁ prādād=yaṁ thā so=yaṁ prā-

35 kārō vivār(i)shyatē | Tad=yaṁ thā | Sakala-jagat-prasiddha-Taulava-māṁdal-ōpāṁ-

36 ta-varttini Kaḍab=ākhya nagar-ānu坝ādhīni Kukkeya-grāmē tad=grām=ādhiśvara-

37 sy=Īśvara-par-āvatārasya śrīmataḥ Subrahmanyadevasya dētā(vā)lay-ōttar-āṅkānā-

38 d=udīchyaṁ tad=uttara-dvāra-mārggat=pūrvasyāṁ tad=uttar-āsvatth-ālavāla-baṁ-

39 dhād=dkh-

40 nasyāṁ | tad=agra-pūjā-pūg-ārāmāt=pratichyāṁ diśi varttamānāyāṁ tat=kāla-sa-

41 muchita-kraya-mūlyēnē tasmād=devādevat=sa-hirany-ōdaka-kraya-dāna-dhārā-pū-

42 rvakaṁ gṛiḥitāyāṁ=agraśālāyāṁ pratyaḥaṁ parivarttyamānāṁ nānā-vi-

43 dhānāṁ tad=devasya niśvedya-nivedan-ādīnāṁ nānā-dharmānāṁ nirvāhāya ni-

44 mitta-bhūta-bahv-artha-sampatti-nidānānāṁ nānā-grāṃeshu kritānāṁ sa-grīha-

1 There is also a subscript y sign and a stroke on the letter yāṁ which looks like a cancellation mark. The engraver seems to have tried to correct the expression as Śrīmata=Treyām'baka.
44 kshētrānāṁ vivaraṇām | tat=ādāv=agrasālā-parisara-kramuk-ākarāt=pra-
45 tivatsaram=uttishthamān=ākara[h*] shaṅ-ñishkī | tadvad=Edetaēy-ākhyya-janapada-
āṁtarga-
46 [tē] Beleneley-ākhyē Kukku-veggadēna1 kṛita śūdra-vātā-kshētra kētaki-srotasa-
47 ś=cha Krishṇadēva-kēdāra-pūrva-parvata-jala-mukhāḥ=cha prāk | Dummana-Bācha-
nasya kshē-
48 trāḍ=adhastan-ākṛitrīma-prastarād=a[r*]vāk Kukkēśvara-dēvasvāt=pratyak tad=
 dēvasya
49 kshētra-prāmāṇa-plaksha-kshētra-vṛkshābhyaṁ a[r*]vāchīnā-parvatiya-jala-mukhāḥ=
 cha pratyak
50 dakśīna-parvatiya-jala-mukhēṇa saha udak iti chaṭuḥ śimāṁtarga-tad=dēva-
51 sīhāna-kāṁsyamāṇī-māṇēṇa paṁchā-chatvāriṁśatā parimita-dvādaśa-mūḍ-āva[ch]
 chhinna--
52 bijāvāpa-yōgyāṁ dvi-sasya-kshētram Kukke-veggadāt-kṛitāṁ | asmāt=kshētrāt=
 prativatsa-
53 ram=utpadyamānāṁ tan=māṇēṇa paṁchāśan=mūḍ-āvachchinnaṁ śāli-dhāṃyāṁ ||||
punah Ka-
54 rē-nād-āṁtarga Bhū[ti]pāl-ākhyā śūdra-vātasya valaye jala-sāraṇītah pratyak
 Kēma-
55 kānanaṇā=udak Chillavallī-sāṇdhēḥ prāk rāja-mārggād=āmra-vaṇā(ṇā)ch=ch=ā[r*]
vāk iti cha-
56 tuḥ śimā-samanvitaṁme(tam=ē)ka-chatvāriṁśan-mūḍa-bijavā[pa*]-paryāptam
 Samatthā-kē-
57 mana-bāliya Ukku-nāyaka Chilla-bāliya Datta-mairānda Bariya-Vīru-mēraṁtā-

---

1 The letter ta was first engraved and then corrected to na.
2 The letter nī was originally engraved and then corrected to ti.
58 bhyām cha pūrvavat=krayēna grihitam kshētram | tasmāt=prativarham=utpadynamānam

Second Plate : Second Side

59 Chatuh shashty=adhiKam mūdānām1 satām | 2 śāli-dhānyam || - || bhū-

60 yah Kaṇḍūru-valayē Kukkayadēva-dēvasvāt=pratyak | kāryyada-ve-

61 gagdeya kūṁja-nīra-mukhād=udak Bāmkiyām(ya)nna-bhāgiyān=nīra-

62 mukhāt=prāk | aṅka-mārgād=a{r}vāk | tāsāny-āsvatthāt=paschima-Kaṇḍūru-kā-

63 nana-sadhī(ṁi)chīnāṁ iti chatuḥ sūmā-samanvītītaṁ yād=bahusvāmikām kshētram | tattā

64 kārya-heggade-purushād=ashtau Veḍāli Kummmā(ma)tāt=sārddha-shatt | Kummmā(ma) ta-sṛēśthīnāh

65 sapta padavala Kōṭitaḥ sārdhā(dhā)s=tisrah | paṭiḥāra Bāmkiya[yan*]nāch=chatur-

66 m=ēkō-na-chatvāriṁśan=mūdikā bijāvāpa-parīyāptaṁ(pta)m=uktēbhīyāh kritam dvi-sasya-

67 kshētrām | tammā(smā)t=prativarham=utpadyāmānaṁ chatuḥ shashty=adhiKam mūdikānāṁ satām

68 śāli-dhānyām | | punah(na)s=tad=anubamiḥ-tat=srōtaśō vā pratyak cha Yadamuna-

69 d=udak | amēya-vāgīla-jala-kūḷāt=prāg=iti chatuḥ(tu) s=sūmā-samanvitītaṁ

70 Kukkumgalay-āṅka-samjñāṁ ākara-sthalam | tathā Kōṭhāramjāda valaya an-

71 ma(ma)chabamkēna-kshētrāt=pratyak | kāryyada-heggade Veḍāli-kummmā(ma)ta-

Ko-

1 Immediately after this letter the Kannada numerical figure 2 is engraved indicating the number of the plate.
2 This danda is redundant.
NO. 13  
KUKKE (SUBRAHMANYA) GRANT OF MĀDHAVARĀJA, KALI 4488 AND ŚAKA 1309  131

72 rratīnām kṣhētrād=udak | Marakambādiya vapṛt=prāk | Putrādiya Madana-nā-

73 yaka-parikhātō=rvāk | iti chatuḥ(tu) s=sima-samanvitaṁ yat=kṣhētraṁ | tā-

74 tra Kēma[r]ōḥ sapta-vimśatīḥ kāryyada-heggadītaḥ paṇcha Maṁjū-heggade-

75 tō dvādaśa Mittilādedamōh daśa ēvaṁ dvi-sasyaṁ kṣhētraṁ chatuḥ paṁchaśan= 
mūḍi-

76 kā-bījāvāpa-parīyāptam uktēbhyaḥ krītaṁ tasmād=vatsaram=uptadyā(dya)-

77 hānaṁ chaturddas-ādhikām dviṣataṁ mūḍikānāṁ śāli-dhānyaṁ | tathā Alpe-valaye

78 Kukkēśvara-dēvasva-bemdaleya-kēdārēṇa saha prāk | Koratiya kumjād-[r*]vāk | 
kaleya-

79 tta Kukkaya-dēvasvāt=pratyak | punah(na) s=tat=aiva | Korati-kṣhētraḥ Kukkēśvara- 
kṣhētraḥ=arvāk

80 kāryyadavara kumjāt=pratyak | Kukkēśvara-kṣhētraḥ=udak | jala-srotasaḥ(sa)mtū (s=t=ū)daka-

81 [ve] dala-kummma(ma)tt-āduktat=prak | Korabana badar=udak | Kukkēśvara-kumjāt=prak |

82 iti chatuḥ sīṁ-[m*] tāḥpatitānanāṁ mūḍikānāṁ vivaraṇāṁ Paṁjī-keśmanāḥ=chatvāri

83 kāryya-heggadētah s-ārdhdham daśa | tasy-aika-sasyāc=chatvāri Ukkōḥ(kkō)s=trīṁ 
punah(na) s=ta-

84 syās=tv=ekasa-sasya-kṣhētra[d*]=dvē | Karmina-heggadētō dvē Bedali-kummma(ma)- 
ttād-eka-sasya-

85 kṣhētra[d*] dvē | Nāgiraṁmn(ṇe)na Kukkēśvaraya datta bemdaleya kṣhētre 
bījāvāpānāṁ(nāṁ) mūḍikā-

86 nāṁ traya(yā)nāṁ vyatyayēna Enmūra-heggadād=avāiptē mūḍikā dvē | Veḍali-
kumma-

1 The letter ma was originally engraved and then, there being no space for the medial a sign, it was struck off.
tād=ēka-sasya-nī(ḥ)javāpa-ma(mū)dikabhyaṁ dattāṁ dvī-sasyam=ēka-mūdikā-
paryyāptāṁ

ittham mūdikā-parivarttanēma(na) tad-beṃdali-kshētrāṁ krīčē | Enmūrā-heggadi-
tāḥ krī-
tā

nasārdha-dvādaśa-mūdikāsa madhyād=beṃdali-kshētrāttthāṁ pachi-vrityā dattē-
nā mūdikā dvayēna vinā mūdikā s-ārdhā(rdha)dā(da)'sa Beṃdali-kummatāmmu (n=
mū)di-

Third Plate: First Side

kē dvē ēka-saśya-kshētrāch=cha dvē ēvaṁ mūdikā-chatushtayē beṃdali-kshētra-
nimittāṁ mūdikā-dvayāṁ datvā avasīshta-mūdika-dvitayāṁ Bī-
ra-kukkāt-krītāṁ mūdikā-chatushtayām [ba]ṇnada Ĉeṁmnā(nā)n=mūdikā- dvayāṁ | 
ittham beṃdā-
lakshētraṇa saha bijāvāpa-paryaṇṭāṁ paṁcha-chatvarīṁśammu (n=mū)dikā-
nāṁ-utpanna-karaḥ | prativarshaṁ dvī-sasya-mūdikānāṁ-āsha-śashthīy-adhīka-
śataṁ sāli-dhānyām | tathā Kumjataṭēr=āṃtargatā Čhaṭṭādi-kshētrasya chatuh śīmā vi-
varanām | Temmūra Kuṃmata2-srēṣṭhīnāh kshētrāt=prāk | Ennūra Kuṃja-veggadā-
kshē-

trāt-prāk=cha | Kuṃja-parvata-jalamukhād-a[r*]vāk | sthāpita-pāśānāt=pratyak | 

Parivāradēva-kshētrāt=pratyak=cha | Parivāradēva-kumja-vapraśd=udak | iti cha-

tuḥ śīmā-samanvīte kshētrē bijāvāpa-paryaṇṭa-mūdikānāṁ vivaranāṁ |

Ennūra-veggadād=ash(shtā)daśa | tasmād=ēva ēka-sasyam | ashtau Kēmarō-

1 The letter s is engraved above the line.
2 The letter sa was written first and then corrected to ēa.
102 ś=chatvāri | iti mūḍikānāṁ trimśatāṁ āgāmi-karah || prativatsa-
103 raṁ dvi-sasyasa mūḍikānāṁ chatuḥ śataṁ sāli-dhānyaṁ | itthāṁ kritaṁsha sa-
104 pta-grāmēshu pratyēka-mūḍikāyās=tad=dēvasya kāṃsyamānēna paṁcha-chā-
105 tvāriniśad =gaṇanayā parimāna klriptiḥ | prativarshaṁ dvi-sasyasa
106 bijāvāpa-pparyāpta ēka-vimśaty-adhika-dvi-śata-mūḍikāḥ ||
107 tad-ēvaṁ nānā-kshētrēbbhyah praty-abdam=agraśālāṁ praty-āgāmi shatshaḥṣty=a-
108 sṛthi(dhi)k-āṣṭaśati mūḍikā dhānyaṁ | tathā ka[rō]shañ -nishkī ch=āḍāyaḥ [*] Subra-
109 hmanyanāthasya paṃdiraḍi=ti prasiddha-saṃga-vā-kāla-pūj-ārtham prati-
110 dināṁ ēka Rudra-pūjā brāhmaṇ-ārtham naivēdy-ārtham cha pāṁcha-pāṇi-tam-
111 ḍula-
112 parikalpanayā prativatsaraṁ vimśaty-uttaraṁ mūḍikānāṁ śataṁ | Dēva-
113 tā-naivēdy-a-Rudra-pūjā-brāhmaṇa-bhōjan-ā[gni] -ghāra1 -ghṛt-ārtham chatustriṁ-
114 śan=mūḍikā[Rudra-pūjā brāhmaṇa-dévata-tāṁbūla-yugal-ārtham mū-
115 dīkā-trayaṁ | gaṇḍha-pushpa-dhūpa-dīp-ārtham mūḍikā s-āṣṭaṁ | Dēvasya pu-
116 ratō=jasra-dīp-ārtham shat-triṁśan=mūḍikā|| ēvaṁ sambhūya prativa-
117 tsaraṁ dēva-pūjā-Rudra-pūjā-brāhmaṇa-bhōjan-ārtham cha mūḍikānāṁ dvi-
118 śati | Vēda-pārāyanasva-brāhmaṇāsya aṣaṅ-āchchhādana-dakshīṇ-ā.
119 rthāṁ prati-māsam ashta-mūḍikā-kaḷpanayā prativarshaṁ shaṇṇavati mū-
120 dīkā jivikā | tāṁ=enāṁ jivikām=āḍāya tēna pratimāsān

1 Read bhōjan-āgni-kārya.
pārāyaṇaṇi karttavyāṇi | prati-dināṃ agrasālāyaṃ dvādaśa-

*Third Plate : Second Side*

brāhmaṇa-bhōjan-ārtham tamḍulānām devasya kāṃsyamānyā[\(d^*\)] dvā-

daśa | ētat-kalpanayā prati-māsaṃ(sa)m=ashtau tamḍula-mūḍi-

kā | kāsāṃ prakrī[p] tir=viṃśati śāli-mūḍikā | tāsām=avapa-

tanis=tushikaran-ārtham chatasrō mūḍikā | ēvam prati-māsaṃ chaturvīṃ-

sāti mūḍikā | punah prati-dina-brāhmaṇa-bhōjya-pāk-ārtham imdhana-

...rtham tāram=ekām | mudg-ārtham tāra-dvayām | phala-sāka-pañchak-ārtham s-ārddha-

tāra-dvayām | lavana-āmra-mārīca-jiraka-haridrā-rāmaṇṭh-ārtham tāra-dvayām | ta-

kr-ārtham tāra-dvayām | dvādaśa-tāmbūl-ārtham tāram=ekām | ēvam prati-māsaṃ paṁchaka-

daśa-ādhika-tāra-tri[\(m\)] satyā s-ārdha-nishka-chatusṭhaṃ | punah prati-dināṃ kāṃsyaya-

prasṛiti-dvaya-parimāṇena prati-māsaṃ shashṭi-prasṛitayah | chaṭauḥ praśrī-

tyātmaka kāṃsyā-pā(ṃ)ni-pañchaka-dāśa-ghritām | tasya mūlyam s-ārdham nish-

ka-dvā-

yam | ēvam=ubhayathā prati-māsaṃ sapta-nishki | tad=ārtham ēka-viṃśati-vṛhi-

mūḍikā | pachakaṣyā=ekādaśy-upavāsa-kāranād-avaśishta-

tamḍulaḥ s-ārddham ākaroṭtha shan-nishki jīvikā [\(l^*\)] prati-va-

rshaṁ jīrṇbhāyaḥ śālayaḥ[\(h^*\)] navikaraṇ-ārtham trimśaṇa-mūḍikā [\(l^*\)]

---

1 Immediately following this letter the Kannada numeral figure 3 is engraved indicating the number of the plate.
137 ēvaṁ nānā-kshētrēśh-ūtpam(pa)nna-sāli-dhānyasya dharma-vyaya-vivaraṇaṁ
138 tatra Subrahmaṇyaṁnāthasya naivēdy-ādi shōdas-ōpacharānāṁ
139 mūdikānāṁ dvi-śataṁ | Vēda-pārayaṇ-ārthām mūdikānāṁ sha-
140 nnavaṭiḥ | satrasya prati-dinaṁ dvādaśa-brāhmaṇa-bhōṁ(bhō)jan-ā-
141 rthāṁ chatvārimśad-adhikam pariṁcha-śataṁ mūdikānāṁ | agra-śālā-
142 yāṁ nikshē-ārtham mūdikānāṁ trimsat | satra-pāchakasya jivi-
143 k-ārtham tatrtyaṁ nishka-shātkam | sa(ē)vaṁ sarva-dharma-vyay-ārthām prati-
144 vatsaraṁ mūdikānāṁ shatashashty-adhikam-ashtā-śataṁ tatrtyaṁ ni-
145 shka-shātkam cha | Subrahmaṇyaḍevasya datt-ōpakaraṇanāṁ vivara-
146 ūnam | kāṁśya-mayō dīpa-stambha ēkāḥ | ēkā tripadi ēkaṁ nai-
147 vēdyā-bhājanam | tāmra-mayaḥ pāk-ārtham-ēko ghataḥ || satr-āgarā datt-ōp a-
148 karaṇāni | tāṃ(tā)mra-manikah(ka)s=tv=ēkah | kaṭāhah(ha)s=tv=ēkah | tanḍulā-
149 sōdhanaṁ-
150 rthāṁ pātraṁ=ēkaṁ | tāṃ(tā)mra-darvy=ēka | jala-pātraṁ=ēkaṁ | brāhmaṇa-
151 bhōjan-ā-
152 rthāṁ dōḍihyō mahishyāḥ shaṭ | iti dēta(va)sya dharm-ārtham cha datt-ōpa-
153 karaṇāni |

Fourth Plate : First Side

154 tatr=aiva Subrahmapaṇya-kshēṭrē punar=Upanishan-mārga-
155 pravartak-achāryeṇa Mādhav-āryeṇa Subrahmany-ōtsa-
156 v-ārtham kritam dhamm-āntaram | tatha prati-saṃvatsaram Vṛṣaṅka-sama-
157 kṛāntēḥ sūdha trītiyāyaṁ Subrahmapaṇḍevasya-yātreyam dvātrimśad-grāma-mu-
158 khyēbhyaḥ nānā-visiṣṭa-grāmē bhyaḥ nānā-ḍigaṁtēbhyaḥ=cha samāga-
156 tyā Subrahmanyā-shaśṭhi-mahōtsavē militānām brāhmaṇānām bhō-
157 jan-ārthām Yedaṭāy-ākhya dēś-āṁtargata- Bejūneleya Kukku-veggadītah
158 Kumjataṭi Birumām (ma)na-veggadītah(ta)ś=cha kṛita Bejūneley āṁtargata-
bhūmēḥ(mē)-
159 s=chatuḥśimā- vivaranām | Dummanā-kṣētrād-a[r*]vāk | Prēnu Ukku-veggade
Amē-
160 ya Battalādēvaru Ukku-veggade Vīrakānanām ity=uktānām prajānām kṣēṭre-
bhyāḥ pratyak | dakshina-taṭāk-ōdakēṇa saha dakshina-kumijād=udak | ta-
t=taṭāka-pārśvato jala-nissarana-samāpasth-ākritrima-pāśhanāt=pū-
162 rva-parvata-jalamukhēṇa saha prāk | Dummasya parisā(khā)tō=r*]vāk | iti cha-
164 tuḥ sīm-āṁtargata-panas-āmra-kramuk-ādi vriksaḥ saha ashta-mūḍikā bijā-
165 vāpa-paryyāptam dvi-sasyam kṣētraṁ | tasmāt=prati-varshaṁ=upapdayamanā
dēvasya
166 kā[m*]syāmānīmānānām paṁcha-chatvāriṁsat-sa[m*]khyāya- paryyāptāḥ tri-
167 m*]śa-
167 a-mūḍikāḥ tatrātya-nishka-paṁchakaiḥ saha | punah Sirivāgil-Ājila-
168 Maddēna datta Bādageray-ākhya-grāma- bhūmē [sa(ś=cha)] tuḥ śīmā-vivaranām
pū-
169 rva-parvata-jalamukhēṇa saha pratyag=a[r*]vāk Gīmima(ma)-kṣētra-sthapita-pā=
170 shānād=udak | pāśchima-parvata-jalamukhāt=prāk | Uttara-parvata-ja-
171 lamukhād=a[r*]vāk | ēvam chatuḥ sīm-āṁtargata-kumijāmra-panasaka-kramuk-ā-
172 di vriksaḥ saha ēkādaśa mūḍikā bijāvāpa-paryyāptām dvi-sasyam kṣē-
173 traṁ | tasmāt=prati-varshaṁ=upapdayamanām mūḍikānām shōdaśa-sāli-dhā-
174 nyam karaḥ(ra)s=tatrātya nishkānām sapta cha | Sirivāgil-ākhya-grāma-kumbhā-
175 rra-Mudiya-Bellī-ṣettibhyāṁ datta Bāgeya-gram-āmtargatē(ta)-Amḍeyā vairi-yābhū-
176 mēr=vivaraṇam | pūrva-va(pa)rvata-jalamukhēna saha pratyak | dakshin-ā[ḍuka]-
177 [ta]ḥ sprīṣṭha-parvata-jalamukhēna sah=ōdak | Kukkanaka-kēnēḥ prāg-u
178 dak | chatuḥ sīm-āmtargata-parva-aduka-kumijād=a [r*] vāk | iti
179 ta-kumija-kramuk-āmra-panasa-maricha-kānanaih saha sapta-mū-
180 dīkā-bījāvāpa-paryāptam dvi-sasyaṁ kshētram tasmāt=prati-varsham-u-

Fourth Plate : Second Side

181 tpadyaṁānam shōḍaśa¹ mūḍikā-paryāptam śāli-
182 dhānyaṁ | tatrtya nishkāṇi chatvāri | tadanu Si
183 ruvāgila-kumbārīa-Mudiya-Bellī-ṣettibhyā[m]
184 datta Vāgī-gram-āmtargata-Dēsukukkiya-bhūmēs-chatuh(tu) s=sīmā-
185 vivaraṇam | udak-sthita-srētasah sētor=a [r*] vāk | tasmāt=srō-
186 tasaḥ pratyak | tasmach=ch=ōdak | parikhātaḥ prāk | iti cha-
187 tuḥ sīm-āmtargat-āduka-kramuk-āmra-panas-ādi-vṛkshaiḥ saha
188 shōḍaśa-mūḍikā-bījavāpa-paryāptam dvi-sasyaṁ kshētram | ta-
189 smāt=prati-varsham-tpadyaṁanam dvātrimśan-mūḍikā-paryyā-
190 ptaṁ śāli-dhānyaṁ | tatrntyānāṁ nishkānāṁ sapta ity=ēshu tri-
191 shu grāmēshu bījavāpa-yogyānāṁ mūḍikānāṁ parśca-chatvā-
192 rīṁśatāṁ mūḍikānāṁ prati-varsh-ōtpaṁ(tpa)nna-dvi-sasya-mūdi-
193 kānāṁ śanjñavatiḥ | tatrtyāni nishkāṇi trayōvimśa-
194 tīḥ | ētat=sarvaṁ dvātrimśad-grāmāstha-brahmaṇēbhyāṁ utsavā-
195 y-āgata-brahmaṇēbhyāś=cha Vriṣṭhika/māsa-tritiyāyāṁ Su-

¹ Immediately following this letter Kannada numerical figure for 4 is engraved indicating the number of the plate.
196 brāhmaṇya-mahōtsavē brāhmaṇa-bhōjan-ārthaṁ dattaṁ [I*] ēvaṁ Su-
197 brahmaṇyadēvasya dharm-ārtha-vṛih-bhūmēḥ (mēḥ)s=tat-kāl-ōchita-kraya-
198 mauṁ(mau)lyā-pradāna-samayē dvātrimśad-grāma-mukhyāḥ(khyāḥ)s=tad=dēva p[ā]-
199 da-mūlināḥ(na)ṣ =tat kṣetra-svāmibhyāḥ sarva-bādhā-parihār-ā-
200 rthāṁ dhanāṁ dāpayitvā tad=dēvasya purataḥ(ta)s=ta . . Mādhava-rā-
201 jāya sa-hiraṇy-ōdaka-dāna-dhārāṁ dāpayitvā sarva-dharma-
202 sya sarva-bādhā-parihāram yathā bhavati tath=āiva kurma i-
203 ti śapathaṁ chakruḥ | tasmāt=tasyā bhūmē rāja-kara-rā-
204 j-ōtsava-yānchhya-ādi bādhā na saṁti [I*] tasmād-rājā
dvātrimśad-grāma-mukhyāḥ(khyāḥ)s=tad=dēśīyāḥ praja ēvaṁ dharma-
Fifth Plate
206 m-ā-chamdr-ārkka-sthāyinaṁ karttum=arhaṁti tasmā-
207 d=ēsha dharmāḥ (ṛma)s=tv=ā-chaṁdra-tārakam sarvaṁ pālanī-
208 yah | ētasmin=arthe śrī-Rāma-vākyam darsayati | Sāmā-
209 nyō=yam dharmā-sētur-nripānāṁ kālē-kālē pālanīyō bhavadbhi-
210 h | sarvān=ētān bhāvināṁ pārthivendrān bhūyō bhūyō yā-
211 chatē Rāmachaṁdram | [I 22 I*] Dāna-pālanayā(yō)r=madhyē dānāt-śrēyō=nupā-
212 lanāṁ(nam) | dānāt=svargam=avāpnōti pālanād=achyutāṁ padāṁ(dam) | [I 21 I*] Ėk=ai-
213 va bhām(bha)gīni lōkē sarvēshām=ēva bhūbhujāṁ(jāṁ) | na bhōjyā na kara-grā-
214 hyā vipra-dattā vasumāhārā | [I 23 I*] Sva-dattāṁ para-dattāṁ vā yō harēta vasum-
215 dharāṁ(rām) shasṭīr=varsha sāhasrāṇi viṣṭāyām jayate kṛmih । [1 24 ]*
216 Sva-dattā[d*]=dvi-guṇām puṇyaṁ para-datt-ānupālanāṁ(nam) । para-datt-āpa-
217 hārēṇa svadattāṁ nīṣphalam bhavet । [1 25 ]* । Asyāḥ dharma-sāsa-
218 na-patrikāyāḥ(yāḥ) s=tasy=āiv-ōpanishan-mārga-pravartta-kāchāryya-
219 sya bahu-vidha-saparyya-pratyakṣikṛita-sāśāṁka-śekharasya
220 pratāp-akrāṁta-vairi-vrajaśya Śaṁkha-dvīpa-pratishṭhāpita-Sa-
221 ptanāthasya śrīman-Mādhvapatēḥ sv-ēṣṭā-limga-Triyāmbaka-
222 sam(sa)nidhau sva-hasta-liṅkhitāṁ=aṅksharāṇi । śrī śrī śrī śrī ॥
223 śrī Triyāmbaka ॥

1 Engraved in Kannada characters.
NO. 14 — PULIVARRU GRANT OF AMMARĀJA (I)

(2 Plates)

C.A. Padmanabha Sastry, Mysore

This copper-plate inscription is stated to have been received from the Tahsildar of Tenali Taluk, Guntur District, Andhra Pradesh. The other details regarding its actual findspot are not available. This charter, which has been registered in the Annual Report on South Indian Epigraphy for the year 1923-24 as No. A 3, is edited here with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore.

The set consists of five copper-plates, each measuring 19.5 cms long and 8.3 cms broad. The plates are very thin and a piece at the right top corner of the last plate is broken off and lost. The first and fifth plates are engraved only on the inner sides while the middle three plates carry writing on both sides. All the plates have their rims raised on both sides. The plates are strung to a copper ring measuring about 9.5 cms in diameter, which passes through a hole bored on the left centre of each plate about 2.8 cms away from the edge. This ring is firmly attached to a circular copper-seal fixed on to a flowery bracket on the back. The seal bears on its counter sunk surface the figures of the sun and crescent, a running boar (Varāha) and an āṅkuṣa in its front. Below these symbols is engraved the legend śri-Tribhuvaṇāṅkuṣa and below the legend a lotus of eight petals. The seal is about 6.3 cms in diameter. The five plates together with the ring and seal weigh about 1,108 gms.

This grant contains in all 56 lines. The writing, on the whole, is well preserved except on the top right corner of the last plate which is damaged. The characters of these undated plates belong to the Telugu-Kannada variety of the 9th century A.D. usually met with in the other copper-plate inscriptions of Amma I like the Masulipatnam1 and Chēvūru2 plates. However, a difference is noticeable, particularly in the mode of engraving the letters. In some cases the medial ā is indicated by a vertical line drawn on the top of the letter as can be seen in lines 2, 4, etc. It is interesting to note that the medial i is indicated by a dot engraved in the centre of the sign for medial i.

The following orthographical features can be noticed in the record. The doubling of the consonant following rēpha is observed in the words: mūrttēb (lines 22-23, 43), sarvaṭē (lines 30, 46); pūrvvātaḥ (line 47) and kārttavya (line 50). The charter contains a few spelling mistakes which are duly corrected while editing the text.

The language of the record is Sanskrit, written in verse and prose with a good sprinkling of Telugu place-names in the context of describing the boundaries of the gift-village.

2 Ibid., Vol. XXVII, pp. 41 ff. and plates.
The inscription records the gift of a village called Pulivarru, situated in the Veli-
nāṇḍu-vishayya, after making it tax-free, to Indaparāja, the son of Raṭṭiya and Gōinda-
kāmibā and grandson of Indaparāja of the Mahārāṭṭa family (Mahārāṭṭa-vānākajab) and
the lord of Māṇyakhēta (Māṇyakēṭ-ādhipatib).

The record opens with the usual praśasti of the Eastern Chālukya dynasty (lines
1-18). It gives a list of kings commencing from Kubja Vishnuvardhana, the founder
of the dynasty, down to Ammarāja I, the donor, along with their reign periods as already
known to us from some of the Eastern Chālukya charters. The first verse (lines 19-22)
describes the king Vijayāditya (IV), son of Chālukya Bhīma (I) as having conquered
‘the East’ (vāsavīṁ jītvāśāmi) i.e. the coastal region of the Āndhra country and set up
a pillar of victory at Vīrājā. The next verse (verse 2; lines 22-24) introduces the donor-
king Ammarāja I, who was born to Vijayāditya (IV) and Pallavamahādevi as Kumāra
was born to Śaśi-maulī (i.e. Śiva) and Uma. The next two verses (verses 3-4; lines
25-30) describe the greatness of the king in general terms. This is followed by the state-
ment (lines 30-34) that Sarvalośakṣraya-śri-Vishnuvardhana-mahārājadhirāja, (i.e.
Amma I), endowed with the imperial titles, addressed his message to the residents of
Velnāṇḍu-vishayya headed by the rāṣṭrakūṭas.

This is followed by the introduction of the chief Indaparāja (I) (verse 5; lines 34-36)
who is described as the lord of Māṇyakhēta and to have belonged to the family of
Mahārāṭṭa i.e., Rāṣṭrakūta. He is stated to be the worshipper of the god Śaṅkara. His
son was Raṭṭiya, whose wife was Gōinda-kāmibā (lines 37-40). Lines 40-44 introduce
the donee Indaparāja (II) who was born to Raṭṭiya and Gōinda-kāmibā. He is compared
to Shaṁmukha, the son of Umā and Ṭaśa, to Jayanta, son of Śaṭcī and Indra, and to
Anaṅga, son of Upēndra and Lakṣmī. In a passage couched in double entendre he is
compared with the twins Nakula and Sahadeva in following Dharma (righteousness
in his case and Dharamarāja or Yudhisṭhīra in the case of the twins), as being famous all
over Bhārata as an expert in all laws (sarva-dharma) even as Dharmarāja was famous in
the Bhārata (i.e. Mahābhārata), as being the head of the army which had defeated
unconquerable enemies (duryodhan-āri) even as Dharmarāja was the head of the army
against Duryodhana. Lines 44-46 contain the grant portion according to which the king
Ammarāja (I) gave away the village Pulivarru, making it free from taxes (probably as
a fief), to Indaparāja (II). Then the inscription delineates the boundaries of the gift-
village (lines 47-49). This is followed (lines 49-55) by the customary imprecatory
verses. In the concluding part of the charter (lines 55-56) it is stated that the grant was
executed by Kaṭṭārāja while the record was composed and written by Mahākāla-bhaṭṭa
and Jāntāchārya respectively. Both Mahākāla-bhaṭṭa and Jāntāchārya are already
known to us in the same capacity from some other Eastern Chālukya charters. The
Chevūru plates of Amma I refer to Mahākāla-bhaṭṭa while Jāntāchārya is referred to as
Jontāchārya in the plates of Amma II.

1 Above, Vol. XXVII, pp. 41 ff. and plates.
Our inscription furnishes the genealogy and other details of the donee Indaparāja (II). His grandfather was Indaparāja (I) who belonged to the family of Mahārāṣṭra and was the lord of Mānyakhaṭa. D.C. Ganguly\(^1\) identified Indaparāja (II) of our grant with the son of Amōghavarsha II, and the grandson of Indra III of the Rāṣṭhrakūṭa dynasty. According to him when Amōghavarsha II was overthrown by Gōvinda IV, his family took shelter under Amma I. This view goes against the settled chronology of these rulers. For, while D.C. Ganguly says that Amōghavarsha II took shelter under Amma I after he was overthrown, we know that Amma I had ended his reign in 927 A.D. itself, even before Amōghavarsha II lost his throne in 930 A.D.

A recourse to the Paṅgarikā\(^2\) grant of Amōghavarsha III helps us in offering a better interpretation. The genealogical details given in this grant may be tabulated as follows:

```
Krishna II
   |
   Jagattuṅga

m. Lākṣmī (dau. of Chēḍī Śāṅkaragaṇa)

Indra III
(914-29 A.D.)

m. Gōvindaṁba, also dau.
of Chēḍī Śāṅkaragaṇa

Amōghavarsha III
(935-39 A.D.)
```

On the strength of the known dates of Amōghavarsha III and Amma I we propose here to identify Indaparāja (II) of our record with Amōghavarsha III of the Paṅgarikā grant. This identification rests chiefly on the fact that the name of the mother of Amōghavarsha III and of Indaparāja (II) is identical. Our identification, however, leads to the conclusion that Krishna II and Jagattuṅga were also known by the names of Indaparāja (I) and Raṭṭiya respectively for which there is no direct supporting evidence. In the case of Krishna II, on the strength of the well established Hindu tradition of naming a child after its grandfather, we may reasonably suppose that Jagattuṅga had given his second son Amōghavarsha III another name viz., Indaparāja because his own father Krishna II also bore that name.

The Ėdēru plates\(^3\) of Amma I state that the king ascended the throne of Vēṅgi after defeating his natural enemies i.e., the Rāṣṭhrakūṭas and their allies. Probably Amōghavarsha (III) or Indaparāja (II), the son of Gōṅḍakāṁba, not finding any openings for himself in the Rāṣṭhrakūṭa empire switched over to the Eastern

---

1 D.C. Ganguly, *The Eastern Chālukyas*, p. 73.
2 *Ind. Ant.*, Vol. XII, p. 265, text lines 20-21
Chālukya camp and was rewarded with the fiefdom of Pulivarru. This will mean that Indapārāja II returned to the Rāṣṭrakūṭa empire and became king as Amoghavarsha III when the throne fell vacant in 935 A.D.

The executor (āśāpti) of the grant was Kaṭṭārāja, whose name is also found in some other copper plate grants, spelt differently as Kaṭakēśvara,1 Kaṭakarāja2 and Kadiyarāja.3

Of the geographical names mentioned in this charter the village Virajā is located variously in Utkala4 and in the ‘division of 6000 villages’.5 However, its correct identification seems to be with the village Uṛjām, Narasannapet Taluk, Srikakulam District, A.P.6 The gift village Pulivarru may be identified with the present Peda-Pulivarru in the Repalle Taluk, Guntur District, while the Velaniṭhūru-sīmā can be identified with the region around Vellaṭhūru, situated to the north of Peda-Pulivarru in the same Taluk and District. The remaining place-names viz., Māvalūru, Kaṁcheka-vapūndi and Goravapūndi cannot be identified in the present state of our knowledge.

TEXT

[Metres : Verses 1, 3, 4, Sārdulavikrīditam; Verses 2, 6, Āryā; Verses 5, 8, Āryāgūś; Verses 7, 9, 10, Anushtubh]

First Plate

1 8 Svasti [II*] Śrīmatām sakala-bhuvana-samstūyamāna-[Mā]navya-sa-

2  gōtrānām Hārīti-putrānām Kauśikī-vari-prasāda-labdha-rājyānā[m]

3  Mātri-gana-paripālitānām Svāmi-Mahā[sē]na-pāḍ-āṇudhyātā-

4  nām Bhagavā(va)n-Nārāyaṇa-prasāda-samāsādita-vari-va-

5  rāha-lāṃcha(chha)n-ekshana-kshana-vaśikrit-ārāti-mandalānām (nām)=A-

---

1 Above, Vol. XXVII, pp. 41 ff.
4 Above, Vol. XXXVI, p. 192, Note 2.
5 Ibid.
7 From the ink impressions.
8 There is a floral design at the commencement of line 1.
6  śvaṃdeva-śabarī[tha]-sāna-pavitrikṣita-vapushā[m] Chālukyānāṁ kula-
m=alambarīṣh [nōh] - Satyāśraya-Vallabh-āṃdrasīva bhrātā Kuhja-Viṣṇuva-

Second Plate: First Side

8  rddhanō=sḥṭā[daśa]-varṣāṇi Vēmgi-dēsām=āpālayat || tad-ātma-jō

9  Jaya[siṁha]=trayās-triṃśataṁ | tad-anuja Indarajah sapta-dināṇi |

10 tana[tan]=ajandāṅ Vishnuvarddhanō nava; tat-sūnūr=Maṅgi-yuvāraja[h*]

11 paṁchaviniṃśatāṁ | tat-putrō Jayasimhas=trayodaśa

12 tad=aṭa[r]ajah Kokkiliḥ shan=māśān | tasya Jyeṣṭhō bhrā-

13 tā Viṣṇuvarddhanas=tam=uchchāṭya sapta-triṃśatāṁ | tat-putrō Vi-

14 jayāditya-bhaṭṭārakō=shtādaśa | tat-sutō Viṣṇuvarddhanah sha-

Second Plate: Second Side

15 ṭtrimśatāṁ | tat-sutō Viṣṇayāditya-narēnda-mṛigarāja=s=ashta-

16 chatvāraṇiṃśatāṁ | tat-suta[h] Kali-Viṣṇuvarddhanō-ddhyarddha varsham | tu-

17 t-sutō [Gu*]ṇāṁkaka-Viṣṇayādityas=chatuca[=cha]tvarisṭatāṁ tad-ām-

18 ja(jō) yuvārā[ja]-Vri(Vi)kramāditya-bhūpate|h*| sūnu|h*| Chalukya Bhī-

19 mā-bhūpālas=trimśatāṁ || Tat-putrah svabhujasi-khandita-ripu-

20 kṣmābbhi(bhrī)d-balād-vāṣa(sa)vi[m*] jītvāsā[śām] Virajē pratishti(sthi)ta-

21 pratishtīḥ raṅō[ṝṇē] | svarn-ārūḍha-tulō=tra bādhama[tu*] lō dhātrī-talē [ksha-

triyē mitrābhuh parīrā*]¹

¹ This portion of the line is restored with the help of a similar verse found in the A.S.P. plates of Śaktivar-
man, Above, Vol. XXXVI, p. 196.
PULIVARRU GRANT OF AMMARĀJA

K.V. Ramesh

Ep. Ind. Vol. XLI
Third Plate : First Side

22 kshati sma Vijayāditya[h*] sam-ārddhām dharām || [1*] Tasya 'ṣaśimauli-mu-
23 rttē=Umā-samān-ākritēḥ Kumār-ābhah [1*] Pallava-mahādevyām
24 khalu yas=samabhavad=Ammarāj-ākhyah || [2*] Kēchid=bhūdhara-gō-
25 charē varaguḥā-sthān=ēpsitān-bhūdharaṁ kēchidu(d=du)ṛggama-va-
26 kra-saṃkata-mahā-durjñeyā-mārgg-ātaviṁ(vim) [1*] a(sā)(srā)nta(ntā)n=a
27 pi kēchid=asru(ṣru)ta-ra-pāntarāntā vadhī [1*] yasmāga(d=gā)ndaraganda-bhū-
28 talapātē bhūtā prayātā dvishah [||3*] Yō rūpēṇa Manōja[m*]

Third Plate : Second Side

29 vibhavēṇa Mahēndram=ahimakaram=u[ru*]mahasa Ḥaram=ari-pu-
30 ra-dahanēndram nyakkurvvan=bhāti vidita-dig-avani-kīrttīḥ || [4*] Sa Sarvva-
31 lōkāśraya-śrī-Vishṇuvarddhana-mahārājādhirāja-paramēśva-
32 rāḥ paramabhaṭṭarakaḥ Vēlanāṇdu-vishaya-nīvāsino
33 rāṣṭrakūṭa-pramukhān=kutumbina[h*] samāhuy=ēttham=ā-
34 jñāpayati || Śrī-Mānyakēṭ-ādhipatā=Indaparaja-nāma
35 vidita-Mahārattavamsajah prakata-guṇah | prī-āvatāra-mū-

Fourth Plate : First Side

36 [r*]tti[h*] Saṃkara-pada-ka[ma*]la-shatpadō ma[ti]mān || [5*] Tata(t=ta)na-
yō naya-
37 vēdi(dī) vṛtīyata-bhuja-gat-āsī-jita-para[nrī]pah | Raṭṭiya-nrī-

1 The meaning of this quarter of the verse is not clear.
38 pati-mrigapatir=mita-guna-gaṇo(ṇai)r=jjita-śatru[h*] || [6*]Tat=patni Gō-
39 ḫīṅdakā[m*] b=ēti vi(vi)khyāṭa putra. . . [pa]ti[vra] ta-gu-
40 nōpētā dharmmajñā satyavādinī || [7*] Um=Eśayō[h*] Shanmu(nmu)kha-
41 vaj=Jayanta[h*] Ša(Ša)chi(ch=ī)nḍrayā[h*] bhūd- yad=Upēndra-[La] kshmē(ksh-
myōh) | Anaṁgava=lo-
42 ka-jan-ābhipūjyaṃ(jya)n=tayōs=sutō Indaparāja nāmā || Nakū[la*] -

Fourth Plate: Second Side

43 Sahadēva-mūrttē(ṛttih) Dharmm=ānugatau² cha Bhārata-khyātau sarvva-dha
[rmma*].
44 pravīno nijjita-Duryyōdhana-ārī-se(sai)nika-mukhyaḥ || [8*] tasmai Indapa-
45 rāj-ākhyāya bhavad=vishayē Pulivarrā-nāma-grāmō mānyikrītyo-
46 šaṇanāru(ru)dhō sarvva-kara-parihāra(rō) datta iti viditam=a-
47 stu vah || asy=āvadhayaḥ || pūrvvattah Māvalūru sī-
48 mā | daksha(kshi)na[ta*]h Kaṁcchekaṇvapūndi sīmā | paśchimataḥ Goravapū-
49 ndi sīmā | uttarataḥ Velanṭhūru sīmā || Asy=ōpari na kē-

Fifth Plate

50 nachid=bā[dha*] karttavyā [1*] yah karōti sa paṁccha-mahāpāta [ka-yuktō bhā*]-
51 vati | tathā cha=ōktam Vyāsēna || Bahubbhir=vasudhā dattā bahu-
52 bhiś=ch=ānupālitā[1*] ya[śya] yasya yadā bhūmis=tasya tasya

1 It is interesting to note that the ē in combination with the following initial vowel ĕ has been treated by the composer as one syllable for the sake of metre.
2 Read Dharmmanjī-ānugatau for the sake of metre.
53 tadā phalam (lam) || [9*] Sva-dattāṁ para-dattāṁ vā yō harēta va-

54 sumda [dha] rā[m [*] shasṭīṁ varsha-sahasrāṇi viṣṭāyāṁ jāyatē kri-

55 miḥ || [10*] Ājñaptīḥ Kaṭṭārājah [[*] Mahākāla-bhaṭṭa-kāvyam [[*] jāntāchāryya-

56 likhitam [||*]¹

¹ There is a floral design at the end.
NO. 15 – ORISSA STATE MUSEUM PLATES OF NARENDRADHAVA Lopez
YEAR 189
(2 Plates)
S. Subramonia Iyer, Mysore
and
Snigdha S. Tripathy, Bhubaneswar

The copper plate charter edited here, with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore, was discovered somewhere in the Aska sub-division in Ganjam District in Orissa. The plates are now deposited in the Orissa State Museum at Bhubaneshwar.¹

The set consists of three plates of which the first plate is engraved only on the inner side. Each plate measures approximately 19.2 cms in length and 9.9 cms in breadth. They are strung together on a copper ring, the two ends of which are soldered to the back of a circular seal. The diameter of the seal is about 4.2 cms. On the seal, there are seen the representations of a crescent moon at the top and a standing boar below. The seal, however, does not contain any legend. The writing on the plates is in a good state of preservation. The inscription contains on the whole 34 lines of writing.

The characters belong to the Kaliṅga alphabet of about the 11th century A.D. and they can be compared with those of Pandiapathar plates of Bhīmasena, year 89² and Madras Museum plates of Narendradhava Lopez.³ Some letters, however, show certain distinct and noteworthy features. Particularly interesting from the palaeographical point of view are the letters ρ, χ, ρ and υ. The letter ρ shows two forms, the first being similar in shape to that of the same letter found in the Pandiapathar and Madras Museum plates as seen in lines 7, 8, 9, etc. The second type of ρ is square shaped as found in lines 2, 5, 9, 11, etc. This type of ρ is, however, not seen in the Pandiapathar and Madras Museum plates. The letter χ is written in three ways. The first type is akin in shape to the same letter found in the Pandiapathar and Madras Museum plates as found in lines 4, 13, 14, 15, etc. In the second type the left arm takes a direct curve and goes down to join the right arm which also takes a slight curve while descending and this type of χ is seen in lines 2, 4, etc. This type of χ is not to be found in the Pandiapathar and Madras Museum plates. The third type of χ has got the shape of modern Nāgarī variety as seen in lines 16, 17, 22, 23, etc. This variety is found in the Pandiapathar and Madras Museum plates. The letter ρ is also written in two ways. The first type is akin to the same letter found in the Pandiapathar and Madras Museum plates. The second variety of ρ is triangle shaped, the two prongs on the left joining

¹ This has been noticed as No. A 14 of A.R.Ep., 1974-75.
³ Ibid., Vol. XXVIII, pp. 44 ff. and plate.
the upper and lower ends of the arm as seen in line 1 only. This type of r looks almost like ch found in the same record. It is, however, not seen in the Pandiapathar and Madras Museum plates. A similar type of r is seen in the copper plate charters of Rānaka Udayakhēdi and Anangabhīma III. The letter u is written in three ways. The first type is like that of the same letter found in the Pandiapathar and Madras Museum plates as found in lines 6, 9, etc. In the second type, the arm comes slightly down to take a roundish form in the middle and again goes down below as seen in lines 9, 16, 18, etc. This variety is seen in the Madras Museum plates. The third type of u has got the shape of ch found in the same record and is seen in a very few instances as in line 15. The sign for medial i occurs in two forms, one in the usual form of a vertical stroke to the left of the letter (as in dhi, line 6) and the other in the form of a semicircle on top of the letter as in śīkara-nīvāsī (line 3).

The plate is not free from orthographical errors. While writing the second verse in the imprecatory part of the record, the second half of the verse has been omitted, which is an instance of the carelessness of the scribe and engraver of the record.

The charter is dated in the year 189, evidently of the Bhaumakara era on the 12th day of the dark half of the month of Phālguna. The year 189 will correspond to 1020 A.D., the other details being insufficient for working out the exact date.

The record commences with the auspicious word siddham expressed by a symbol followed by the word suasti and states that the grant was issued from Bhīmapura. Then is introduced the donor of the grant viz. Mahārāja Narendradhavala, the grandson (naptā) of Paramabhattāraka Mahārājadhirāja Prithvībhānja and son of Ripudhava. The ruler is further described as a devout worshipper of God Mahēśvara (paramamāhēśvara) and of god Yamalingēśvara; he was an ornament of the Nala dynasty. It may be pointed out here that Mahārājadhirāja Paramēśvara Bhīmasēna of the Pandiapathar plates, who flourished in the early part of the 10th century A.D. and belonged to the same dynasty, was also a paramamāhēśvara and worshipper of Yamalingēśvara; he also ruled over Khiddīraśringa-mandala and issued his grant from Bhīmapura. It is therefore no wonder that the present charter greatly resembles the Pandiapathar plates of Narendradhavala's forbear Bhīmasēna. Bhīmapura, evidently named after the ruler Bhīmasēna referred to above, seems to have been not only his capital but also that of his successors as is evidenced by the present grant.

The royal order pertaining to the grant was addressed to the brāhmanas, the feudatory chiefs (sāmanta), officers (sāmavājīna) and the residents of the district.

3 Several kings belonging to the Nala dynasty are known to have ruled in the Chattingadh and Baitar regions of Madhya Pradesh. (See, Above, Vol. XXVIII, pp. 12 ff.; The Classical Age, pp. 188-90). But it appears to be different from the present one since those kings flourished much prior to Narendradhavala.
The gift village was Śauchapura situated in the same district. The donee was Gābhīta, son of Uḍḍha and grandson of Bhattaputra Baladeva, who belonged to the Parāśāra-gōṛa, five pravaras and the Vaiṣṇava-charana and who was an emigrant from Hastipada. This is followed by the injunction addressed to the brāhmaṇas, priests, chief-queen (mahādevī), chief feudatories (mahāsāmanta), feudatories (sāmanta), door-keepers (pratihāra), minorchieftains (rajaṇaka), petty chiefs (rājaputra) and such other inside and outside officials calling upon them not to interfere with the grant. This is followed by six usual inprecatory verses which are ascribed to the Dharma-śāstra of Manu. After mentioning the date, the charter concludes with the statement that it was engraved (uttikarṇa) by Śaṁbhivigrābi Vādhyalāka.

The importance of the charter lies in the fact that it discloses for the first time the date of Narēndradhavala, the family to which he belonged, his capital as well as two of his forbears. Already one charter of Narēndradhavala is known. Since it was essentially a krama-śāsana, it did not contain any information regarding the king excepting the fact that Khindarāṣṭirigha formed part of the kingdom of Narēndradhavala. While editing the Madras Museum plates, Dr. D.C. Sircar suggested that Narēndradhavala might have belonged to the Dhavala family on account of his name ending in dhavala. The present charter shows that Narēndradhavala belonged to the Nala family which flourished in the Ganjam region of Orissa from as early a period as the beginning of the 10th century A.D. The Pandiapatār plates revealed the existence of king Bhīmasena of the Nala dynasty in Orissa in the beginning of the 10th century A.D. The charter under review shows that the same dynasty continued to rule even in the early part of the eleventh century A.D. Though it discloses the names of the father and grandfather of Narēndradhavala, it is not possible to give a connected chronology of the Nala dynasty from Bhīmasena to Prithvībhāja, the grandfather of Narēndradhavala since the names of the kings who may have ruled in between are not available to us. Added to this, the nature of the relationship if any between Bhīmasena and Prithvībhāja is not known. The use of the Bhaumakara era in the present charter shows that the Nalas might once upon a time have been the feudatories of the

1 The expression antarānga occurs in a number of inscriptions (see Ibid., Vol. XXVI, p. 7, 1, 30; Ibid., Vol. XXVIII, p. 215, 1, 14; Indian Epigraphy by D.C. Sircar, p. 371, f.n. 4 and has been taken to mean 'physician'. The expression bahira-antarānga is, however, interesting and not so far met with in inscriptions. In the present context it may be taken to include those 'outside' (bahiraṅga) officers who were not directly connected with the administration of the district in question and those 'inside' (antarānga) officers who were directly concerned with the administration of that district.

2 Above, Vol. XXVIII, p. 49. There is a slight difference in the spelling of this place. Khindaraśṭirigah is no doubt identical with Khīdīraśṭirīgah of the Pandiapatār plates and of the charter under review.


4 Dr. Sircar's statement that the Nala family seems to have been ousted from the area (Khīdīraśṭirīgah) by the Dhavalas who also appear to have owed allegiance to the Bhaumakaras does not appear to be correct in the light of the identification made above (Ibid., Vol. XXXIV, p. 235).
imperial Bhaumakaras and had begun to rule more or less independently as evidenced by the use of the title Mahārāja by the king and the absence of the mention of any imperial overlord.1

Khiddirāśrīṅga can be identified with the former Vishdisingy Zamindari which had its headquarters at Dhārakōta and lay to the south of Bodaguda and to the west of Goomsur now forming part of the Aska region of the Ganjam District where the present charter was originally found. Bhīmapura can be identified with the modern Bhimnagar coming under the jurisdiction of Pattapur police station in the Aska subdivision in Ganjam District. The grant village Sauchapura and Hēṭṭhāpata-vishaya in which the former village was situated as well as other places like Hastipada cannot, however, be identified.

TEXT

[Metres: Verses 1-5 Anushtubh: verse 6 Pushpitāgrā]

First Plate

1 Siddham3 svasti [||*|] śrī-Bhīmapurādgbataśa=charāchara-guru(ṛōh) śaś-
2 ṇk-āṛddha-sēkkhara-dhara[sya*] śanty-uptati-pralaya-kārāna-hētōh śrī-
3 Yata(ma)lingēśvarasya bhāttārakasya śākharā-nivāśinaś=cha-
4 rāṇa-kamal-ārādhana-vyāptasya punya-nichayasyaśa-
5 kti-traya-prakarsh-ānurañjit-āśēya(shā)-sāṃanta-chakrasya
6 bhuja-va(ba)lākṛāntaś-sakala-Khiddirāśrīṅga-ṃandāl-ādhi-
7 paṭēḥ paramamāhecāvarō māta-pitri-pād-ānudhyā-

1 See also ibid., p. 48.
2 From impressions.
3 Expressed by a symbol.
4 Read śrī-Bhīmapura=haṭagataśa-
5 Read kāmārādhan-āṃpte-punya-nīchayarṣa.
6 Better read svā-bhuja-bala-parākram-ākṛānta as in the Pandiapatthar plates of Bhīmaśena, Year 89, above, Vol., XXXIV, p. 236.
Second Plate: First Side

8  tō(tah) parama-bhaṭā(ṭṭa)rakō mahārājādhirāja-paramēśvara-srī-Pri-

9  thvibhaṇjasya naptā srī-Ripudhavala-sutah parama-māheśvarō

10  Nala-vamś-ōdbhava-kula-tilaka-mahārāja-srī-Narēndradhavala-

11  dévah kusāli [1*] Hēthāpatha-vishayē i sāṃanta-samattā(vā) ji-

12  nivāsi-janapadān samādisatā sarvatah śivam=a-

13  s[m] ākam=anyat | viditam=asti bhavatām śauchapura-grāmō=yaṁ

14  chatuḥṣīma-paryantarā sa-jala-sthala[h*] sa-padārānya-saha(hi)taḥ Parī(ṛā)

15  śara-gotrāya paṁchārishaya ²-pravarāya Vājase (sa)na-cha[raṇāya*]

Second Plate: Second Side

16  Hastipada-vinirgatāya Bhūmapura-vāstavyāya bhaṭā(ṭṭa)putra-

17  Va(Ba)ladeva-naptrē ³ Uḍḍhā-sutāya bhaṭa(ṭṭa)putra-srī-Gabhīṭṭa⁴ sa-

18  lila-dhārā-purāḥ sarēna chandr-ārka-vāyu-sthitō(tyā) grāmō=yaṁ pratipādi-

19  tō=smābhi[h*] yatō bhavadbhir=yadā kālātta(na)rē brā[hma]ṇa-puro-

20  hita-mahādēvi-mahāsāmanta-srī-sāmanta-pratidā(hā)ra rājaka⁵ -rāja-

21  putra-va(ba)hir-antarang=ādinām na ka(kai)śchid=uparōdhdā=dharma-gauravā-

22  n=na kēn=āpi vā(bā) dhā karaṇīya[1*] tanta⁶ śasanatāyā paṭhyatē manā-

23  viyē dharma-sāstrē | Va(Ba)hubhir=vasudhā datā rājabhir=va . . . .

1  This danda is unnecessary.
2  Read paṁchārāḥēya.
3  This danda is redundant.
4  Read ⁵Gabhīṭṭaya.
5  Better read rājaṇaka.
6  Read tathē cha.
Third Plate: First Side

24 ttā1 rājabhis=Sagar-ādibhir=yasya2 yasya yadā bhūmis=tasā(sya) tasya tadā

25 phala[m || 1 ||*] Shashtir=varsha-sahasranī svargē mōdati bhūmidāh [||*]3 Mā bhūd=apha-

26 la-saṅkā vaḥ para-datt=eti pārthivāh [||*] svadānāt=phalam=ānantyaṁ para-dā-

27 n-ānupālanāṁ(nam) [|| 3 ||*] Haratē hārayatē bhūmim manda-va(bu)ddhis=tamā (mō)vṛitaḥ [||*] sa

28 va(ba)ddhā varūnāḥ pāsais=tiryag-yōnishu jáyatē [||4||*] Sva-dattām

29 para-dattām=vā yō harēta vasundhara[m*] [||*] sa-viṣhthā(shtā)yāṁ kṛimī=bhū-

tvā pitribhīh

30 saha pachyatē [|| 5 ||*] Iti kamala-dal-āmvu-vandu-lālalāśriyam=anuchi-

31 nyā manushya-jīvitaṁ [cha ||] sakalam=idad-udāhrītāṁ=cha vu(bu)ddhyā(dhvā)
nahī pu-

Third Plate: Second Side

32 ruvaih (shaṁ) para-kūrttayō vilōpyāḥ [|| 6 ||*] samvat 100 80 9

33 Phālguna vadi 12 [||*] Likhitam=idad tāmra-śasanaṁ śāndhi-

34 vigrahi-Vādhyalāken=ēti- [||*]

---
1 The engraver seems to have wrongly engraved the letters r=vasudhā dattā by way of repetition and then struck them off.
2 Read dībhīḥ [||*] yasya.
3 The scribe has omitted the second half of the verse which is as follows: ākṣhēptā ch=ānumantā cha tāṇyā=
evā narakē vasēt [||2||*]
4 Read kamala-dalāṁbu-bhīndu lōlāṁ
5 The figure for 9 is different from similar figures seen in the Pandiopathar plates (Above, Vol. XXXIV, p. 238, line 25) and the Daspalla plates of Śūrabhāṣa Trībhuvaṅkaḷaṣa (Ibid., Vol. XXIX, p. 194, line 41). We are inclined to think that the engraver did not carefully engrave the figure. After imperfectly engraving the figure for 9, he wrote va of the conjunct letter dhya as seen in line 7 of the record. However, it may be noted that the figure for 9, indifferently engraved by him also stands for the same number (See Pṛcchānālapa Maṭe (by G.H. Ojha), pl. LXXXVI below).
NO. 16 – VĀSANA INSCRIPTION OF VĀSATHĪPUTA SIRI PULUMĀVI

(1 Plate)

M.J. Sharma, Mysore

The inscription edited below with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore, was recently discovered at a place called Vāsana (locally known as Halē-Vāsana) in the Nargund Taluk of Dharwar District, Karnataka, by Shri S.V.P. Halakatti, Research Scholar, Department of Ancient History and Epigraphy, Karnataka University, Dharwad. It is engraved on a lime-stone pillar, which is octagonal above and rectangular at the base, found lying on a small mound on the bank of the river Malaprabhā. The mound as it exists now has been affected by recurrent floods and erosion caused by the sharp curve in the course of the river which at this point flows from the north-west in a north-easterly direction. The exposed part of the mound reveals the remains of brick structures, possibly of the Sātavāhana times, as also sculptural remains of the medieval period.

There are four lines of writing, two on each side, engraved in vertical alignment with the pillar, running downwards towards the base on prepared surface. The top portion of the pillar is damaged with flakes chipped off resulting in the loss of a few aksbaras in the beginning of each line. At the base, where the writing ends are carved, covering three sides, three semicircular lotus medallions, one below the other and tapering in size, resting on a horizontal band with cross-petalled designs in squares. Though the inscribed surface is slightly damaged and worn out, the letters are clear and well preserved, particularly in lines 1-2. The mean size of the letters excluding the medial signs, varies from 2.5 to 3 cms in height and 2 to 2.5 cms in breadth.

The inscription is written in Brāhmī characters of about the first half of third century A.D. and the language is Prakrit. As regards palaeography, except for some differences in style adopted in the marking of the flourishes and the angular bottoms, the letters are comparable with those of the Nāgārjunakonda Prakrit inscription of Gautamīputra Vijaya Satakarni, year 6, and basically nearer to the Ikshvāku inscriptions from Nāgārjunakonda. The flourishes of medial generally run slantingly from the top of the letters towards the left and end up with a slight downward curve resembling a hook except in line 1, where, due to lack of space, they are bent after the start and drawn horizontally. Noteworthy is the formation of angular bottoms

1 Noticed in A.R.Ep., 1981-82. I am indebted to Dr. K.V. Ramesh, Director (Epigraphy), Mysore, for making some important suggestions.
2 Deccan Herald, June 24, 1981, p. 4, Col. 4.
3 Above, Vol. XXXVI, pp. 278 ff. and plate.
and the artistic curves in letters t and s. In the former, the vertical line which is sometimes slightly bent towards the left, at the base, takes a sharp angular upward turn on the left side and extends like a semicircular arc towards right across the main stem, while, in the latter, the right limb which diverges obliquely to the right, takes an upward turn at the angular base to extend vertically and on the other hand, the left limb is formed with a pronounced artistic curve. Also, the alternative slanting of the stem in letter r is worth noticing. The serifs are uniformly scooped-up triangles. The anusvara is indicated by a small cipher above the letter, a little away to the right. In line 4, at the end, there is a word with five letters reading sarpanaṇa in characters of about 6th century A.D.

As pointed above, the inscription has suffered the loss of a few letters at the beginning of every line and, hence, the full purport of the inscription cannot be made out. The record mentions, in line-1, the king Vāsathiputa Sīri Pulumāvi and in line-2 the great lord (mahādeva) Chaṃdāsīva, the inhabitant of the place . . . yatana, a name which is only partly preserved. Line-3 refers to a carpenter (vadhaki) whose name is lost. In the last line there are only two letters (tēti) followed by two vertical strokes, and, apart from that, to the same line is appended a word with 5 letters in 6th century characters, the first four of these letters reading sarparāja. As a whole, it may be reasonably concluded that the purpose of the inscription is to record the making (ṭākā ṭēti) of the pillar by a carpenter (vadhaki) for the (temple of) the great lord (mahādeva) Chaṃdāsīva, the inhabitant of . . . yatana, during the time of the [Sātavā*] hana king Vāsathiputa Sīri Pulumāvi.

The present inscription is important for, firstly, it is only the third Sātavāhana record found as far south as Karnāṭaka, the other two being the Myākadāni1 (Bellary District) inscription of Sīri Pulumāvi and the Banavāsi (North Kanara District) inscription2 of Vāsithiputa Sīva Sīri Pulumāvi. Secondly, it helps us to fix positively the place of the king Pulumāvi of the present epigraph in Sātavāhana genealogy as known from the Purāṇas, epigraphy and numismatics. V.S. Sukthankar, while identifying the Pulumāvi of the Myākadāni inscription, has given the following list of Pulumāvis with their possible chronology and adopting the details from V.A. Smith who had worked upon the Puranic material supplied by Pargiter.3

1 Pulumāvi (I), the fifteenth king of the dynasty, who ruled sometime before 59 A.D.

2 Pulumāvi (II), Vāsithiputra, who came to the throne in about 155 A.D., ruled for around 28 years.

3 Pulumāvi (III), who came to the throne in about 168 A.D., and ruled for something like 7 years.

4 Pulumāvi (IV), who came to the throne in about 218 A.D., and ruled for something like 7 years.

The palaeographical features of the present inscription have been already discussed above and the inscription has been placed in about the first half of 3rd century A.D. And hence, the Pulumāvi of our record may be conveniently identified with the fourth Pulumāvi of the above list who came to throne about 218 A.D. and ruled for about 7 years i.e., from 218 to 225 A.D. But there is some discrepancy in identifying this ruler as the fourth of that name as, according to Mātya Purāṇa,¹ there were only three Pulumāvīs² viz., Pulumāvi (I), the 15th king, who succeeded Svātiśarvā, Pulomā (Pulumāvi (II), the 24th king who succeeded Gauṭāmiputra and Pulomā (Pulumāvi (III)), the 30th king who succeeded Chandaśrī. According to the same Purāṇa, the king who succeeded Pulomāvi (II) was known by the name of Sivaśrī² and not as Pulomāvi whom Sukthankar had listed as Pulumāvi (III). This has led to a lot of controversy among scholars. However, for our purpose, the Pulumāvi of the present record may be referred to as Pulumāvi, the last king of the Sātavāhanas, who succeeded Chandaśrī, because the present inscription has been already assigned palaeographically to the first half of the 3rd century A.D. to which the last Pulumāvi alone belongs, the other Pulumāvīs having ruled in the earlier centuries. This identification is further strengthened by a clinching clue furnished by the present record which refers to the deity as Chandaśśiva (line 2), a name which reminds us of Pulumāvi’s predecessor Chandaśrī, who might have been his father or elder brother, and in whose memory, probably, the temple of the god Chandaśśiva was built.

As noted above, according to Puranic sources, Pulumāvi, the 30th king of the Sātavāhanas, ruled for 7 years and the date assigned to him was C. 218-25 A.D. Sircar

¹ See for the names of the kings under Mātya Purāṇa, Early History of Deccan, Ed. by Yazdani, p. 85.
² Even in a recently compiled and reconciled list of the Sātavāhana kings there are only three Pulumāvīs. See Sātavāhana Names and Dates: A Study in Synthesis (paper read in Sātavāhana Seminar, Hyderabad, 1981) by Dr. K.V. Ramesh.
³ V.A. Smith and Sukthankar had followed Pargiter’s interpretation of the Puranic text. The text pertaining to Sivaśrī reads thus: Sivaśrī vai Pulomā tu septaśva bhavībhi mṛgāt. Pargiter had translated it as ‘Sivaśrī Pulomā will be king (for) 7 years’. He had also given, in a foot-note (foot-note 2) another version of the text round in Mātya Purāṇa which reads mūt tu i.e., Sivaśrī vai Pulomāt tu, etc. It may be noticed that the name Pulomāt is in ablative case and the expletive word ‘vai’ separates it from Sivaśrī. Therefore, it may be deduced that the intended meaning was that Sivaśrī, after Pulomā, ruled for 7 years. Hence, Pulomā mentioned here was the immediate predecessor of Sivaśrī, who had been identified as Pulumāvi (II) and who had ruled for 38 years. See: The Purāṇa text of the Dynasties of the Kali Age, F.E. Pargiter, pp. 42 and 71. D.C. Sircar had referred to him as Sivaśrī Sātakarni, see: Age of Imperial Unity, p. 205, and see: The Comprehensive History of India, p. 322 and f.n. 2.
places him between C. 219 and 227 A.D. while Ramesh fixes his date as C. 217 to 224 A.D.\textsuperscript{1} But, whatever the dates assigned, the historicity of Pulumāvi's rule has remained till now a controversy as there were not enough epigraphs to prove his reign, except the one from Myākadōnī. But, even the Myākadōnī inscription and its assignment have remained subjects of controversy. Sukthankar, in the course of editing this inscription, rightly observed that its characters resembled those of the Jaggayapēta inscription of Purisadata, a post Śātavāhana Ikṣvāku ruler, but, surprisingly enough, pushed it back by about half a century\textsuperscript{2} and assigned it to that Pulumāvi who had succeeded Gautamiputra in the first quarter of the 2nd century A.D. instead of assigning it to the last of the Puḻumāvis. His only reason for doing so was that, since the Myākadōnī inscription was dated in the 8th regnal year, it could not have belonged to the last Puḻumāvi who was credited with a reign of only 7 years by the Purāṇas.\textsuperscript{3} On the other hand, Dubreuil\textsuperscript{4} ruled out this objection by stating that one must not rely on the duration of the reigns as supplied by the Mātsya Purāṇa and reassigned the inscription to the last Puḻumāvi, mainly on palaeographical grounds. Sirçar\textsuperscript{5} and other scholars\textsuperscript{6} agreed with this view while some others\textsuperscript{7} did not. Luckily, we are now in a position to put an end to this controversy for, on a careful re-examination of the Myākadōnī record it is found that Sukthankar,\textsuperscript{8} while deciphering the regnal year given therein had read it wrongly as Eight instead as Six. The numerical sign given there clearly stands for 6 as may be confirmed by a comparison with the signs for the same digit occurring in the Nāgarjunakonda Prakrit inscriptions\textsuperscript{9} of Vīrapurisadata and in another inscription,\textsuperscript{10} from the same place, of Gautamiputra Vijaya Śri Sātakarni, year 6. Now, with the revision of the regnal year from 8 to 6, the Myākadōnī inscription can be positively assigned to Pulumāvi, the last king of the Śātavāhanas, without contravening the Puranic assignment of seven years for his reign.

Another inscription which deserves our attention on grounds of its palaeographical features, which have much in common with those of our epigraph, comes from Banavāsi and belongs to Vāsaṭhiputa Siva Śri Pulumāvi. It records the setting up of the

\textsuperscript{1} See the Chronological list in 'Śātavāhana Names and Dates : A Study in Synthesis' (paper read in Sātavāhana Seminar, Hyderabad 1981) by K.V. Ramesh.
\textsuperscript{2} See the Puranic list, Yazdani, *Early History of Deccan*, p. 172.
\textsuperscript{3} Above, Vol. XVI, p. 154.
\textsuperscript{5} Sirçar, *Ed., Early History of Deccan*, p. 130.
\textsuperscript{7} Above, Vol. XIV, p. 155, text line 1.
\textsuperscript{8} Above, Vol. XX, *Āyaka-pillar inscriptions*, C3, C4, B2, B4 and B5, plates and transcripts.
memorial stone by the king in memory of his queen (Mahādevī). Though the editors of the inscription had compared and contrasted its palaeographical features with those of the inscriptions from Nāgarjunakonda and Jaggayapet, they sought to identify the king Vāṣṭhiputa Siva Sīri Puḷumāvi of the record with Sivasrī, the 25th king of the list as given by the Matsya Purāṇa. But this identification is not tenable in view of the suffixing of Puḷumāvi to the name Sivasrī in the Banavasi inscription. According to the Matsya Purāṇa, the name of the 25th king was only Sivasrī without any suffix or prefix while in the Vishnu Purāṇa the word Sātakarnī is appended to his name. Added to this, on grounds of palaeography also the Banavasi inscription definitely belongs to the first half of the third century A.D. Therefore, the king Vāṣṭhiputa Siva Sīri Puḷumāvi mentioned in the Banavasi inscription is to be identified with the king Vāṣṭhiputa Sīri Puḷumāvi of the present record. The only difference in the name is the absence of the honorific prefix 'Siva' in our inscription. The reason for the use of this optional prefix may be explained by drawing attention to the predilection of the later Sātavāhanas towards Śaivism. Particularly, in the case of Puḷumāvi of the present record, his leaning towards Lord Siva is evident by the reference to (the temple of) Mahādeva Chaṅḍāsīva. Once this identification is accepted, there is a lot of scope to revise the attribution of the coins which bear the legends Raṅo Siva Sīri Puḷumāvisa or Raṅo Vāṣṭhiputa Siva Sīri Puḷumāvisa. It may not be improbable: that all the coins which bear the above legends were issued by the last Puḷumāvi, the successor of Chaṅḍāsī, to whom the present inscription, as well as the Myākādōni and the Banavasi inscriptions, are to be assigned.

TEXT

1 ...... "haḥa- Raṅo Vāṣṭhiputasa Sīri Puḷumāvisa

2 .......... [vā] yatanaṛ- vāsisa mahādevasa Chaṅḍāsivasasa

3 .......... [sa]la-vaḍhakisa

4 .......... tēti7 || Sarparāja nu8
NO. 17 – MĀNDHAL PLATES OF PRITHIVĪŚHENA II, YEARS 2 AND 10
(4 Plates)
Ajay Mitra Shastri, Nagpur

The antiquities brought to light as a result of archaeological excavations at Māndhal, about seventy-five kms. south-east of Nagpur, in the Umred Tahsil of the Nagpur District, carried out by the Department of Ancient Indian History, Culture and Archaeology of the Nagpur University in 1975-76¹ included, inter alia, three sets of copper-plate charters belonging to the main branch of the Vākāṭakas. One of them, issued by Pravarasena II, has been published in the pages of this journal.² The remaining two grants, both of his grandson Prithivīśhena II, are also being edited here.

Till now only two copper-plate grants of Prithivīśhena II have been published—one from Balaghat³ and the other from Mahurjhari.⁴ But the former was, for some reason, left incomplete⁵ and the seal-disc attached to it does not bear any writing. The seal of the latter grant was missing at the time of its discovery. Thus, the seal of Prithivīśhena II was not available so far. As against this, the seals of both the Māndhal grants of Prithivīśhena II are intact. Secondly, the localities from which these charters were issued are mentioned as issuing places for the first time.⁶ And lastly, both these records contain season dates which were not that popular with the later members of the Vākāṭaka dynasty.⁷ It would, thus, follow that Māndhal has contributed two of the three complete grants and the only known seal of Prithivīśhena II.

I. Māndhal Grant of Prithivīśhena II, Year 2

The grant is incised on a set of four plates: of copper the first of which is inscribed only on the inner side, whereas the next three plates are engraved on both sides. The length of the first three plates is 18.8 and of the fourth plate 18.7 cms., while the breadth of the four plates is 9.2, 9.5, 9.3 and 9.4 cms. respectively. Their thickness is uniformly 0.3 cms. About the middle of the margin on left on each plate there is a

---

¹ Indian Archaeology-1975-76—A Review, pp. 36 and 63. Also see Vidarbha Sainādhan Maṇḍala Vārshika, 1977, pp. 142-174. They have been registered as Nos. A 6 and 7 of A.R.I.E., 1976-77.
² Above, p. 68 and plates.
⁴ Vidarbha Sainādhan Maṇḍala Vārshika, 1971, pp. 53-77, pls. 3-10.
⁶ As will be shown, these places are found mentioned in some other Vākāṭaka grants also, but there they are not referred to as places of issue.
⁷ Only two other Vākāṭaka grants (Washim plates of Vindhyākṣṭi II, CII, Vol. VI, p. 98, text-lines 28-29 and Dhiulia plates of Pravarasena II, ibid., p. 46, text-line 28) contain season dates. A recently discovered unpublished grant of Rudrasena II is also dated according to this system.
roughly square hole for the passage of a circular ring, 0.7 cms thick and 9.5 x 10 cms, in diameter, which holds the plates together. A circular seal of copper, which measures 0.4 cm in thickness and 8.3 cms in diameter, is fastened to the ring with the help of a perforated handle on its back. The edges of the plates are neither raised into rims nor made thicker. Yet the writing is in an excellent state of preservation. The upper surface of the seal bears a four-line inscribed legend couched in the Anushtubh metre which is found for the first time. It is, of course, true that a flat disc of copper measuring 2 3/8 in diameter was found fastened to the ring of the Balaghat plates also and it was apparently intended to serve as a seal. But it was left uninscribed as the charter was not completed. The four plates together weigh 1,350 gms., while the weight of the ring and seal is 220 gms.

There are in all 41 lines of writing of which the inscribed sides of the first three plates and the first side of the fourth plate bear six lines each, while the outer side of the fourth plate has five lines. Line 3 on the second side of the 4th plate is engraved over an erasure.

The characters, as in the case of most of the Vakataka records, are of the box-headed variety of the southern alphabet. The following points may be noted. The final consonant has a somewhat smaller size without box and has a horizontal line above as in t in line 2. The attempt to write in a single stroke sometimes results in the joining of the left limb of the cross-bar and the lower portion of k as in Kautsa, line 20, and aihka, line 22. The letter j is without a box. In many cases its lower limb extends beyond the upper one to left (see lines 5, 6, 7, 8, 9, 11, 13, 14, 15, 17, 21, 32 and 35); but the form with both limbs equal is equally common. Sometimes its upper line is slightly notched in the middle as in vijayikë, line 26. In one case (bhunjato, line 29) the lower line of subscribed ja shows a slight notch. The letter n is invariably looped: sometimes a curved or straight vertical stroke emanates from the loop (for examples, see lines 1, 2, 5, 7, 8, 9, 10, 11, 14, 15, 19, etc.). B is generally without a notch; but notched b can be seen in balo, line 27. In many a case a small horizontal stroke to right emanates from the lower portion of the left limb of bh as in lines 5, 6, 9, 10, 14, 21, 25, 29, 35 and 36 and line 2 on the seal; this horizontal stroke is joined to the vertical line in bhara in line 4. The letter is usually angular, but the rounded form is noticed in bhiva, line 10. Cursive subscribed m is met with in lines 7, 9, 11, 13, 14, 15, 18, 22, 23, 31 and 33. We have a few examples of y with the left end of the lower limb turned into a square (see lines 1, 2 and 21). The top of the right limb of the subscribed y is usually on a level with the upper portion of the letter to which it is attached as in yyamo and dasya, line 1; sadyaskra, line 2 and sya in lines 2 and 4. However, there are a few exceptions; see karunya in line 8. L is without a box; but a boxed l is seen in ukhita, line 41. A cursive subscript v is noticed in Maurisvami, line 21, and

1 The letter t is without a loop; but in many cases when double t (tt) is intended, there seems to be some confusion and the first letter is often written erroneously as n.
Nityārāmahi, line 33. The medial sign for ā is usually attached to the right top of the box; but sometimes it is added to the middle of the letter as in svamētha, line 6. In the aksbana mā the medial ā is commonly added in the middle but in line 21(mātra) it is added to the right top of the box as in the case of other letters. Medial i is indicated by a circle on top of the letter, and the length of the medial ī by a short vertical stroke (see tī, line 1; īṭi, line 9; śī, lines 12 and 15; śī, lines 14; śī, line 19; kī, line 35, etc.), sometimes curved (see ti, lines 1 and 34; śī, lines 12 and 13; mī, line 36), attached to the top of the box within the circle. But sometimes it takes the form of a smaller semi-circle within the circle; see, for instance, śrī in lines 3, 6, 11 and 13; gi in line 5; mī in line 29; and īṭi in line 36. Medial ē is usually indicated by the signs for ē and ā attached to the left and right tops of the box in such a manner as to appear an extension of the top-line of the box on both sides. However, in mō in sūnā in lines 3 and 8, the ā stroke, i.e. the stroke on the right, is attached to the middle of the letter though we have the usual form with top-stroke in mō, line 25, and mā, line 27. In the case of mō, of course, both the strokes are attached lower down. The anusvāra is represented either by a short horizontal stroke as in lines 34 and 38 and line 4 on the seal or by a dot (line 4) on the top of the letter. The visarga takes various forms; (i) a dot above the horizontal line as in lines 2 (yājina), 8 (sūnā), 11 (paśtrīṇa), 16 (parāta), 17 (ōttaratā and pūrvvata), 18 (grāma) and 35 (kṛttayāmāh); (ii) two dots placed one above the other as in lines 3 and 12 (sūnā), 27 (sandōhā), 28 (khanakāh), 29 (kliptāh), 30 (kṛttayā and rakṣitāyāh) and 33 (nītarāmāh); (iii) two horizontal strokes placed similarly as in lines 13 (sūnā), 17 (hikāya), 22 (srishtāh), 24 jñāpayitāryāh and vah), 28 (parīṁtāh), 31 (māna), 34 (rīyāmāh), 36 (neviṇāyayāmāh) and 38 (bhūmīdah). In line 1 on the seal it is represented by a horizontal line curved at both the ends above a dot, while in line 2 the horizontal line is straight. The sign of jīvānūliya is met with in line 30 and that of upadhīnāya in lines 11, 12, 17, 21 and 38.

The language is Sanskrit and the record is composed in prose throughout except for a couple of imprecatory verses in lines 37-39 and the stanza on the seal. As regards orthography, the following observations may be made: the consonant preceded by r is often reduplicated, e.g., māptōryāmō, line 1; mūrddhā, line 6; satyārjīva and śauryā, line 8; dharṁma, lines 9 and 22; vārdhāmāṇa, line 10; rvākātaka, line 11; pārśīta, line 12; vāṣī, line 19; apūrvvā and pūrvvā, line 22, sarvādhyakṣa, line 23; dharṁmāryurbala and vijayaśvārya, line 25; nītārtāṭha, line 26, etc. The cases of reduplication of all the preceding consonant of the rēpha are comparatively much fewer, e.g., parākkrama, line 5; vikrama, line 8; kulaputtrī, line 23; kṛṣṇābhī, line 30. The consonant preceding y is also sometimes reduplicated as bhājārthāya, line 5, sarvādhyakṣa, line 23; and dhyuṣkīta, line 24. V following intended anusvara is also often reduplicated (see vva, line 37, sovatsara, line 39, vamśina, line 5, presents an example of the use of m where we should expect an anusvara. Ri is sometimes employed for medial ri as in Prithvīśeṇa, lines 11-12 and 15-16 as well as line 3 of
the seal-inscription. Sandhi rules are often not observed, and the record bristles with mistakes as is the case with most of the records of the dynasty.

Like other completed and genuine charters of the Vākāṭakas, the present record also commences with the word drishtam, 'seen'. The grant was issued from Rāmagiristhāna. No other Vakatakata grant speaks of Rāmagiristhāna as the place of issue. It is no doubt true that the Riddhapur plates of Prabhāvatigupta are also stated to have been issued from the footsteps of the god Rāmagirisvāmin, but there also Rāmagiri is not spoken of as a sthāna. Next follows the genealogy of the main line of the Vakatakata up to the issuing monarch, Prithivishēna II, which up to Pravarasēna II is practically identical with that found in the Manḍhal and other plates of Pravarasēna II as well as the other two known copper-plate grants of Prithivishēna himself. Pravarasēna II's son and successor, Narēndrasēna, is mentioned without any regal title which, in view of the other records of the dynasty where the regal title is employed for him as for other chiefs, is obviously due to oversight on the part of the writer. Other grants of Prithivishēna II, including the second charter from Manḍhal itself, give a somewhat detailed account of the attainments of Narēndrasēna, which is conspicuous by its absence in the charter under reference. It seems that the post-Pravarasēna II genealogical account of the grants of Prithivishēna II was not yet finalised at the time the present grant was issued. Narēndrasēna's son and successor, Prithivishēna II, is also referred to only as the mahārāja of the Vakatakata. Other known records of Prithivishēna II state that he was born of Mahādevi Ajjhitabhattarikā, was an abode of valour and forgiveness and had rescued his sunken family twice. He is further styled paramabhāgavata, viz., a devout worshipper of Bhagavat, i.e., Viṣṇu. None of these descriptions is found in the present inscription though his mother Ajjhitabhattarikā is mentioned as Ajjhirakabhattarikā in line 21. Next is recorded the object of the charter which is to register the grant of a village named Kurubhajakya by Prithivishēna II, the issuer of the grant, in favour of the brahmanas Mahēśvarasvāmin, Agnīsvāmin and Brahmasvāmin, the sons of Mātrisvāmin and grandsons of Drōnasvāmin, who are said to have belonged to the Kautsa gōtra and the Taittirīya sākhā of the Yajurveda. The grant was issued by the order of the king himself. The boundaries of the donated village are given as follows: It was situated to the west of Lavanatalaka, north of

---

1 In some charters drishtam is found at the beginning of the first line and in others in the left margin. In the present case it is given at the beginning of the first line.
3 lībā, pp. 80-81, Viśākha Samādhiyana Mandala Vārshika, 1971, pp. 53 ff.
4 This may as well be due to the carelessness on the part of the composer or writer.
5 CIT. Vol. V, p. 81, text-line 33. Mizahi proposes to correct div-magnavah(m)/s-ūḍhurtuh of the original to nimagnah etc. But we feel that div is meaningful and need not be regarded as an error.
6 Mātrisvāmin was evidently the donee of the Manḍhal plates of Pravarasēna II.
7 The relationship of these personages will be discussed in connection with the next grant.
Ishtäkapalli¹, east of the river Benu, and south of Gòvvasähikā. The grant was given for the religious merit of the king’s mother Ajjihikabhaṭṭārikā. The royal order regarding the grant was to be communicated to the bhāṭas (soldiers) and chhāṭras (policemen) under the kulaupaṭras appointed by the sarvādhyakṣha (officer-in-charge of general administration). Information about the grant was also communicated to the agriculturist householders (kuṭumbindis) headed by the brāhmaṇas. Privileges and exemptions conferred on the donees and traditionally due to the villages of the learned brāhmaṇas (lit., well-versed in the four Vēdas), which are enumerated, are the same as those found mentioned in other Vākāṭaka charters including the Mândhal grant of Pravarasēṇa II and need not detain us here. Then are quoted a couple of imprecatory stanzas extolling the grant and its uninterrupted enjoyment.

The grant was made on the 12th day of the 7th fortnight in the second year, evidently of the reign of Prithivīśeṇa II. It is noteworthy in this connection that the season date is not known to have been recorded in any other record of Prithivīśeṇa II so far.

At the time of this grant a certain Vishnudatta occupied the office of sēnāpati, and the charter was written by one Sarvadatta, apparently under the supervision of the sēnāpati. It need hardly be stated that sēnāpatis are often mentioned in Vākāṭaka copper-plate charters in connection with their writing. Sēnāpati Vishnudatta is not referred to in any other grant of Prithivīśeṇa known till now.

The inscription on the seal describes Prithivīśeṇa II as the son of Narēndrasēṇa, lord of the royal fortune of the Vākāṭakas and as eager for conquests and the record is said to be his charter of victory (jayaśāsana). It will be noticed that the seal inscription is somewhat different in its contents and nature from those of Prabhāvatigupta and Pravarasēṇa II, the only other members of the dynasty whose seals are known.

Before these plates were recovered in course of excavations at Mändhal, only two copper-plate charters of Prithivīśeṇa II were known. Of these the Balaghat plates do not contain any date as well as other pieces of information generally found in the concluding portion because they were never completed. The other record, viz., Mahūṣhari grant, is dated the twelfth day of the bright fortnight of Karttika in the seventeenth year of his reign. The second Mändhal grant, under publication in the following pages, was issued in the tenth year. It would thus follow that the present charter constitutes the earliest known record of Prithivīśeṇa II’s reign.

Lastly, we may advert to the localities mentioned in the record. Most of the villages mentioned in connection with the grant may be identified in the Bhandara District to the east of the river Venā. The granted village Kurubhājjaka may be equated with modern Kurjihā. Lavanatālaka seems to be identical with moder Lonara. It is note-

---
¹ The reading in the original is Ishṭākapalyottaratah which was in all probability intended for Ishṭākapaliya uttaratah, ‘north of Ishṭākapalli’. 
worthy in this connection that, as stated in the record Kurjjhä is actually situated to the west of Lonara. Ishlakapalli is apparently the same as the modern village of Întagănva (commonly spelt as Itgaon) which is to the south of Kurjjhä. This identification agrees not only with the directions specified in the record but is supported by the sameness of the meaning as well. The modern village of Gobi situated to the north of Kurjjhä is apparently the present representative of the village Govvasahikä. This equation also satisfies the geographical location of the village specified in the inscription. Bennä (Vëñä in Sanskrit literature) is undoubtedly the ancient name of the modern Wainganga. As specified in the record, the stream of Wainganga (Bennä) flows to the west of the donated village. The directional specifications found in the inscription and the location of the modern identified villages agree with one another so very closely as to leave absolutely no doubt about the correctness of the proposed identifications. According to the inscription, these villages were included in the Uttara-patā, which, as indicated by the name itself, denoted the northern part of some administrative unit. Unfortunately, the administrative division in question has been left out unnamed, evidently due to oversight. Or it may not have been felt necessary. No administrative unit called Utrata-patā is mentioned in any other Vākāṭaka grant reported to date. It is, however, instructive to note in this connection that all the localities mentioned in connection with the grant in the present record are situated in the region on the Wainganga. Then again, in the Mândhal plates of Pravarasëna II we find mention of the Apara-patā of the Bennätata division. It therefore appears that here also the Uttara-patā is mentioned with reference to the river Bennä (modern Wainganga). However, as has been shown above, all the villages mentioned in our record are identifiable in the region to the east of the river Wainganga. It appears therefore that this administrative unit was connected with some other division. In view of these facts it may perhaps be conjectured that whereas during Pravarasëna II’s reign an administrative division was formed with reference to the river Wainganga, two generations later a new administrative division on some other basis in which the area on the eastern bank of Wainganga was included came into existence and was called Uttara-patā. Alternatively the mention of Uttara-patā in this record and that of Aparapatā in the Mândhal charter of Pravarasëna II may be taken to imply that the administrative division of Bennätata was sub-divided into four units called Purvapatā, Aparapatā, Uttaraapatā and Dakshinapatā. And finally, Rāmagiristhāma, from where the plates were issued, is apparently identical with the well-known Ramtek in the Nagpur District. The word sthāna is suffixed to the name Rāmagiri either because of the sanctity attached to it¹ or because it was the chief place of an administrative unit named after it. It may be added that the word sthāna is also attached to Bennätata, the place of issue of the second Mândhal grant of Prithivishēna II, edited hereafter.

¹ Cf. Meghadūsa, Purvamēgha, verse one which refers to the hermitages of Rāmagiri as endowed with waters rendered sacred due to the bath of Jamaka’s daughter, i.e., Sīh, and the Kṛdhnapa plates of Prabhavati-guptā (CII, Vol. V, p. 35, text-line 1) which were issued from the footprints of Rāmagirivāmin.
NO. 17  MĀNDHAL PLATES OF PRĪTHIVĪŚEṆA II, YEARS 2 AND 10

TEXT

[Metres: Verses 1-2 Anushtubh]

First Plate

1 ²Drīṣṭa[mi]¹ Rāmagṛi-sthānād=agnishtōm-āptōryām-ōkthya-shōdaśy-atirātra-vājapa(pē)ya-

2 brihapatisava-sādyaskra-chatur-aśvamēda-yājinah ⁴Vishūvṛiddha-sagōtrasya samrāj(jō)

3 Vākāṭakānām=mahārāja-śrī-Pravarsēnasasya sūnoḥ⁵ sūnoḥ atyanta-svāmī-

4 Mahābhairava-bhaktasya amsa-bhāra-sanniva(vē)ṣita-śīva-liṅgād(ṅg-ōd)vahana-śiva-su-

5 parītushta-samupdālita-rājavamśānām=parākram-ādhigata-Bhāgirattyā(thy-ā)mala-jala-

6 mūrṇā⁶-abhishiktānām=dāś-āśvamēdha-āvbhṛthā-snātānāmbhā(m=Bhā)rasivānām= mahārāja-śrī-Bhava-

Second Plate: First Side

7 nāga-dauhitrasya Gautami(mi)-putrasya [putrasya*] Vākāṭakāṇām=mahārāja-śrī-

Rudrasēna-

8 sya sūnoḥ atyanta-māheśvarasya saty-ārjjava-kāruṇya-śauryya-vikkrama- naya-

9 vinaya-māhātmya(tmya)-dhūmatva-pātra-gata-bhaktitva-dharmma-vijayitva-mānā-

10 [r*]mā(ma)lya(ly-ā)di-guna-samuditasya varsha-satam=abhivardhamāna-kōbha-

(śa)-danda-sa-

1 From impressions.
2 There is a short horizontal stroke before drīṣṭa.
3 There is a superfluous dot in the circle indicating short medial / here as well as at many other places below.
4 Sandhi has not been observed here as well as at several other places.
5 The medial sign on right is attached too much below and is rather unusual.
6 Read mūnddh-
11 dhana-santāna-putra-pautrīnāḥ Yudhishthiram-vritter=Vākāṭakaṁānam=mahārāja-śrīḥ-
Priḥ (Pri)-

12 thīvishēnasya sūnōḥ bhagavatāsūṛ=Chakrapānēḥ=prasād-ōpārijita-śrī-samudayasya

Second Plate: Second Side

13 Vākāṭakaṁānam=mahārāja-śrī-Rudrasēnasya sūnōḥ mahārājādhirāja-śrī-Dēva-

14 gupta-sūtayām=Prabhāvati(t)i)gūtāyām=uppannasyā Vākāṭakaṁānam=mahārāja-śrī-
Pra-

15 varasēnasya sūnō[r*] =Nnarēndrasēnā[ṣya*] satputrasā Vākāṭakaṁānam=mahā-
rāja-śrīḥ=Pri(Pri)thivi-

16 shēnasya vachanāda(d=U)ttara-paṭṭe Lavanatailakasyā=āparatah Ishtākapa-

17 ly-ōttaratah Bennayah=pūrvvatahGōvvasāhikāyāḥ dakshinata[h*] Kurubhajā-

18 kan=ṇāmaṇāmā grāmā atra cha brāhmaṇa-purōga[h*] grāmā- pratinivāsinō
(nah) kuṭumbi-

1 There is a superfluous stroke in this letter.
2 The medial stroke for ə is brought down too much below and has an unusual form.
3 Hereafter the expressions pūrvvā-ṝṇumārggaṃsūtrīṭuḥ and sunayana-bhṛha-prakram-ōcchhinna-svav-
diśtiḥ are found used as adjectives of Pravarasēna II in the Balaghat (CII, Vol. V, p. 81, II.20-22) and Mahurjhari (VSMV, 1971, p. 75, II.17-18), plates of Prithvīdhēṇa II. They are also found in the Siwani plates of Pravarasēna II (CII, Vol. V, p. 30, II.14-15).
4 After this, the Balaghat (ibid., p. 81, II.15-18) and Mahurjhari (VSMV, 1975, p. 75, II.20-26) plates have Vākāṭaka-vamsāلامā-hūpṣya Śambhōḥ praddha-dhṛta-Kārttayasya.
5 Before the name Narēndrasēnā, one would expect the expression Vākāṭakaṁānam=mahārāja-śrī which appears to have been omitted by oversight. In the Balaghat (CII, Vol. V, p. 81, II.12-18) and Mahurjhari (VSMV, 1971, p. 75, II.20-23) plates, after Pravarasēnasya sūnōḥ, we find the following epithets Mēkalā pūrv-
6 In the Balaghat (CII, Vol. IV, p. 81, I.30) and Mahurjhari plates, we find sūnōḥ in place of satputrasā of the present plates.
7 Before this, the Balaghat plates (CII, Vol. IV, p. 81, II.30-33) contain for Prithvīdhēṇa II the expression Kuntalāhīpeta-sūtyāṁ mahādēvāḥ=Ajīha-bhṛtārādyām=uppannasya tējāḥ kshama-sannāhābhūtasya dvinaṃ-vamśā-dītvartikaḥ while in the Mahurjhari plates (VSMV, 1971, p. 76, II.25-26), we have atyanat-
bhavatiṇya between uppannasya and tējāḥ kshama-sannāhābhūtasya.
8 There is a superfluous horizontal line above the letter.
9 The word nāma is redundant.
Third Plate: First Side

19 nāś=cha vaktavyā[h*] yathē(th=ai)sha grāmaḥ sva-simā-parichchha(chchhē)dēn= anya-grāma-simā-varji[a|m*]Tai-

20 ttirika-Kautsa-sagōtra-Drōnasvāmi-putra-Mātrīsvāmi-putrānā2 Mahēśvarasvā-

21 mi-Agnisvāmi-Brahmasvāminēti2 mātur=Ajjhikabhāttārikāya (yā)ḥ=puny-ōpa-

22 chayē4 ahihk-āmushmikē 5 dharmma-sthānē apūrvadatyā(ttyā) udaka-pu(pū)rvam= atisrishtah[1*]

23 yatō=smat-santakā[h*]sarvvādhyaksha-niyōgā(ga)-niyukt-ājñā-sāñchári-kulaputr-ādhi-
kritā

24 bhaṭās=chhātrāś=ch=ādhyushita-purvvā[h] mam=ājñā(jā)y=ājñāpayitavyah viditam=

Third Plate: Second Side

25 yathē=ch=āsmābhir=ātmanō dharmā-ayur-bbala-vijay-aśvāryya-vivriddhayē ih-
āmutra-

26 hitārttham=ātm-ānugrahāya vi(vai)jayikē dharmma-sthānē abhaṭa-chchhā(chchhā)
tra-prāvēśya[h*] apā-

27 rampara-gō-balā(ī)vardda[h*]a-pushpa-kśīra-sandōha[h*] a-chār-āsana-charmm-
āngāra[h*] a-

28 lavaṇa-kinva8 -krēṇi-khanakaḥ sarvva-vēṣhti-parīhāra-parīhītah sa-parikli(klī)-

29 pt-ōparikliptaḥ7 à-chandr-āditya-kāliya[h*] putra-pautr-ānugāmi bhūnjatā(tō)
na kēnachi-

1 Note that the lower stroke on left is joined with cross-bar.
2 Read putrēbhīyō.
3 Read svānibhyah iti.
4 Read -ōpaschayērthām.
5 Read -ahihk-āmushnikā. This should have come before puny-ōpachayērthām.
6 In some grants of the Vākṣṭakas we have klinma in place of kīrva. The Mahārjhari plates also have kīrva. The suggestion of V.B. Kolte to correct it to klinma is uncalled for.
7 Read -ōpakliptaḥ.
30 d=vyāghātah-kartavyah sarva-krityābhisa=smrakshitavyah parivarddhayitavyas= cha[*] yaś=chā-

Fourth Plate : First Side

31 smaśchhār(ch=chhā)sanam=agana(ṇa)yanamaḥ svalpām=api parībā[dhā*] nku(ṇ=ku)
ryyāt=kārayitā cha tasya

32 brāhmaṇair=vvēditasya sv-danda-ṇi(ni)graham kuryāma[ḥ*]; Uchitā[ṇ*] ḥ=ch=
āṣya pūrva-rājā

33 numatān=chātur-vvaida-grāma-maryādā-parihārān=vitarāmāḥ [*] tad=yathā a-

34 kara-dāyī danda-ṇi(ni)graha[ḥ*] kuryāmah [1*] api cha dharmm-ādhi¹ karaṇe
atit-ānēka-

35 rāja-dattā(tta)-sasyantāna²-paripālan-ārttha[ṇ] kṛttayāmah [*] ēshya tat-kāla-
prabha-visnu-

36 gauravād=bhavishyān=vijñāya(pa)yāmah[*] Vyāsa-gītau ch=ātra ślokau pramāṇi-
kartavyau³

Fourth Plate : Second Side

37 Svā-dattā(tta)m para-dattā(tta)m vā(va) yō harēta vasundhara[ḥ*] gava[ḥ*]
śata-sahasrasya

38 hantuḥ=pibati dushkritam(tam) [11*] Shashti-varshi(sha)-sahasrāṇi svarggē mōdati
bhūmidhā[ḥ*]

39 a(a)chchhēṭta ch ānumantā cha [tāḥ⁴ny =ēva narakē di⁵ vasēdditi⁶ Sa[ḥ*]vva(va)-
tsarē dvitiṭīyaṅē

1 Read —ādana-
2 Read —āchchhāna-
3 There is a horizontal stroke here for a punctuation mark.
4 After engraving about 15 more letters, the engraver found out that he had inadvertently omitted the letter
tā. He subsequently erased all those letters and engraved them after engraving tā. [Ed.,]
5 This letter is redundant.
6 Read vasēḍ [ḥ*] īti[ḥ*].
40 gra(gṛi)shma-pakṣe  saptame divase dvādaśe sena(na)patau Vishnudattē

41 likhitaṁ Šarvavadante(ttē)n=ēti [||*]

Seal

1 Narēndrasēna-sat=sūnoḥ
2 bhartur=vVākāṭaka-sūriyaḥ [l*]
3 Pri(Prī)thivi(vī)sēna-nripaṭē[ŋ]*
4 jīgīsōh=jaya-sāsanna(nam)¹ [||*]

II. Māndhal Grant of Prithivīśēna II, Year 10

This charter consists of a set of five plates of which one plate has been left completely blank on either side. Of the remaining plates, the first is engraved only on the inner side and the remaining three plates bear writing on both sides. The plates are rectangular. Their measurements are not uniform; their breadth (or height), length and thickness slightly vary from each other. The first plate measures 18.2 cms. in length and 9.7 cms. in height and is 0.3 cms. thick. The height, length and thickness of the second plate are 9.6, 18.3 and 0.4 cm. respectively. Plates 3 and 4 are 9.8 cms. high, 18.4 cms. broad and 0.5 cm. thick. The last plate measures 9.8 cms. high, 18.2 cms. broad and 0.4 cm. thick. Nearly in the middle of the left margin of each plate there is bored a roughly circular hole through which is passed a circular ring of copper, 0.6 cm. in thickness, with a diameter ranging between 10.9 and 9.6 cms. On the ring slides a round seal of copper provided with a perforated handle, also of copper, for the insertion of the ring. The seal-disc is 8.4 cms. in diameter and 0.3 cm. thick. The upper surface of the disc, like most other seals attached to Vākāṭaka copper-plate charters, bears a four-line inscription in the Anusūṭubh metre. The total weight of the five plates, ring and the seal is 2700 gms.

There are in all forty-six lines of writing of which the inscribed faces of the first three plates bear seven lines each, while we have six lines on the first side of the fourth plate and five lines on its outer side.

Like those of practically all the Vākāṭaka inscriptions including those of Prithiviśēna II himself, the characters of the present record belong to the box-headed variety of the southern alphabets. In general appearance they agree closely with the earlier grant of Prithivīśēna II from Māndhal. And this is as it ought to be. For, the present plates are removed from the previous ones only by eight years and the senapati and the writer of both the records are identical. Only a few points deserve attention. The letter j has a box attached to the left top of the letter as a result of which the upper portion

¹. The metre of this verse is Anusūṭubh.
becomes larger and assumes a somewhat strange shape. T is generally with a box, but
one without it can be seen in "vata", line 22. The letter b generally takes the form of a
plain square, but in line 35 we find its upper portion constricted on the left. The circle
indicating medial 1 is sometimes open on the left bottom; for example, see lines 1, 2,
4, 22, 24, etc. Sometimes in the akshara mē the medial sign for e is attached on top
(see "kramēchchha", line 14) as in the case of other letters as against the usual practice
of attaching it lower down. The anusvāra is formed variously by a dot (lines 1, 16), a
hollow point (line 34), a semi-circle open at the bottom (lines 5, 4, 36) or to right (line
39) and a vertical (line 19) or oblique stroke (lines 42, 46). This as well as visarga
which also assumes various forms is evidently due to irregular formation. The sign of
upadhmāṇīya is met with in lines 12, 21 and 23. It may be noted that at the right end of
most of the lines we find two almost semi-circular strokes placed one below the
other, perhaps to indicate the conclusion of the lines.

The record is composed in Sanskrit, and but for a couple of imprecatory stanzas at
the end and the metrical legend on the seal the entire record is in prose. From the
point of view of orthography, reduplication of the consonant following r (e.g., "ptory-
 TAM", line 1; mūrddha, line 6; tyānjva, line 9; sauryā, line 9, dharmma, line 10;
nirmmalya, line 10, etc.) and that of the letter k preceding r (e.g., "Parākrama",
lines 5-6; vikrāma, line 9; "schakra", line 12; parākkramē, line 14; kkrine, line 31;
"kkriya", line 34) are noteworthy. The consonants preceding y are also sometimes
found reduplicated. See, for example, "bhāgravatthya", in line 6 and "suvvaddhyaksha"
in line 27. The same is true of the letter v following a supposed anusvāra as in the case of
dattā vā in line 42 and savvatsaro in line 44. Grammatical errors are too many to be
enumerated. This is, of course, true of most of the Vākātaka records.

Like other authentic charters of the dynasty, the present record also commences
with the word drīṣṭam, 'seen', followed by the mention of Bennātata-sthana where-
from the charter was issued. Thereafter is given the genealogical account of the
Vākātakas beginning with Pravarasēna I and terminating with Prithivishēna II which
is identical with that met with in other records of the king with the solitary exception
of the previous inscription. It is instructive to note in this connection that some of the
adjectival expressions employed for Narēndrasēna and his son Prithivishēna II in the
latter's Mahurjhari and the incomplete Balaghat charters are met with in the present
record also. It appears therefore that the portion of Prithivishēna II's charters describ-
ing Narēndrasēna and his son and successor Prithivishēna was standardised by the time
of the present record. The object of the inscription is to register the grant of the village
Gōvasāhikā by the king in favour of the brāhmaṇas Mahēśvarasēnam, Brahmavāmin,
Haravāmin and Varāhasēnam. All the donees were inhabitants of Bennātata and
belonged to the Kautsa gōtra.1 Although it is not stated in the present charter, we
learn from the Māndhāl plates of Pravarasēna II and the previous charter of Prithivi-

1 Mahēśvarasēnam is referred to as Kautsa-gōtra while the adjective tāt-sagoṭra is employed for Brahmava-
min and Haravāmin and no such expression is employed for Varāhasēnam.
shêna II that all these brâhmanas were attached to the Taittirîya śâkhâ of the black Vajurvîda. In our record there is no reference to the ancestors of the brâhmana grantees. But it is known from the previous Mândhal plates of Prithivîshêna II that Mahêśvarasvâmîn and Brahmavâmin, who along with their brother Agnisvâmîn were recipients of the land-grant made through that charter, were the sons of Mâtrisvâmîn and grandsons of Drônasvâmîn. In all probability the other two donees, viz., Harasvâmîn and Varâhasvâmîn, were also similarly related to Drônasvâmîn and Mâtrisvâmîn.

It is interesting to note in this connection that Mâtrisvâmîn was the donee of the Mândhal plates of Pravarasêna II. It would, thus, follow that the grants conveyed through the Mândhal plates of Pravarasêna II and Prithivîshêna II were made in favour of two generations of the brâhmanas. It may further be concluded that Mâtrisvâmîn’s father, who is simply described as apatigrâhika spâdhyâya, was no other than Drônasvâmîn. The donated village, Govasâhikâ, lay in Uttarapatta and was situated to the west of the village Sulkavata, to the north of Kurubhânjaka, to the east of the river Bennâ, and to the south of Pidêrikâ. Next are mentioned the privileges and exemptions conveyed along with the grant which are the same as those met with in the previous charter. The two imprecatory stanzas found in the previous record are also repeated here. The grant was made on the first day of the first fortnight of the summer season in the tenth year of the king’s reign. At that time Vishnudatta held the office of sênâpati, and the charter was written by Śarvvadatta. Sênâpati Vishnudatta and Śarvvadatta are mentioned in the same role in the previous charter also. It appears therefore that at least from the second to at least the tenth regnal year of Prithivîshêna II, Vishnudatta occupied the office of sênâpati. It is known from the Maharjhari plates that in the seventeenth year of Prithivîshêna II this office was held by Ravidatta.¹ It may therefore be reasonably concluded that Vishnudatta was succeeded or replaced as sênâpati by Ravidatta sometime between the tenth and seventeenth years of the reign of Prithivîshêna II.

It would be instructive to discuss here briefly a phrase occurring in Prithivîshêna II’s charters. In the present as well as the Maharjhari plates Prithivîshêna is described as magna-vâmi=oddhartri, ‘resurrector of the sunken family’.² In the incomplete Balaghat plates the word dvi is found prefixed to this expression.³ This second calamity befell the Vâkâtaka kingdom obviously sometime after the seventeenth year of the reign of Prithivîshêna II, the date of the Maharjhari plates. If this point is conceded, it will appear that the Balaghat plates have to be dated sometime after the seventeenth year of his reign. The seal inscription is identical with that on the seal of the previous charter.

¹ Vidarbha Samîkôshana Mândhala Vîrshika, 1971, p. 77, text-line 52.
² Ibid., p. 76, text-line 26.
³ CE, Vol. V, p. 81, text-line 33. According to Mînâshi, however, the intended reading was nîmagna-vâmi=oddhartuh, dvi being an error for ni. See ibid., p. 81, note 7.
It appears therefore that at least from the second to at least the tenth year of the reign of Prithivishēna II, Vishnudatta occupied the office of senāpatai. It is known from the Mahurjhari plates that in the seventeenth year of Prithivishēna II this office was held by Ravidatta.\(^1\) It may therefore be reasonably concluded that Vishnudatta was succeeded or replaced as senāpatai by Ravidatta sometime between the tenth and seventeenth regnal years of Prithivishēna II. The possibility of some other person occupying this office during the intervening period cannot also be altogether ruled out. Only future epigraphical discoveries can settle this point.

It would be further instructive to discuss here briefly a couple of phrases occurring in Prithivishēna II's charters. The expression commencing with the word pūrvā in line 17 of the present record is met with in connection with the description of Narāndrasena in the Mahurjhari and Balaghat plates as well. While editing the latter record, which was the first charter of Prithivishēna II to be discovered, F. Kielhorn doubtfully proposed to restore this portion as pūrvu-ādhigata-guna-visvāsād=āpahrita-vamśa-srīyahn,\(^2\) and this reading has been adopted by V.V. Mirashi also.\(^3\) V.B. Kolte finds the same reading in the Mahurjhari grant, though, as will be pointed out in the sequel, erroneously.\(^4\) Kielhorn, followed by other scholars, took this phrase to mean that Narāndrasena, 'from confidence in excellent qualities previously acquired by him, took away (or appropriated) the family's fortune'.\(^5\) He felt that it contained an allusion to a conflict for succession and that Narāndrasena took away the kingdom (probably from an elder brother).\(^6\) Mirashi observed, on the other hand, that no reference to a disputed succession is intended and that this is only a poetic way of saying that Narāndrasena attracted royal fortune by his noble qualities.\(^7\) The present inscription affords valuable help to solve this problem. The relevant expression in our record is indubitably pūrvu-ādhigata-gunaradvad=dayād-āpahrita-vaśa-srīyahn which can only be restored as pūrvu-ādhigata-gunaradvad=dayād-āpahrita-vamśa-srīyahn. On checking we find that although Kolte follows Kielhorn and Mirashi unquestioningly and reads the expression in question as pūrvu-ādhigata-gunaradvad=āpahrita-vamśa(vamśa)-srīya[\textit{h}]/ the facsimile illustrating his article clearly gives the reading pūrvu-ādhigata-gunaradvad=dayād-āpahrita-vamśa(vamśa)-srīya[\textit{h}]/ which is even more correct than that found in the Māndhal plates in question. It appears that the Balaghat plates also contained the same reading though it was badly engraved to make it doubtful. There is absolutely no doubt about the reading pūrvu-ādhigata-guna; the next letter is apparently va, though the lower portion of the square

---

8. Vikarbhā Samśādana Mandala Vārshika, 1971, Pl. VI.
of this letter is not accommodated in the plate; what is read as medial i is just a meaningless scratch. The following letter, though looking somewhat like śva, is actually wrongly engraved ddā with its right openings closed by oversight. The next letter is clearly yā, though in order to make the expression yield sense it was doubtfully read as sa by Kielhorn and others who followed him. Thereafter a letter was wrongly engraved and then cancelled. The letter following it is, as read by earlier scholars, da. It will thus follow that the correct reading of this portion is pūrv-ādhigata-guṇavat-dāyūdat-āparīta-vamṣa-sriyath, and the word vīśvāsād, read so far in these charters, disappears altogether. The expression thus restored assumes great historical importance as it refers to an hitherto unknown episode during the reign of Narendrasena in which his dāyūdhas were involved. We propose to break this phrase as pūrv-ādhigata-guṇavat-dāyūdat-āparīta-vamṣa-sriyath yasva tasya. If this is accepted, it would mean that Narendrasena had first succeeded to his family fortune, i.e., throne, but was later divested of it by a dāyūda (or dāyūdhas). The word dāyūda primarily means heirs to property, viz., sons or brothers with reference to each other who are entitled to inheritance. Following this primary meaning, it would appear that Narendrasena was deprived of his kingdom by his cosharers (brothers or other close relations) during the later part of his career. It would thus follow that the death of Pravarasena II was followed by a struggle for succession in which his son (or one of the sons) Narendrasena was at first successful, but at a later stage some other dāyūda got an upper hand and seized the family fortune. The word dāyūda, however, has a secondary meaning also, i.e., a distant relative or kinsman, and if this meaning were intended here, it may as well allude to some conflict between the two branches (Nandivardhana and Vatsagulma) of the Vākātakas during Narendrasena’s reign in which Narendrasena was ultimately worsted. It is not possible to be more precise on this question in the absence of more evidence, but there can be absolutely no doubt that the expression throws welcome light on the history of the Nandivardhana-Pravarapura branch of the

1 This expression can as well be split up as pūrv-ādhigata guṇavatō dāyūdatā āparīta vamśa-sriyath yēna tasya or pūrv-ādhigata guṇavatō dāyūdatā āparīta vamśa-sriyath yēna tasya or pūrv-ādhigato guṇavatā dāyūdatā āparīta vamśa-sriyath yēna tasya. But they do not yield a satisfactory sense.

2 For the meaning of dāyūda, see Amara-kōsa (Nimaya-Sagar Press, Bombay, 1944), III. 3. 89; Monier-Williams, Sanskrit-English Dictionary, p. 474, s.v. dāyūda. Also see P.V. Kane, History of Dharmaśatra, III (Poona, 1946), pp. 543-544.

3 The use of the word guṇavat as an adjective of the dāyūda who was the source of calamity is rather enigmatic. The intention may have been to say that even though the dāyūda was endowed with good qualities, he indulged in an act like seizing his relative’s (Narendrasena’s) throne. Alternatively, the word may have been used in the sense of gauna, a derivative of gua, with reference to a member of the Vatsagulma branch of the dynasty.
Vākātakas and gives a rude jolt to the belief that the succession among the Vākātakas was peaceful and the relations between their two branches were invariably cordial.

In the present as well as the Mahurjhari plates Prithivīśeṇa II is described as magna-vamśā-doddharthi, ‘resurrector of the sunken family’. In the incomplete Balaghat plates the word dvi is found prefixed to this expression. According to Kielhorn and V.V. Mirashi, nimagna-vamśāsya-doddhartaḥ is the intended reading, dvi being an error for ni. But at the time they wrote no other copper plate charter of Prithivīśeṇa II was known and the suggestion might have looked plausible. But now that his two earlier records, which have been discovered subsequently, are known to contain the word magna without the prefix ni or dvi, it is obvious that the employment of the word dvi is deliberate and that the composer of the Balaghat charter wanted to credit his patron with the resurrection of the sunken family twice as against the other two grants wherein he was just described as the resurrector of the sunken family. This second calamity befell the Vākātaka kingdom sometime after the seventeenth year of the reign of Prithivīśeṇa II when the Mahurjhari plates were issued. While any precision regarding the two calamities is at present out of question, the first calamity was apparently that which had resulted in the dethronement of his father Narēndraśena by a close relative, and the first task that Prithivīśeṇa II must have been called upon to face after his accession was to restore fallen family fortunes. The second calamity may have been the Nala invasion which seems to have resulted in occupation of a part of the kingdom of the Nandivardhana branch of the Vakatakas. Needless to stress that the Balaghat plates have to be dated sometime after the seventeenth year of his reign.

In view of what has been said above the claim that Narēndraśena’s commands were obeyed by the lords of Kōsalam, Mēkalam and Mālava appears somewhat exaggerated. At least no independent evidence to substantiate this claim has come to light so far. The claim in respect of Mēkalam (the Amarkantak region) was till recently sought to be supported on the ground that the Bamhani plates contained a veiled allusion to Narēndraśena and that Bharatabala, the Pândava king of Mēkalam, who was till recently supposed to have issued these plates, was regarded as a feudatory of Narēndraśena. But the recently discovered Mallar plates have shown convincingly that these assumptions are unfounded. Moreover, as we have shown elsewhere, both Bharatabala and his son Sūrabala alias Udīrnavaira flourished considerably after Narēndraśena and there is no question of any one of them acknowledging his suzerainty.

---

4. CII, V. p. 81, note 7.
5. The Riddhapur charter of the Nala king Bhavadattavarmana was issued from Nandivardhana. See above, Vol. XIX, pp. 100 ff.
6. Above, Vol. XXVII, pp. 137-138; CII, Vol. V, pp. 83-84. This assumption was based on the word narēnda in verse 11 of this inscription which was supposed to make a veiled reference to Vākātaka Narēndraśena. But the recent discovery of the Mallar plates of Bharatabala’s son Sūrabala alias Udīrnavaira (Studies in Indian Epigraphy, Vol. III, pp. 183-193) has shown that the Bamhani plates also belong to Sūrabala alias Udīrnavaira and that there is no pun on the word narēnda which is used simply in the sense of ‘king’.
We may now refer to the localities mentioned in our record. The donated village Gōvasāhikā is referred to as a bordering village in the previous charter and has been identified in that connection. The same is true of the river Bēnā. Kurubhāñjaka, spelt as Kurubhejñaka, said to have formed the southern boundary of the donated village, seems to be identical with Kurubhajjaka mentioned in the previous record. It has already been identified in connection with that charter. It is difficult to say anything definitely about Śulkavaṭa. It is not impossible that it denoted a banyan tree situated close to an octroi post on the border of the donated village. However, the word nāman - used after it perhaps indicates that it was the name of a village. It is not possible to identify it at present and the name appears to have undergone a change beyond recognition. But a look at the map of the surrounding area shows that this village was situated about the same place where at present Kōsra is situated. This village is exactly to the east of the village identified with Gōvasāhikā. Piḍērikā situated to the north of Gōvasāhikā seems to be represented at present by the modern village of Petāri. Its location agrees exactly with its description in the inscription. The administrative division called Uttara-paṭṭa is referred to in the previous charter also and has been discussed at the proper place. Bēnātata-sthāna, wherefrom the grant was issued, was evidently the headquarters of the administrative unit named Bēnātata. It may be equated with the village of Thānā situated on the western bank of the river Wainganga in the Nagpur District.

**TEXT**

[Metres : Verses 1-2 Anushtubh]

*First Plate*

1 Drishia[m*][i] Bēnātata-sthānād=agnishtā(shṛō)ma(m-ā)prayyāma(m=o) thyā (kthya)-shoḍaṣy-ātirātra-vājapēya-

2 brihaspatisava-sādyaska-chatur-āsvavō(mē)dha-yāja(ji)nah Vishō(shnu)vṛiddha-sagōtrasya

3 samrā[jjö]Vākātakānām=mahārāja-sṛi-Pravarasēnasya sūnōḥ sūnōḥ atya-

4 nta-svāmi-Mahābhairava-bhaktasya a[īn] sa-bhāra-sanne(nni)vēṣitaśiva-śiva-la(li)ng-ō-

1 From impressions.

2 The form of ha is rather unusual as the hook attached to its right is formed by extending to right the top line of the box. It looks more like pā.

3 Two semi-circles open to right are found at the end of this as well as other lines.
Second Plate: First Side

5 dvahana-siva-su-paritushtha-samutpadita-rajavamisanam=parakkra-

6 maadhipata-Bhagiratthya(th=)imala-jala-murddh-abhishiktana=daS=asvamdh-ava-
bhritha-snah-

7 tanam=Bharaaisvanam=maharaja-sri-Bhavanaga-dauhitrasya Gautamiputrasya

8 putrasya Vakatakana=maharaja-sri-Ra(Ru) drasinasya sunoh atyanta-mahcvara-
sya

9 satya-arjava-kara=saurya-vikramanaya-vinayamahatmyadhi(dhi)pa(ma)tv-
patra-gata-va(bha)ktiva-

10 dharmma-vajai-vijayitva-manoh-nairmmaly-adiguna(sha)-samuditasya varsha-satam-
abhirvarva(vardha)-

11 mana-Kosadaddha(na)sadhana-santana-putra-pauriningYudhishtiravrita=ttc-

12 r=Vvakatakana=maharaja-srih-Pri(Pri)thvishena(sha)sya sunah(no) bhagavata=
Chakkrapanih(neh)

13 prasad-oparjita-sri-samudayaasya Vakatakana=maharaja-sri-Rudrasinasya(h-sama)

14 sunoh[!] puvrva-rajanuvrattamargga(gg=a)nusarinah su-naya-bala-parakrama(m-o)
chchha(chchhi)nna-sarvva4-

1 Read kuru-
2 This word is redundant.
3 In this conjunct letter instead of the subscript letter th the sign for medial u is wrongly added.
4 An unnecessary curve on top makes the repha sign appear like the sign for medial i. There is an unnecessary
visarga mark at the end of this line.
TWO MĀNDHAL COPPER PLATE CHARTERS OF PRITHIVĪŚHENA II

B. Gōvasāhikā Grant, Year 10

K.V. Ramesh
Second Plate: Second Side

15 vvi(dvi)pah(shah) mahārajaśhirāja-sri-Dēvagupta-suta(tā)pā(yā)m=Prabhāvatī(tī)-gupta(ptā)yām=utpanna-
16 sya[Vākātaka-vanś-ālāṅkārabhūtasya mahāraja-sri-Pravarasēnasya sūnoh
17 pūrvv-ādhipata-gunavada(dā)yād-āpahrita²-va[m*]ṣa-śriya[h*] Kōsala-Mēkala-Ma(Mā)lav-ā-
18 dhipati[bhi*]r=abhyarchchita-śasanasya Vākātakānām=mahāraja-šri-Narēndra-
19 sēnasasya sūno[h*] Kuntal-ādhipati-sutāya[m*] mahādevyām= Ajjhi [ta][bha*]²ttāri-
20 kāyām=utpanu(nna)sya atryanta-bhāgavatasya tēja[h*] kṣamā-ya(sa)nnidhā nabhūt-asya
21 [ma*]ggas(gna)-va[m*]ī-ōddha[r] tu[h*] Vākātakānām=mahāraja-śriḥ=Pr(Pr)thivi-shēna(na)sya vachanā [t*]²

Third Plate: First Side

22 Uttarapattē Śulkavatānām=aparatah Kurubhe(bha)jñā(fñja)kasy=ōttaratah Bēnna-nadyā-
23 h=pūrvvatah Piḍērikāyā[h*] dakshinatah Gōvasāhikā-nāma namma⁶grāmah svā-sī-
24 mā-parichchha(chchhh)dēn-ānya-grāmā-si(sī)ma(mā)-varijah Bennatataka²-Kā(Kau)
   tsa-sagōtra-Mahēśvara-
25 svāmine ētāt=sagōtra-Brahmasvāmine ētāt=sagōtra-Harasvāmine
26 Varāhasvāmine=etihāhik-amushmikē dharmma-sthānē dattah [l*] Yatō=smā-

---
1 Śambhōh prasāda-dhrite-Kārttayugasya found in the Balaghāt and Maharjhari plates in left out. Other plates have Vākātakānām before mahāraja.
2 In other inscriptions this portion has been sought to be restored as pūrv-ādhipata-guna-sāvād-apahrita-
3 A superfluous stroke was incised above this letter and later cancelled. The form of subscribed fh is unusual and imperfectly formed.
4 There is a visarga- like punctuation after the letter nā.
5 The form of jñā is unusual.
6 This word is superfluous.
7 Better supply the word -nūtaryo here.
8 Read śūmine itī.
27 tyā(t-sa)ntaka[h*] sarvādhyaksha-nyōga-nyukt-ā[jīṭā] savyā(nchā)ri-kulaputra-
ādhikṛita-bhāta(tā)-

28 s= chchhā(s=chhā)traś=ch=āddhyushita-pu(pū)rvā[h*] mam=ājnay=ājnāpayitavyā[h*]
viditam-astu vah yatō=smāmi(bhi)-

Third Plate: Second Side

29 r=ātmanō dharmm-āyur-bbala-vijayē(y-ai)śvāryya-vivriddhayē[i]h-āmutra-hitāt-
than=ātm-ā-

30 nagrahāya vaijaya[kē*] dharmma-sthānē abhāta-chchhā(chchhā)tra-prāvēśyah a-
pārampara-

31 gō-ka(ha)la(li)varddā[h*] a-pushpa-kṣhāra-sādōha[h*] a-chār-āsana-charmmāṅg-
āra[h*] a-lavaṇa-kkri(kli)ni(nna)-

32 khanaka[h*] sarvva-vēshti-parighār-parighrta[h*] sa-parikli(kli)pt-ōpaparī-

33 kli(ktri)pta[h*] krikha¹ a(a)-chandr-āditya²-kāla(li)yah putra-pautr-ānugāmi [kaḥ*]
bhūnjata[m*] na²

34 ka(kē)nachiddyā(dvya)hā(ghā)na(ta)ḥ=karttavyah sarvva-kkriyābhis=saṃrakshita-
yya[h] para(ri)varddhayitavyaḥ=cha³

35 yaḥ=ch=asmach=chhāsanam=agana(na)yaṃānaḥ svālpām=api parībādhānku(n=ku)-
ryya⁴

---

1 These two letters are unnecessary.
2 There is an unnecessary visarga mark here.
3 There is a visarga-like punctuation mark at the end of this line.
4 There is an unnecessary visarga mark here.
Fourth Plate: First Side

36 t=kārayitā vā tasya khrā(brā)hmanā(nai)vvi(t=r,vv)dē(di)tasya sa=dadhdā(ṇḍa)-nigrahāni kuryāmāḥ [i*]

37 apūrvva-dattā (ttyā) udakapūrvvat=atisṛṣṭah [1*] uchitā [m*] ś=ch=āsya pū [r*] vva-rāj-ānumatā [m*] 2

38 ś=chātur=vvaidya-grāma-maryādā-parihārāna=vitarāmāh [i*] tad=yathā a-kara-vā(dā)yi 2

39 dadhdā(ṇḍa)-ni(ni)graḥa[m] kuryāmāḥ [i*] api cha dharmm-adhiś karāna a-ti(ti-t)ānēka-rā-

40 ja-dattā(tta)-sasyāntāna 4-paripālan-ārthah[m*] kirttayāmāḥ [i*] ēshya tat=kāl aprabha-vishub(ṣhqu)-

41 gauravādvad(d=bha)vishyāṁ=vijī(jīṁ)payāmah [1*] Vyasa-gi(gi)tō(tau) ch=ātra ślōkō(kau) pramāṇi(ni): karttavyō(yvau) [i*]

Fourth Plate: Second Side

42 Sa(Sva)-dattām=para-dattāvvāḥ 5 yōi harēta vasundharāḥ(rām) [i*] gavāṁ śata-sahasrasya 6

43 hantu[r=*] harati vu(du)ṣhkritah(tam) [1*] Shashti-varsha-sahasrāṇi śvargge mōdati bhūmidah [i*]

44 āchchhēttā ch=ānumantā cha 6 tāny=ēva narakō(kē) vasē[t l2*] Savvatsaro 7 dat-āmē

45 gri(gri)hmā(shmē) pakshē prathāmē divisē prathavē(mē) Sēnāpatau

46 Vishnudattē likhitam Šarivadattēn=ēti [i l i]:

1 The sentence beginning with apuṛvva-daṭṭyā should have come in line 30 immediately after vajyikē-dharmma-sthānē.
2 There is an unnecessary visarga mark here.
3 Read -ādhara-
4 Read -auĉchintena-
5 Read para-dattēṁ vā,
6 There is an unnecessary punctuation mark here.
† Read aṁvatsaṁ.
Seal

1 Narêndrasêna=sat=sûnôh
2 bhartur=Vâkâṭaka-sriyah [*]
3 Pri(Pri)thi(vi)vêna(na)-nîpate[*]
4 jigि(ɡì)shôr=jjaya-śâsana [m ]"[*] 1

---

1 The metre of the verse is Anushtubh.
NO. 18 - A MAUKHARI SEAL-DIE FROM KANAUJ

(1 Plate)

Kiran Kumar Thaplyal, Lucknow

The seal-die under discussion was discovered by Shri Vidya Shankar Misra alias Sardar, an amateur archaeologist and antique collector, during his explorations in the ruins of ancient Kanauj. Shri Misra has presented it to the Purâtattva Saâgrahâlaya (Archaeological Museum), Kanauj, where it is now displayed in a show-case along with other antiquities.¹

I am grateful to Dr. G.K. Agnihotri, Shri Manoj Awasthi and Shri Prabhakara Pandey, all connected with the Purâtattva Saâgrahâlaya in different capacities, who very kindly made the seal-die available for my study at its present location. They were good enough to furnish me information regarding its provenance and also readily supplied the photographs of the seal-die and its impression on the plasticine for use as illustrations.

The seal-die under discussion is fragmentary. A portion of its upper right and the whole of the lower portion have been lost. The maximum measurements of the extant fragment length-wise and width-wise are 11 cms and 6 cms respectively. However, from the contours of the extant piece of the seal-die one can reconstruct fairly accurately the original shape and size of the seal-die. It would appear that the original seal, like other seals of Avantivarman, was oval in shape and measured 15 cms and 13 cms length-wise and width-wise respectively.

In the upper field of the seal² is depicted a robust human figure standing, facing left. In the front is the figure of a bull of which only the hind part is extant. The fore part of the figure and other items of the device are missing. It is nevertheless possible to reconstruct the device with the help of other seals of the Maukhari rulers, viz., the Nalanda clay seal-impression³ and the Asirghad copper seal-impression of Sarvavarman,⁴ and the Nalanda⁵ and Sohnag⁶ clay-seal impressions of Avantivarman.⁷ Each of these bears the same device of which the details are as below:

In the centre is a bull figure standing sideways, facing left, and high above it is pictured a chhatra (parasol). On each side is a human figure in walking posture. The

¹ Accession No. KNJ/79-92.
² The description is of device as it is on the seal-impression, and not as it is on the seal die.
³ Hiramand, Satri, Above, Vol. XXI, 73-74, pl. facing p. 74.
⁴ Fleet, CII., III, No. 47, pp. 219 ff., p. XXXA.
⁷ For a general survey of the Maukhari seals, see K.K. Thaplyal, Studies in Ancient Indian Seals, pp. 77-79.
one nearer the bull holds a battle-axe and a chakra-like standard, and the other near the hind parts of the animal holds a battle-axe and a chauri. Since the extant device of the seal under discussion is identical in respect of the human figure and the bull (hind part only), it may be presumed that the other details of the device in the original seal-die were also identical with those of most of other Maukhari seals.

Scholars have assigned religious symbolism to the device. Dr. H. Sastrī, while editing the Nalanda sealing of Śarvarāma, interpreted the figure of the bull as standing for Dharma (vrishō hi bhagavān Dharmah) and the two human figures as chandālas standing in readiness to kill the bull (Dharma).\(^1\) According to the same author, the device carried the allegorical implication that tampering with the seal was as sinful an act as the killing of a bull or violation of Dharma.\(^2\) But as Vats pointed out, this interpretation, though ingenious, is not convincing.\(^3\) He has his own interpretation to offer. According to him, the bull represents Śiva's bull, Nandi, the two human figures, Śivaganas, and what looks like a chakra standard could well be taken as a conventional representation of a patakā or dhojā.\(^4\) However, to our view, the picturing of chhatra (one of the paraphernalias that goes well with royalty and divinity) above the bull would suggest that either the bull-figure is a theriomorphic representation of Śiva, or the chhatra itself is a symbolic representation of that deity. Depiction of Śiva device is obviously quite appropriate as the Maukhari rulers prided to call themselves as Paramamāhesvaras (i.e., most devout worshippers of Śiva).

The writing is in Brāhmī characters of the 6th century A.D. The palaeography of the letters shows markedly florid characters, as in other Maukhari seals, and has been commented upon by Fleet.\(^1\) The language of the epigraph is Sanskrit and the text is in prose. As regards orthographic peculiarities worthy of note, we find duplication of the letter न (as in varnaśāma, line 2) when immediately following the letter र.

The name of its owner, which by common practice should have been mentioned at the end, has been lost in this fragmentary seal-die. No doubt, as stated earlier, the shape and size of the orginal seal can be ascertained more or less accurately; but that in itself would not give us a definite idea regarding the length of the text. A consideration of contemporary and near contemporary royal seals would show that while on some the legend goes right up to the bottom of the seal,\(^6\) in the case of a few others, a fairly large space, sufficient to accommodate a few lines of writing, is left blank towards the end.\(^7\) If the name of the owner of the seal under discussion were known,

---

1 Above, Vol. XXI, p. 73.
2 Sastrī in ibid., pp. 73-74.
3 M.S. Vats, op. cit., p. 75.
4 Ibid.
6 E.g., in the Maukhari seals.
7 See e.g., MASI, No. 66, pl. VIII.
and if he were one of the already known Maukhari kings, then the lost portion could be fully reconstructed with the help of other seals of that dynasty, as all of them detail genealogy in a set phraseology. But since we do not know the name of the issuer of the present seal, we have to take recourse to other methods for a reconstruction of the legend.

Taking clue from the text of other Maukhari seals, the following two observations regarding reconstruction can be made with certainty:

1. At the end of line 3, Queen Harshaguptā is mentioned. Naturally her son, king Iśvaravarman, must have been mentioned in the missing portion of line 4.

2. The word bhattārikā occurs at the end of line 4. This must certainly have been preceded by the name of the Queen Upaguptā and line 5 (now missing) would thus have contained the name of her son Iśanavarman.

The Maukhari genealogy up to Iśanavarman can easily be constructed with the help of known Maukhari seals. But since ample blank space would still be left on the seal-die below line 5 (missing in the fragmentary seal-die under discussion), it would be anybody's guess as to how many lines of writing, or none at all, followed thereafter. However, presuming that the legend went right up to the bottom of the seal, then, taking into consideration the blank space and the size of letters, it can be computed that the lost portion of the seal-die contained four lines of writing. Four lines within that space would have just been sufficient to include the text of Avantivarman's seal, that follows {Upaguptā} bhattārikā, which occurs at the end of line 4 of our seal-die (see below, the reconstructed text lines 5-8). If we consider the possibility of taking Su........., who was a son of Avantivarman and whose (now) fragmentary seal impression has been found at Nalanda, as the author of the seal, it would mean the inclusion of the following text:

Putras=tau=pādānu dhukāto · (name of queen)
bhattārikā mahādevyām=utpannaḥ paramamahēśvarō mahārajanādirāja-Sṛ-Su- (full name of the king), after the name of Avantivarman. But the space is insufficient to include this text.

One may, however, argue that the seal under discussion is one of those in which the legend does not go right up to the end of the lower portion and considerable blank

---

1 Above, Vol. XXIV, pp. 283-85 and plate. The full name of the king is not known as the letters after Su are either defaced or missing.

2 Perhaps this was followed by the word Maukhārīth (in which case this word would not have been mentioned in the context of Avantivarman, as in Maukhari seals it is applied to the owner of the seal only).
space is left at the bottom. Hence, one possibility could be that Isanavarman (whose name must have occurred in line 5, as stated above) could be the owner of the seal. We, however, are of the view that the present seal-die belonged to Avantivarman. The view is based on the following grounds:

1 In none of the known Maukhari seals is the lower portion of the surface left blank.

2 As stated earlier, the space would be just sufficient to fill in the text of Avantivarman’s seal.

3 A comparison of the extant text of the seal under consideration, line by line, with the Nalanda and Asirgadh seals of Sarvavarman, shows that the seal when intact contained a few more letters in each line than those two seals. To give just one instance, the first line of these two seals end in vyavasthā while that of the one under discussion in vyavasthāpana pravṛitta. On the other hand, a comparison of the text of the seal with that of Nalanda and Sohnag ones of Avantivarman indicates that the first four lines of our seal must have tallied with theirs, line by line. We have on the seal-die only the end portion of the first four lines for comparison. It is clearly seen that the first, second, third and fourth lines of the present seal-die as also of the Nalanda and Sohnag seal-impressions of Avantivarman end in pravṛitta, Harvarmmā, Harshaguptā and bhāṭṭārikā respectively. We may justifiably presume that the text of these as also the rest of the lines (which are missing in the seal-die) were also identical with those of the seals of Avantivarman. Thus, in view of the above arguments, we can safely conclude that the present seal belongs to Avantivarman.

The find of material relics pertaining to a particular dynasty at a site is often taken as evidence of its being within the kingdom of that dynasty. However, the type of objects, the context of the find, and corroboration or contradiction by other sources, should also be taken into consideration before arriving at such a conclusion. Sealing, for instance, applied as they are to letters and parcels, are liable to be dispatched to agencies located far away from the place of their origin. Hence, in determining the extent of the territory of a king, or of his dynasty, the evidence of such objects should be taken with extreme caution.¹

¹ It is because of this that the find of Maukhari sealings at Nalanda, a great centre of religion and learning, could not in itself be taken as a definite proof of that region being within the Maukhari kingdom. It is on the basis of the Deo Barnark inscription of the later Gupta king, Jīvaṅgupta II (Cf., Vol. III, No. 46, p. 213), which refers to the grant of the village Vārūnpikā (modern Deo Barnark, Shahabad District, Bihar) by Sarvavarman and Avantivarman, that historians included Nalanda within the Maukhari Kingdom.
A MAUKHARI SEAL-DIE FROM KANAUJ
As against this, seal-dies should be, and are, generally found at places of their origin. The present royal seal-die must have been in the custody of the king’s office at the Maukhari capital for purposes of sealing royal documents. It is, therefore, reasonable to infer that Kanauj, the findspot of the seal-die, was the capital of the Maukhari kingdom. Though most scholars have also arrived at the same conclusion on the basis of other bits of evidence, dissenting notes and alternate suggestions have been made by a few from time to time. This seal-die which is the first definite archaeological document pertaining to the Maukhari dynasty from Kanauj, and also the first and only seal-die of that dynasty found anywhere so far, would go to establish that Kanauj was the capital of the Maukharis, during the reign of Avantivarman Maukhari, the owner of the present seal-die, if not earlier.

We give below the text of the seal in two parts: (A) partly extant and partly restored, and (B) wholly missing and completely restored.¹

TEXT²

**A**

1. [Chattussamudr-ātkkrānta-kīrttiḥ pratāp-ānurāg-ōpanat-ānyarā*]jō vāmrāma-vyavasthāpana-pravṛtta.

2. [Chakkraś=chakkradharaprājāprahārāṣśri-mahārājā-śrī*]rivarmmā tasya puttras=tat=pād-ānudhyātō Jaya.

3. [svāminī-bhāttārikādevyām=utpannah śrī-mahārājā-ādityavarmmā tasya puttras=ta*] t=pādānudhyātō Harshagupta.

4. [bhāttārikā dévyām=utpannah śrī mahārājā=ēśvaravarmmā tasya puttras=tat=pād-ānudhyātā Upagupta*]-bhāttārikā.

**B**

5. [devyām=utpanno mahārājādhirāja-śrī-īśānavarmmā tasya puttras=tat=pādānudhyātō]

6. Lakshmīvatī-bhāttārikā-mahādevyām=utpanno mahārājādhirāja-śrī-śravavarmmā

7. tasya puttras=tat=pādānudhyātā Indra-bhāttārikā-mahādevyām=utpannah parama-māhesvārō

8. Mahārājādhirāja-śrī-Avantivarmanmā maukhariḥ*

¹ The available part of the text is given in italics and the missing portions within [*] - Ed.

² From photographs.
NO. 19 — A FRAGMENTARY INSCRIPTION FROM VIDISHA

(1 Plate)

K. V. Ramesh and S. Subramonia Iyer, Mysore

This recently discovered inscription, edited here for the first time is engraved on a stone slab originally found at Besnagar near Vidisha, the well known head-quarters of the District of the same name in Madhya Pradesh. The slab is now preserved in the office of the Superintending Archaeologist, Archaeological Survey of India, Central Circle, Bhopal, Madhya Pradesh. The inscription was copied by Dr. Subramonia Iyer in March, 1979 in the course of his annual collection tour.

The slab is broken off along the top, left and right margins as a result of which none of the five lines of writing is available in full. The writing, which is near ornamental, is carefully executed, though a damage in the middle of the available part of the slab has resulted in the loss of some more letters in lines 1 to 3.

The object of the inscription appears to record the construction of a temple (kṛttana) for Lord Śiva by a chief belonging to a Prāthihāra family who was, in all probability, a vassal of a Nāga ruler who was endowed with the royal title of Mahārāja. The names of the overlord and his vassal are both lost.

The inscription is engraved in what may be described as the Western variety of Late Brāhmī, also known as the Gupta alphabet, which was in vogue in the western and southern parts of the Gupta empire. On grounds of palaeography, this epigraph may be assigned to the 5th century A.D. and the letters may be compared with any standard Gupta alphabet of that period.

The language employed is Sanskrit and, but for a verse in the Āryā metre in line five, the text is in prose. The language is faultless. The symbol for upadhatu and the numerical figure for five occur once each, both in line 2. As regards orthography, the consonant n in "nāmāchala" (line 3) and the writing of yaśna-ghna as yaśna-gghna are noteworthy.

The first line, which is badly mutilated, refers to a certain Vijayanāga and to his son and grandson, whose names are lost, but who are endowed with the royal title of Mahārāja. Though, of the letters which precede the name of Vijayanāga, only the letter sṛi is now preserved, it may be reasonably supposed that he too was given the title of Mahārāja in the portion now irretrievably lost. Since we have no means of knowing the number of letters lost on the left and right sides of the slab, we do not know whether the epigraph contained an account of the generations which followed the grandson of Vijayanāga.

Line 2 mentions, in both word and figure, the fifth year of the prosperous reign, obviously of one of the descendants of Vijayanāga. Then the details of the object of the inscription are set down with the preamble asyāḥ-pūrva-yās-saunivēśaḥ.

The remaining portion of line 2 mentions a certain Bhūtimitra who is described as a Prāthihāra, his son Prāthihāra . . . . . . . (name lost), his son Prāthihāra Drōṇa and his son whose name is lost. Since the intention of the record is to refer only to the
prapautra or great-grandson of Bhūtimitra, we may conclude that Drōṇa's son, whose name is, however, not preserved, was the last of the Praśāhāra chiefs intended to figure in the epigraph.

In the first half of line three occurs the description of the religious leanings of an individual. Since each of the descriptive phrases in this part ends in the instrumental case and since Drōṇa's son is also referred to in the same case (cf. putrēṇa in line 2), we may safely conclude that the descriptive phrases are applicable only to the son of Drōṇa. These phrases inform us that he had come to realise that the abodes of the gods (kīrtanāṇi, i.e. temples) were of a permanent nature, that he had sought refuge only in religious faith, and that he was an ardent devotee at the feet of Mahēśvara, i.e. Śiva.

These descriptive phrases are followed by others introducing Lord Śiva as the most valorous in all the world, as one endowed with the form of linga not comprehended even by Brahmā and Hari, as one whose feet were worshipped by some one (details lost) and as one who was a resident of Kailāsa.

Next follows the description, most probably, of the temple of Lord Śiva, built, out of great devotion, by the son of Drōṇa. It was as pure and brilliant as the snow-capped peak; it was the subject of worship for all people, and it had been built in order to secure blessings for the living beings.

The last line says that the foregoing text was thus written and proclaimed. Then follows a verse in the Aryā metre in which the builder of the temple appeals to Lord Śiva, who is endowed with the Bull standard, who is the destroyer of (Daksha's) sacrifice, who is the best among the gods and is known as Śarva, to bless him with unflinching adherence to acts of piety (or, to the path of righteousness). This is followed by a floral symbol and the concluding remark siddhīr-astu, followed, probably, by another floral symbol.

The inscription is of considerable importance for the history of the Vidisha region during the 4th-5th century A.D., when the entire north was dominated by the imperial might of the Guptas. Though, in view of the damaged nature of the record, we have no means of deciding whether the Guptas were at all mentioned at the commencement of the text, the fact that the Nāga rulers were endowed-only with the subordinate title of Mahārāja proves beyond doubt that they were, in effect, the vassals of the Guptas. It is obvious that the rulers of this particular Nāga family were in charge of the administration of the Besnagar region during the sway of the Guptas.

It is interesting to note that the Mitra feudatories of these Nāgar rulers claimed to be of Praśāhāra stock. The earliest so far known reference to rulers of a Praśāhāra stock goes back to the middle of the 6th century A.D. when Harichandra, the brāhmaṇa founder of the Gurjara kingdom, was succeeded by his four sons who were Praśāhāras. The inscription under study is the only source of information on the Nāga and Praśāhāra families of the Besnagar region and more light can be thrown on their history only if and when further epigraphs are brought to light.

---

1 The Classical Age, p. 65.
1 \ldots \ldots \ldots kri-Vijayanagas=tat-putrasya Mahârâja-sri- \ldots [ja] \ldots s=tat-putrasya Ma \ldots 
\ldots \ldots [trasya] \ldots 

2 \ldots \ldots \ldots ddhikara-sarivatsare pâñchamê 5 aṣyaḥ=pûrvaśvas=sarîvinēśah[\*]
Pratihāra-Bhûtimitra-prapautrēṇa Pratihā \ldots [pau] trēṇa. Pratihāra-Drōnas=tat-putrēṇa \ldots 

3 \ldots \ldots \ldots Kûrttanâsīya-achalāṇi=tikṣita-buddhinā dharmmaïka-śaranēna atyanta-
Mahēśvara-pâda-bha[ktēṇa] \ldots .lōkaika-vīrasya Brahmā-Hârībhyaṁ=apy=ana-
dhigata-lîṅga \ldots 

4 \ldots \ldots \ldots m-abhyarchchita-charaṇasya Kailâsa-vâs-ōchitasya=āpya(py=ä)tma-bhak-
tyā sās-hima-śikhar-āvâdataḥ sarvva-lōka-pûjâ-bhâjana[\*] bhût-ānugrah-ārt-
tham=avasādayita[\*] \ldots 

5 \ldots \ldots \ldots [ti] likhitam śasitaṁ [\*] Saurabhêya-kētur-Ggaṅgā-dhṛita-tripura-
Daksha-yajña-gghah. | Dharmmēṣhu saṅgam-achalam=mama diṣṭu surōttamaṣ= 
Sarvva[\*]\| it\|2 siddhir=astu [\*]\^2 

---

1 From inked stampages.
2 There is a floral symbol here.
NO. 20 – KANNADA SĀHITYA PARISHAT PLATES OF WESTERN GĀNGA SIMHAVARMAN
(1 Plate)
K.V. Ramesh, Mysore

This set of copper plate inscription, edited here for the first time, was copied in 1978¹ by the then Chief Epigraphist, Shri K.G. Krishman with the kind permission of the authorities of the Kannada Sāhitya Parishat, Bangalore where the set is at present deposited. The set consists of three rectangular plates, each measuring 20.5 x 5.5 cms. In the left centre of each plate, about 2 cms away from the edge is a round hole, about 1 cm in diameter, for the ring of the seal to pass through. No information is available regarding the weight of the plates nor about the seal and ring.

Of the three plates of the set, the first bears writing only on the inner side while both the sides of the second and third plates are engraved. There are altogether 20 lines of writing distributed as follows: I, II a and b: 4 lines each; III a: 5 lines and III b: 3 lines.

The charter is engraved in Southern characters which may be assigned, on grounds of palaeography, to the second half of the fifth century A.D. The language employed is Sanskrit and, but for four imprecatory verses at the end, the rest of the text is in prose. The palaeographical features as well as the diction are normal for the period and region to which the record belongs. Though the text is mostly free from orthographical errors, attention may be drawn to the fact that even in the matter of mentioning the grandfather of the reigning king, his name has been wrongly spelt as Mahādhava instead of Mādhava.

The object of the charter is to register the royal grant of two nivarttanas of land in a field called Kūttira-kṣetra in the township of Kuvalā in Kuvalā-vishaya, made by the Gāṅga king Mahādhīrāja Simhavarmarṇa to the brāhmaṇa Mātri-śārman.

The charter begins with the auspicious word saasti which is followed by the salutation to the god Padmanābha, a feature common to most of the Western Gāṅga copper plates. The progenitor of the Gāṅga dynasty, who is herein named as Kōṅkaṇjavarmarṇa-mahādhīrāja, is next introduced² (lines 1-3) as one who illuminated the Gāṅga family, as having acquired exalted position by dint of the prowess of his own arms and as having obtained great fame through his victories in many battles. Next is mentioned (lines 3-4) his son, Mādhava-mahārāja who was an adept in expounding and applying the rules of polity and who had written a commentary on Dattaka-sūtra.³ Next is mentioned his son Kṛṣṇavarmarṇa-mahādhīrāja who was a skilled rider of vicious elephants and was well-versed in the application of twenty six expedients.

¹ The charter has been noticed in A.R.Ep., 1978-79.
² The description of Kōṅkaṇjavarman as the son in the firmament of the Gāṅga family (Jñānavy-a-lākāśa-vyöm-ārāhāsana-bhāskarana) and as belonging to the Kāṇṭiṣvara-śastra, usually met with in Western Gāṅga charters, is conspicuous by its absence here.
³ The title of his work, as known from some other Western Gāṅga charters, is Dattaka-sūtra-vṛtti.
The charter then proceeds to describe (lines 6–12) the reigning king Mahādhīrāja Simhavarman as one whose strong arms supported righteousness, who was sweet, lovely, cool, weighty, forbearing, grave and glowing respectively like milk, the moon, sandal, the Mandara mountain, the earth, the ocean and the sun, who had the greatness (born out) of dexterity, rectitude, purity, valour, liberality, prowess and fortitude, who was of unequalled bravery and fame, who was an expert in the rules and regulations of polity, whose depth of intelligence was more even than that of Śukra and Bṛhaspati, whose self had been rendered pure by his mastery over many sciences, who had amassed merit through making plentious gifts of cows, gold and land and who had inherited his kingdom in the proper order of succession.

The grant portion in lines 12–15 records, as pointed out above, the grant, made by the king Simhavarman, of two nivarttanās of land to the brāhmaṇa Mātri-sūrman. The two nivarttanās of the gift-land were made up of four kedāra-kśetras (i.e. wet fields) known by the names of Madāvāy, Dirgha, Chakra and Stala. The land was situated in Kūttūra-kśetra which was under the tank of the town of Kuvalāla in Kuvalāla-vishaya. The gift was made, for the increase of the donor-king’s longevity, strength, victory and prosperity, in accordance with the rules governing brahmadeya grants, along with all (usual) exemptions. The donee, Mātri-sūrman belonged to the Kāśyapa-gōtra and Vājasanēya-sākhā.

The donor king Simhavarman is already known to us from his Chūktūtīrifthu⁴ and Kūtalūr² grants and his Penukonda plates.³ The present charter is the fourth so far known grant of his reign. While the genealogy as given in the Chūktūtīrifthu grant has the same names for the four rulers enumerated therein as in the present charter, the Kūtalūr grant and the Penukonda plates give the name of Simhavarman’s father as Āryyavarman instead of Krishnavarman. Again, the Kūtalūr grant names Āryyavarman’s son as Mādhavarman. But, we know from the Penukonda plates that one and the same son of Āryyavarman had both the names of Mādhavarman and Simhavarman. On the strength of this equation, we also know that Krishnavarman of the Chūktūtīrifthu grant and the charter under study and Āryyavarman of the Penukonda plates and Kūtalūr grant were identical.

Simhavarman alias Mādhavarman II appears to have been the last ruler of the main line started by Koṅkanavarman and he probably died without an issue. For, for the period immediately following Mādhavarman II’s reign, we find seated on the Gaṅga throne another Mādhavarman, a third ruler of that name, who is described as the son of Vishnugopa, grandson of Harivarman and great-grandson of Mādhavarman(I). It is clear from this that Mādhavarman (I) had at least two sons in Krishnavarman alias Āryyavarman and Harivarman. The genealogy of the first five generations of Western Gaṅga princes may be tabulated as follows:

Of the four known charters of the ruler under discussion, including the present one, only the Chūkuttūrī and Kūṭāḷūr grants carry some details of date. The details given in the former grant are Mārgāśira ba. 8, Chitra-nakshatra; the Kūṭāḷūr grant was issued on the 5th day of the bright fortnight of the month Chaitra when the nakshatra was Rōhinī and the season Ārat (Autumn). In either case the details are insufficient for verification. The other two grants including the charter under review are not dated in any way.

A point worth noticing here is the fact that though the Western Gāṅga praśasti, as given in their early charters, including those of SimhaVarman, clearly betray attempts at formalisation which later led to the adoption of a stereotyped eulogy, in the matter of eulogising SimhaVarman himself, there is no such formalised version. His praśasti, as found given in his four known charters, are all composed differently. The only substantial information of a historical nature we gather from his praśasti is that he was anointed on the Gāṅga throne by the Pallava emperor Skandavarman (as mentioned in the Penukonda plates) or Vijaya Skandavarman (as mentioned in the Kūṭāḷūr grant), an important information which is conspicuous by its omission in the charter under study.

Another point of interest worth noticing here is the way in which the description of the acquisition of kingship by Mādhavavarman (II) alias SimhaVarman contrasts with that of Mādhavavarman (III). The Penukonda plates describe Mādhavavarman (II) as ruling over the kingdom inherited by him in the normal course of succession (sva-vanśa-kram-āgata-rājya) while the Kūṭāḷūr grant says that he was justifiably anointed on the throne by the Pallava emperor (nyāyatō=bhishiktaḥ). The charter under study also states that he had come by the Gāṅga throne in the normal course of succession (kram-ādhigata-rājyaḥ). In contrast to this, the Western Gāṅga praśasti, of which a formalised version begins to appear on most of the charters of the dynasty subsequent to the reign of SimhaVarman almost invariably says of Mādhavavarman (III) that he established mastery over the kingdom which he had obtained by dint of the
strength of his arms (suabhuya-bala-parâkrama-kraya-krita-rajayah). From this it may be gathered that though Mâdhavavarman (II) may have died issueless, the throne did not automatically pass on to Mâdhavavarman (III), a member of the collateral line and that he had to fight for it.

Of the geographical names mentioned in the charter, Kuvalâla is the same as the modern township of Kolar. Since it is described as an adhîsthâna, it must have enjoyed considerable importance at that time, perhaps as a capital city of the Western Gaṅgas. Kuvalâla-vishaya was obviously the name of a district which had Kuvalâla for its headquarters. Kûttûra-kshêtra, in which the wet-fields granted to the donee were situated, must have formed part of the agricultural lands in or around the town of Kuvalâla.

**TEXT**

**First Plate**

1 Svasti [1*] Jitam=Bhaqavatā gata-ghana-gagan-abhēna Padmanabhēna [1*] Gamgavamśōdyō(ddyō)ra-

2 karasya sva-bāhu-viryy-ōpārjjita-vibhavasya ānēka-samar-āvamardda-vijaya-labdha-

3 yaśaḥ-prakāśasya śrī-Koṅkanīvarma-[ma]hādhi-rājasya prapō(pau)tṛēna sakti-traya-sampannasasya ni-

4 tī-śāstrasya vaktrī-prayōktri[kausālasya*] Dattaka-suṭr-ārttha-vyākhyāyinaḥ śrī- Mahādhava[4-mahārājasya

**Second Plate : First Side**

5 pautrēṇa vyāla-kuṇjjar-ārōhana-kusālasya shadvimsaty-upāya-prayōga-kusāla-buddhēḥ Krishṇa-

6 varmā-mahādhirājasya putrēṇa sad-dharmm-ōddharana-pralamba-pivara-vṛīrtta (tta)-bāhu-yugalēṇa

7 payaś=chandra-chandana-Mandara-pūthivi-sāgara-bhāskara-tulya-mādhuryya-kānti-tva-saitya-gaurava-

---

1 See, Ep. carn., Vol. X, Mr. 73 and plate opp. p. 208.
2 From inked estampages.
3 There is the trace of a diminutive letter to the right of the letter ktri. which looks like final m.
4 Read Mādhava.
8 kṣānti-dhārya-pratāpēna dākshiny-ārjjava-śaucha-śauryya-tyāga-vikram-ōtsāha-

Second Plate: Second Side

9 māhātmyēna apratima-parākrama-yaśasā nīti-vī(비)dhī-niyata-naipūnyēna Sukra-
Bṛihspati-

10 bhyaṁ=apy=āśasyamāna-mati-vistārēṇa anēka-śastr-ōdādhi-pārāga-mana-vipūl-atm-
anā anē-

11 ka-gō-hiranīya-bhūmy-ādi dānaiḥ pravṛddha-dharmma-saūchayēna kram-ādhigata-
rājyē-

12 na Gaṅgānām-mahādhīrajaēna 'sri-Si[m*] havarmmapā Kuvalāla-vishayē Kupa(va)lal-
ādhishthānē tatākasy-ādhastāt

Third Plate: First Side

13 Kāśyapaēa Vājasanēyinē Matri-śarmanē asmad-āyur-bbala-vijay-aisvaryy-ābhivri-
ddhayē

14 Kuttūra-kṣhēṭrē Madavāy-κkētā(දā)raś=cha Dīrggha-kēdāraś=cha Chakra-kēdāraś=
cha Stala-kēdāraś=cha tach=chatush-kē-

15 dārān=nivartta[na*]-dvayam brahmādyā-kramēna sarvaiḥ parihrāaiḥ samprattam
[l*] yō=sy=āpaharttā sa pāpa²

16 pāṇchamā(ma)hāpataka-saṁyukto bhavati [l*] api ch=āsminn-adhikārē Manuḥ
(nu)=gītvā sīkā[h*] bhavanti[l*] Bahubhi-

17 r=vasudhā dattā bahubhis=ch=ānupālītā [l*] yasya yasya yadā bhūmis=tasya tasya
 tadā phalam [|| 1*]

Third Plate: Second Side

18 Adbhīr=ddattēn=tribhīr=bhukta[ṛḥ] sadbhīs=cha paripālitam [l*] ētāni na nivart-
tantē pūrva-ṛaja-kritāni cha [|| 2*]

1 The words Kuvalāla-vishayē, originally omitted, were engraved subsequently below the line, and a kākapūḍa
was engraved on top of this letter ku to mark the omission.

2 These two letters are redundant.
19 Sva-dattām-para-dattām-vā yō harētō (ta) vasundhārām [*] gavām śata-sā(sa)-
ha(ha)srasya hantuh pibati [ta(du)]shkri[tam] [II 3]

20 Bhūmi-dānāt-paran-dānan na bhūtan na bhavishyati [*] tasy=āiva haranāt=pañpan=
na bhūtan na bhavishyati[*] [II 4*]

1 The metre of all these four verses is amṣṭṭubh.
NO. 21 – MÖḌĀŚĀ INSCRIPTION OF ARJUNADEVA, V.S. 1320

(1 Plate)

K.M. Bhadri, Mysore

The inscription edited below, with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore was copied by me at the College Museum, Mōḍāśā, Modasa Taluk, Sabarkantha District, Gujarat, during my collection tour in October 1978. As informed by the College Museum authorities, the slate stone fragment bearing the inscription was found on the banks of the river Māzūm at Mōḍāśā. It is the left piece of the lower portion of a big slab. Though it is difficult to have an idea of the total lines originally inscribed, an idea of the original length of each line can be had with the help of the metres used in the text of the inscription. The present fragment consists of 14 lines of well preserved writing. Only a few letters of the first and the last two lines remain. This fragment, obviously forms part of a big prasāsti. Verse numbers 17 (line 2), 1[8] (line 3), 22 (line 5), 23 (line 6), 27 (line 9), 29 (line 10), 32 (line 12) and 34 (line 13) are seen in different lines of the epigraph.

The record is written in beautiful Nāgarī characters assignable to the middle of the 13th century and its palaeographical features are regular for the period and region to which the inscription belongs. The characters of the record compare favourably with the Varāla inscription of the Chaulukya-Vāghēla rāja Arjuna written in 1264 A.D. Medial ē and ō are indicated by a prishthamārā except in Sōdhale (line 7), where a ārōmārā is used to indicate it. There is practically no difference between the forms of the conjunct letter vva and the aspirate letter tha as may be seen from line 3. The aṇugraha mark is used once in line 5.

The language of the record is Sanskrit and the composition is in verse throughout the extant portion of the slab. As noted above the verses are numbered.

As regards orthography the following points may be noted: The letter b has been indicated by the letter v. There is no uniformity in the matter of doubling the consonant occurring immediately after the repha. Anusvāra has been used in place of class nasals throughout.

The record is dated in the year 1320 (line 10, verse 29). Though the earlier portion of this verse which may have specified the name of the era is lost there is overwhelming reason to state that the year 1320 was of the Vikrama era. The other details of the date available in the extant portion are the month Māgha and its bright fortnight. These details are insufficient for verification. In the absence of tithi and weekday the English equivalent of the date cannot be ascertained.

Though the record is extremely fragmentary, all direct references to the reigning king being lost, the extant portion does contain some clues which help us to identify

2 Above, Vol. XXXIV, pp. 141 ff. and plate.
with an amount of certainty the ruler in whose reign the inscription was engraved. As many as four names of individuals, those of Sōdhala, Arjuna, .risimha and Kēlaṇa, are met with in this record. Among them Sōdhala and Arjuna figure twice and the other two only once in the available portion. None of these persons is endowed with any conventional royal title. Since Sōdhala is expressly stated to be supreme in the council of ministers (sacitra-mandala-śārvabhaunah, line 7) he must have been only a high official. Kēlaṇa figures merely as someone's (name lost) younger brother (line 13) and no other details are available to warrant his identification as the then reigning king. Again, though .risimha's virtues are recounted (line 8) the available portion of the text concerning him has nothing to show his royal descent. This leaves out only Arjuna and let us see if he could be the king to whose reign our record belongs.

The name of Arjuna occurs twice, once in line 6 and again in line 9. Though no royal titles are associated with his name, in line 6 his name is followed by the letter nṛ (continuation lost) and in line 9 by the letter bhū (continuation lost). On the strength of the metrical scanning in these two lines the first reference to Arjuna in line 6 could be restored as nṛpāla and the second reference as bhūbhātil, both the words meaning 'king'. In view of this Arjuna may be considered as the ruling king in whose reign our inscription was engraved.

As regards the identity of the king Arjuna of the present record and the family to which he belonged there are three factors to be considered viz. the date, the findspot and the characters of the record.

The present record is dated in the [Vikrama] year 1320 (1263 A.D.), which fits well into the reign period of Chaulukya-Vāghēla Arjunadeva, son of Pratapamalla and the successor of Visaladeva,¹ who ruled between Vikrama year 1318 and 1331.² It has been already noted that the present inscription was discovered at Mōḍāsa which is not far off from Idar. And we know that Arjuna's territory extended as far as Idar in the north.³ The provenance of the present record, which is on the northern borders of the known Chaulukya-Vāghēla territory lends clear support to the identification of Arjuna of our record with his namesake of that dynasty. Lastly, as already discussed, the characters of the present record closely resemble those of the Vērāval inscription dated 1264 A.D. in the reign of the same king referred to above. Thus it becomes established that the present record is to be referred to the reign of the Chaulukya-Vāghēla king Arjunadeva, son of Pratapamalla and nephew and successor of Visaladeva.

The object of the inscription as partly gleaned from lines 10-11 is to record the construction of a temple (praśāda), on a large platform (jagati) made of huge blocks of stone (prithulaiy=upalaih), within a spacious stone enclosure (viśāla-saila-prākāra) and embellished with a gate-way (pratoli). Since the inscription mentions Mōḍāsa

2. Ibid., p. 204.
(Mudāsana) (line 12) it is quite probable that the temple was constructed in the vicinity of this town.

The present inscription is a valuable addition to the few records of Arjuna so far known, being only the fourth in number. Of all the four inscriptions only the present one refers to the construction of a temple thus providing us with an insight into the architectural activity during Arjuna's reign. However, all other details pertaining to the temple including the identity of the deity for whom it was built are lost. Secondly, it introduces for the first time an official of the king viz. Sōḍhala, described as sachivamāndala-sārvabhauma. He is further described as apāramahimā and sīmā guṇa-grāhinām. From this it can be inferred that there were a number of sachivas employed in the royal service and Sōḍhala headed this body of sachivas (sachivamāndala) and also that he was a very influential official and a man of great virtues. As regards the status and functions of the sachiva the present record does not furnish any information. Sachiva is also mentioned in the Kantēla inscription of Arjuna, but there Sāmantasimha, who is described as a sachiva in verse 11, is called a mantri in verse 9. Thus it seems that no distinction was made between these two terms, both being employed to mean a high royal officer.

Lāṭa-dēṣa mentioned in line 7 is the same as the Lāṭa-mandala. It “was formed by the southern half of Broach district and the northern part of Thana district”. Mudāsana can be identified with modern Mūḍāsā, the findspot of the present inscription, in the Sabarkantha district, Gujarat.

TEXT

[Metres: Verses 17-20, 22-24, 27-28, 30-33 Anushtubh; Verse 21 Upajāti; Verse 23 Śārdūlavikṛṣṭita; Verses 25-26 Vasantatilakā; Verse 29 Aryā].

1 .................................. Mālava-kavi

2 .................................. diva | dur-Daśānana-bhamgēna kṛttim Sītām=ivāpā yaḥ || 17 || api-ū u u - - - u u u u u u - u u u u u - u u [18 ||*] u u u u

3 sanasthēna tij[i]ja dōr-dāmḍa-vikramaiḥ | pūrvvaiṁ pratyarthi-bhūpānam=ākrāṁtā bhūr=ath=ātmanah || 1[9 * ||] u u u u u - u u u u u - u u u u u - u u u u u - u u u u u - u u [|| 20 ||*] - - - -
4 ra-pramukhāni dhamma-krityāni sarvāṇy=api nārimitāni | yaśōbhir=āmbhōruha-
| U U-U U-U U-U U--

5 yā dharmāmat=pātī sati prajāh || 22 || Gōtrē-Rājabhaṭāyanē tri-bhuvana-khyāte=
| ---- U U U

6 vad=bhāgya-bhūḥ śrīmān-Sōḍhala ity=apāra-mahimā śīmā guṇa-grāhinām (ṇām) || 23||
NO. 22 – KALANDA COPPER PLATE CHARTER OF NAYAPĀLADĒVA

(1 Plate)

K.V. Ramesh and S. Subramonia Iyer, Mysore

The copper plate charter edited below was discovered in the village Kalanda while digging the ground for the construction of a pond. Kalanda is situated in Balasore District, Orissa. The plate which is at present deposited in the Orissa State Museum at Bhubanēśvar, was copied sometime in the year 1974 by the then Chief Epigraphist, Dr. G.S. Gai and noticed in the Annual Report on Indian Epigraphy for 1974-75, as No. A 12.

This is a single copper plate measuring 17.5 cms in length and 24 cms in breadth. It is engraved on both the sides. There are in all 48 lines of writing, 28 on the first side and 20 on the second. The plate bears at the top a circular seal whose diameter is about 9 cms. As in the seal of the Irdā copper plate charter,¹ the seal in the present charter too is divided into two semicircular panels, the upper panel containing the dharma-chakra, flanked on either side by a couchant deer and the lower panel bearing the legend sīr-Nayapa(pā)ladevāṣya which is cut in bold relief.

The writing on both the sides of the copper plate has suffered considerable damage due to corrosion at a number of places. The corrosion might have taken place when the copper plate was long buried under the earth. Consequently the writing in several places has been obliterated. However, wherever possible, lost letters have been restored with the help of the text of the Irdā copper plate with which the text of our charter has much in common.

The characters belong to the proto-Bengali alphabet of about the 10th century A.D. and they compare favourably with those of the Irdā charter mentioned above. The form of  ś is interesting. It is cursive in form and the loop shows a slight opening at the base as in Śankara in line 30. The initial vowels a, ā, i, ī, ē and au are found respectively in lines 17, 35, 43, 23, 13 and 27. As regards orthography, u is invariably used for b; instead of final m the anusvāra is generally employed; the class nasals ň, ň and n are found employed in quite a few cases. Further, instead of the sibilant s the palatal ś is wrongly used in some cases. The language employed is Sanskrit and the text is mostly in verse.

The charter opens with a salutation to the god Siva (line 1). The first five verses (lines 1-6) are devoted to the description of Priyangu which was, in all probability, the capital city (rajadhāni) of the Kāmbōja kingdom. The eleven subsequent verses (verses 6-16) recount the genealogy of the king Nayapāladeva which is exactly the same as the one found in his Irdā copper plate charter referred to above. First is mentioned king

¹ Above, Vol. XXII, pp. 150 ff.
Rājyapāla who had a queen by name Bhāgyadēvi. Their son was Nārāyaṇapāla, who was a great devotee of the god Vā sudēva. He was succeeded by his younger brother Nayapāla, the donor of the present grant. In the prose passage that follows, the imperial titles of Rājyapāla and his son and reigning king Nayapāla are given. While Rājyapāla is described as a parama-saṅgata besides being endowed with the imperial titles Paramēśvara, Paramabhāṭṭāraka and Mahārājādhiraṇa, Nayapāladeva is given only the imperial birudas and is described as meditating at the feet of the former.

The object of the inscription, as recorded in lines 21-32, is to record the royal grant of the village Vēttavaṇāvadrakara, situated in the northern direction in Kelāpali-mandala included in the Dandabhukti-mandala of Vardhamāna-bhukti to the brāhmaṇa donee bhāṭṭaputra Mādhava-sarmman, son of Vāsudēva-sarmman, grandson of Gānēśvara-sarmman and great-grandson of Bhūsha[ṇ]a-sarmman, who belonged to Aupamarinagōtra and three pravaras, who was an emigrant of Śrāvasti and resident of Vāghhōllīyī and was a student of Yājurveda, for his own merit and that of his parents. The grant in the form of the copper plate charter was made by the king on the vishu-saṅkrānti day (vishuvati-saṅkrāntau; line 29). The various privileges and conditions that go with the granted village are described in the subsequent verses (18-21). Then are enumerated in verses 22-24 the various officials and personages of the royal household who are to protect the grant. This is followed by the usual imprecatory verses (verses 25-32) calling upon the present and future generations of people not to tamper with the grant under any circumstances. The charter is dated (line 48) in the king’s fourteenth regnal year on the 11th day in the month of Āśvina.

The primary importance of our record lies in the fact that this is only the second copper plate charter of Nayapāladeva discovered so far, the first being the Irdā copper plate. In point of time, the present charter is later to the Irdā copper plate charter, our charter being dated in the 14th regnal year while the latter was issued in the 13th regnal year. Further the present charter sets at rest the controversy that has raged among the scholars regarding the reading of the name of the dynasty to which Nayapāladeva and his forbears belonged. Both in the Irdā copper plate as well as in the charter under study, Rājyapāla is described as the forehead-mark of the family of Kāṃvō(bō)ja (Kāṃvō(bō)ja-vanśa-tilakah).

Of the geographical names mentioned in the grant, the city of Priyaṅgu which is described at length in the beginning of the charter in no less than five verses, all of which are also found in the Irdā copper plate, has not yet been identified. This much, however, is certain that in the fluid political atmosphere of North India immediately following the reign of Harshavardhana, Rājyapāla, his son and successor Nārāyaṇapāla and the latter’s younger brother and successor Nayapāla, members of the Kāmbōja-vanśa, had carved out for themselves a kingdom in the Bengal-Orissa region over which they ruled as sovereign kings, as is clearly borne out by their titles, with Priyaṅgu as their capital city (rājadhāṇi). Śrāvasti, from where the donee of the grant originally

emigrated, may be identified with the well known place of that name located in the Gonda District in Uttar Pradesh. Vāghghōllāyī where the donee was residing cannot be identified. Varrdhămāṇa-bhukti and Daṇḍa-bhukti-maṇḍala in which the grant village was located, figure in the Īrdā copper plate charter as well. Of these, Varrdhămāṇa-bhukti has been located in the region comprising the major portion of the Burdwan Division of Bengal.1 Daṇḍa-bhukti-maṇḍala, which is stated to be included in Varrdhămāṇa-bhukti, has to be located somewhere in the Burdwan division.2 Kēlāpali-maṇḍala can be identified with the village Kalandra where the grant in question was discovered. Vēṭāvānāvadraka may be identical with the modern village Vēṭana in Balasore District.3

TEXT4

[Metres : Verses 1-5, 7-11, 13, 18-21, 27-28, 32, Anushītubh; verses 6, 12, 16, 23-25, Vasantatilakā verse 14, Indravajrā; verses 15, 26, Upajjī; verse 17, 22, Vaitāliya; verse 29, Śālinī; verse 30, Pushpitāgū and verse 31 Sārdūlavikṛṣīḍita).

Obverse

1 Ni li anu jō5

2 Siddham* [I*] Ōm namaḥ Śivāya Svāstī | Dūra-vyōm-ōdrama-klāntair=iva yatra surālayaiḥ | chalat-patākā-jīhv-āgrair=vvilihyantē


4 [I*] [Apām]gāhana-[pānābhyc]māya jāditā iva tōyadhā | [hai]mān=agni-ruchō yasyā[m] | prātō(kā)rān=adhīṣ(e)rate || [3*] Sphātikā-

5 [ni sphūt-ābbhāni gō]purāṇi bhāranti yā | yaśoḥbhir=iva liptādi(ni) nitya nirggā- mibhiḥ prabhōh || [4*] Na(Ta)sya visma-

3 Ibid., p. 154.
4 From impressions.
5 Of the above four abbreviations ni stands for nībaddha or nībdheṣhītā, li for likhitam and anu means ‘thereafter’. The expansion and meaning of jō is not known. The same levier occurs in the Īrdā copper plate charter also. (Ibid., p. 157, text, line 49). In some of the East Indian charters, the expressions like mahāśūmih-di ni ou māhā抵ka ni occur (Ibid., Vol. XXXVIII, p. 207, text, line 62; Ibd., Vol. XXXII, p. 140 text, line 42).
6 Expressed by a symbol.
{yanīy-arddhēr=vardhamā] na-gūn-ōdgateḥ | nīsthāma-dharmma-rājāya rāja || dhāh²
Priyangutah || [5*] Kāmvoja-vāṃśa³tila [kah]}

{sthira-vikrama] śrīr=aśrānta-dāna-[mahimā*]-mahita-prabhāvah | kshmāpāla-mauli-
chaya-chumbita-pāda-pīthah prīthvī-pātih Pri-

{thu=abhūd=ihā] Rājyapālaḥ || [6*] Sṛmatō Rājyapālasya vēlā-valaya-mēkhālām
[1*] nishkanṭakam-anāpāyaṁ pari-

{pāla] yatō bhuvām[vam] || [7*] Sūnuh sūnṛita-vāgé(ṇ=ya)sya janaṁ jana-pūjitā |
śrīmati Bhāgṛyadevī=ti dēvī-va Hima[ṣai].

{lajā] || [8*] Yēna pāda-nakha-jyōtsnā-ja(jā)lēn=ālika-sva(sam)sthitāh ||[1*] praksha-
litā vipakṣānām=āsubh-ākhara-pāṅktyaḥ[h]-

[[][9*] [Darppa-jvarō] virya-kandur-ādhmānām yēna mānājam | chikitsitāni
mahatā pratāpēn=āiva vidvīśāṁ(shām) || [10*] Bhuvām yajñ-āśinō

dēvā divām sōma-sutas=tathā | āvasanti niṛpe yasmin=nīyamēn=aiva lōkayōh || [11*]
Nārācha-ruddha-nabhasāṁ=arī-

vāhinīnām=angais=chaturbhūr=api jētum=ayātam=ājau | ēkāḥ prasūnam[ya] pañ-
chā-sa(sa)ras=tv=Anaṅgō yām ēshyat=īti

[kutā] eva kathā-pravṛttiḥ || [12*] Sa Vāsudēva-pād-āvja(bja)-pūja-nirata-mānasah |
śrī Nārāyanapāl-ākhyah kalyā-

[ni] kṣhītipō= ’bhavat || [13*] Nārāyanasy=ēva Nārō mahātāma Samkarṣaṇasy=ēva
cha Sā(Sa)rīgāpaṁīḥ | Dharmaṁjāyas=ē

[va] Dhananjāyō=bhūt=tasys=ānujāḥ śrī-Nayapāladēvah || [14*] Lavdhō(bdh-ō)
dayō bhṛtār=anantarām yaḥ sriyam sā(sa)māsādyā durā-

sadō= ’bhūt | astāchālam chandramasi prapadye(ṇnē) divam vivasvān=iva gāhama-
nah ||[15*] Yēna vidvīśā [m]² na ānītā-

---
1 The double dāryā is redundant.
2 Read dhāsyaḥ as in the Ṛṣi copper plate.
3 Read vamās.
4 Read dvīśāṁ as in the Ṛṣi copper plate.
18 [ni] mahā-va(ba)lāni nē-āpekṣhitah parījanō-pi nījah samīpē | ēkākin=aiva bhujā-Mandara-mathyamānāl=lavdhā(bdhā)

19 [sa] mīka-jaladhēh sa(śa)tasō(śō) ja[ya-śrīh] | [16*] Paramasaugatō mahārājādhirāja || paramēśvara-paramabhaṭṭāra.

20 ka- śrī-Rājyapaladēva-pād-anudhyaṭaḥ paramēśvara-paramabhaṭṭārakō mahārājā-dhirājaḥ śrīmān=Nayapā-

21 [la] dēvah kuśalī | śrī-Varddhamāna-bhuktāv=ṇantaḥ[pā] [ti*] -Daṇḍa-bhukti-maṇḍa-la-saṁniva(ba) ddha-Kelāpali-maṇḍalē utta-

22 ra-disam(śam) Vēttāvanā Vēttāvāṇa-vadraka-grāmē | K araṇair=vyavahārinah samam krishakāṁ=ch=aiva nivāsibhi-

23 [s=tathā-] ] dvija-prūjādi-pūrvvam=ādiśatya=avagachchhantu bhavanta idṛisa(śaṁ) || [17*] Prasiddhayā prachichhinhaḥ svayā sīmā(mnā) sama-

24 [nta] tah | vāstu-kṣētra-jalādhāra-garta-mā[r*]gga-samanvitaḥ || 18*] S-ōshar-āva-skara-sthāna-nivita-lavan-ākaraḥ | saha-

25 [kāra-madhūk kādi-taru-shaṅdādi-maṇḍitaḥ || [19*] Varjjitaḥ sarvva-piḍābhir=a-chāta-bhuṭā-gōcharah | rāja-grāhyēna

26 [sarvēnā] pratīyēna samanvitaḥ || [20*] ā-chandr-ārkka-kṣhiti[r*]yāvat | [21*]2 bhukti-pratīyēna ||3 bhaṭṭaputra-Bhūsha[n] a-sa(śa)rmmanā[h*]

27 [prapautrā]ya | Gaṇeśvara-sa(śa)rmmanah paurēya | Vāsudeva-(śa)rmmanah put- rēya | Aupamanya-gōtēya tra-


---

Reverse

29 śrī-Mādhava-sa(śa)rmmanē ||3 grāmē=’yam ||3 Visu(shu)vati-saṁkrāntau ||3 snātvā vidhivad=udaka-pūrvvakam kṛtivā mātā-

---

1 The name of the village has been inadvertently twice engraved by the scribe. The correct name of the village appears to have been Vēttāvāṇa-vadraka.

2 This is only one quarter of a verse. This verse is incomplete in the Irdā copper plate also.

3 The daṇḍa is redundant.

4 Read tryārshēya.
30 pitrōr=ātmanas=cha punya-yaśō=‘bhivirddhayē bhagavanta[m] ‘Saṅkara-bhaṭṭāraka-kam=uddiṣy=‘āsmābhis=tāmra-sā(śi)sanī-

31 kṛitya dattahi | Tappū(ṛ=ṛ)rvvāṁ pratyāyam samagraṁ=asmai vidhēyatāṁ gatvā kāl-ōchitam dadānāḥ l' sukhē[na]

32 nivasat=cha || Mahī[shi-yuvarāja]-mantrinah saha l' rīvīghbih=a[tho purow]hitam |

33 yōginō dharmmajnāṁī=cha saman pradēṣṭriḥbhīḥ || [22*] Adhyaksha-varggam= akhilāṁ karāṇāḥ same[taṁ sēnāpatī]

34 ś=cha sainika-sāṃgha-mukhyaiḥ | dūtān sa-gūḍhāpurushān saha mantrapālair= anyān=api kṣhitāp-

35 tē=anuvānas=cha || [23*] Āgāminō=pi nripati(i)īn=ni[a]-tūrtha-yuktān [snēhēna] vichakṣati2 vadaty=anu[sastī]

36 ch=āpi | asmān=samīkhya harane [cha*] | niva(sa)mya dōṣhāṁ (sham) dānam bha-vadbhir=anupālyām=idadī śa=ad=āva || [24*] [Asmā]-

37 n=pratisphurati sāsu(dhu)3-vichārānāyā[m*] l' dānam=mahān=ati l'sha(sa)yāḥ paripālaṇasya || (!) — — ∠ — — ∠

38 pa-dānam=athō na kūṇchid-dharmmas=tu pālanam=apālanam=āhur=ṇahā || [25*] Yē brāhmaṇānāṁ=a-yathā haranti

39 pradēśa-mātrāṁ=api bhūta-dhātṛām | purīsha-kūpe pītribhis=samētās=tē kalpa-kōṭūri=api yāpayanti || [26*] Sva-

40 dattā[m*] para-dattāṁ vā yō harēta vasundhārāṁ | sa visīḥhāyāṁ krimiṁ bhūtvā pītrim bhībhā saha pachyate || [27*] Va(Ba)hu[bhi]-

41 r=vvasudhā datyā(ttā) ājābhiḥ Sagar-ādibhiḥ [1*] yasya yasya yadā bhūmis=tasya tasya tadyā phalam(lam) || [28*] Sa[rvvān=ētā]-

42 n=bhāvina[h*] prá(pā)rthivēndrān bhūyō bhūyō prātṛthayē(ya)ty=ēsha Rāmaḥ | sāmānyō=yaṁ dharmma-seṭür=nripānām

1 The datā is redundant.
2 Read viṅkhati as in the Irdā copper plate.
3 In the Irdā copper plate, the reading is yaś=cha.
43 ḳāḷē ḳāḷē pālaniyō bhavadbhih || [29*] Iti kamaladal-āṁva(mbu)-vi(bi)ndu-lōlāṁ śrīyam=anuchintya [manushya].

44 jīvītaḥ cha | sakalām=idad=udāhritan=cha va(bu)dhvā na hi puruṣaḥ para-kīrt-
tayō vilōpīyāḥ || [30*] Ēvaṁ bhī[ma-pa].

45 rākramō narapatīrvṛ(ṛ-brūṭe) vivichya svayam | śrīyas=sādhanam=ekam=ēva ni kalau dānaṁ viśeśhāt=tu vah [ | dānam n=ō].

46 tsaḥaṭē manō yadi tadapy=anyārd=asmādṛśisār=dattam tat=paripālaṇe sukrītinah kurvantu yatr-ādharam(m || 31 I)ti

47 Gāṁ=ekāṁ svārṇam=ekam [va*] bhūmēr=apy=arddhau=angulam | haran=nara-
-kam=āpṇōti yāvad=āhūta-samplavām(vau) || [32*]

48 Samvat 14 Aś[vi] na dinē 11 [||*]

---
1 The stroke is redundant.
2 Read taddā=apy.
NO. 23 - A FRAGMENTARY INSCRIPTION FROM CHIDIYĀ IN HARYANA

(I Plate)

K. V. Ramesh, Mysore

This interesting but fragmentary stone inscription, edited here for the first time, was copied by me from among the inscribed slabs displayed in the Haryana Prântiya Sangrahâlaya attached to the Gurukul at Jhajjar, Jhajjar Tehsil, Haryana during my collection tour undertaken in March-April, 1979. I was informed by the Gurukul authorities that this fragmentary slab was originally discovered in the village of Chidiyā in the Dadari Tehsil of Mahendragarh District, Haryana.

In its present state of preservation, the written surface of the slab contains three incomplete lines in which an unknown number of letters are lost both at the beginning and at the end of each of the lines. Twelve letters are, as at present, preserved in each of the three available lines.

The characters employed in the inscription are what may be called the Kushâna-Brâhmī of the 1st-2nd century A.D. The writing is somewhat indifferent. There is a free mixture of angular and rounded forms, not an unusual feature of Kushâna palaeography. The serif or headmark in most of the letters is prominent and approximates to what is usually called ‘nail-head’. Initial ā which occurs once in asakrit (line 3) has a peculiar, rather casual form, resembling capital Roman ‘N’ in the negative. The downward curve of the horizontal bar of the letter k, with a long, straight vertical, (line 3) is rather pronounced. The letter g (lines 1 and 3) is of the angular variety, with a thick mark at left bottom from where obviously the letter began to be written. Of the conjunct letter jō (line 1), the superscript j is angular and with three arms, the medial ā sign starting off from the the middle arm while the subscript ā has a prominent cursive right hook attached to a rather longish right vertical. The letter n (lines 2 and 3) has a prominently bent base from whose centre two tuft-like marks go up, one bending downwards to the left and the other to the right. The angular shaped t (lines 1 and 3) has a prominent nail-head. The letter dh (line 2) has a vertical stroke to which a semi-circle, tending towards angularity, is attached on the left. The letter p (line 1) has a rounded base and equal arms. Two types of the letter m are seen, one an open mouthed variety with a curve or half circle at the left (line 2) and the other, also open mouthed, but with a tail-like projection at left bottom (line 3).

As in the case of the letter k, r (lines 1 and 2) also has a long, straight vertical. The letter v (line 2) is a triangle, with a well marked nail-head. The outer frame of the letter s (line 2) is the same as the letter g, the only difference being a downward stroke attached to the centre on the inner side of the left limb. The letter s (lines 1-3) is of the equal armed variety, though the left hook has a greater tendency to turn rightwards.

Of medial vowel signs, the sign for ā occurs as an upward stroke slanting to the right in the conjunct letter jō (line 1). The sign for medial i, as employed in āś (lines 2 and 3) is attached on the outer side of the right limb and, after proceeding slantingly
upwards takes a turn to the left. The sign for medial ī, as employed in ṭī (line 3) consists of two strokes proceeding upward from the left limb with a slight rightward disposition, the stroke on the right being longer than the one on the left. In the case of ēṛī, the medial ī sign in the form of an angular Roman letter 'U' is engraved on the right top of the round-head of the letter ē. The sign for medial u, as found in the letter pu (line 2), is a long, straight downward stroke attached to the right limb of the letter p. In the letter kṛī (line 3), the medial sign for ṭī is a downward stroke attached to the left of the long vertical, just below the semi-circular horizontal limb. The medial sign for ō (in rō, line 2 and gō and tsō, line 3) consists of two strokes attached to the top of the letters and proceeding upwards in opposite directions.

Subscript y occurs in two forms. In writing sy twice in line 1, the hooked variety is employed while in the cases of sy in line 2 and kya in line 3 the tripartite y with a frontal loop is employed. The rēpba occurs as superscript once in line 2 in rma where it is a straight vertical stroke proceeding upwards from the left limb of the letter m. While in putreṇa in line 2 the subscript r is indicated by a mere semblance of a leftward bend of the right vertical, in gōtreṇa in line 3 it is clearly marked by a leftward cursive horizontal line attached to the bottom of the right vertical.

The full form of the letter s is employed as subscript in tsō in line 3. While all the above features fall more or less in line with the known palaeographical details of the Brāhmi alphabet of the 1st-2nd century A.D., the minor deviations being attributable to the transitional phase or to individual writing style, it is only the form of the initial vowel a in line 3 which marks a complete departure from all known forms.

The language of the text of the inscription, in the available portion, is Sanskrit which is faultless. As an interesting orthographical feature, it may be pointed out that in ṣarma (line 2), the only case in which r precedes a consonant, the following letter m is not doubled unlike in almost all Sanskrit inscriptions of the subsequent periods.

In view of the fragmentary nature of the epigraph, we are not in a position to know its purport. The first line introduces a ruler whose name begins with the letter pa (the rest of the letters being lost) and who is described as rājan and Gōtami-putra. The other two lines mention a priest (purōdhās) whose name is lost but who is described as the son of Śivaśarma, as belonging to the [Kausā] ikya-sagōtra and as a constant drinker of the sacrificial sōma juice.

It is well known, from numismatic evidence, that a number of local rulers held sway over different parts of North India, including the Panjab-Haryāṇā region preceding, during and succeeding the Kushān period. Some of these rulers are mentioned in their coins along with their matronyms among which Gōtamiputra is also found. It is very likely that the Gōtampūtra of our inscription was one such ruler administering a minor principality in the region of the Dadari Tehsil. His feudal title rājan is a clear pointer to the fact that he was only a subordinate ruler; his suzerains were, in all probability, the mighty Kushānas.

1 The Age of Imperial Unity, p. 159.
The Kushāṇa period was witness to important religious developments, brāhmaṇical as well as Buddhist. Our inscription belongs to the brāhmaṇical school and the royal priest is described as one who had performed innumerable sacrifices entailing the religious imbibing of the sōma juice.

**TEXT**

1. \[\text{vas}ya r[ā] jī[n[o] Gōta[mīpu] t[rā] ya śrī-Pa... ...]

2. \[syā puṇḍhāsā Śivasārma-putrēna... ...]

3. \[\text{Kauśikya-sagōtr[ē] ²na asakrit=sōma-} [p] [thīnā*]... ...]

---

1. From inked estampages.

2. There is a mere trace of the medial ē sign attached to the left of the top of the letter trā.
NO. 24 – KANNADA SĀHITYA PARISHAT PLATES OF GANGLA
MĀDHAVAVARMA (III), YEAR 1

(1 Plate)

K.V. Ramesh, Mysore

This set of copper-plate inscription, edited here for the first time, was copied in 1978, along with another set issued during the reign of Simhavaran, another early Western Gaṅga ruler, by the then Chief Epigraphist, Shri K.G. Krishnan with the kind permission of the authorities of the Kannada Sāhitya Parishat, Bangalore where the sets are at present deposited. The set consists of four rectangular plates, each measuring about 20.3 x 5.5 cms. In the left centre of each plate, about 4.2 cms away from the edge, is a round hole, .8 cm in diametre, for the ring of the seal to pass through. No information is available regarding the weight of the plates nor about the seal and ring.

Of the four plates of the set, the first and fourth bear writing only on the inner sides while the other two plates are engraved on both sides. There are altogether 23 lines of writing distributed equally on the six written sides.

The charter is engraved in Southern characters which may be assigned, on grounds of palaeography, to the second half of the fifth century A.D. The language employed is Sanskrit and, but for three imprecatory verses at the end, the rest of the text is in prose. The palaeographical features and the textual diction are normal for the period and region to which the charter belongs. Though the composition and engraving of the text are mostly free from errors, there are a couple of instances of omission and commission, for which necessary corrections have been suggested while editing the text below. One point of palaeographical interest, which could as well be an orthographical peculiarity, is that the engraver has not taken pains to distinguish between medial i and i signs.

The object of the inscription is to register the royal grant of three kēdāra-kshētras under the tank (of the town) of Kuvalāla in Kuvalāla-rāșhtra, made by the Gaṅga king Mādhavavarma-mahādhirāja, in the first year of his reign, on the full-moon day of the month Phālguna, when the nakṣatra was Uttarā, to the brāhmaṇa Divākarasvāmin.

The text opens with the auspicious word suasti, engraved in the vacant space on the left margin, before the commencement of line 3. The usual salutation to the god Padmanābha (line 1) is followed by the introduction of the progenitor of the Gaṅga dynasty, Koṅgānivarman-dharmma-mahādhirāja (lines 1-3). Next are mentioned (lines 3-6) his son Mādhavavarma-[mahā]*dhirāja, his son (lines 6-7) Harivarman-mahādhirāja

---

1 The charter has been noticed in A.R.Ep., 1978-79, as No. A.10.
2 This set is also edited in the pages of this journal. Above, pp. 189 ff and plate.

209
and his son (lines 7-9) Vishnuḍopa-mahādhirāja. The charter then proceeds to describe (lines 9-14) Vishnuḍopa’s son and reigning king Mādhavavarman-mahādhirāja as one who respected the gods, the twice-born, his elders and the aged, as one who had obtained his kingdom by dint of the strength of his arms, as one who was like nectar in kindness and like poison in rage, as one who had acquired all his wealth through his meditation at the lotus feet of the god Hara (i.e. Śiva), as one who was ever engaged in the task of uplifting righteousness from the mire of the Kali age, as one before whom bowed a circle of powerful kings, as one whose royal wealth had grown because of his possession of the three śaktis, as one who had avidly given sacrificial gifts and grants repeatedly and as one who had become famous for the restoration of brahmādāyas which had long since been discontinued.

Lines 14-18 state that on the full-moon day of the month Phalgun, when the nakshatra was Uttarā, in the first year of his expansive, victorious and prosperous reign, the king Mādhavavarman made, for the increase of his own victories, longevity and prosperity, a grant, in accordance with the rules of brahmādāya, of three wetfields called Kurattūra-kēdāra, Chembakēdāra and Chakrah-keḍāra, lying under the tank (of the town) of Kuvalāla in Kuvalāla-rāṣṭra, to the brāhmaṇa Divākarasvāmin of the Vatsa-gōtra and Vajasanēya-sākhā. The gift-lands were duly exempted from all hindrances.

The imprecatory prose passage in lines 18-19, which states that whoever flouts the grant thus made either out of avarice or inadvertance would have incurred, in effect, the five great sins, is followed (lines 19-23) by three of the usual imprecatory verses ascribed here to Manu. The charter is concluded with a prayer for the well-being of cows and brāhmaṇas and for peace.

Until the discovery of the present charter, only one copper-plate inscription was available for the reign of Mādhavavarman (III), viz., his Nonamāṅga plates¹ issued in his 13th regnal year and registering royal grants of land made to the temple of the Arhat in the village of Perbolal in Muddakottūra-vishaya. The present charter, only the second one of his reign to come to light, is also the earliest known record of his reign, dated as it is in his very first regnal year.

One point of interest in the dynastic history of the Western Gaṅgas is the fact that, with the accession of Mādhavavarman II, their genealogical narrative becomes

---

¹ Ep. Carn., Vol. X, Mr. 73 and plate opp. p. 208. There is one other copper-plate set from Melekōṭe (Mys. Arch. Rep., 1910, p. 17 and pl. opp. p. 16), Tumkur District, Karnata, which may be tentatively assigned to the reign of this Mādhavavarman (III). The second plate of this set, which must have contained the eulogies of Mādhavavarman (I), Harivarman, Vishnuḍopa and Mādhavavarman (III) as also details of date, if any, is lost. Still, on grounds of palaeography, as also a statement towards the end of the text that the charter belongs to Mādhavavarman (Sīr-Mādhavavarmanah Śrīnāma) it may be assigned to Mādhavavarman (III). If this assumption is accepted, we have an interesting position in that the three charters of this king will have three different religious orientation. While the charter edited here records a royal grant of land to a vaidika brāhmaṇa in the first year of his reign, the Nonamāṅga plates register the royal grant of lands to a Jaina temple of the Arhat. And the Melekōṭe plates, on the other hand, record a royal grant of lands, money and cloth to a Buddhist viharā.
PLATE I

SEAL

(From Photograph)
extremely formalised and stereotyped. While editing the Kannada Sāhitya Parishat plates of Simhavarman above, we had occasion to point out that Mādhavavarman was not the direct descendant of his predecessor Mādhavavarman II alias Simhavarman. Mādhavavarman II’s available charters mark a departure from those of his predecessors in so far as they do not contain a formalised eulogistic account of his personality, reign and achievements. With the accession of Mādhavavarman III, however, the process of formalisation of dynastic prasāasti came back into vogue. In that process, Mādhavavarman III as well as his successors chose to omit all references to Mādhavavarman II and his father Krishnavarman in much the same fashion as the Chalukyas of Vatāpi who, from the time of Polakeśin II, make no mention of the ousted emperor Mangaleśa in their genealogical narrative as given in their copper plate inscriptions. This fact, coupled with the claim of Mādhavavarman III that he obtained his kingdom through a show of force (sва-bhuja-bala-parākrama-kraya-krita-rājyēna, lines 9-10) implies that Mādhavavarman III’s succession to the Western Gaṅga throne was not a smooth affair and probably took place against the wishes of Mādhavavarman II.

Of the geographical names mentioned in the present charter, Kuvalāla-rāśtra is the district around the modern township of Kōlār, the headquarters of the Kolar District. Kuvalāla is the same as Kolar and the three gift-fields, Kuraṭṭura-kēdāra, Chembakēdāra and Chakra-kēdāra lay obviously in the vicinity of a tank which was named after the town itself.

TEXT

First Plate

1 Svasti3 [1*] Jitam-bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna [1*] Śrīmāj-Jāhnavēya-ku-

2 l-āmala-vyōma(m-ā)vabhāsana-bhāskarasya Kāṇvāyāna-sagōtrasya Śrīmat-Koṅgaṇī-

3 varmma-dharmma-mahādhirājasya putrasya pitur-anvāgata-guṇa-yukta-

4 sya nānā-sāstr-ārttha-sad-bhāv-ādhigama-pranita-mati-visēḥasya samya-

1 Above, pp.
2 From inked impressions.
3 This word is engraved on the left margin, before the commencement of line 3.
4 Since the engraver makes no distinction between medial i and i signs, they have been read here and hereinafter as i and ũ as per need.
Second Plate: First Side

5 k-prajāpālana-mātrādhigata-rājya-prayōja-[na*]syā sṛṇman-Mādhavavarmma-[mahā*]
dhirā-

6 jasyā sūnōr=anēka-yuddha-labdha-yaśaḥ-prakāśasya vasudhā-tal-aika-virasya sṛṇ-

7 mad=dHarivarman-mahādhirājasya putrasya pitṛ-paitāmaha-guṇa-gaṇā-

8 lamkriitasya abhyuchchita-sakti-siddhi-sampannasya sṛṇatō Mi(Vi)shnugopam-

Second Plate: Second Side

9 hādhirājasya putrēṇa dēva-dvija-guru-vriddhāpachāyinā sva-bhūja-bala-parākrama-
kri(kra)-

10 ya-kritā(ta)-rājyēna amrita-visha-sama-prasāda-kōpēṇa Bhagavad=dHara-chara-

11 n-āravind-ārādhana-sampādita-sampādita-sarvva-sampadā Kali-yuga-dosh-āvasannas-

12 d-dharm-mōddharāṇa-krita-parikarēṇa pratāp-ōparata-rāja-maṇḍalēṇa sakti-traya-

Third Plate: First Side

13 sampat=pravṛddha-rājaśriyā anēka-yajña-dakshinā-dān-aika-vrata-tatparēṇa chira-
vichchhinna-

14 brahmadeyā-pradāṇa-prathita-kūrteṇā sṛṇman-Mādhavavarmma-mahādhirajēṇa
ātmanah pravarddhā-

15 māṇa-vipula-vijaya-āśvaryē prathamē samvatsarē Phālgunē māse tithau paurnā-
syām

16 uttarē(rā)-nakshatrē sva-vijaya-āyushy-āśvaryā bhivṛddhayē Vatsa-gōtrāya Vajasa-
nēyinē Divā-

Third Plate: Second Side

17 karasvāminē Kuvalāla-rāshtrē Kuvalāla-tatākasya-ādhastrē Kurattura-kēdāras=cha
Chamba-kēdāras=cha Chakrā-kēdāras=cha
18 ेतानि trayāni kēdārāṇi brahmadeśa-kramena sarvparihāra-yuktah\(^1\) sampradattah\(^2\) [\(\ast\)] yo=

19 syā lōbhāt-pramādād=vā=pi harṭā sa paṇcha-mahāpāta(ta)ka-samyuktō bhavati [\(\ast\)]
api cha Manu-ṛi-

20 tā[\(h\*\)] ślokā[\(h\*)] bhavanti \(\|\|\) Sva-dattām=para-dattām vā yō ṣaṛṭa vasundharaṁ (rām) [\(\ast\)] gavāṁ śata-sahasrasya

_Fourth Plate_

21 hantuh pibati dushkṛitam \(\|\|\) [\(\ast\)] Bhūmi-dānāt-paran-dānan=na bhūtan=na bhavi-

22 ṣhīyat\(\|\|\) [\(2\*)] Brahmasvan=tv visam
ghōram

23 na visam vishām=uchyatē[\(\ast\*)] visham-ēkākināṁ hanti brahmasvāṁ putra-pautrikam

24 Svasty-astu gō-brāhmanēbhhyah \(\|\|\|\) Śaṁṭir-astuḥ(stu) \(\|\|\)\(^3\)

---

1 Read ेyuktāṇi.
2 Read sampradattāṇi.
3 The metre of all these three verses is Anuṣṭubh.
NO. 25 – MADUTURRU INSCRIPTION OF RĀJARĀJADĒVA (III)
ŚAKA 1119, YEAR 1

(1 Plate)

Madhav N. Katti and S.S. Ramachandra Murthy, Mysore

The subjoined inscription,1 edited with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore is engraved on a slab fixed into the wall of the Bhimēśvara temple in Maduturru, Sarvasiddhi Taluk, Visakhapatnam District, Andhra Pradesh. It is in Telugu characters and language of the 12th-13th century.

The palaeographical features are regular for the period. However, the following letters call for special remarks. The letter Ɂ is written like ḳ in words like Gadārapatțu (line 5), Chōdīsvara (lines 10-11), Umbaḍi-nājū (lines 13-14), etc. The letter ɽ has a loop on its left side in two cases as in the words Malli-setṭi (line 7), Settama-setṭi (line 8) and ০setṭi (line 9) while in all other cases it is without this loop. The letter bh is found engraved in two forms. The first variety has both its halves joined as can be seen in bhūmi (line 15) while the second variety shows the usual splitting of the two halves as in bhūmi (line 35). The letter bh in Bhīma-bōyu (line 16) belongs to a third variety in which the unsplit bottom has a convex boathase. The cursive form of the letter v can be seen in the words cheruvu (lines 21, 30) and dharmmu (line 41).

Among the orthographical peculiarities the use of class nasal in words like Anantavarmma (line 2) Ganda (line 6) and akbaṇḍa- (line 15); the reduplication of the letter immediately following the ṭepha as in ʊvarma (line 2), prwārddhamāṇa (line 3), a-chandhrārkka (lines 39-40), dharmmu (line 41) and the reduplication of the letter following annuvaśa as in Mamggalavāra (line 5) simggamu (line 6), gaṭṭimchchi (line 12), umndu (line 15) etc., are worth noticing.

The epigraph belongs to the reign of Anantavarmma Rājaraṇaevā and is dated in his regnal year 1, Śaka 1119, Kanyā-māsā, su. 11, Thursday which regularly corresponds to 1197 A.D., September 23.

The object of the inscription is to record the installation of the deity Chōdīsvaramahādevā in the temple constructed for him and to register grants of lands and cows for maintaining services and a perpetual lamp respectively in the temple by some members of merchant guilds.

The inscription opens with the auspicious word svasti followed by the details of date which include reference to the 1st regnal year of the ruling king Anantavaranarāja, as discussed above (lines 1-5). Lines 6 to 12 record the consecration of the deity Chōdīsvaramahādevā and construction of a temple to him at Marutodīti by Prōli-setṭi, names of whose father, grandfather and great-grandfather are given, Pōti-setṭi and

---

Vâmi-setti, all belonging to the merchant-guild called setti-kâra. Lines 12-15 register the grant of land (uṃdu-bhuṃi) of 2 puthis in extent at Madhudi by Prôli-setti, obviously for the maintenance of services in the temple. The gift-land is stated to be located near two tanks one belonging to Prôli-setti and the other to Akkama-setti. The gift is stated to have been made for the merit of a certain Umbadîrāju. Lines 15-18 record the gift of 25 cows, probably by Prôli-setti himself, for maintaining an akbanda-dîpa in the temple. Lines 18-19 record the grant of land of 10 tûmus (pandumu) in extent at Golavadi, to Chôdi Kônâri who was to maintain the akbanda-dîpa referred to above, probably again by Prôli-setti himself. Lines 19 to 35 record the grant of lands in different localities by different individuals, obviously to the temple for its maintenance. It may be noted in this context that the land granted is of two types viz. garwu-bhuṃi (marshy land) and oṃdu (or uṃdu)-bhuṃi (land of alluvial soil). Lines 35 to 41 state that 12 sânis (dancing girls), 2 mokarulu (mukhari players), vâmakându (flutist), jyôsî ñettina ävajakându (player of ävaja combined with jyôsî)\(^1\) and 2 maddalâyakâru (mridanga players) and also 4 ba(pajñâmanîkâru (probably servants)\(^2\) were to serve in the temple. This is followed by the usual imprecatory verse.

The record mentions the ruling king as Anantavarma-Rajarâjadêva without giving any of his imperial titles. Since the inscription refers itself to his first regnal year and to Śaka 1119 (1197 A.D.) the king can be identified with Râjarâja III of the Eastern Gaûga dynasty.\(^3\) This is the first record to mention both his initial regnal year and the Śaka year 1119. It was hitherto presumed that he ascended the throne either in Śaka 1117 (1195 A.D.)\(^4\) or Śaka 1120 (1198 A.D.).\(^5\) Our record sets right the controversy by showing that he ascended the throne some time in Śaka 1119, i.e., either in 1196 or 1197 A.D. thus ruling out the possibility of either 1195 A.D. or 1198 A.D. being the year of his accession.

The geographical names mentioned in the epigraph and their probable identification are tabulated below:

<table>
<thead>
<tr>
<th>Name as it occurs in the epigraph</th>
<th>Probable identification</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Marutootdi</td>
<td>Maduturru, the findspot of the inscription</td>
</tr>
<tr>
<td>2 Madhudi</td>
<td>Madhupâm, Chipurupalle Taluk, Visakhapatnam District.</td>
</tr>
</tbody>
</table>

\(^1\) The term jyôsî indicates a "string" and ävaja connotes a tâla instrument; thus the whole combination may refer to a tâla having a string and provision for tâla.

\(^2\) See C.P. Brown, Telugu-English Dictionary (1852), p. 545 where the word panna is given as meaning "a servant".


\(^4\) This is because the Śrikûrûmam inscription dated Śaka 1128 furnishes his 11th regnal year. SII., Vol. V, No. 1317.

\(^5\) Vide JASB., Vol. LXXII, p. 117.
**Name as it occurs in the epigraph**

3. Chimpurupalli
4. Koduru
5. Golavadi
6. Doppapalli
7. Dosuru
8. Ma[r]uru
9. Gadarapatha
10. Tamarachevu
11. Pamdivada

**Probable identification**

Chipurupalle, Chipurupalle Taluk, Visakhapatnam District.
Koduru, Do.
Gullipada, Sarvasiddhi Taluk, Visakhapatnam District.
Dopperla, Do.
Dosalapada-agraharam, Do.
Maruturu, Do.
Not identifiable
Do.
Do.

**TEXT**

*First face*

2. nemiṭi śrimad=Anantavarma-Ra(Rā)jarājadē-
3. vara pravardhamāna-vijaya-rājya-saṁ[va]-
4. tsarambulu 1 Śrāhi Kanya(nyā)-māsa śukla 11
5. [Iu] Mām (Mam)ggala-vārmunām Gadārapaṭṭa Gaṁggā[dha]-
6. [ra] setti kodku Ganda[s]i mggainuvāri vāṃśa
7. Mallisetṭi Mallisetṭi kodku Settamasetṭi
8. [Se] ttamasetṭi kodku Prōlisetto Pōi-
9. [se] tti Vāmisetṭi berasina setṭikāru[nu] -
10. la ottivārunu Marutotdi śri-Ch[o]-
11. dīvara-maha(hā)dēvaram-bratishṭa(shṛha) sēyim[chi]

---

1 From inked impressions.
12 gudi gattimchchi Prolisetti dana cheru[yu]
13 diggita Akkamasetti cheruvu digguta
14 [U] mbadirajula dhammuvugā[na]{nu} Ma[dhu] di-ū-
15 rim bettu umddu-bhūmi pu 2 [*] akhanda-[di]-
16 [pa] munaku Nalla-Bhimabōyu koḍku [Chō]-
17 [di]kōnāri vasamunam bettu mādalu 2[5]
18 dipamu na[{da}][pč*] yē Chōdi-kōnārikīm Go[la]-
19 [va] di paṁdumu [ll*] Chimpurupalli Nāgi-[nā]-
20 [ya] kumdu dana ēlina Đoppapalliṁ[grō]-
21 ppiṁchchina cheruvu diggitam bettu .
22 . bhūmi eṅdumu dōsūri mā.

Second side

23 [cheri] . m niṁdula ma-
24 . luṁdi[yu] Peddacheṭu[vu*]
25 diggitam be[ttu unna] nīra-[bhū]-
26 mi eṅdumu Bidapa-nā[ya]-
27 kumdu dana ē[li] na Mā[ru]-
28 tūrim bettu garuvu pa[m]-
29 dumu Köduṁi Baṭṭirāju
30 [nichchi]: Tamaracheruvu di[ggī]
31 [ta] beṭṭi[na\(^1\) om] ḍdu-bhūmi pu 1
32 Paṇḍiv[a] ḍa nāyakulu na.
33 la yēlkiyuṁ Ba[mmi]-nāyaku-
34 ceruva diggitam beṭṭu uṁ-
35 ḍdu-bhūmi puṭṭiyunu [ﾉ^\(*\)]
36 dēvarakuṁ banniddaru śānu-
37 lu mokarul=iddaru vāmsakā-
38 kā\(^3\) mdu jyāvāri peṭṭina āvaja-
39 kāṁdu maddalyakāru 2 a-chamdrā-
40 rkkamugam nadapedī[di^\(*\)] dīni bannāmkā-
41 ru 4[\(\*$\)] ī dharmmuvo serichinavāru Sva-
42 dattāḥ (ttām) paradattaṁ(ttām) vā yō a(ha)rēti(ta)
43 vasundharāṁ(rām) [\(\*$\)] sha\(^3\)śhṛṇ=varsha-sahāsrāṇi
44 vishtayāṁ jyāte krimi[ŋ \(\|\)]
45 ūdēva[ra] kumbhaka
46 na kumduu

1 The letter na is engraved in smaller size.
2 The letter kā is redundant.
3 The letter sha is engraved below the amavāra.
4 Lines 45-46 are engraved on the top of the first face above the nandi figure.
The inscription, edited below with the kind permission of the Director (Epigraphy), Archaeological Survey of India, Mysore is engraved on a huge boulder at the top of a hilllock called Urusugutta situated about two miles south east of the Warangal railway station in Andhra Pradesh. The engraver has prepared the surface of the rock into a large rectangular panel and engraved the inscription in three sections measuring 155x200 cms, 115x200 cms and 120x200 cms respectively, leaving a gap of about 5 cms at the top and 3 cms at the bottom for each section. The inscription has been published in the Andhra Pradesh Government Epigraphy Series by Shri P.V. Parabrahma Sastri. Since the inscription has not yet been edited properly, the same is being re-edited with a revised text and translation.

The text consists of 154 lines engraved in the three sections of the rock. The first section contains 48 lines while the second section has 52 lines. The last section consists of 54 lines. But for a major portion of the text in line 1 which is in Nāgari the characters employed are Telugu of the 13th century and they can be compared with those of the Hanumakonda Nirōshthyā Kāvyā inscription. The language is Sanskrit, and excepting the last two lines, the entire text is in verse.

The scribe started engraving the text first in Nāgari and then, for reasons not known, switched over to Telugu characters even before completing the first line.

This inscription is a laghu-kāvyā containing 62 verses. Verses 1 to 60 are in Sārdūlavikrīdīta metre while verses 61 and 62 are in Srngdrāhā.

The poem has as its hero a Siddha-youth and his spouse as its heroine. Their names are nowhere given in the poem. It narratēs the story of their separation caused by the magic of a yaksha and their final re-union. The story commences with the separation of a Siddha couple by a mischievous yaksha using his supernatural power while they were sporting on the banks of the river Ganges. The Siddha youth is surprised at the sudden disappearance of his spouse and, stricken by unbearable sorrow, helplessly wanders.

2. No. 2 Siddhāvā of Nētā tāṇhā.
3. I am thankful to Dr. S. Subramonia Iyer and Shri B. Sitaraman for their suggestions.
hither and thither with a heavy heart. Unable to find solace anywhere, he remembers his beloved and recollects, as a flashback, the story of his love with her from the very beginning. The poet identifies himself with the hero and through him the story is recounted in retrospect. This style of narration is known as Kavi-nibaddha-vaktrī-praṇḍhōkti-siddha. Here the poet has delineated beautifully the vipralambha-śringāra. One evening, during a music concert of the Kinnaras on the Mēru mountain, the hero chances for the first time to see the heroine, in the company of her maids. Love develops between them at first sight. The poet draws a graphic account of how both of them were affected by cupid. The lady’s attendants soon come to know of this. Meanwhile, the lady is summoned by a boy. She is in a fix. She does not want either to leave her lover or disobey the instructions brought by the boy. The boy repeatedly prods her to go with him. With a heavy heart, she finally leaves the place and goes to her mansion.

Meanwhile the sun sets and the moon rises in all its glory. The poet is at his best in his description of nature. While describing the rising moon he draws an enthralling picture of the advent of night. At that time, a lady messenger comes to the hero and furnishes him with a touching account of the pangs of separation being undergone by the heroine. Here the poet delineates the various stages of vipralambha-śringāra while describing the different stages of the heroine’s viraha. The hero in turn gives her a message. The lady messenger goes and comes again on the next day with a message from the heroine. The heroine through her message requests the hero to come to the palace at mid-night and climb up the upper storey stealthily by means of a rope which would be kept hanging ready for the purpose. The hero acts accordingly. But alas! he is caught red handed midway while climbing up the upper storey of the palace by the security staff. He is soon produced before the heroine’s father Kanakāṅgada who imprisons him in a remote room in his own palace. Some days pass and fortune starts smiling on the hero. Kanakāṅgada comes to know of the noble lineage of the hero and decides to give his daughter in marriage to him. On an auspicious day, the marriage is celebrated in all regal splendour. The hero and heroine spend their days happily in each other’s company. The poet while describing the amorous sports of the couple effectively brings into play the Sambhōga-śringāra. Just then the separation caused by the yaksha’s prank occurs. Both of them undergo untold misery. The yaksha seeing their pitiable condition withdraws the magic spell and the couple are reunited. Thus the poem ends on a happy note.

A critical study of the poem reveals the fact that its author is a poet of great order. His descriptions especially of the objects of nature are beautiful and realistic. The skilful and artistic blending of various alamkāras greatly enhances the appeal of his poem. He has used such alamkāras as upamā, udātta, utprēkṣā, samāsōkti, sahōkti, etc. in this composition. He is good in the use of longer metres like Sārānavikridita and Srāgdhārā.
At the end of the inscription in the prose passage is mentioned the name of the poet. His name is given there as Narasimharshi and he is described as the son of Viśvēśvara. This Narasimha is no doubt identical with his namesake credited with the composition of the *Nirōṣṭhṛtya-kāvya* referred to above.

**TEXT**

**First Panel**

1. Kaśchit=Siddha-yuvā saṃarāṃ dayītayā traṣrōtasē saikā²tē rāg-āṃdho rama-

2. māna ēva likhitē kāramāvānām padaih | drashtum durvishahām manobhava- kritān tām tām=ava-

3. sthām tayā visṭēshām gamitāḥ kutuḥalavatā yakṣēṇa māyāvinā | 1³ | Śayyāyāṁ= avilōkya sa

4. priyatamāṃ dambhōlin=ēv=āhatō bibhrāṇaḥ patad-aśrūṇi kisalay-ātāmr-ōdarē lōchanē | āmsa-nyasta⁴sirāḥ ūa-

5. nair=upachita-śvāsō vivarn-ānanas=tūṣṇīm=ēva kam=apy=anēhasam=avijñāy=aiva tashthau jādāḥ | 2 | Bodhāṁ prāpya cha pāthaśa-

6. m=iva nidhau magn-ōrthitasa(s=ta)t-kshanād=vikshipy=āgra-nakhēṇa bāṣha-kaṇikāh pakshm-āvalī-gumpī(ϕi)tāḥ | vyādhēn=ākulītāḥ kurāmga-

7. ka iv=ākṛmaṇtaḥ sa chētō-bhūva dirghām dikshu drīṣām sasaraṇa. tuhina-kliṣṭ-āraviṃd- ōpamāṃ(mām) | 3 | Trisrōṭō jā-

8. lam=achchham=āṭta-rajasō rōdhō-latā-maṁjarīr=haṁsān=maṁju-rutān sthalāṃbuja- vanām sparśa sah-āṃtar-ddalāṃ(lam) |

9. pushp-āsvāda-kāshāyi-kāmṭhām=alinām brīmandaḥ cha dṛṣṭvō=ōtsukō vākyāṇy= ēvam=uvācha lakṣhya-rahitaṃ pūrvv-ā-

---

1. From ink impression.
2. The engraver commences the writing in Nāgarī characters upto this portion. For some unknown reason he dropped the idea and commenced the same in Telugu characters in the next line.
3. This and the following numerals are engraved in Telugu characters.
4. This *sa* is engraved below the line.
5. The letter *hu* is engraved below the line.
10 nubhūteḥ sati | Mērau Kalpa-tarōh prasūna-madhunā mrishtēna sīktē
tālē sāyāṃ kimṛnara-yōshitāṃ rasa-vasād-gīta-

11 prasarīgē sati | āyat-āśī samaṃ sakhibhir=atha tē ya [lla]bdham-ālokitāṃ bālē
prāthamikam tad= ētād-adhunā='py=ē-

12 likhyatē chētasi | 5 | Hastābhyaḥ

13 tatr=aiva kritvā mukham(kham) | vāsah-srāmsana-sām-lakṣhita-kuch-ōdbhēdān=
naman-madhyamam pādasī=ōpari[ra]kta-pārshni-vilaga-

14 t-pādam tvāy hī sthitam(tam) | 6 | Svair-ō[kū] līta-sauhriddēna hridayēṇ-ā[ṃtē]-
kaśā prēritair=anyōnya-ābhimukha grill=agata-satāh

15 samsānti bhāva-sthitim(tim) | lajjā-kauta(tu)kāyōr=vvāsāmivatayā nānā-kramēṇ=
ābhavān(van)na(nā)nāṣamēṇa sakhi-janēṇa vidītā-

16 nyo=ālokitāṇyo=avayōh | 7 | Ākūtēṇa vīrōpita-bhrū(bhṛi)sa(sa)-rāsam sakhyā kāy=āpi
smitam ta[d*] jñātavā caturē ta(tva)yā mama mu-

17 khād=ākrishya yatnād=iva | vṛiddā-viklaba-tārakā-gati-rushā kīmchit=kāśāy-ōdaram
tasyām pātītam-ikshanām

18 yad=abhaval=līl-āravinid-āhatīḥ | 8 | Tad=drīṣhtvā mayi mamahāṣa-sugam-ōtprāṣam
samālōkayaty=āsīr=nna-

19 mra-mukhī taraṅgā-marute kshipt=ēva rājivini | kārīya-āsāṅgam=upēyushī=va cha
tatah(tas)=tīryyag=dadhāna mukham

20 svachchhamāṇa-prasaram tvāyā sunayāṇē bhūyō= ī mukta dru(drī)štāḥ | 9 | Kāle
tavati kākapakshaka-mukhēn-ōmna(nna)ddha-chū-

21 dāmanir=biḥhran=mau[kti*] ka-kuṃdāla śravanayōḥ kō=py=āgato bālakah | nakshā-
tra-dvaya-madhya-pāṭi ṣātīṃ bimbaṃ pur-ōmgā-

22 rakāṃ vyākurvva valana-śriy=ēṃdu-vadāṇē tvāṃ=āhvayat-sAMBhramāt | 10 | Ṭhāṅñē
dhīṛtvā kārē karsham-

1. Cf. Pāṇini, 2.3.50.
2. The small type letter ra is inserted here.
3. Anusvāra mark is engraved at the next line which looks like letter ka.
4. This letter is first engraved as ja and then corrected into ba.
23 ty=utpala-patra-dáma-sadriśé sárddham may=áiv=ákshiṇī | aṁś-ópāśraya-muktahasta-kamalam sakhyāḥ sakhibhīḥ samāṁ saṁ [la] kshy-ā

24 para-bhāgam=āṁchita-pada-nyāsaṁ tataḥ prasthitā | 11 | Vēṇī-veśṭana-śalinī śrayanayor=ārōpitāḥ kuṁtājaḥ kiṁcchit srastatāya bhujau

25 na saralau nō vā samākumchitau | hārāh kēsarā-kalpitāś=cha paratō lambī nitaṁbhō ghanō gachchhamṛtyā [m*] tvayī haṁsa-γamīṇi śanair=ātē mayā

26 lakṣhitāḥ | 12 | Udvgī=ēva mrīgī vivartya vadanaṁ mārgē mrīga-prēkṣanī svasy= aiv-āpara-bhāgam=āśru-salalair=dhaut-ānijanaḥ simchati | mām=āprīchchhaya punah

27 punah prahitayā sakhyē=ēva su-nāṇḍha(gṛha)yā dṛśṣṭya [vī] ta-manaskayā vishamitair=ggaṁtum pravrīta(tā) padaḥ || 13 | Mayy=ēv=āṛpita-dṛśṣṭiṁ=aśri

28 tavati kāṁcchit=sakhim=amgakaih bālē bāla-mrīnāla-kōmala-taraṁ prāptāḥ si gēh-āṃkanaṁ(nam) | tōy-auṅghe prati-loma-jāta-saphar-ōt-

29 phāl=ēva t saivālinī tūṁham vāri-nidhēr=mrīṣaṁty=ubhayatas=tīra-sthālim-ūrmibhīḥ || 14 | Bimbam vārini vārindhēr=adhiγatā kāṃpam kal-ēv=aiṁda-

30 vī rāg-ōnmēṣha-visēṣha-śali hridaya[m*] mayy=arppayitvā nījāṁ(jam) | adāy=ānu-gatam may=āpi hridayaṁ tādṛṣkham=ēv=ātmānāḥ

31 kakṣhayāvat=sadanaṁ tadā vinimayaṁ kṛtv=ēva kāṁtē=visāḥ || 15 | Paṣcāḥ[t*]=
tvāṁ=asamikshya haṁsa-gamanē kakṣhy-āṁtar-āṁtarhitām

32 slāghyaṁ vastu vināśya vismīrti iva prāptō vimōhaṁ param(ram) | svapnē dṛṣhtam= iv=aıtad=ātmāni muhuḥ samchimṛtya chīṁtā-vaśo na śthā

33 tuṁ na cha gaṁtum=anyad=āpi vā nō kartum=tōso=bhavāṁ(vam) || 16 | Tad-đēśō
nava-ratna-chitrātatala4 sparś-ānukul-ānīlō hāla hēmā-sarō-ru-

34 h-ōdh(a)ra-dalēśhīv=āpīta-śeśāḥ=ālibhīḥ | ġītāṁ kimnara-yōshitaṁ su-lalītaṁ kalpa
   drumāḥ pushpītā yātāḥ pāṁchabhīr=imdiyai

1. Cf. Āmuktamālyuda, Canto. 4, verse 18 'Elamityugaṁṭa-vārī'.
2. The correct form is Śatōṭiṇī (i.e. the river). This usage here is for the sake of the metre.
3. The anusvāra mark looks like ra.
4. The visarga is dropped here according to the Vārttika 4906:- Kharpaṛē ṭāri vā visarga-lōpā vaktavyāḥ.
35 =mmama yathāpūrvvam na bhogāyaṁ daśam(śam) | 17 | Kāle=śmin hata-pāka-tapta-
kanak-ākāraṇa lōlakritiḥ samidhyā-mēgha-nava-pravāla

36 śayanam rāgī sam-āśedivān | samtāpād=apar-ā dri-kađara-jharī-pāthah-[ka]\textsuperscript{*}na(nāi)n
=āplūtō nētrē mīlayati sma Vāsara-pati[h\textsuperscript{*}]

37 padm-ākara-chchhadmanā | 18 | S-ārddhaṁ chētañayā samasta-jagatāṁ=astāṁ-gatō
Bhānumān\textsuperscript{1} vyāmohena samam tamāmsi paritāṁ

38 kāśṭhā padam chakrīrē | vāmaiḥ kāmuka-lochanaiḥ saha tatas=tārā-gaṇaṁ
pusphuruḥ Kaṃdarppa-jvalanēna sākam=udayaṁ

39 yātāṁ kalānāṁ nidhiḥ | 19 | Ādau yāvaka-paṁka-pāṭalam=athō bimbī-phal-ābham
tataḥ sadyō-lūna-bahiḥ-palāsa-vikachā-

40 svarṇ-āravind-ōpamaṁ(mam) | paśchād-āsava-mattā-mālava-vadhū-gamda-sthala-
prakriyaṁ bimbam Chaṃdrasamaṁ kramād-vi-

41 raṁaṇa(nō) vaktr-ōpamaṇaṁ dadhaù | 20 | Jāte nūtana-chamdrikā-rasa-śirā-vedē\textsuperscript{2}
diśām=anitarē vēl-ōllamghībhir=ūrmībhi[h\textsuperscript{*}] kāla-

42 sa-vāraśēr=iva kṣaalīte | Śvēta-dvīpa iva kshanēna bhuvanē samlakshite sarvato
dhvāmām na kvachid=ataraṇa padam=udhhrām-

43 tam vinā mē manah | 21 | Dvāmdvai\textsuperscript{3} rātri-viyoginām: vidhi-vasād=anyādriśaiḥ
patrīnām=āslecshad=garutōr=ajasra-

44 ghaṭanā-viśrambhīnāḥ prachyutaiḥ | āvābhyām=iva vipralaṁbha-vishāmām=āśediva-
dbhīr=vyāthām kramaddbhīh Śura-

45 dirghikā-parisārē kā=py=ānāśe dur-daśā | 22 | Ānāmd-āmrita-varshīṇī nayanayōr=
ambōda-lēkhā navā yashēti sa-

46 hrida-virudha\textsuperscript{4} sthiratayā sauhitya-sampādini | Kaṃdarpp-ēshu-gavākshityasya manasō
jivātu-bhūtā sakhi tvatta[h\textsuperscript{*}]

---

1. Cf. Tatāttīya Āranyaka : prāsa 1, anuvāka 14, daśa 24 - Assau yō ' stam=ēti ' Sa sarvēṣaṁ bhūtaṁ
prāmaṁ=ādīy=āstam=ēti.
2. The reading seems to be correct, but it won't give the required sense. Better read 'śrū-ūttāte or sū-ūddhē.
3. The visarga is dropped here according to the 8-3-14 and 6-3-111.
4. The visarga is dropped here according to the Vṛttika 4906 : Kharpāre śāri va visarga-lōpāvaktavayāh.
47 kāchid=upāyayau mama punaḥ kshīṇ-ātmanah samnnidhīm(dhim) | 23 | Jānān=ēva mam=āvalōkya vādanām s-ākūtam=ātavati bhrū-

48 rēkhām=aravimda-garbha-vichalad-bhrum(bhrīṁ)g-āvalī-vibhramām(anam) | sā smērēṇa mukh-eṅdūnā parichit=ēv=ānēka-kālaṁ sthitā

Second Panel

49 visrambh-ōttaram=ādādē giram=imām=āpādayitrām dha(dhri)tēḥ | 24 | Āyā-

50 t=āśmi tav=āmicam priya-sakhīm=ālōkya bhagnāsaya magaṁ-āṁtah-kara-

51 na(nām) tvad-ānana-ruchau lāvanya-simdhāv=iva | kartavyēshu vimūḍhatāṁ=u-

52 pagatām Kaṁdapa(rpa)-magāṁ sakhē bāmdhūnāṁ sukha-duhkhayōr=bhavati ya-

53 sa(s=te)n=aiva hi prānyatē | 25 | Mugdha=mugdha-mṛiṅāla-kōmala-tanus=tanvī kathōr-ātmanāḥ

54 [śyēnasy=ē]vā 'suki mṛg=īva mṛgayō' Rāhōr=īv=ēmōh kalāl pushyaṁtya(ti) mana-

55 sō rujām=ati-bhrīsām=afnāta-pūrvvaṁ(rvāṁ) sakhē samprāptā tava darśanāt= prabha(bhri)[ti*] sā [chē*]-

56 tō-bhuvō gōcharām(ram) | 26 | Prāsadē kshanām=āṁikaṇē kshanām=atō līlā-sarasa (s=su)-

57 kshanām kridā-parvvatākē kshanām priya-sakhī-samlāp1-gōshthyaṁ kshanām(ṇam) | ṣa-

58 yyāyām kshanām=amṛtarē kshanām=atha dvār=vvēdikāyāṁ kshanām sā tva-

59 m=ēva vichinvat=īva bahudhā jāt-āratir=vvarttatē | 27 | Tisṛhṭyat=uchchalati prayāti punar=a-

60 py=āyāti sam-bhashatē tūshnimī-bhāvam=upaiti paśyati disāḥ sammīlayatē=akshīnī | udbhṛā-

1. The vītarga is dropped here according to the sūtra Rō rt (8-3-14) of Pāṇini.
2. The anusvāra is engraved above the line.
61 myat=adhikam dadhâti cha dhritim niś-česhṭatā česhṭatā hā kashṭam Madanēṇa
daruṇa taram ki-

62 m kim na sā kāryyatē | 28 | Ity=ākārya halāhalēna sudhaya ch=āplāvitaṁ tad-vacha=

63 s=tat-kālē yugapad-grhiṇaḥ-hridayayaḥ klēśēna harshēna cha | chē [śhā] bhīr=mama
pūrvam=ēva kathī-

64 tām= unmastakām tām daśam Kandarpāpaśādasya durvīlasitaṁ ch=āśāṃśam=a-

65 sāyā purāḥ | 29 | Śrī(Śru)tvā mad-vachanam nivēdaya cha pura[h*] s=āto punaś=
ch=āgata māṃ=anyēdyu-

66 r=avोchad=ēvam=avinābhūtaṁ tvayā chētasi | vāchā snigdha-manōhara-prasarayā
vīta-[kla]-

67 māṃ kurvati vrishtyā vāri-dhār-āval=īva vivaśām trishnā-vaśāch=chātakam(kam)
| 30 | Prātah śītā-mayūkha-

68 kāmṭi-mrījaya śūnyaṁ dadhānā vapur-mugdhair=lakṣhya-vinā-kritair=alasatāṁ
vyāvṛṇvati vīkṣha-

69 nāih | śvāsān=abhī-adhik-ōshmanā glapayatōdaṁta-chchhadam=mūnchati tvadhya
(tvad-dhyā)n-aika-parā= dhīrohati pa-

70 rāṁ kōṭīṁ Smara-vyāpadaḥ | 31 | Drashṭavyaḥ katham=ēsha dṛṣṭi-subhagā
sambhāshanīyah ka-

71 thaṁ śōtra-svādu-vachāḥ su-samhata-vapuḥ samślēshanīyāḥ kathāṁ(tham) | sāmīni(nni)dhy-āvidit-ānva-

72 vastu-vishayāḥ saṁ-sēvitavya[h*] kathāṁ s=ēṭhāṁ tvām pratichim[taya*] ty=ahar-
āhaṁ paryākula varttatē | 32 |

73 Supt-āṁtaḥpurikē niśītā-samayē gaḍhē tamōbhir=ghanair=bhittēḥ samnīdhim=iḥi
nila-vasanō nīchai[h*]

74 padānī kshipan | rajva(jivā) tvāṁ dṛḍhayā nayēyam=iti sā samāśya s-ābhyarta-
(rrtha)nam yātā tē sa-

75 vidhāṁ sarōja-vadandē bhriṅgi nalīnyā iva | 33 | Yasyāṁ(my=ē) vam=iv=āṁtar=
ēvam=īva cha sthāsyāmi ta-
76 [syāḥ] purō vakshyāmy=ēvam=iv-āham=ēvam=iva cha drakshyāmi līyītām(taṁ) \ iirthaṁ pakshmalitair=manūn-

77 [ratha-śa]tair=bhūyō='nusampātibhi[h*] s-oṭkaṁthaḥ katham=apy=ahāpayam= ahaḥ-śeṣam viśeṣoṁsukāḥ | 34 |

78 Ā chaṁdr-āstamayaṁ katham=katham=api sthivā=|['rūha]-rāṭre vraja-ni(n=niḥ) śabdam prapadēna maṁda-vihiita-

79 śvāsāḥ pradipā[t*] trasau | jihm-aṅkānta-pathas=trīṇē=’pi chalitē śaṁkāṁ dadhānō= nyathā chhāyaṁ

80 svām=apy vīksya vēpita-vapu[h] prāptaḥ śanaś=chōra-vat ||[*] 35 || Ardh-ārōha- 

81 vyālaṁbamanāṁ kvachī[d*]=dhṛtvā rajjum=atarkit-ābhigamanāṁ nāmā-vidhair= 

82 r=dōrumāyir=uvachōbhir=[uchitair=uchchait-kvaṇat-kāhālam] kaiśchīch=chhō- 

83 m=āraśkikaiḥ | 36 | Tvart-sakhyaś saha bhūru bhīta-manasaḥ sō=’ham grihitō haṭhaḍ= 

84 nair=ajāta-karuṇam chōrō=’yam=īty=arpitaḥ | pitṛā tē Kanakāṁgad-evaṇibhītāṁ 

85 tare vārī-saṁyata-vāraṇ-ēmaṇa-vidhinā svē maṁdirē sthāpitaḥ | 37 | Āsaṁsā-ṣata- 

86 r=apy=uddbhṛāṃt-saṁmārjītāny=ānaṁda-kshaṇa-śoṣhana-kshaṇa-pariṇāmāni vid- 

87 tāni bāṣṭha-salilair=jambalitāni priyē nirvēd-ādy-adhikāni kāṇy=apy yāyu[h*] 

88 yōḥ | 38 | Vīṇāy=ātha sakhi-mukhēna sakalāṁ tais=taṁ=upāy-āṁtarai[h*] sam- 

1 This and the next verse may be treated as yugma.
89 jätam=amalam vr̥ttam kulaṁ ch=āpi-mē | muktaṁ samyamanat=sa te janaityā
nānā-

90 vidhau=arhana(nai)r=mmaṁ=abhyarcha(rchya) vivāha-yogyam=anagham lagham
pratikshya sthita[h] | 39 | Laghī samyag=upasthi-

91 te yavanik-āpāyē cha dṛiṣṭāṁ mayā lōḍhī-ōnṛrishta-vipāmd̐u gamḍa-phalakam
nirnīkta-daṁt-āvalī | svā-

92 bhāvyād=arun-ōshtham=ātta-tilakaṁ nētr-ābhirāṁ-anjanam dūrv-amtamsita-śekha-
ram samukhi te

93 mugdh-avatamsam anukham(kham) | 40 | Vēdī-madhya-nivesitaṁ huta-vaham
kṛtvā vidheḥ sākṣiṇām svēd-ām-

94 bhāḥ-kanikābhīr=aṃguli-mukhād=vāṃtābhīr=ārdras=tava | udbhīṁnaid(bhīṁnaid)r=  
aravīṁda-nāja-sadri-

95 śīṁ=ābham gataḥ kamṭakair=ūrṇā-kamikanavān pravāla-mṛidula-sparsā grihītaḥ
karaḥ | 41 |

96 Māṅgalye vidhibhir=mahā-parīkaraṁ=jātē vivahotsavē s=autsukyam taṁlim-ādhirō-
hana-

97 sukhē prāptē cha s-ārdham tvayā | yātās=tē nava-bhāmgi-gūḍha-vachanaṁ=ālī-
janasya pri-

98 yāṅ=ḥāsyā-prāya-rasair=vivāha-divasa nānā-kramaṁ=narmabhīḥ | 42 | Bāle vāsa-

99 nikētaman prati balād=dhātra(tyā) muhūs=chōditā kupyaiṁ=iṅa niśamya mad-
vishayi-

100 nīṁ=āḷibhir=uktām girāṁ(ram) | utkamṛthāṁ=ati-mātram=āṁtar=uditām=ābībhram

Third Panel

101 viklabā lajjā-namra-mukhī chirāya bhavati ra(dhā)tribhir=āṇiyatē | 43 | Śayya[yāṁ] vinivesyā nirggg-

1. Lōḍhra is mentioned here for the lodhra flower dust. Cf. Mēghasambhaṇa of Kālidāsa, Canto 2, verse 2: nītō lōḍhra-prasava-rajasā pāṃdutīṁ=ānāṁ śṛḥ.
102 tavatīr=dhātrīr=anu-prasthitām=āḷi tvām rudatīm=api sthitavati kāchin=nishidhya svayam(yam) | āsannē ma-

103 yi tāṇni(tām ni)shēddhum=api cha prāyaḥ priyē lajjitē tūṣṇīm=ēva nivartti-
ānam=adhō drishtīr=nivishṭā-

104 kshanārṇ(ṇam) | 44 | Ābhāśē yadī sādhvasaṁ tava bhavēt=tū[shṇūn] yadī sthī-
 yatē syād=ēv=āgaṇān=ēti

105 mūḍha-hrīḥ/dayaḥ kīṁchid=vichinīty=ātmani | tvat-sakhyā saha kāni kānyā=api [va]chāmsya=a-jñāta-nidrā-rasō häsyā-prā-

106 ya-kathā-prabamḍha-sarasānya=ākhyātum=ārābdhavaṇ | 45 | Tāvatvaṁ(t=tvami) [cha] śānair=mmam-ānya-paratāṁ=anvishya

107 samkōcitair=āṅgair=āṃśuka-vēṣṭit-āvara-purō-bhāgair=hriyā mi[śri] tā | nidrā [ṇ=ē] va vimuchya nētra-kamalē tā-

108 s=tāḥ kathā śruḥ[śri]nvaṭi sāyy-āṁtām bhuja-vallari-vivalanē-ālīṅgya jōshāṁ sthitā | 46 | Ėvaṁ pra-

109 ty-uras-ōpamarddita-manō-nirvēśavatyah sukha nishparyyay-āmanorāthā [nava-
nav-ābhya]¹ sā

110 bhaya-vyākulah | lajjā-gāṃdhi-samastā-vastu-sarasā lajjāvatī prāg=amūs=tvat-
śān nidhyam=ih=ābhimā-

111 na-suhrīdō bhukta maYa rātRAYah | 47 | Ālīnāṁ=ati-sambhramēṇa vimatau kridāsu[vā]-

112 jiṣrānair=vyāja-sprishtaka-kēliḥbiś=cha namanair=vēṇyā ślathāyā api | gumphair=
hrā-guṇasya chitra-chaturais=sārdham tvā-

113 yā matsara[d]=visraṁbhas=tava bhīrū kaśchana dinaiḥ kīmchīn=may=āśāditaḥ
 | 48 | Ėtāsmin samayē niśānta-

114 bhavanād=vyājēna sakhyā bahīr-niryyate mama samim(nni)dhausu-nayanē pūrvv-
ādhikāṁ bibhyati | nirggamītum²

1. These five letters are damaged here. This is restored by me.
2. The amunāra sign is engraved in the next line.
115 tvarita maya kara-talen=alambita tvam sthitata vat-oddhuta-nav-arahimda-sadrisau vyaprrayam-

116 ti driau | 49 | Ishat=tvam tanu-bhamgi-bodhita-manus=tvam kamchuli-karshane prakramte=tha nakha-ksha-

117 tad=api bhayad=atyamtam=udvejita | kamte kevalam=amgaraih pulakibhi[?*] kamth-okta-bhava-sthi-

118 tir=bashp-opida-[mish*]na militavati lajj-akulc locchan| 50 | Sachihuta-mukhtarimda-ghatanas ya-

119 vat=kapola-sthalic kasturi makaari-vilasa-haranam sammukhya-yogat=tava | maugdhyad=a-pratirodha-[sum-

120 daram| m=api smaryeta yat=tat=tvaya hasta-svastika-jata-rodham=anati-vyasamgam= aliranganam(nam) | 51

121 Nivi-bamdha-nivesite kara-ta [l] nirvesha-tamdrasvasad=ishan-milana-jata-sarada-naadikarsy-anukare

122 driau | asit-te sukha-paravaasya-sithilam tad-varane vyapritoh hastoh hema-mayukham-

123 li-kirana prishtha-praval-opamah | 52 | Krid-anamtaram=atta-sadhvasatayani[sch*]shhitair=amga-

124 kaih kriyant=iva kuchani suk-avrita-mukhi vaay-asahamt=iva me | maand-ooddhuta-dasam-

125 chalena sichayen=a-vijyamana maya lajj-milita-lochan=eva sanakair=nidraim tvam-

126 m=asadayah | 53 | Paryayad=iva baddha-pa[ashma-hananaim] sammilitelochane

127 ka[l] yaih srama-vari-lasa-lultaih[nim]n=amchatke kamdhar| sraste vasasi lakshit-

128 ga-sushamabhe dam cha tam tam vapus=tat=tadrik-priya-samsthiti- । slatha-nij-

avastha=pi cha sma-

1 The anusvuru sign is engraved in the next line.
129 ryyate | 54 | Ālépair=galitair=nitàmbini dadhē nimna-sthalēsh=āśikā kaṃtha[ḥ*] kāṃbu-nībhō mađi-

130 yya(ya)-valayēn=āḷiṅgaṅē mudritaḥ | gātraṁ tē parivarttanēṇa śayanē vāsas- taraṅg-āṁ-

131 kitaṁ kāṃtīḥ kāchana sāmi-mukta-jādīmā nied-āvasāne daśā | 55 | Mānām ch=āpi vikāsi ch=āpi va-

132 danaṁ vēni cha vēshta-ślatha bhālaś=cha śrama-vāri-mṛishta-tilakō hāsā=cha saṁjñā- (jñā)yatē | chhāyā kā=pi

133 cha lakshyate nayanayōḥ saṁmōda-saṁsūchani bhuct=āś=iti sakhībhir=īrita- rahah-krityā-

134 bhrīśam lajjitā | 56 | Jānīshē kimu kalpa-pādapa-bhavām=āpiya hālām² tvayā kṛīdamityā

135 mama sannidhāv=api nījām=unmuchiya mugdhē trapāṁ(pān) | yad-yaj=jalpita- mughḍa-jāta-ma-

136 dhurair=ālasayavadbhīḥ padair=āṅgair=vvā ślatha-saṁniveśa-laghubhir=yad=yat= kṛitām vyutkramā-

137 t | 57 | Praty-āṅgāṁ nava-chāmpakēśhv=iva rajō-māśrīnyam=unmīltām kāṃtīr= nūtana-kaumu-

138 dī kuvalay-āpīt=ēva jātā dṛisōḥ | hāsa-śrīr=mmukha-paṁkajē madhu-madam=utkūlīt=ēv=ā

139 dhikāṁ vaidagdhyāṁ sphaṭikād=iv=ēṅdu-mukhi tē svāṃtād=a(d=ba)hir=bim- bitaṁ(tam) | 58 | Harmyāṁ hārī

140 khal=ūrī(ṛmi)kā maṇīmayī na(śa)yyā ni²rōmā-sa(s=ta)dā hān-ōtkūlana-mātra- lakshita-

---
1. The letter gu is inserted below the line.
2. The usage ḫala is an indication that this poet himself was the composer of the niṃśhṭhya kāvya. cf. Above, Vol. XXXVI, pp. 209 ff.
3. Read ni for nī which suits the metre.
141 niś-avasthāna[m=ētan*]=mama | jātyām Chaṁdanam=āṁbarāṇi cha tanūnāj=ā
(ny=ʌ)-dham(dgaṁ)dhayō1 māli-

142 kās=tāmbūli-dala-pūgaka-haṁḍa-bharirām pātram cha naḥ pṛitayē | 59 | Gūḍhā
bhūmi-

143 grīhāh | karaṁda-sushirā[d=vāṁ] tās=cha dhūp-āṅkurās=taṁ-ōḍgāndhiśilāśa
(l-aśma)dipa-[la]tikā sthū-

144 lam cha tul-āṁbaram(ram) | kālēy-ēmhdhana-pāvakā cha śakadī kastūrikā-miśritam
tāmbū-

145 lam naveyauvan-ōsha(shma)la-kuchā tvām cha priyē mē priyām(yam)3 | 60 |
Dhār-ōḍhā(dga)ri-pranāḷi-mukha-

146 ra-kari-mā(mu)khaṁ bhūmikāva=cha(ch=cha) harmyām ramy-aikāṁtā cha gōshi-
(s̲ṭhir) prachura-Malahari-rā-

147 gam=ishāṁ(ishtām) cha gītam(tam) | sū[kshmam] śakshṇam cha vāsas=tarunīma-
-bhidur-odvṛtta-vakshōja-kuṁ-

148 bhā sv-ēchchhā-bhōga-kshamā cha ta(tva)m=ati-sumukhi mē k=āpi varshāsu
rīṭih | 61 | Bhō-

149 gān=ēvam-prakāraṇ=muhur=anubhavatō haṁta mē viprayogō jāraḥ kasmād=
idāṇīṁ

150 tava [su]tanu hathād=itṛ-amushmin=brī(bru)vāṇē | yakṣaḥ sarīndarśya rūham-
(pam) taṭi(di)d-udaya-

151 m=iva svām vihāy=āpi māyāṁ=ētabhyām dāmpatibhāyām sahṛdaya[m=adu]-
152 dhād=āśishā mūrnakāmāṁ(mām) | 62 |

2. There is a mark which looks like a cipher above the letter la which may be ignored.
3. Cf. : Bharṭṛhari’s Śrīgāra śataka; verse 92:

Taraṇī ch=ratśā dīpita-kāma
vikastu-jāti-pushpa-saṅghāḥ
Unnata-puṇa-paṅghārus-bhāra
prāvyāhī kurūṭe kasya na harṣam
153 Viśveśvara-sūné [r*] = Narasiṁha.

154 ṛshēḥ kritih [ll*]

TRANSLATION

Verse 1

A Siddha youth, overcome with passion, was in an amorous dalliance, with his beloved on the sand dunes of the river Ganges, where the marks of duck’s claws are seen and while he was happy thus, he was separated from his beloved out of curiosity by a yaksha capable of magic.

Verse 2

Not having seen his most beloved next to him in the bed, he became stunned as if struck by a thunder-bolt; the interior of his eyes became slightly reddish like the tender leaf-sprouts with tears flowing, and his head drooped to his side to rest on his shoulder. His breathing became slow, the colour of his face changed and he without knowing what to do kept still and silent for a while losing his consciousness.

Verse 3

At that moment, he came to his senses, like the person who surfaces after diving in the ocean and wiped with the edges of his finger-nails the drops of tears that (are collected and) appear to have been strung in between the hairs that are in a row in the eyelids. He, feeling miserable like the deer distressed by the hunter, overcame by Cupid and with eyes (swollen and with drops) like the lotus faded by the snow, directed his far reaching sight on all four sides.

Verse 4

(Then) having seen the crystal clear water of the river Ganges, the blossoms in the creepers on the banks that emit the pollen dust, the swans that cackle melodiously, the bushes of roses whose inner petals wither on being touched (by hand) and the swarm of bees whose throats sweetened on account of their feeding on the honey from the flowers, he became agitated and with no one (nearby), reminiscing over his past experiences, he muttered to himself the following:
Verse 5

"O Young One! My first sight of you beneath the kalpa tree in Mount Mēru, where the ground was sprinkled with purified flower-honey and where the Kinnara damsels, in the evening were singing passionately, you came there with your companions, that (sight) appears to be engraved in my heart even now.

Verse 6

(The tassel end of your saree being held and pulled with her two hands and fingers by your companion), you looked with your patra tilaka on your cheeks erased, your protruding breasts half revealed by the sliding of your cloth, your waist bending slightly and you stood with one foot on which the heel of the other foot coloured red rested.

Verse 7

Our sights, induced by the heart, filled with spontaneous love that broke the barriers wantonly, mutually dashing against each other and passing hundreds of times in between, telling the inclinations of the feelings of the heart, due to subjection to bashfulness and eagerness turned in different modes, and were understood by the companions close by.

Verse 8

One of these (companions) looked with raised eye-brows and with full of intention smiled meaningfully. You, clever one, however, noted this and dragged away your look from my face as though with great effort and with your eye balls whose movement were obstructed by bashfulness and agitation and consequently reddened inside made them follow her as though beating her with roya lotuses.

Verse 9

While I was smiling on seeing this, you bowed down your head like the lotus in the pond, caught in the gentle breeze from the waves. O good-eyed One! Then, as if you are engrossed in something, you turned your face sideways and you directed your uninterrupted looks at me.

Verse 10

At that time a young lad, having a face with side-locks and crest-jewel tied on the top of his knotted-hair and wearing pearl ear-ornaments that seemed to suggest the
moon, embedded between two stars, and adorned on the top by Mars, came hurriedly and called you.

Verse 11

When calls were made many a time, you removed your lotus-like hands, that were resting on the shoulder of your mate, as if you are pulled forcibly by the arm and you dragged away your eyes that were like a garland of blue lotus petals, along with me and started from that place making your backside quite visible and walked in slow paces.

Verse 12

O! One with the gait of swan! While you were going, the following were gradually observed by me: Oh! One who is in the habit of braiding the tresses, you raised your curly hair and placed them over the ears. Your hands were neither straight nor bent; because of their loose dangling, the garland of bakula flowers hanged from behind and the buttocks were heavy.

Verse 13

O! One with the looks of a deer! On the way, you turned your face like the shuddering deer and drenched your own back with the tears containing the collyrium that has been washed away; you left me with your sight (that appeared) like the most affectionate mate (as though) sent by you for taking leave of me, again and again, and out of a broken heart, started moving from that place with flattering strides.

Verse 14

O! Young One! With her sight directed towards me and slender limbs, as soft as the tender fibre of the lotus, that are leaning on some mate, you reached the front-yard of your house like the leaping fish cutting across the current in the river, whose banks are touched by the waves while entering the ocean.

Verse 15

O! Dear One! Like the trembling reflection of the crescent-moon on the surface of the ocean, you entered the roomed-mansion after making an exchange of your heart glowing with growing passion, that was really dedicated to me, with my heart, identical with yours, that had followed you and which you took away.
Verse 16

O! Swan-gaited one! After you disappeared into one of the rooms, not being able to see you, I became highly perplexed like the man, who had lost a precious object and became forgetful about it; then, as if seeing it in a dream afterwards, I turned worried by frequently repenting over it and I could neither stay there, nor move away nor do anything else.

Verse 17

The place that is decorated with nine precious gems, the wind that touches gently, the honey that is left over in the petals inside golden lotuses after having been drunk by the bees, the melodious music of the kinnara damsels and the blossomed kalpa trees could not be enjoyed as they were before, by my five senses.

Verse 18

At this juncture, the red Sun moved down to set like the glittering molten hot gold in a hot oven and he like a love stricken person due to heat seemed to lie down on the couch of the twilight cloud made of the tender sprouts and shut his eyes like the closed lotuses in the lotus pond, after taking bath in the particles of water flushing out of the caves of the western mountains.

Verse 19

The sun had set along with the consciousness of all the beings on the earth; darkness, along with confusion, stepped into the four directions; afterwards, multitudes of stars began to twinkle along with the crooked eyes of the lustful; the moon also arose along with Cupid’s fire (of passion).

Verse 20

The orb of the moon was reddish like the paste of red-lac in the beginning; then like the hue of the bimba fruit; afterwards, like the palasa bud plucked just then; thereafter like the blossomed golden lotus; afterwards, similar to the cheeks of the Mālava lady, who is intoxicated by wine. Thus gradually, it became (pale in colour) comparable to the face of a person who is separated from his beloved.

Verse 21

When all the directions were smeared with the white solution of the moon-light juice (and) were washed by water from the rising waves of the pot like ocean that
trespasses the shore, when in a moment the entire world on all sides appeared like a white island, the darkness was not able to find a place anywhere except in any distressed mind.

Verse 22

Just then some misfortune took place for many a pair of peculiar birds, that are separated during the night by fate, that have slipped from the belief of everlasting inseparation (created) on account of their intimate contact with each other through their beaks, and which crying near the celestial Ganges reached the unbearable stage of the pangs of separation similar to that of ours.

Verse 23

A companion came towards me from your side who was like the fresh streak of lightning pouring the blissful nectar into the eyes, the pole of everlasting support to the creeper of friendship and a life giving herb to the mind which has been pierced like a lattice by the piercing of the arrows of Cupid and which has been wrecked.

Verse 24

Looking at my face, as if quite familiar to me, she twitched her eye-brows that were like the row of large black bees which move around the centre of the lotus, and with a smiling face, as if acquainted, she remained there for a long time. After getting some confidence she spoke the following words that would infuse strength (to me).

Verse 25

"O Friend! I have reached your side after seeing my dear mate whose mind is immersed in the countenance of your face which is like the ocean of loveliness, who does not know what to do and who has become a slave of Cupid. If at all, she is alive, it is because of yourself, in whom lies the happiness or misery of (her) relatives".

Verse 26

"Friend! She, who is innocent, whose charming body is like the tender lotus-stalk, who is slender and who, ever since having seen you, is developing the feelings of hitherto unknown pangs of love, has fallen within the range (of the hold) of the merciless Cupid like the female parrot to the hawk, the female deer to the hunter and the crescent-moon to Rāhu."
Verse 27

“As if always contemplating on yourself, (spending) a moment in the terrace and a moment in the courtyard, afterwards a moment in the sporting-pool, a moment in the play-hill, a moment with the group of dear conversing-mates, a moment in bed, a moment inside (the house), a moment in the portico, she is possessed by desire”.

Verse 28

“She stands; jumps, walks; comes back; talks; remains silent; sees the quarters; closes both the eyes; gets highly excited; gains courage; becomes inactive; becomes active. Alas! how into which state of cruelty she was not made to fall into, by Cupid?”

Verse 29

Having heard these words that were soaked in the divine poison and ambrosia, and having become one whose heart is filled with happiness and sadness simultaneously I described to the mate the misdeeds of stupid Cupid that went beyond the limit which however were also understood (by you) from my activities even before my telling.

Verse 30

After hearing me, and conveying the same to you, the mate returned the next day from there and spoke to me, whose mind is engrossed in continuous thoughts of yourself the following words that were smooth and pleasant and which removed my sufferings like the shower of rain from the multitude of clouds to the shataka bird suffering from thirst.

Verse 31

She is hearing her paled body which is like the lustreless morning-moon; by her looks that appear innocent and aimless she exhibits her indolence; she breathes very hot air that makes her lower lip dry; thinking only about yourself she has reached the ultimate dangerous stage caused by Cupid.

Verse 32

How to see this one who is good-looking; how to speak to this one whose words are pleasant to the ears, how to embrace this one whose body is well-built; how to serve this one who does not know anyone (except myself), thinking thus about you, she, your love, remains confused every day.
Verse 33

"While the harem is asleep during the night, when thick darkness is pervading, wearing dark clothes and taking slow steps, come near the wall-side; there I will lead you with a strong rope." After conveying these words to me with a humble request, O! lotus faced one! she started from my side towards you, like the bee for the lotus-pond.

Verse 34

I will go like this; inside, I will stand like this in front of her; I will speak like this; I will see her with looks that are sportive." Thus, owing to hundreds of long, frequent and upsuring desires I spent with anxiety the remaining day time longing for the coming event.

Verse 35

Remaining with great effort till the moon sets during mid-night, moving silently by the tip of the toes, breathing mildly, afraid of lights, moving cross-wise, suspecting otherwise when even the grass waved, bodily shivering even after seeing my own shadow, I reached (there) slowly like a thief.

Verses 36-37

Afterwards, snatching a rope that hung from somewhere, while I was climbing halfway, I was caught along with your mate, whose mind was full of fear, O timid One!, by these unkind policemen, who, making clamour with various kinds of weapons, wooden musical instruments, words befitting their status and search lights in their hands, and whom I had not anticipated, forcibly caught me and handed me over to your father telling "this is the thief". I was put, like a male elephant (put) in the stable, by your father Kanakāṅgada in some corner of his house.

Verse 38

Dear One! Some days passed for both of us with great difficulty, which, were long ones because of frustration, were muddled with tears, were replete with the murmuring sounds of breathing, were piercing ones, were transformed into ones of momentary joy and sorrow, were filled with hundreds of thoughts and then again were swept away by illusion.
Verse 39

Your father having learnt, by other means through the mates, everything about me viz., the noble birth qualifying for relationship, pure character and lineage, presented me different objects after being freed from bondage, considering me impeccable in character as suitable for marriage, and was expecting the time at which it will take place.

Verse 40

When the auspicious time arrived and also when the curtain was removed O good-faced one! I saw your face which had innocence as its embellishment, with the head decorated by the dūrva (panic) grass, with collyrium beautifying the eyes, with the forehead-mark, with lips having natural scarlet hue, with rows of teeth cleaned very well and with cheeks whitish with the dust of lodbha flower.

Verse 41

Having made the fire, kept in the midst of the altar, as the witness for the deeds, your hand, which is wet with the sweat dripping from the finger-tips, which is like the lotus-stalk due to the standing-out of hair-roots (because of horripulation) which is soft like the leaf-sprout, which is having a wollen-bracelet, was held by me.¹

Verse 42

When the marriage took place with tumultuous celebrity, when the pleasure of sitting on the (decorated) platform along with you was obtained,² the marriage-days passed with novel, pleasing and jocular riddles and various games of your mates.

Verse 43

O young one! Often being forcibly induced by your foster mother to go to the residential mansion, remaining as if enraged over the words pertaining to me told by your mates but bearing the over-anxiety that kindled inside, and remaining agitated and lowering the head due to shyness, you were led away by step-mothers.

¹ The practice of tying a wollen bracelet around the hand of the bride during marriage is even now prevalent in the Andhra country.

² Tējmadhurāṇaya is a function which takes place in the evenings after the marriage when the bride and bridegroom will sit together in a well decorated place with girls singing round.
Verse 44

Friend! When some lady attempted to stop you and make you stay while you started after the step-mothers, who have made you sit in one-half of the cot, you could not prevent her from doing so being overwhelmed by bashfulness due to my presence and you bowed your head and remained silent down.

Verse 45

Thinking that if I speak to you, you will become alarmed, and if I do not speak, you will think that I am disregarding you, not knowing what to do, I, with a confused heart, thought for some time and started conversing with your mates remaining unconscious of sleep. I began to narrate all and sundry words, which are funny and interesting with your mates.

Verse 46

Noting that I am engaged in something else, overcome with shyness, you covered your front and back parts that were made to contract with your cloth(and) closing your two eyes as if asleep, (and) listening to such of those stories (that I told), you remained silent and embraced the edge of the bed after turning your creeper-like arm.

Verse 47

Shy one! Thus these nights were enjoyed by me earlier like this; the ones, that were friendly because of the self-assurance (created) owing to your presence; in which all things were enjoyable due to their flavour of shyness; that were perturbed because of fear; that consisted of exercises that were always new; that had wishful and pleasant thoughts which had no sequence but were contributing to the happiness of the mind due to the union of the chests in embrace.

Verse 48

Timid one! In course of days your intimacy was attained by me by the excitement of the mates during misunderstandings in games, by horse play, by the game of false touch, by pulling down loose locks of hair, by stringing flowers and by skillful drawings out of competition.

Verse 49

At this juncture, when your mate went out of the house delusively, O good-eyed one! overcome with more fear than ever before in any presence, you started quickly
to move out; having been caught by me by the hand, you remained there directing the
sight of your two eyes that were moving like the fresh lotuses blown by the wind.

Verse 50

I brought you to your sense by my gentle touch and when I pulled your corset,
you became afraid of (your breasts) being wounded with my nails. O attractive one!
expressing, as if through word of mouth your feelings rooted in the heart through the
horripulations of your gentle parts, closed both your eyes that were filled with shyness,
under the pretext of wiping your tears.

Verse 51

I recollect my embracing you which had the hindrance of your hands folded (in
front of me) like the svastika fashion (and so) was not tight, and which was beautiful
due to non obstruction on your part (while embracing) because of your timidity. Due
to the close juxtaposition (of the two faces) the ornamental drawings made of kastūri
on your cheeks disappeared while you turned your face sideways.

Verse 52

When the hand was placed on the knot of the waist-cloth, enjoying the delight,
your two eyes, because of their slight closure, imitated the thinness of the autumn-
river; your hand, while trying to arrest that (act of mine), has become languid because
of the excessive pleasure, (and) became comparable to the tender leaf touched by the
golden rays of the sun.

Verse 53

After the sport was over, wing to fear, with your slender parts that had become
immobile, as if undergoing suffering, you covered your face with the upper garment
which covers the breasts and ............., when I gently waved with the end of the
upper-garment, you closed your eyes as though due to shyness and slowly fell asleep.

Verse 54

The eye-lids that stopped fluttering as though as a sequel to the closing of the eyes,
the unguent (made of a yellow fragrant wood) on the neck having been erased by the
perspiration caused by exertion, the beauty of the parts of the body that came to be
exposed when the dress gave way, the body that has become exhausted, the conduct of
you towards such a dear one like me were being (now) recollected by me.
Verse 55

The unguents smeared (all over the body) had slipped (due to perspiration) in the shallow parts; (your) neck, resembling the conch shell, was impressed with my bracelet during (my) embrace; your body, due to rolling in the couch, was impressed with the marks of the waves of cloth; your disposition at the end of sleep had half-ridden apathy and some splendour.

Verse 56

"The face is bloomy as well as dejected; the locks of hair are loosened; the forehead has its mark erased by sweat; the smile is only for the namesake; in the eyes are seen a shadow indicating delight". Thus having been told of your being enjoyed (by your love), by your mates, you became very shy of your acts in secret.

Verse 57

O young one! Do you remember what all the acts you did in irregular order. After having drunk the nectar of the kalpa-tree, during our amorous sports prattled by you in my very presence after leaving your shyness when words came delayed and were innocently sweet, the movements of your steps and your weakened parts are slackened due to intoxication.

Verse 58

The smoothness in every part was revealed like the pollen dust of the fresh champaka flowers; the brightness of the two eyes was like the novel moon-light enjoyed by the lilies; in the lotus-like face the splendour of smile, was as if plucked from the intoxication of wine; artfulness from your heart, O one with the face of a moon! was reflected as though from a crystal.

Verse 59

These things are for my satisfaction; attractive mansion; ring covered with gems; bed (smoothened) without (any pricking material like) hair, status of mine ..........; superior sandal (paste); nice clothes; garlands that are fragrant; vessel filled with betel nut and leaves.

Verse 60

I like these things: Secret underground-chamber; spouts of (incense) smoke emanating from the holes of a covered-vessel; stone lamps filled with incense oil, thick
cotton clothes, oven with fire burning on yellow fragrant wood, āmbūla mixed with kastūri, and O! beloved one! you, with the warm breasts of fresh youth.

Verse 61

Oh beautiful faced one! I will spend my time in the rainy season like the following. Mansion with baths in which water spout through elephant-faced taps(?), charming seclusion, song sung in Malabari rāga, nice and beautiful dress, you with pot-like breasts which are well developed in your youthful form and to be enjoyed by me at my will.

Verse 62

While I was thus often enjoying similar pleasures alas! Oh my dear, how this separation came to me all of a sudden? While (he was) uttering these words the yaksha showed his real form like the flash of lightning and removing the veil of magic united the (Siddha) couple and after whole heartedly blessing them, granted them all their desires.

This work is by Narasimha-riṣhi (the poet Narasimha), the son of Viśveśvara.
## INDEX

*By S. Subramonias Iyer, M.A., Ph.D.*

The figures refer to pages, 'n' after a figure to foot-notes, and add to additions and corrections. The following other abbreviations are also used:  
*au.* = author; *ca.* = capital; *cb.* = chief; *cron.* = chronicle;  
*ci.* = city; *co.* = country; *com.* = composer; *de.* = deity; *di.* = division; *do.* = ditto; *dt.* = district; *dy.* = dynasty;  
*E.* = Eastern; *engr.* = engraver; *ep.* = epithet; *f.* = family; *fe.* = female; *feu.* = feudatory; *gen.* = general;  
*gov.* = governor; *gr.* = grant, grants; *hist.* = historical; *ins.* = inscription, inscriptions; *k.* = king; *loc.* = locality;  
*l.m.* = linear measure, land measure; *m.* = male; *min.* = minister; *mo.* = mountain; *myth.* = mythological;  
*n.* = name; *N.* = Northern; *off.* = office, officer; *peo.* = people; *pl.* = plate; *plts.* = plates; *pr.* = prince, princess;  
*prov.* = province; *q.* = queen; *reg.* = region; *rel.* = religion, religious; *ri.* = river; *S.* = Southern; *s.a.* = same as;  
*sur.* = surname; *te.* = temple; *Tel.* = Telugu; *t.d.* = territorial division; *tt.* = title; *tk.* = taluk; *tn.* = town;  
*vi.* = village; *W.* = Western; *wk.* = work; *wt.* = weight.

### A

<table>
<thead>
<tr>
<th>PAGE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>Agnisvāmin, donee, Agnisažala,</td>
</tr>
<tr>
<td>206</td>
<td>162, 167, 171</td>
</tr>
<tr>
<td>a, initial, form of, agrašāla,</td>
<td>119, 121-22, 129, 133</td>
</tr>
<tr>
<td>62, 161</td>
<td>23m</td>
</tr>
<tr>
<td>ā, medial sign Aiholē ins.,</td>
<td>78</td>
</tr>
<tr>
<td>39, 43</td>
<td>77-78</td>
</tr>
<tr>
<td>Abdhibandhu s.a. moon, god, Airavatēvara, god,</td>
<td>78</td>
</tr>
<tr>
<td>75, 167</td>
<td>Airavatēvara, te,</td>
</tr>
<tr>
<td>abhaṭa, off.,</td>
<td>78</td>
</tr>
<tr>
<td>26-27, 30-33</td>
<td>Airavatēvara te. ins. of Kulottuṅga III,</td>
</tr>
<tr>
<td>Abhayapāla, cb.,</td>
<td>78</td>
</tr>
<tr>
<td>30 and n</td>
<td>Ajavaṁiṇhiṇa, pr. of Kalacuri of Tripuri dy.,</td>
</tr>
<tr>
<td>16</td>
<td>39, 42, 45-46</td>
</tr>
<tr>
<td>Achyuta, god, Ajilā-Madda, donor,</td>
<td>122, 136</td>
</tr>
<tr>
<td>8-9</td>
<td>Ajhita-bhāṭṭārikā, Vākāṭaka q.,</td>
</tr>
<tr>
<td>Addānki, reg., Ajhita-bhāṭṭārikā,</td>
<td>162-63, 166n, 167, 177</td>
</tr>
<tr>
<td>11-12</td>
<td>Āṁśaka-bhāṭṭārikā, do.,</td>
</tr>
<tr>
<td>97</td>
<td>71-72, 74</td>
</tr>
<tr>
<td>Adhirājendrā, Cb.ōla, k., Ajñāpti, off.,</td>
<td>76, 115, 117, 143, 147</td>
</tr>
<tr>
<td>90</td>
<td>Ājñāpti, do.,</td>
</tr>
<tr>
<td>204</td>
<td>74, 167, 178</td>
</tr>
<tr>
<td>adhyaakṣa, off. Akkauḍa-grāma, vi.,</td>
<td>26-27, 29-30</td>
</tr>
<tr>
<td>55</td>
<td>Akkama-setṭi, m.,</td>
</tr>
<tr>
<td>55</td>
<td>217</td>
</tr>
<tr>
<td>Adhi, mother of gods, akṣarapāṭala-prastha, tax,</td>
<td>36 and n</td>
</tr>
<tr>
<td>62, 65</td>
<td>akṣarapāṭalika, off.,</td>
</tr>
<tr>
<td>91</td>
<td>29, 32</td>
</tr>
<tr>
<td>Ādiṭṭā, k., akṣhāsali, n. of a community,</td>
<td>63, 67</td>
</tr>
<tr>
<td>82, 97n Alanikāra,</td>
<td>220</td>
</tr>
<tr>
<td>Ādiṭṭā, donee, Sahōkī, Samāsōkī, Udārta,</td>
<td>125</td>
</tr>
<tr>
<td>9, 13</td>
<td>Upamā, Utprēkṣā,</td>
</tr>
<tr>
<td>Ādiṭṭā-bhāṭṭa, m., Alape, s.a. Alpa-valaya, reg.,</td>
<td></td>
</tr>
<tr>
<td>62, 65 and n</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Alattura, vi.,</td>
<td>anusāra, indicated by a dot or a hollow point, 170</td>
</tr>
<tr>
<td>Alhaṇa, donee,</td>
<td>anusāra, instead of the class nasals y, Ṛ and n, 199</td>
</tr>
<tr>
<td>Āḥarādēṇi, q. of Kalacuri of Tripuri dy.,</td>
<td>anusāra, instead of final m, 199</td>
</tr>
<tr>
<td>Alpa-valaya, lo.,</td>
<td>anusāra, represented by a horizontal stroke or by a dot, 161</td>
</tr>
<tr>
<td>Alphabetic</td>
<td>Apara-paṭṭa, t.d., 164</td>
</tr>
<tr>
<td>Brāhmi</td>
<td>apratigrāhaka, tit., 70 and n, 74,171</td>
</tr>
<tr>
<td>Kaliṅga,</td>
<td>Āptorīyāma, n. of a sacrifice, 73, 165,175</td>
</tr>
<tr>
<td>Southern,</td>
<td>Arab Muslim invaders, 52</td>
</tr>
<tr>
<td>Āḍuḍaiyāṇi, donee</td>
<td>Arab sources, 53</td>
</tr>
<tr>
<td>Alwar, dī,</td>
<td>Araiyāṇ Nīnra Vāngi Āḍuvār alias 77n</td>
</tr>
<tr>
<td>Alwar, reg.,</td>
<td>Pottappi-cholān, off., 85</td>
</tr>
<tr>
<td>Ānai, m.,</td>
<td>Arbat, Jaina god, 210 and n</td>
</tr>
<tr>
<td>Amaraṇa pura s.a. Indrapuri, divine ci.,</td>
<td>Arīnājaya-Chōla, Chōla k., 82</td>
</tr>
<tr>
<td>Amaraṇa vi.</td>
<td>Arjuna s.a. Arjunadeva, 195-98</td>
</tr>
<tr>
<td>Amarkaṇṭak s.a. Mekalā, co.,</td>
<td>Āṛṛūṛudaiyya Kūṭpast, donee, 80-81, 103</td>
</tr>
<tr>
<td>Amījeyavairya-bhūmi, lo.,</td>
<td>Ārtbhakthin, off., 38,40,42,4648</td>
</tr>
<tr>
<td>Ameya Bāṭṭaladeva, m.,</td>
<td>Arundhati, wife of sage Vasishṭha, 50,56</td>
</tr>
<tr>
<td>Amlavāḍa-grāma, vi.,</td>
<td>Āryavarman, W. Gaṅga k., 190-91</td>
</tr>
<tr>
<td>Amma I, E. Chālukya k.,</td>
<td>Āryavarman s.a. Krishṇavarman, do., 190-91</td>
</tr>
<tr>
<td>Ammaḷāgā, Chōla q.,</td>
<td>Asai, vi., 25-30n</td>
</tr>
<tr>
<td>Ammamājā I s.a. Amma I, E. Chālukya k.,</td>
<td>Āsati s.a. Āsatiyā s.a. Asai, do., 26-27,30 n, 36</td>
</tr>
<tr>
<td>Amōghavarsha II, Rāṣṭrākūṭa k.,</td>
<td>Āsatiyā, do., 26,30,32-33,35</td>
</tr>
<tr>
<td>Amōghavarsha III, do.,</td>
<td>Ashṭamūḍī, incarnation of Śiva, 68</td>
</tr>
<tr>
<td>Amrīpatāla, cb.,</td>
<td>Asīṛgadā copper seal impression of Śravavarman, 181,184</td>
</tr>
<tr>
<td>27, 32-33, 36</td>
<td>Āśiṇḍuṭi-varṇaka s.a. Solar race, 27,33</td>
</tr>
<tr>
<td>Amūr-kōṭṭam, t.d.,</td>
<td>Aska, reg., 151</td>
</tr>
<tr>
<td>Āḍuḷinmālai ins. of Parantaka I,</td>
<td>Aska, sub-division, 148</td>
</tr>
<tr>
<td>Ananamamārū s.a. Anumananāgarī, vi.,</td>
<td>Āsvamedha, n. of a sacrifice, 73,110,116,165,175-76</td>
</tr>
<tr>
<td>Ananīsgadā s.a. Śiva, god,</td>
<td>śvatāpati, tit., 29,35,46</td>
</tr>
<tr>
<td>141,146</td>
<td>Ātisādabani, off., 42-46</td>
</tr>
<tr>
<td>Ananīta, donee,</td>
<td>Ātīrātra, n. of a sacrifice, 73,165,175</td>
</tr>
<tr>
<td>Ananīta s.a. god of love, god,</td>
<td>Atri, sage, 39,43</td>
</tr>
<tr>
<td>9,13</td>
<td>Attoek, reg., 52</td>
</tr>
<tr>
<td>Ananīgabhima, E. Gaṅga k.,</td>
<td>Āttūr, vi., 94</td>
</tr>
<tr>
<td>61</td>
<td>Āvalladēvi, q. of Kalacuri of Tripuri dy., 39,44</td>
</tr>
<tr>
<td>Ananīgadādana s.a. Śiva, god,</td>
<td>Anvānaśraya Pulakēsin, Chelukya k. of Navaśīrika, 52</td>
</tr>
<tr>
<td>59-60</td>
<td></td>
</tr>
</tbody>
</table>
Avantivarman, 181, 183, 183n, 184 and n, 185
Avinita, W. Gaṅga k., 111
Avūr, vi., 82
Avūr ins. of Rājarāja III, 82n
Avūr-kūrtam, t.d., 82, 82n
Āy, dy., 3
Āyaka pillar ins., 157n
Āyirattal, n. of a palace, 86n
Āyukta, off., 30 and n
Ayyampēṭṭai, vi., 93

B

b, form of, appears like a plain square, 170
b, form of, constricted on the left, 170
b, form of, without a notch, 160
Baḍagamnīru s.a. Baḍage, vi., 126
Baḍagaon s.a. Vadīgīmva, m., 43
Baḍage, vi., 122, 136
Baḍali Kummata s.a.
Veḍala-Kummata s.a. 120n, 131-32
Veḍali-Kummata, m., 23
Bādami, ca., 60
Baḍṇīgar, f., 19, 20n, 21, 22, 23n
Bāgumra pls. of Nikumbh-Āḷḷaśakti
babur-antarunγa, off., 150n, 152
babu, s.a. bālu means a communion of
associations or bodies, 120, 124
babusūmika-ksbētsa, 120, 124
Baijnāth prāstasi of 804 A.D., 53
Bakula, n. of a tree, 235
Balalēva, m., 150-152
Bālābhāṭ incomplete charter of
Prithivīśēṇa II, 159-60, 163, 166n, 171-74, 177n
Balasore, dt., 199, 201
Baliapal, 199
Bāṃhāni pls. of Bharatabala, 174 and n
Bāṃhāni Jhulapur pl. of
Kalachuri-chēṭē year 949, 42 and n
Bāṅkīyaṇa, m., 130
Bāṅga territory, 108
Bāṅga-nādu s.a. Paṣa-nādu, ca., 108
Banavāsi ins. of Vāsiṇṭhiputa
Siva Sīri Pulumāvi, 154 n, 155, 157-58
Bandar, tk., 115
Bandhu-ṣūrman, m., 115, 117
Bapati, tk., 114
Bappana, donee, 10, 14
Barahatā S.A. Valahādi, vi., 43
Bārakūra-rāja, t.d., 125
Bāriya Vīru-māraṇa, lo., 129
Bastar, reg., 14
Bawanārya s.a. Bawanārya, off., 14
Bejenele, vi., 119, 129
Beḷgaum, dt., 23
Beḷlary, do., 155
Bēḷ-li-setti, donee, 122, 137
Bēḷôra pls. of Pravarasēna II, 71
Beḷunele, lo., 122
Beḷuneli, vi., 136
Beḷā, s.a. Veṇā, ri., 164
Bengal, co., 201
Bengal-Orissa, reg., 200
Beḷna, ri., 163-64, 166, 171, 173, 175, 177
Bennakarpa-bhōga, t.d., 72n
Bennkāta s.a. Beḷṇāta, do., 72
Beḷṇāta, do., 70, 72, 74, 164, 175, 178
Beḷṇāta, vi., 170
Beḷṇāta-ka, do., 177
Beḷṇāṭa-ṣṭhāna, ca., 72, 170, 176
Berhampur, tn., 61
Besnagar, reg., 187
Besnagar, vi., 186
bb, forms of, 8, 160
bb, engraved for ś, 58
Bhachroī s.a. Vahadhōvī, r
bbaga-bhōga-kara, tax, 26, 30, 32, 36
Bhagavatī, goddess, 49, 55
Bhagavati s.a. Durgā, do., 50
Bhāgūrthi, ri., 73, 165, 170, 176
Bhagyaḍēvī, q., 200-02
bbāṇḍāgārika, off., 29, 35, 42, 46
Bhandara, dt., 163
Bhāṇjanagar, vi., 63
Bhānu s.a. Sun, god, 224
Bhānuṣakti s.a. Vānusatti, Sēndraka cb., 19-22, 20n, 21
Bhānuṣaktirāja s.a. Bhānuṣakti
Bhāraṣīva, f., 21-22, 23 and n
Bhārata, co., 73, 165, 176
Bhārata, mytb. k., 39, 43
Bhārata s.a. Mahābhārata (war), 141,146
Bharatabala, Pāṇḍava k., 174 and n
Bharthana, tk., 25,33
bbata, off., 30,30n, 70,74,167,178
Bhāthi, vi., 43
Bhāthi-grāma, do., 39,43,46
bbataputra, tit., 150,152,200,203
bbatāra, do., 32
bbatāraka, do., 26,30,36,115-16
bbatārakar, ‘deity’, 1
bbatārīka, tit., 71,182,184-85
Bhāuka, donee, 40,47
Bhavanaga, Vākṣṭaka k., 73,165,176
Bhavāni, goddess, 49
Bheda s.a. Bhaṭhi, vi., 43
Bherāghaṭ ins., 42 and n
Bhima-bōya, m., 214,217
Bhīmapura, ca., 149,151 and n, 152
Bhīmascena, Nala k., 149-50
Bhīmasimha, off., 42,46
Bhīmna gar s.a. Bhīmpura, vi., 151
bbibak, off., 29,35
Bhūlā Huḍki, n. of a mound, 68
Bhubanēśvar, vi., 148,199

Bhubalavirā-Nallasiddhamadevā-chōla-mahārāja,
Telugu-cbōda cb., 90n
Bhūpendrarman, E. Gaṅga k., 63
Bhūshana-sārman, m., 200,203
Bhūtapatī s.a. Śiva, god, 55
Bhūtimitra, Pratībha cb., 186-88
Bhūtipālu, vi., 125
Bhūtipālu-śṛdravā-śrāhā, lo., 126
Bhūyīka, pr., 51
Bhūvanamuludum Īvaram-udaįyar, te., 81,103
Bhūvanamuludum-udaįyāl, Chōla q., 82 and n
Bīdapa-nāyakunḍu, m., 217
Bījapur, di., 23
bījāvāpa s.a. bijavari s.a. drōṇāvāpa
s.a. drōṇa-bījāvāpa,
a kind of measure, 124
Bihār, state, 184n
Bilīnele s.a. Bilenele or
Belunele s.a. Velunele, vi., 125
Bimba, n. of a fruit, 224,236

Ceylon, co., 2,4,77n,89,101
cb, form of, 62
Chanḍāsīva, god, 156
Chanḍāsī, Sātavāhana k., 156,158
Chanḍrādeva, Gābhāravāla k., 26-28, 34
Chanḍragupta II, Gupta k., 70
Chanḍragutti, vi., 123
Chanḍramauli s.a. Śiva, god,
Chakra, figure of, 7
Chakra, weapon of Visṇu,
Chakra, n. of a field,
Chakradhara, god,
Chakra-kēdāra, n. of a field,
Chakranārāyaṇa s.a. Śrīnāgadhara, cb.,
Chakrapaṇī, god,
Chakrāyudha, k., 53,54
Chāluṅka, dy., 20,20n,21-23,52,116
Chāluṅka s.a. E. Chāluṅka, dy.,
Chāluṅka empire,
Chalukyas of Vatapi, dy., 52,211
Chalukya sway, 23
Châmana-bôya-chênu, lo., 116,17
Chamdaśiva, god, 155
Chammak pl. of Pravarasena II, 70n,71
Châmragapura s.a. Chārâgapura s.a. Sarâgapura, vi, 11,17 and n
Chand-tatâka, n. of a lake, 66
Chandavölù, vi, 114
Chand, goddess, 51,54,57
Chandikâ, do., 49-51,55,57
Chandra, 'moon god', 28,224,227

Characters:
Brâhmi, 154,188
East Indian, 61
Grantha, 1,79
Kaliṅga, 61
Kushâna-Brâhmi, 206
Nâgarî, 25,31,38,58,66n,118,195
nail-headed, 306
proto-Bengali, 199
Southern, 69,169,189,209
Southern and Early Kannada, 18
Telugu, 7-8,61,214
Telugu-Kannada, 7,66n,114,140
Vatteḷulu, 1-2
Western variety of late Brâhmi or Gupta alphabet, 186
chârâdbyaksha, off., 42,46
charana:
Vâjasanâya, 150,152
Chatârâg-kshêtra, lo., 121,132
Chattisgadh, reg., 149n
Chaturvedimângalam, vi, 82
Chaulukya or Vâghêla, dy., 195-96,198
chautê s.a. chaturôdìn, tit., 41,48
Chêdi, f., 142
Chêdirâja s.a. Vijayasimhadêva, k. of Kalachuri of Tripuri dy., 38
Chêdirâja, off., 101,103
chemba-kêdâra, n. of a field, 210-12
Chënna, m., 120,32
Chêndâ Chât tangent, m., 3
Chëra, dy., 102
<table>
<thead>
<tr>
<th>D</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>d and d, no difference in forms, dabba, wrong for dasabandbaka, tax,</td>
<td>69</td>
</tr>
<tr>
<td>Dadhari, tk.</td>
<td>206-07</td>
</tr>
<tr>
<td>Daghsharana, Chōlak.</td>
<td>106-07, 111</td>
</tr>
<tr>
<td>Daksha, god</td>
<td>56, 187-88</td>
</tr>
<tr>
<td>Dakshinapatha, co.</td>
<td>50,53,56</td>
</tr>
<tr>
<td>Dakshirapattra, t.d.</td>
<td>164</td>
</tr>
<tr>
<td>Dālā, m.</td>
<td>40,47</td>
</tr>
<tr>
<td>Dāmodara, do.</td>
<td>38,41,48</td>
</tr>
<tr>
<td>danḍa, l.m.</td>
<td>10,14</td>
</tr>
<tr>
<td>Danḍabhaduktamāḍāla, t.d.</td>
<td>200-01,203</td>
</tr>
<tr>
<td>Darāsurasā, vi.</td>
<td>77,80-82,84,101-02</td>
</tr>
<tr>
<td>Darsi, tk.</td>
<td>7</td>
</tr>
<tr>
<td>dasabandbaka, kind of tax,</td>
<td>36 and n</td>
</tr>
<tr>
<td>Daśamūlika, off.</td>
<td>40,47</td>
</tr>
<tr>
<td>Daspalla pl. of Satrubañja Tribhuvanakalāśa,</td>
<td>153n</td>
</tr>
<tr>
<td>Dattaka, m.</td>
<td>51,57</td>
</tr>
<tr>
<td>Dattaka-sūtra, uk.</td>
<td>189,192</td>
</tr>
<tr>
<td>Dattaka-sūtra-vrāttṛi, do.</td>
<td>109,189n</td>
</tr>
<tr>
<td>Dattamāntā, m.</td>
<td>120,129</td>
</tr>
<tr>
<td>Day: Kali 10 33 935</td>
<td>118</td>
</tr>
<tr>
<td>days of the bright fortnight,</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>39,4649</td>
</tr>
<tr>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>15</td>
</tr>
<tr>
<td>days of the dark fortnight,</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>62 and n, 65</td>
</tr>
<tr>
<td>Days of the week, English: Monday, 8 and n, 13,32,35,83,85,92-94</td>
<td>93-94</td>
</tr>
<tr>
<td></td>
<td>Tuesday, 85-60 and n, 83,85 and n, 93-94</td>
</tr>
<tr>
<td></td>
<td>Friday, 93,118,128</td>
</tr>
<tr>
<td></td>
<td>Saturday, 92-94</td>
</tr>
<tr>
<td>Days of the week, Indian: Aditya-vāra,</td>
<td>42,62n</td>
</tr>
<tr>
<td>days (unspecified):</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>64</td>
</tr>
<tr>
<td></td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>445</td>
</tr>
<tr>
<td>453</td>
<td>101</td>
</tr>
<tr>
<td>463</td>
<td>101,103-04</td>
</tr>
<tr>
<td>Dēddaka, artisan</td>
<td>51,55,57</td>
</tr>
<tr>
<td>Delhi, ci.</td>
<td>54</td>
</tr>
<tr>
<td>Deo Barnak s.a. Vārūṇikā, vi.</td>
<td>184n</td>
</tr>
<tr>
<td>Deo Barnak ins. of the later Gupta k., Jivitagupta II,</td>
<td>184n</td>
</tr>
<tr>
<td>Dēsunukkukkia, n. of a plot of land,</td>
<td>122,137</td>
</tr>
<tr>
<td>Dēvagupta s.a. Chandragupta II, Gupta k.,</td>
<td>70,74,166,177</td>
</tr>
<tr>
<td>Dēvana, donee</td>
<td>9,13</td>
</tr>
<tr>
<td>Dēvārāja, pr.</td>
<td>51</td>
</tr>
<tr>
<td>Devāścī, fe.</td>
<td>50,54,56</td>
</tr>
<tr>
<td>Devendarvarman, E Gaṅga k.,</td>
<td>63</td>
</tr>
<tr>
<td>db, form of,</td>
<td>69,206</td>
</tr>
<tr>
<td>Dham, ri.</td>
<td>72</td>
</tr>
<tr>
<td>Dhanaṇjaya, epic Pāṇḍava pr.</td>
<td>202</td>
</tr>
<tr>
<td>Dhārakōta, vi.</td>
<td>151</td>
</tr>
<tr>
<td>Dharaṇi s.a. earth</td>
<td>56</td>
</tr>
<tr>
<td>Dharmakṛṣṇa, Kādamba ch.</td>
<td>63</td>
</tr>
<tr>
<td>Dharmapāla, Pāla k.</td>
<td>52</td>
</tr>
<tr>
<td>Dharmapradābana, off.</td>
<td>41,46</td>
</tr>
<tr>
<td>Dharmarāja s.a. Yudhisṭhira, epic Pāṇḍava ṛ.</td>
<td>141,146 and n, 202</td>
</tr>
<tr>
<td>Dhārūka, donee</td>
<td>40,47</td>
</tr>
<tr>
<td>Dharwar, dh.</td>
<td>18,23-24,154</td>
</tr>
<tr>
<td>Dhatā s.a. Brahmā, god,</td>
<td>55</td>
</tr>
<tr>
<td>Dhavala, f.</td>
<td>150 and n</td>
</tr>
<tr>
<td>Dhrūva, Rāūyatrākṣa k.</td>
<td>52</td>
</tr>
<tr>
<td>Dhubela, tn.</td>
<td>38</td>
</tr>
<tr>
<td>Dhulia pls. of Pravarasena II,</td>
<td>159n</td>
</tr>
<tr>
<td>Dhurēti pls Kalachuri chēdi year 963,</td>
<td>42</td>
</tr>
<tr>
<td>Dirgha, n. of a field,</td>
<td>190,193</td>
</tr>
<tr>
<td>Divākaraśvaṁ, donee,</td>
<td>209-10,212</td>
</tr>
<tr>
<td>Doḍḍa-Maragādu, vi.</td>
<td>108</td>
</tr>
<tr>
<td>Dōmaya, donee</td>
<td>10,13</td>
</tr>
<tr>
<td>Doora, vi.</td>
<td>61</td>
</tr>
<tr>
<td>Doppapalli, do.</td>
<td>216-17</td>
</tr>
<tr>
<td>Dopperta s.a. Doppapalli, do.</td>
<td>216</td>
</tr>
<tr>
<td>Dōsalapāḍu-aghrāḥtam s.a. Dōsūru, do.</td>
<td>216</td>
</tr>
<tr>
<td>Dōsūru, do.</td>
<td>216-17</td>
</tr>
<tr>
<td>doubling of the consonant immediately following r,</td>
<td>140,195</td>
</tr>
<tr>
<td>Drākṣhārama, vi.</td>
<td>84</td>
</tr>
<tr>
<td>'drisbhaṃ 'seen',</td>
<td>70,73,162,162n,165,170,175</td>
</tr>
<tr>
<td>Drōṇa, Pratihāra, ch.</td>
<td>186-88</td>
</tr>
<tr>
<td>Drōṇasvāṁin, m.</td>
<td>70n, 162,167,171</td>
</tr>
</tbody>
</table>
E

ęk, medial form of, 170
ék, medial, indicated by a prishṭhamātrā, 195
Eastern Chālukya charters, 141
Eastern Chālukya, dy., 114-15,141-43
Eastern Gaṅga, dy., 7,215
East Indian charters, 201n
Edēru pl. of Amma I, 142
Edētāqe-janapada, co., 119,129
Edētāqe-Janapada or dēṣa s.a. Vaḍtare(?), t.d., 125
Edirili, also called Rājādhīrāja II, Cbōla k., 97
Ediriliperumāḷ alias Rājādhīrāja (II), do., 97,100
Elavāṇāsur ins. of Rajarāja II 86n
Ellaya, donee, 9,13
Ellagamuṣudam-udaiyāḷ, Cbōla q., 82
Ennūru, lo., 120-21,131-32
Ennūru s.a. Ennūru, st., 125
Ennūru, do., 132
Etawah, dt., 25,27,33
Etawah, reg., 26-27,33
Era:
Bhaumakara, 150
Kali, 3
Kollam, 1-3,99
Śaka 8,12,49,51,54,60n,84,91,118,214-16
Vikrama, 25-26,30-32,35,39,42n,46,54n, 58-60,60n,195-96, 198

Fortnight:
1
7

Fortnight bright:
1 42,46,93-94
2 93
3 93
5 92-93,161
5 (wrong for 15), 94n
6 92-93
7 85,94
8 85
9 82-93
10 81,3,49,51,57,94
11 83,93,214,216
12 93,163
13 92-94
15 26,30,32,35,94 and n, 209-10,212
15 (wrong for ba 15) 85 n

Fortnight bright (titbi not specified or lost) 85,93,195,198

Fortnight dark:
3 118,128
7 85
8 93,191
9 71,76,94
10 94
11 85,93
12 83,93,149,153
15 85
15 (wrong for su 15) 85n

Fortnight (not specified):
3, 137
4, 85
<table>
<thead>
<tr>
<th>Page Numbers</th>
<th>Entries</th>
</tr>
</thead>
<tbody>
<tr>
<td>111</td>
<td>Körilür, vi.</td>
</tr>
<tr>
<td>108</td>
<td>Krishna, dt.</td>
</tr>
<tr>
<td>40,43,47</td>
<td>Kṛishna II, Rāṣṭrakūṭa, k.</td>
</tr>
<tr>
<td>42,46-47</td>
<td>Kṛishnadēva, m.</td>
</tr>
<tr>
<td>105,110,190-92,211</td>
<td>Kṛishnavarma, W. Gaṅga k.</td>
</tr>
<tr>
<td>189,192</td>
<td>Kṛishnavarma-mahādhirāja, do.,</td>
</tr>
<tr>
<td>110,190-91,211</td>
<td>Kṛishnavarman, do.</td>
</tr>
<tr>
<td>123</td>
<td>Kriyāśakti, preceptor</td>
</tr>
<tr>
<td>116</td>
<td>Krōsūru s.a. Kṛovachāru, vi.</td>
</tr>
<tr>
<td>115-16</td>
<td>Krovachāru, do.</td>
</tr>
<tr>
<td>106</td>
<td>Kṣhattriya, f.</td>
</tr>
<tr>
<td>11</td>
<td>Kṣhētramupādu, vi.</td>
</tr>
<tr>
<td>141,144</td>
<td>Kubja Vīshvuvardhana, E. Chālukya k.</td>
</tr>
<tr>
<td>96n</td>
<td>Kudumiyaśānalai, vi.</td>
</tr>
<tr>
<td>125</td>
<td>Kukkala s.a. Kukkuṅgalā, do.</td>
</tr>
<tr>
<td>137</td>
<td>Kukkana-kēni, lo.</td>
</tr>
<tr>
<td>130</td>
<td>Kukkayadeva s.a. Subrahmānya, god</td>
</tr>
<tr>
<td>118-19,122,125,127,131</td>
<td>Kukke, vi.</td>
</tr>
<tr>
<td>119</td>
<td>Kukke Subrahmānya, do.</td>
</tr>
<tr>
<td>119,129,131</td>
<td>Kukkēśvara s.a. Subrahmānya, god</td>
</tr>
<tr>
<td>120,130</td>
<td>Kukkuṅgalaya-āḍukā, lo.</td>
</tr>
<tr>
<td>119,122,126,129</td>
<td>Kukku-veggade, m.</td>
</tr>
<tr>
<td>70,74,163,167,178</td>
<td>Kulaputra, off.</td>
</tr>
<tr>
<td>86</td>
<td>Kulattulān Tiruchirambalam-udaiyān alias Perumān-Nambi-Pallavarāyar, min.</td>
</tr>
<tr>
<td>86</td>
<td>Kulattūr, vi.</td>
</tr>
<tr>
<td>1</td>
<td>Kulittura, tn.</td>
</tr>
<tr>
<td>89,97-98,99n</td>
<td>Kulottūnga I, Chōla k.</td>
</tr>
<tr>
<td>88,96,98,99n</td>
<td>Kulottūnga II, do.</td>
</tr>
<tr>
<td>79,82 and 83, 86n, 87,90n, 95 and 96, 99n, 100 and n, 101 and n, 102 and n</td>
<td>Kulottūnga III, do.</td>
</tr>
<tr>
<td>90n</td>
<td>Kulottūnga III's Rāmagiri ins.</td>
</tr>
<tr>
<td>77,84,88,96,98,99 and n</td>
<td>Kulottūnga-Chōla, Chōla k.</td>
</tr>
<tr>
<td>86n</td>
<td>Kulottūnga-Chōla-chaturvedimangalam s.a. Tiruppāmburam, vi.</td>
</tr>
<tr>
<td>99n</td>
<td>Kulottūnga-Solaṇ Kovai, uk.</td>
</tr>
<tr>
<td>99n</td>
<td>Kulottūnga-Solaṇ Ulā, do.</td>
</tr>
<tr>
<td>141,145</td>
<td>Kumāra s.a. Subrahmānya, god, cumāra, tit.</td>
</tr>
<tr>
<td>99</td>
<td>Kumāragiri, billock</td>
</tr>
<tr>
<td>3-4, 6</td>
<td>Kumaran Nārāyanān s.a. Nārāyanān, m.</td>
</tr>
<tr>
<td>43</td>
<td>Kumārapāla, feu.</td>
</tr>
<tr>
<td>122,132,136</td>
<td>Kumjataṭi, lo.</td>
</tr>
</tbody>
</table>
Mādhavavarman III,
  W. Gaṅga k., 191-92,210 and n, 211-12
  Madhuṭi, vi., 215,217
  Madhūpāma s.a. Madhūpi, do., 215
  Mādhūpa-mandala, t.d., 62-64
  Mādhya Pradesh, state, 38,149,186
  Madbyastha, off., 10 and n, 14
  Madras Museum pls. of Nārēndradhāvala, 148-50
  Madurai, ci., 77n, 100
  Madurattu s.a. Marudottī, vi., 214-15
  Mahābhārata, god, 73,165,175
  Mahādeva, do., 30,35
  Mahādeva, Kākatiya k., 8,12
  Mahādeva-Chaṅḍasaiva, te., 158
  Mahādevī, tit., 162,166n, 177,183,185
  Mahādhava wrong for Mādhava,
    W. Gaṅga k., 189,192
  Mahābhārata, tit., 189-90,193
  Mahāgaṇapati, god, 119,126
  Mahākāla-bhāṭṭa, comp., 141,147
  Mahākāśapaṭalikā, off., 33,42,46
  Mahākumāra, tit., 42
  Mahālinga, god, 32,36
  Mahāmabattaka, off., 41,42,46
  Mahāmaṇḍalika, tit., 63
  Mahāmantri, off., 41,46
  Mahāprabhadāna, do., 40,42,46-47,124
  Mahāpratibhāra, do., 42,46
  Mahāprāroatīta, do., 41,46
  Mahārāja, tit., 73-74,116,149,151-52,162,165-66
    166n, 175-77,177n, 185-89,192
  Mahārāja-jāmabharaja, do., 28-29,35,39,46,70,74,
    115-16,149 152,166,177,183,185,200,203
  Mahārāja-putra, do., 41,46
  Mahārājī, do., 41,46
  Maharashtra, state, 68,72
  Mahārājadeva, Kādamba cb., 63
  Mahāraṭṭa s.a. Raśṭrakūṭa, f., 141-42,145
  Mahāśāmanta, off., 42,46
  Mahāśāmānīvigrābika, do., 40,47
  Mahāśaṅkarman, donee, 40,47
  Mahēndra, god, 145
  Mahēndragar, dt., 206
  Mahēndrapāla, Pratibhāra k., 54
  Mahēśvara s.a.
    Siva, god., 39,46,119,127,149,187-88
    Mahēśvarasvāmin, donee, 162,167
  Mābichandra, Gābadavāla k., 27-33
  Mahādhara, cīhāla pr., 99
  Mahīdhara, donee, 40,47
  Mahīsha, demon, 50,55
  Mahīsha-mandala, t.d., 66
  Mahurjhari pls. of Prithvīvērya II,
    159,163,166n, 167n, 171-75,177n
  Makara, n. of āraśi, 118,128
  Makarakaṛu s.a. god of love, god,
    112
  Malahāri, n. of āraśa, 232,244
  Malai-nādu s.a. Kēraḷa, co., 3
  Malaprabhā, ri., 23,154
  Mālava, co., 166n, 174,177,224,236
  Mālavaraṇār, off., 81,101-02,104
  Malayasūha, feu., 42
  Milepādu, vi., 107
  Mullar pls. of Śūrabala, 175 and n
  Mulli-setṭi, m., 214,216
  Māṃbaḷi pls., 108
  Māṃgaṃvēdu, vi., 115,117
  Māṅgiyuvāraja, E. Cālakṣyaka k., 144
  Māṅju-hegade, m., 120,137
  Māṇḍakēśvaramu, vi., 11,16
  Māṇḍara, Mytb. mo., 57,190,192
  Māṇḍhal, vi., 72,159,162-63,169
  Māṇḍhal grant of
    Pravaraśena II, 159,162n, 163-64,170-71
  Māṇḍhal pls. of
    Prithvīvērya II, 70n, 159,164,169-73
  Māṅgaḷēṣa, Vātāpi Chalukya k., 21-22,211
  Mangalore, tk., 125
  Mangalore, tn., 118
  Māṅgaḷīru-rāyya, t.d., 125
  Māṅginaṇḍā s.a. Māṅgavēdu, vi., 115
  Māṅkiśvaram s.a. Māṇḍukēśvaramu, do., 11
  Manōja s.a. Kāmaṇḍeva, god,
    145
  Manor plates, 20
  Mantrapāla, off., 2-4
  mantri, do., 29,32,35
  Manu, Myth k., 106,112,150,152,193,210,213
  Māṇyakēṭa, ca., 141-42,145
  Māra, peo., 115
  Maragōdu s.a. Mērokoḷi, vi., 108
  Mārakarēḥa, lo., 131
  Marakāṇja s.a. Mārakāṁbāḍi, vi., 125
  Mārapa, Vijayavagāra pr., 123
Māra, sūrya, 78n
Māyā, dōne, 9-10, 13-14
Marūtu, ṣ.a. Mađuturū, vi, 214-16
Maruṛṣṭa, god., 56
Māruṛu, vi, 216-17
Masulipatnam pl's of Amma I, 140
Mathanadēva, cb., 60
Māḍī-gana s.a. Sapta-māṭri, goddesses, 116,143
Māṭri-śarman, dōne, 70,74,189-90,193
Māṭrīśvāmin, do, 70, 74, 162, and n, 167, 171
Matsya Purāṇa, wk., 156-58
Maukhari, dy., 181n, 182 and n, 183 and n, 184 and n, 185
Maurya, do., 23
Māvalīru, lo., 143,146
Mayasa-grāma, vi, 70, 72, 74
Māyavaram, tn., 86
medial a, form of, 69, 71, 114, 140
medial au, form of, 69
medial i, form of, 149, 154
medial ī, form of, 69, 140
medial u, form of, 62
Mekalā, co., 166n, 174, 177
Melekoṭe, tn., 210n
Meḷ-Mudam, lo., 6
Meḷḍāḍi, vi, 82
Mēmāḷap-Pāḷiyanur-nādu, t.d., 101
Mēru, mytbb-mo., 20m, 45,57,116,220,222
metre:
Anuśṭubh, 11,27,33,36,43,55,64,69,76n, 117n
126, 143, 151, 160, 165, 169 and n, 170,
175, 180n, 194n, 197, 201, 213n
Ārya, 11,43,55,184-86,197
Āryāgīti, 143
Auspiciobbdandasika, 43
Drauḷalambita, 27,33
Indravijā, 27,33,43,201
Malini, 27,33,43,55
Pushpitaṅgā, 151,201
Rathōdhdhata, 55
Śalī, 33,43,55,126,201
Śardiḷavikṛiti, 1,11,27,33,43,55,60n, 143,
197, 201, 219
Śraddhā, 55,219
Upāṣṭi, 43,197,201
Upendravatī, 55
Vaitalīya, 201
Vasantatilāka, 27,33,43,55,197,201
Milāla-kūṛram, t.d., 77n
Mitra, ṣ., 187
Mitṛāśāyam, m., 120,131
Mēḷēchhha, peo., 53,56
Mēḷēchhha king., 50
Mēḷēchhha rulers, 52
Modasa, ṭk., 195
Mō{l}āsā, tn., 195,197
Mōgali-guṇārdha, vi, 10-11, 15-16
Mōkha, q. of Vaijyastībha, k., of Kālācāri of Tripuri dy., 39,47
Month, Solar:
Aḍi, ṣ.a. Kārkaṭaka, 2-3,6
Dhanus, 85,92-94
Kanji, 93
Kanyā ṣ.a. Kanji, 214,216
Kārkaṭaka, 3,83,85,92-94
Kumbha, 85,94
Makara, 85 and n, 93-94
Māṣi ṣ.a. Kumbha, 93
Mēṣha, 92
Mīna, 93
Mithuna, 83,93
Paṅguni ṣ.a. Mīna, 93
Rishabha, 85,92
Simha, 85,93-94
Tula, 85,92
Virchika, 93-94,137
Month, lunar:
Āśāddha, 1,3,6
Āṣvina, 39,42,46,200,205
Aṣvina, Adhika, 42
Chaitra, 191
Kārttika, 30,70-71,74,76,163
Māgha, 32,35,58-60,62 and n, 65,195,198
Makara, 85
Mērūgaṛtsha, 191
Pausha, 118,128
Phalguni, 26,149,153,209-10,212
Surabhi-charama māsā s.a. Vaiśakti, 57
Tapasya s.a. Phālguṇa, 8,12
Vaiśakti, 49,51,54,105,112
Mērēkōḷi, vi, 108
Mūḍā s.a. mūḍika s.a. mūḍe s.a. mūḍi,
a kind of measure, 124,129
Mūḍā-nādu, co., 6
Mūḍāsā s.a. Mūḍāsā, tn., 197-98
Narendrâja, s.a. Narendrasena,
Vâkâta pr., 71-72
Narendrasena, Vâkâta pr., 72, 162-63, 166 and n, 173m, 174 and n, 175 and n, 177,180
Nargund, tk., 154
Narindraja, s.a. Narindrâja, Vâkâta pr., (?) 74
Natâraja, god, 80
Navasârika, reg., 82
Nâyaka, tit., 99
Nayapâladeva, âmbhôja k., 199-203
Nelapâdu, vi., 11,15
Nellitto, lo., 3
Nelloro, dt., 7
Něgyyudâpperpâmâ, Chôla pr., 97,100
New Delhi, ci., 49
Nîdu, vi., 94
Nîdu, s., 63
Nikumbhallasakti, Sêndraka cb., 19-21, 21n, 22
Nilakanthâ, donee, 32
Nilakanthâ, n. of a Saiva pontiff, 36
Nirakarpur pls. of Devendravarman, 61,63
nîshka, a type of coin, 119,121-24, 129,133-37
Nity, n. of a branch of learning, 11,17
Nittavînôsa-vâjana, dis., 82 and n
nîvartana, l.m., 189-90,193
nîyôga, off., 178
nîyukta, do., 167,178
nîyutta wrong for nîyukta, do., 74 and n
Nonamangala pls. of Mâdhavarvarma (III) dated his 13th regnal year, 210 and n
North Indian ins., 124
North India, reg., 49,200,207
North Kanara, dt., 23,155
Nowgong, do., 38
Nalambâdârijar, off., 80,101,103
Numerical figure 90 standing for Suidham, 25
p, form of, 206
pâyattalaires, off., 2,4,6
pâyavîla, do., 120,124,130
Padmanâbha, god., 105,109,189,192,209,211
Padmasimha, m., 40,47
Pâga-Chîvindravan, off., 1,4,6
Paingulam, vi., 5
Paiyudhîka-pattalâ, do., 33
Pâkôsa, engr., 63,67
Paiyai,nur, vi., 101
Palhû, m., 41,47
Pâli-Ujvalâ-Khândhi, lo., 66
Pallava, dy., 107,191
Pallavamahâdevi, E. Châlukya q., 141,145
Pallavarâja, off., 80,101,103-04
Pallavarâyân, n. of a ball, 86n
Pallavarâyánpeâtta, vi., 86,94
Pallavarâyánpeâtta ins. dated 15th regnal year of Rajadhirâja-Chôla II, 95
Pallavarâyânpeâtta ins. of RajadhiraJA II, 8th regnal year, 86,89,95,97,98,100
Pallavarâyâs, s.a.
Perumâ-Nambi-Pallavarâyâr, min., 96
Pallavarâyâr, off., 80,103
Pallippadai
Râjagambhira-Tûram-uḍâyi, te., 82,87,101
pani s.a. pândita, tit., 47,48
pândita, do., 26,31-32,37,40,46-48
Panîdevâja, vi., 216-17
panhâmamu s.a. tûmus, l.m., 215,217
Pañjikâmana, m., 120,131
Pañchâravana Brahmadhirâjan, m., 1
panchâravana-brahmadhirâjan, tit., 3-4,6
Pañchâravana-Mâdîvî, Chôla q., 82
Pandanallur, vi., 92
Pandaramiga, off., 115 and n, 117
Pândava of Mêkalâ, dy., 174
Pandqpathar pls. of Bhumisena, year 89, 121n, 148-50,150n
Pândya, co., 4
Pândyan civil war, 98
Pândya, dy., 3-4,73,77n, 79,86,100-01
Panigarâ gift of Amoghavarsha III, 142
Panjidhara, donee, 41,48
Penna, dt., 38
Pânûta, t.d., 108,222
Papanasam, tk., 82
Papanâsâm ins. of Kulottugîla II, year 21, 82n
Rājarāja II, do., 77 and n, 78-79, 82-84, 86-87, 95-96, 96n, 97 and n, 98 and n, 99 and n, 100-01, 101n
Rājarāja III, do., 85n
Rājarāja III, E. Gaṅga k., 215
Rājarāja-chaturvedimāngalam, vi., 80-82, 103-04
Rājarāja-Iśvarum-udaiyār, god, 78
Rājarāja-Iśvarum-udaiyānāyānār, do., 78, 102
Rājarāja-Iśvarum s.a.
Iśrāsarum s.a. Dārāsuram, vi., 78
Rājarājan-Karuvulagam, n. of treasury, 77
Rājarājan-tirupati, lo., 77
Rājarājan-Pānda-nādu, t.d., 77n
Rājarājapuram s.a. Dārāsuram, vi., 77-78, 96 and n
Rājarāj-Hōla-UL, uk., 99n
Rājarāj-vijāgam, lo., 77
Rājarājēsvaram-udaiyār, god, 77, 86
Rājarājēsvaram, vi., 102n
Rajaśinhi, Pāṇḍya k., 4
Rāja Śrīvallabhasānanda, Śendraka pr., 23n
Rajasthan, state, 58,60
rajayuddhipati, tit., 35
Rājendrā I, Cbōla k., 82,97n, 98
Rājendrā III, do., 82n
Rājendrachōla, surname of
Kulōrtuṅga III, do., 102
Rājendrachōla-Kalapārājar, off., 81,101-02, 104
Rājendrāśā年代-Māvendavēḷa, do., 80-81,101,103-04
rājā, tit., 29,32,35
Rājā, tit., 71
Rājādhirāja, Cbōla k., 83,85n, 90 and n, 91,98
Rājādhirāja II, do., 85n, 86-90,92 and n, 95-96, 97n, 99,100n, 101 and n, 102 and n
Rājādhirājadēva II s.a. Rājarāja II, do., 79-80
Rājādhirājān-panugulam, n. of a tank, 100
Rājādīrāja, Cbōla k., 97n
Rājāgambhiṅa, tit., 78,82
Rājāgambhiṅa-Iśvarum-udaiyār, te., 81-82,102-03
Rājāguru, tit., 42,46
Rājakēśari, do., 2,102
Rājakēśarinarman, do., 79,88,95
Rājamahēndra, Cbōla k., 98
rājān, tit., 207-08
Rājānāka, f., 53
rājānāka, off., 150,152 and n
rājaputra, do., 150,152
Rājarāja I, Cbōla k., 97n
Puḷumāvi III, do., 156
Puḷumāvi IV, do., 156
Puṅgaṇūr, lo., 90n
Puṅgaṇūr record of Rājādhirāja I, 90
Punjab-Haryana, reg., 207
Puṇṇāja, co., 108,111
Puṇḍaraṇa s.a. Indra, god, 30,36
Puṇḍaraṇa Quila, n. of a building, 49
purēbōta, off., 29,35
Puṇḍara, myth. k., 39,43
Puṇḍāraṇa, m., 40,47
Puṇḍāraṇa s.a. Vishnu, god, 55
Puṟva-paṭṭa, t.d., 164
Puṟṇādiya Madana Nāyaka, m., 131
puṭṭi, l.m., 215,217
Puttala s.a. Putrādi, vi., 125
Puttur, tk., 118,125-26
R, consonant following reduplication of, 161,170,186
r, consonant preceding, reduplicated, 161,207
r, form of, 149,155,206
r, when k precedes, reduplication of, 171
Raghupati s.a. Śrī Rāma, epic hero, 56
Rahan, lo., 26
Rāhu, n. of a planet, 225,237
rāja, off., 29,32,35
Rāja, tit., 71
Rājādhirāja, Cbōla k., 83,85n, 90 and n, 91,98
Rājādhirāja II, do., 85n, 86-90,92 and n, 95-96, 97n, 99,100n, 101 and n, 102 and n
Rājādhirājadēva II s.a. Rājarāja II, do., 79-80
Rājādhirājān-panugulam, n. of a tank, 100
Rājādīrāja, Cbōla k., 97n
Rājāgambhiṅa, tit., 78,82
Rājāgambhiṅa-Iśvarum-udaiyār, te., 81-82,102-03
Rājāguru, tit., 42,46
Rājakēśari, do., 2,102
Rājakēśarinarman, do., 79,88,95
Rājamahēndra, Cbōla k., 98
rājān, tit., 207-08
Rājānāka, f., 53
rājānāka, off., 150,152 and n
rājaputra, do., 150,152
Rājarāja I, Cbōla k., 97n
Rājarāja III, do., 85n
Rājarāja III, E. Gaṅga k., 215
Rājarāja-chaturvedimāngalam, vi., 80-82, 103-04
Rājarāja-Iśvarum-udaiyār, god, 78
Rājarāja-Iśvarum-udaiyānāyānār, do., 78,102
Rājarāja-Iśvarum s.a.
Iśrāsarum s.a. Dārāsuram, vi., 78
Rājarājan-Karuvulagam, n. of treasury, 77
Rājarājan-tirupati, lo., 77
Rājarājan-Pānda-nādu, t.d., 77n
Rājarājapuram s.a. Dārāsuram, vi., 77-78, 96 and n
Rājarāj-Hōla-UL, uk., 99n
Rājarāj-vijāgam, lo., 77
Rājarājēsvaram-udaiyār, god, 77, 86
Rājarājēsvaram, vi., 102n
Rajaśinhi, Pāṇḍya k., 4
Rāja Śrīvallabhasānanda, Śendraka pr., 23n
Rajasthan, state, 58,60
rajayuddhipati, tit., 35
Rājendrā I, Cbōla k., 82,97n, 98
Rājendrā III, do., 82n
Rājendrachōla, surname of
Kulōrtuṅga III, do., 102
Rājendrachōla-Kalapārājar, off., 81,101-02, 104
Rājendrāśā年代-Māvendavēḷa, do., 80-81,101,103-04
rājā, tit., 29,32,35
Rajor, lo., 60
Rājāpasala, Kāmbōja k., 200-03
Rālhā, m., 40-41
Rālhāka, donee, 41,48
Rāma s.a. Śrī Rāma, epic k., 50
Rāmabhādra, do., 38,48,67
Rāmchandra, do., 17,31,138
Rāmagiri s.a. Rāmagiristhāna, vi., 164 and n
Rāmagiristhāna do., 162,164-65
Rāmagirivāmin, god, 162,164n
Rānapustain Vatsarāja, s.a. Vatsarāja, Praṭībāra k., 51
Rāṇāka, tit., 26-27,30,32-33,36,39,43,46,62-64
Rāṅganātha, donee, 9,13
Rāṇō
Rāṇāpuram s.a. Rājarājapuram, vi., 78
Rāṣṭrakūṭa, dy., 52,54,142,148
rāṣṭrakūṭa, off., 115-16,141,145
Ratnadharā, do., 41,46
Rāṭṭiya, m., 141,145
Rāṭṭodīcchēnu, lo., 116-17
Ravidatta, off., 171-72
Rāyāvanarāyi, lo., 63
Rebbana, donee, 10,13
reduplication of the letter following anusvāra, 214
reduplication of the letter immediately
following the rēpba, 214
Rēmāṇa, donee, 9-10,13
Reṇāṇḍu, t.d., 107
Rēṇjalādi s.a. Kōṭhārāṅhjadalayā, reg., 125
Rēpuka, engr., 63
Repalle, tk., 143
rēpba, consonant following doubling of, 8
rēpba in mna is a straight vertical line proceeding
upwards from the left limb of the letter m, 207
Rewa stone ins. of Viṣṇuśrīmadhēva,
Kalachuri year 96, 42
Rewa stone ins. of
Kalachuri chēdi year 944, 42 and n
Rewa stone ins. of Kalachuri-chedi year 86, 42n
Rewa pls. of V.S.1253, 42n
ṛ, medial sign in ṛ is a downward stroke attached to
the left of the long vertical, just below the
semi-circular horizontal limb, 207
ṛ, sometimes employed for medial ō, 161
Riddhapur pls. of Prabhāvatīgupta, 162,164n
Riddhapur charter of the
Nala k. Bhavatattavarman, 175n
Rīpudhahala, Nala k., 149,151
Rithi, vi., 43
Rōhīṇi, wife of moon, 50,56
Ron, tk., 23
Rudrapūjā, n. of worship, 121,133
Rudrasēna I, Vākāṭaka k., 70,73,165,176
Rudrasēna II, do. 70,74,166,176

Sādhu, tit., 32
Sāḍyavakra, n. of vēdic sacrifice, 73,165,175
Sagara, epic k., 16,31,48,66,153
Sahadēva, Pāṇḍāsa pr., 141,146
Sāriṇēśvarya, tit., 42
Śaiva device, 182
Śaivism, rel., 158
Śaka, n. of an era, 57
Śākhā:
Kāṇva, 62,65 and n
Taśṭirīya, 70,74,162,167,171
Vājasanēya, 193
Salakṣaṇa s.a. Salakhanēka, donee, 41,48
Salakṣaṇa, cb., 43
śālī-mūḍikā, a kind of measure, 121,124,134
Śainbhū, god, 74 and n, 126,177n
Śainkara, do., 141,145
Śainkarṣaṇa, do., 202
Śainkhandūpa, lo., 119,123,127,139
Śaṁrāgadhrā I, cb., 12
Śaṁrāgadhrā II, do., 12
Śaṁdhivaghrāhiṣa s.a. Sāṁdhivaghrī, off., 42,46,50
Sangoli pls. of Kadamba Harivarman, 19
Śaṁkṣama s.a. Rājarāja II,
Cboḷa k., 98 and n, 99 and n
Śaṁkara-bhaṭṭāraka s.a. śiva, god, 204
Śaṁkarṣaṇa, k. of Kalacuri of Cbēdi dy., 142
Śaṁkarṣaṇa, s.a. Rāja s.a. Rajādhirāja II,
Cboḷa k., 98-100
Śaṁkara-Śoḷaṇ Ulā, uk., 98-99,99n
Śaṁkranī:
Vīśṇu, 200,203
Saptaratha, god, 119,123,127-28,139
Śaṁrāgadhrā I, cb., 8,11-12
Śaṁrāgadhrā II, do., 8,11-12
Śaṁrāghūpa, vi., 9,11,13,13n, 17,17n
Śaṁrāgūpaṇi, god, 202
Śaṁrgīn s.a. Vīśṇu, do., 1,6
Śarpārāja, do (?), 155,158
Śarva s.a. Śiva, god, 187-88
Śarvalōkaśraya-śrī Vīṣṇuvardhana-mahārājādhirāja
s.a. Amma I, E. Cbālukya k., 141,145
Śarvanandi, artisan, 51,57
Śarvasidhi, tk., 214,216
Śarvarvarman, Maṅkbari k., 181,182,184,184n, 185
Śarvavadatta, writer, 163,169,171,179
Śarvasāyaksā, off., 70,163,167,170,178

S, form of, 155,199,206
ś used for ś, 39,58
Sabarkantha, dt., 195,297
Śābdāvātāra, ukt., 111
Śacī, wife of Indra,
Sadasīva, god, 68
Sadbhāvāsīla s.a. Gallaka, cb., 50
Sadbhāvāvīlāsa s.a. Gallaka, do., 56-57

S, form of, 155,199,206
ś used for ś, 39,58
Sabarkantha, dt., 195,297
Śābdāvātāra, ukt., 111
Śacī, wife of Indra,
Sadasīva, god, 68
Sadbhāvāsīla s.a. Gallaka, cb., 50
Sadbhāvāvīlāsa s.a. Gallaka, do., 56-57
Šaši s.a. moon, god, 56
Šaši-mauli s.a. Śiva, do., 141,145
sasya-mādika, a kind of measure, 132,137
Śātalūru grant of Gūnaga Vijayādiṣya III, 115
Śātavāhana, dy., 154-56,156n, 157-58,158n
Śātavāhana period, 68
Sattanapalle, tk., 116
Satyāśraya, tit., 21-22
Satyāśraya Vallabha, Vāṭāpi Chalukya k., 144
Śāuchapura, vi., 150-52
Śāvata, ch., 60
Script:
Nāgari, 219,221n
Proto-Nāgari, 49
Śiddhamātrikā, 49
Tamil, 79
Telugu, 219,221n
Telugu-Kannaḍa, 61
Seal:
bears on its countersunk surface the figure of an elephant in relief, standing facing right, 105
the countersunk surface on which are engraved in relief the figures of a crescent moon, an aṅkuṣa, 61
couchant bull facing right and a half blown lotus on the left,
Seated figure of Gajalakṣmī in the upper half with the figure of a bull between two incense pots, 38
Season:
Grishma, 169,179
Śaṭā (Autumn), 191
Summer, 171
Surabhi, s.a. Vasanta, 57
Vasanta, 54
Śeṇḍa-kāṇi, n. of a privilege, 79-81,103-04
Śeṇḍapati, off., 29,35,71 and n, 76 and n, 163,169,171-72,179,204
Śeṇḍraka, dy., 19-20, 20n, 21-23
Śeṇḍraka charters, 22
Śeṇḍraka ins. of Kullottuṅga III, 102
Serif or headmark is prominent, 206
Serifs, uniformly scooped-up triangles, 155
Śeṣa, n. of one of eight myth. Serpents, 28,127
Śettama-seṭṭi, m., 214,216
śabdaprastha, wrong for akṣhapatālapraṣṭha 36
Shahabad, ci., 184n
Shaṁmukha, god, 141,146
Shikaripur, tk., 123
Shimoga, dt., 123
Shirhatti, tk., 24
Shrīvāgīlī s.a. Sīrīvāgil or Siruvāgil, vi., 126
sibilant s is used instead of palatal ś 199
Śiddha, supernatural beings, 219,221,233,244
Śiddhachauṭa-pattallā, f.d., 26,29
Śiddham, expressed by a symbol, 27,31,33 and n, 43,55 and n, 58, 60 and n, 149,151 and n, 201 and n
Śidhalingamaṭjam, vi., 84
Śihada, engr., 38,48
(sign manual :
Śrī-Triyaṁbaka, 123,139
Śilama, danae 41,48
Śiṅhavarman, W Gaṅga k., 189-90,193
Śinḍh-Mulrāṇ, reg., 52-53,55
Śinḍhurāja, k., 107
Śiṅgalarājar, off., 81,101,104

In the centre, the figure of a bull standing sideways, facing left and high above it, a figure of cbbatra, with a human figure on each side in walking posture, 181
In the upper field is depicted a robust human figure, facing left. In the front is the figure of a bull of which only the hind part is extant and other items of the device are missing. 181
On the countersunk surface are cut in relief the Sun and the crescent in the centre at the top, below it, a running boar facing proper right and below the legend Śrī-Tribhuvanāṅkuṣa, 114
on the seal are seen the representations of a crescent moon at the top and a standing board below, 148
Oval in shape with the figure of a lion in high relief, standing with its right foreleg upraised and facing proper right. 7
Śīṅgam, tit., 98n
Śiriguppa, s.a. Śrīgupta, m., 19,24 and n
Śirigupte, reg., 19,24
Śirāgāl, lo., 122,136
Śirī-Vākkāṭakaṇānadēvi, f., 19,24
Śirī-Vākkāṭa[ṃ]ka (or ra)-
anadēvi s.a. Śiri Vākkāṭakaṇānadēvi, do., 24n
Śiruguppi, tk., 18
Śīruṇḍu-naṇḍu, t.d., 86
Śiruvāgāl, vi., 137
Śita, epic q., 50,56,164n
Śiva, god. 31,33,50,68,73,103,119,123,127
158,165,175,182,186-87,199,201,210
Śivaganas, attendants of Śīna, 182
Śivani pls. of Pravarasena II, 72n, 166n
Śivasarma, m., 207-08
Śivāri Sātākaṇarī, Sātavrāhana k., 156n, 158
Śivayōgi, tit., 4
Śiyāyi s.a. Shiya, vi., 107
Śkandavarma, Punnāṭa cb., 111
Śkandavarma, Pallava k., 191
Śodha s.a. Sodhadēva, donee, 41,48
Śodhala, off., 196-98
Sohnag clay scal impressions
of Avantivarman, 181,184
Solstice:
   Summer (Uttarāyana) 62,65
Śōma, m., 41,48
Śōma, n. of a juice, 207-08
Śōme, m., 48
Śōmeeka, engr., 32
Śōmeśvarādēva, god, 26,30 and n
Śorah, tk., 123
Śouthern Gujarati, reg., 19,22
South Kanara, dt., 118,124-25
Śāvāstī, tn., 200,203
Śī, goddess, 13,56
Śrīdharā, donee, 9,13
Śrīdharā, m., 26,32,37
Śrikakulam, dt., 143
Śrīkūrāmā ins. dated Śaka 1128;
Śrīnagar, cī., 215n
Śrīpatt, writer, 33
Śrī Rāma, legendary k., 138
Śrīvallabha, tit., 21-22
Śrīvārakamā, cb., 50,53-56
Śrīvīkrama, Western Ganga k., 107
Śtala, n. of a field, 190,193
Subrahmanya, god, 119,122,127-28,135,138
Subrahmanya, te., 118,121,124
Subrahmanya, s.a. Kukke, vi., 118,125
Subrahmanya Šhāṃsti, festival, 122,136
subscript r, form of, 207
subscript s, form of, 207
subscript v carelessly engraved, 58
subscript y, form of, 207
Śuchindram, vi., 2,5
śuddha-trīṭya, festival, 122
śūdra-nāma, an area occupied by śūdras, 126
śūrnavāṭa Bhūtipāla, lo., 119,129
śūrnavāṭa-kshētra, do., 119,129
Śukī, m., 62,65
Śukra, preceptor of demons, 190,193
Śūktava, vi., 171,175,177
Sumbāra, s.a. Indra, god., 201
Sundarachōla, Chōla k., 97n
Supadha, donee, 40,47
superscript r, form of, 58
Śūrabalā alias Udīrnavaira,
   Fīndasa k., of Mēkālā, 174 and n
Śura-dīghikā s.a. Ganges, ri., 224
Śūrana, donee, 10,14
śūtra:
   Āpastamba, 115,117
   sūtradhāra, tit., 38,48
Śvāmideva, donee, 9,13
Śvāmi Mahāsēna s.a. Subrahmanya, god, 116,143
Śvāsī, auspicious word, 70,73,105,109,116,
   127,149,151
Śvātikarṇa, Sātavrāhana k., 156

T
   t, form of, 61-62,69,155,160n, 170,206
   p, final consonant form, 160
   T, Narasipur, tk., 108
   Taiṭtiriya-chaṭaṇa, vēda, 106,112
   Taiṭtiriyaīam s.a. Vajur Vēda,
   4,6
   Tājika, peo., 50,53,56
   Takayāga-pparaṇi, uk., 77-78,86
   Talavakārā s.a. Sāna Vēda,
   4,6
   Tālūṭ, m., 40,47
   Talimadurōhaṇa, n. of a function, 240n
   Tāmarachēguva, vi., 216-17
   Tambūru pls. of Umarvarman, 63
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>tamidula-mudika, n. of a measure</td>
<td>124,134</td>
</tr>
<tr>
<td>Tamil Nadu, state</td>
<td>1,5,84-86,91,95,100,107</td>
</tr>
<tr>
<td>Tammena, doonee</td>
<td>10,14</td>
</tr>
<tr>
<td>tamidula-mudika, a kind of measure</td>
<td>121,124</td>
</tr>
<tr>
<td>Tanjore, dt.</td>
<td>86</td>
</tr>
<tr>
<td>tari, a kind of coin</td>
<td>121,124</td>
</tr>
<tr>
<td>Tarka, n. of a branch of learning</td>
<td>11,17</td>
</tr>
<tr>
<td>Tañaljava-mandala, t.d.</td>
<td>118,128</td>
</tr>
<tr>
<td>Telugu-choda, dy.</td>
<td>90n, 107</td>
</tr>
<tr>
<td>Temmuru, lo.</td>
<td>132</td>
</tr>
<tr>
<td>Tenali, tk</td>
<td>140</td>
</tr>
<tr>
<td>Terukkukkaddu, vi.</td>
<td>93</td>
</tr>
<tr>
<td>Tewar s.a. Tripuri, do.</td>
<td>43</td>
</tr>
<tr>
<td>Tbakura, tit.</td>
<td>32,37,40-42,46-47</td>
</tr>
<tr>
<td>Thapaa s.a. Bennatata, vi.</td>
<td>175</td>
</tr>
<tr>
<td>Thana, dt.</td>
<td>197</td>
</tr>
<tr>
<td>The consonant immediately following rëpha is uniformly doubled</td>
<td>105</td>
</tr>
<tr>
<td>Tikamva, m.</td>
<td>40-41,43</td>
</tr>
<tr>
<td>Tirôdi pls. of Pravarasena II.</td>
<td>72</td>
</tr>
<tr>
<td>Tiruchchenattankudi, vi.</td>
<td>94</td>
</tr>
<tr>
<td>Tiruchchirappalli, tm.</td>
<td>107</td>
</tr>
<tr>
<td>Tirukkoyilur, vi.</td>
<td>93</td>
</tr>
<tr>
<td>Tirukkuvalai, do.</td>
<td>93</td>
</tr>
<tr>
<td>Tirumandurai ins. of Rajaraja II dated 15th year, 83</td>
<td></td>
</tr>
<tr>
<td>Tirunaljjar, vi.</td>
<td>93</td>
</tr>
<tr>
<td>Tirunagaivur, do.</td>
<td>93</td>
</tr>
<tr>
<td>Tiruppachur ins. dated</td>
<td>90,90n</td>
</tr>
<tr>
<td>Saka 1095 and regnal year 9</td>
<td></td>
</tr>
<tr>
<td>Tiruppamburam ins. of Rajaraja II dated 22nd year, 86n</td>
<td></td>
</tr>
<tr>
<td>Tiruppugalur, vi.</td>
<td>84</td>
</tr>
<tr>
<td>Tiruppurambiyam, do.</td>
<td>93</td>
</tr>
<tr>
<td>Tiruvadi, do.</td>
<td>94</td>
</tr>
<tr>
<td>Tiruvaduturai, do.</td>
<td>85</td>
</tr>
<tr>
<td>Tiruvalluji, do.</td>
<td>93</td>
</tr>
<tr>
<td>Tiruvalluji ins. of Rajadhira II dated 8th regnal year, 86</td>
<td></td>
</tr>
<tr>
<td>Tiruvalluji ins. of Rajaraja II dated 17th year, 83</td>
<td></td>
</tr>
<tr>
<td>Tiruvangadu pls. of Rajendra I,</td>
<td>97n</td>
</tr>
<tr>
<td>Tiruvarrur, vi.</td>
<td>92-93,100</td>
</tr>
<tr>
<td>Tiruvaenainallur, do.</td>
<td>85</td>
</tr>
<tr>
<td>Tiruvindarudur, do.</td>
<td>5</td>
</tr>
<tr>
<td>Tiruvilakkudi, do.</td>
<td>84</td>
</tr>
<tr>
<td>Tiruvaynur, do.</td>
<td>93</td>
</tr>
<tr>
<td>Tiruvaenainallur ins. of Kulottunga III dated 17th regnal year, 100</td>
<td></td>
</tr>
<tr>
<td>Tiruvilumbdur, vi.</td>
<td>85</td>
</tr>
<tr>
<td>Tiruvoiyiyur, do.</td>
<td>84,93</td>
</tr>
<tr>
<td>Tiruvotias s.a. Ganges, ri.</td>
<td>221</td>
</tr>
<tr>
<td>Tomara, dy.</td>
<td>50,53-54,54n, 56</td>
</tr>
<tr>
<td>Tonjaiman Arur, vi.</td>
<td>82</td>
</tr>
<tr>
<td>Trailoky smulla, k. of Kalacburi of Tripuri dy.</td>
<td>42</td>
</tr>
<tr>
<td>Trayambaka, god,</td>
<td>110</td>
</tr>
<tr>
<td>Tribhuvanachakravarti, tit.</td>
<td>79-81,84,101-03</td>
</tr>
<tr>
<td>Tribhuvanamuludai-iwaram-udayar, te.</td>
<td>103</td>
</tr>
<tr>
<td>Tribhuvanamuludum-Udayal, Chola q.</td>
<td>82</td>
</tr>
<tr>
<td>Trikalinga, co.</td>
<td>39,46</td>
</tr>
<tr>
<td>Tripuri, ca.</td>
<td>39-42,44</td>
</tr>
<tr>
<td>Trivedi, tit.</td>
<td>40-41,47-48</td>
</tr>
<tr>
<td>Triyambaka, god, 119,122-23,128,128n, 198n, 199</td>
<td></td>
</tr>
<tr>
<td>Tulu-mandala, t.d.</td>
<td>119,127</td>
</tr>
<tr>
<td>Tulu-mandala s.a. Tauljava-mandala s.a. South Kanara, do.</td>
<td>125</td>
</tr>
<tr>
<td>Tulu-rajiya, co.</td>
<td>125</td>
</tr>
<tr>
<td>Tuma-nadhlu, t.d.</td>
<td>1,3,6</td>
</tr>
<tr>
<td>Tumkur, dt.</td>
<td>210n</td>
</tr>
<tr>
<td>tumus s.a. panidumu, tm.</td>
<td>215</td>
</tr>
<tr>
<td>Tiruppamburam, vi.</td>
<td>86n</td>
</tr>
<tr>
<td>Turushka, peo.</td>
<td>53,55</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>u, medial sign</td>
<td>207</td>
</tr>
<tr>
<td>Udayaditya, Kadamba cb.</td>
<td>63</td>
</tr>
<tr>
<td>Udayakheiti, cb.</td>
<td>62-64</td>
</tr>
<tr>
<td>Udgha, m.</td>
<td>150,152</td>
</tr>
<tr>
<td>Uddyotana-suri, au.</td>
<td>51</td>
</tr>
<tr>
<td>Ugrakheiti, Kadamba cb.</td>
<td>63</td>
</tr>
<tr>
<td>Ukku, m.</td>
<td>120,120n, 131,136</td>
</tr>
<tr>
<td>Ukku-nayaka, do.</td>
<td>120,129</td>
</tr>
<tr>
<td>Ukku-veggade, do.</td>
<td>136</td>
</tr>
<tr>
<td>Ukthya, vedic sacrifice</td>
<td>73,165,175</td>
</tr>
<tr>
<td>Ulagamuludum-Udayal, Chola q.</td>
<td>82n</td>
</tr>
<tr>
<td>Ulagadai Mukkokkilanadi, do.</td>
<td>82,102</td>
</tr>
<tr>
<td>Ulagadai-Mukkokkilanadi-iwaram-udayar, te.</td>
<td>81,103</td>
</tr>
<tr>
<td>Ujak-aajku, a kind of measure</td>
<td>2,4,6</td>
</tr>
<tr>
<td>Umaria, vi.</td>
<td>38</td>
</tr>
<tr>
<td>Umbadajajo, m.</td>
<td>214-15,217</td>
</tr>
<tr>
<td>Umred, tk.</td>
<td>68,159</td>
</tr>
<tr>
<td>Upadbamnya, sign of</td>
<td>16</td>
</tr>
<tr>
<td>Upadhyaya, tit.</td>
<td>70,74,171</td>
</tr>
<tr>
<td>Upagupta, Maukbari q.</td>
<td>183,185</td>
</tr>
</tbody>
</table>
Upendra s.a. Vishnu, god, 141,146
Uragapura s.a. Uraiyur, ca., 106-08,111
Uraiyur, vi., 107-08
Urjmag, do., 143
Ur-kanakkuma-kañi, n. of a privilege, 79,104
Urkukkañu, s.a.
Rajarajachaturvedimargalam, vi., 82,182
Urugugutta, n. of a billock, 219
Urvaśi, celestial nymph, 43
use of anusvāra instead of class nasals, 195
use of class nasals, 214
Utkala, t.d. 143
Uttarānur pls. of Durvinita, dated 20th regnal year, 106,106n, 108
Uttarākōśala s.a. Ayodhya, tn., 27,34
Uttara-paṭha, t.d., 164,166,171,175,177
Uttar Pradesh, state, 25,200
Uyyakkanḍand Tirumalai, vi., 85

V

v, doubling of, 58
v, following a supposed or intended anusvāra, reduplication of, 17,161,170
v, following anusvāra sometimes reduplicated, 70
v, form of, 149,206
v, indicated by b, 195
v, subscript form of, 69-70,160
v, used for b, 38-39,199
Vaṭṭala, legendary demon k., 34
Vāchaspati, tit, 35
Vaddakathā, uk., 111
Vādhyalakha, engr., 153,160
Vaṭṭigama, t.d., 43
Vaṭṭigama-purtali, do., 39,46
Vāgēy agama, vi., 122,137
Vāgholai, do., 200-01,203
Vāgi-agama, do., 122,137
Vāgi or Vāgēy, do., 126
Vahadgovi-agama, do., 32-33,35
Vaivasvata Manu, legendary progenitor of human beings, 111
Vajapa, sacrifice, 73,165,175
Vajasaneyā, a branch of the Sukla Vajurvēda, 210,212
Vajrini s.a. Vajrahasta, Eastern Gangā k., 63
Vikāṭaka, dy., 24 and n.68-71,73 and n, 74,76,159,162-66,166n, 167n,170-71,173-74 and n, 174 n, 175-76, 177 and n, 178,180
Vikāṭaka epigraphs, 68,75n, 159n, 160, 163-64,169-70
Vikāṭaka history, 68
Vikāṭaka period, 68
Vakradvabhāṭagrahāra, vi., 26-27
Vakradvapura, lo., 26,29
Valahaṇi, vi., 43
Valanadi-grāma, do., 39,46
Valivalam, do., 100
Valabha, k. of Karnāṭaka, 51,54,57
Valabhēśvarā, tit., 21
Valuvūr, vi., 92-93
Vāmadēvā, Śaiva ascetic, 39,46
Vairīkupuri, vi., 26,30
Vāmi-setti, m., 215-16
Vānasattī-arasa wrong for Vānusattī-arasa, Śīndraka cb., 19,24n
Vanaṇāsi-12000, t.d., 123
Vānīkupuri, vi., 27
Vānusattī-arasa s.a. Bhānuṣakti, Śīndraka cb., 19,22-24
Vapavaḍā, vi., 63
Vapavaḍā s.a. Vapavadā, do., 63
Varāha, figure of, 7
Varāha, incarnation of god Vishnu, 17 and n, 50,126
Varāhamihira, au., 72n
Varāhaśūmin, donee, 170 and n, 171,177
Vārāharavman, n. of the engraver, 51,57
Vardhamāna-bhakti, t.d., 200-01,203
Varuṇa-manḍala, do., 66
Vārūṛika, vi., 184n
Vāsana, lo., 154
Vāsara-pati s.a. Sun,god, 2
Vasiṣṭhāpata Sīra Pūlumāvi, Sātvābhana k., 155
Vasiṣṭhāpata Sīva Sīra Pūlumāvi, do., 158
Vāsudēva, god, 200-02
Vāsudēva-sarmman, m., 200,203
Vāṭāpi, s.a. Bādām, ca., 23
Vāṭāpi Chaulya, dy., 54
Vatsagulma, branch of the Vākāṭaka f., 173 and n
Vatsarāja, Pratibhā k., 50,55
Vatsarāja, m., 38,48
Vay伊朗garājār, off., 80-81,101,103-04
Vēda
Vēda:
Krishna Yajurvēda, 70,171
Yajur 62,65,162,200,203
Vedā-kummat, m., 120,130-31
Vēdānanyam, ni., 85
Vēdānañam Udayañ Ammaiyan alias Amañapallavārjar, off., 101
Vēdōka, donee, 40,47
Vēlamithūru-śma, t.d., 143,146
Vēlamunudi-vishaya, do., 141
Vēlamu, lo., 143
Vēlunele, do., 122,136
Vēṅgī, ca., 144
Veṅmaya, donee, 9,13
Vēṅā, ri., 72,163
Vēṅātāta, lo., 72n
Vēṅgī, ca., 142
Veraval ins. of Chaukya Vāghēla k. Arjuna dated 1264 A.D. 195,197
Vētana s.a. Vēttāvanavadrama, ri., 201
Vēttāvanavadrama, do., 200-01,203 and n
Vidarbha, reg., 68
Vidisha, dt., 186
Vidisha, tn., 186
Vidyādhara, donee, 41,48
Vijayabāhu, Ceylon k., 89 and n
Vijayachandra, Gābadasvāla k., 26,28,34
Vijayachandradeva, do., 29
Vijayādyita I, E.Chālukya k., 144
Vijayādyita II, do., 114n
Vijayādyita III, do., 114-15,117
Vijayādyita IV, do., 141,145
Vijayādyita-mahārājasa. Vijayādyita II, do., 115-16
Vijayālaya, Chōla k., 98,107
Vijayanāga, Nāga k., 186,188
Vijayanagara, dy., 124-25
Vijayanagara ins. dated 1486 A.D. 78
Vijayanagaram period, 124
Vijayaśakti, Sēndraka cb., 24
Vijayasimhadēva, k. of Kalachuri of Tripuri dy., 42-43,45-46
Vijayaskandavarman, Pallava k., 191
Vikrama, cb., 43
Vikrama-Chōla, Chōla k., 77,82,91,96n, 98,99n, 100
Vikramāditya, tit., 21-22
Vikramāditya, E. Chālukya pr., 144
Vikramāditya s.a. Gāṅgēyadeva, k. of Kalachuri of Tripuri dy., 39,44
Vikramāditya, do., 44
Vikramāditya I, Vātapi Chalukya k., 21-22
Vikramaśōjanallīr, ri., 82n
Vikramāśōjan uta, uk., 99n
Vilāngadeva, tk., 1
Vimalāsīva, Śaiva pontiff, 41,42,46
Vīmaṭācchavatuta, n. of a tax, 26,30,32,36 and n
Vīmaṭā-kāmlūga, wrong for Vīmaṭācchavatuta, do., 36
Vindhya, mo., 57
Vīraja, ri., 141,143-44
Vīrākāñna, lo., 136
Vīra-mēraṇīta, m., 120,129
Vīra-Nuḷambha, tit., 90n
Vīra-Rājēndra, Chōla k., 2,89,96-98
Vīra-rīksbhasa, tit., 90n
Vīraśōla s.a. Vīrarājēndrasōla, Chōla k., 2
Vīrumaṇṇa-heggaḍe, m., 122
Visakhapatnam, dt., 214-16
Vīsaladeva, Chalukya Vaghēla k., 196
visarga, indicated in various forms, 161,170
Vishnu, donee, 40,47
Vishnu, god., 8,39,43,50,55,56,119
Vishnu, te., 1
Vishnu-bhättāraka, god, 3
Vishṇudatta, off., 163,169,171-72,179
Vishṇugopa, W. Gaṅga k., 190-91
Vishṇugopa-mahādhīrāja, do., 110,210 and n, 212
Vishṇupurāṇa, uk., 158
Vishṇupurushottama, god, 50
Vishṇuvardhana II, E. Chālukya k., 144
Vishṇuvardhana III, do., 144
Vishṇuvardhana IV, do., 144
Vishṇuvardhana-mahārāja, do., 115-16
Vīśvākarma, community, 108
Vīśvēśvara, m., 221,233,244
Vīgṭhala, donee, 9,13
Vivasvāna s.a. Sun, god, 33
Vīvika, writer, 32
Vṛihad-varuṇa-mandala, t.d., 66
Vṛbhi-mādikā, a kind of measure, 124,133-34
Vṛṣiṣṭhika-saṅkrānti, festival, 122
Vṛṣabhara, n. of a Tōmarā k., 50,53-54,56
Vṛṣākaraṇa, n. of a branch of learning, 11,17
Vyāsa, au., 146,168,179
Vyāsa, sage., 76

W
Waṅgaṅga, ri., 72,72n, 164,175
Wardha, dt., 72
Washim pis. of Vindhyaśakti III, 159n
Western Chalukya, dy., 22-23
Western Gaṅga, do., 105-08,190-91,209-11
Western Gaṅga charters, 105-06,189n
Western Gaṅga praśasti, 106

Y
y, consonant preceding, 161,171
reduplication of, 148,160
y, form of, 148,160
y, not doubled, 40
y, subscript form of, 69,160,207
Yaḍamuna, lo., 130
Yajñā-śārman, donee, 115,117
Yaksha, supernatural being, 219,221,232-33
Yamalingēśvara, god, 149,151
Yamunā, ri., 26-27,30,32-33,35-36
Yaṣāṅkara, k. of Kalacūri of Tripari dy., 39,44
Yaśōvīgra, Gāṅgaśāla k., 26-27,31,33
Yavana, peo., 53
Yeṣṭaṭeṣeṇa, t.d., 122,136
Years (Eras):
Kalacūri, 42,46
Kali, 118
Kollam, 1,4
Yeṣṭaṭeṣeṇa, t.d., 122,136
Years, cyclic:
Āṇānda, 8,12
Hēmalaṁba, 94
Prabhava, 118,128
Years, Regnal
1 83,209-10,210n, 212,214-16
2 87,92,102n, 163,168
3 92,
4 101,103
5 80-81,92,101-02,102n, 103,186,188
6 92-93
7 93
8 87,93,93n, 101n, 102n, 157
8 wrong for 6 157
9 3,93
10 86-87,93,101n, 163,171-72,179
10 wrong for 8 93n
11 71,87,93,101n, 102n, 215n
12 to be corrected to 15 91n
12th past 14th (i.e. 26) 90n
12 for 14, 90n
12 corrected to 15 91n, 92
12, 93-94,101n, 102n,
13, 71n, 87,94,101n, 102n, 200,210
13 wrong for 16 94n
14 94,101n, 200,205
15 91,94,102n
16 70-71,74,74n, 91,95
[16] 94n
17 71,71n, 76,163,171-72,174
18 71n, 101n
19 84
20 corrected to 21 85n
20 84-85,85n
21 4,77,77n, 84-85
22 85
23 86n
24 84-85
26 84
27 84-85,86n
27 wrong for 21 85n
28 84,86n, 91,94
29 91
30 91
31 91
33 2
35 91
40 91,95n
46 91
46 to be changed to 47 91
47 91
49 91
55 89

Yōga:
Ayushmad, 118,128
Yājñēśvara, m., 62,65
Yogēśvarī, goddess, 50,55
Yudhishthira, epic pāṇḍva k., 66,74,166,176
Yuvarāja, dignitary, 29,35,144
Yuvarājadēva, k. of Kalacūri of Tripari dy., 39,44
"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book clean and moving.