No. 3 ALALPUR PLATES OF NARASIMHA II, SAKA 1215

D.C. Sircar, Ootacamund, and P. Acharya, Bhubaneswar

Pandit Ratnākara Gargavaṭu (ordinarily Garābaru) of Bhubaneswar (Puri District, Orissa), who died in 1953, was an enthusiastic student of Indian epigraphy in his youth. About the year 1902, when he was engaged in studying the stone inscriptions fixed in the compound wall of the Ananta-Vāsudēva temple at Bhubaneswar, one Rāmadāsa Bābājī informed Pandit Gargavaṭu that he had seen a set of copper plates bearing writing similar to the stone inscriptions with which the Pandit was then engaged. On the Pandit pressing for further information about the plates, the Bābājī came to him after a few days with the news that the Pandit’s cousin Harēkṛishṇa Sāmantarāya knew the whereabouts of the copper plates and might be of help in securing them for his examination. When Harēkṛishṇa was approached, he informed the Pandit that the plates were in the possession of Mukunda Sāmantarāya of the village of **Alalpur** (Alarpur of the Survey of India map, sheet No. 73-H/15) lying about four miles east of Bhubaneswar to the left of the Puri road. Pandit Gargavaṭu then saw Mukunda Sāmantarāya and learnt from him that the plates had been found in a stone-box which had been discovered while digging the foundation for a house in the village. The plates were seven in number and were strung together on a ring bearing a seal with the bull emblem. Mukunda Sāmantarāya was found to have put them by the side of his family deity along with which they were being worshipped by him daily. At the Pandit’s request Mukunda agreed to lend the plates for the decipherment of the inscription and Pandit Gargavaṭu carried them to his place personally, although they were very heavy.[[1]](#footnote-1)1 The Pandit’s then made a serious attempt to decipher the next of the inscription and completed his transcript of the record after some time.[[2]](#footnote-2)2 At the time Pandit Gargavaṭu was serving as a teacher in the Balasore School. A fellow teacher at the school, named Rādhākṛishṇa Basu, who was a Sanskritist and an M.A., later made some corrections in his transcript with the help of the text of a similar inscription published in the *Viśvakōsha*, s.v. *Gāṅgēya*.[[3]](#footnote-3)3

Some time after completing the preparation of the transcript, Pandit Gargavaṭu engaged a *mūliā* (day labourer) to carry the plates from his home at Bhubaneswar to Mukunda Sāmantarāya at Alalpur. Mukunda, however, became full of sorrow and indignation when he found the plates, which he had been worshipping regularly along with his family deity, thus defiled by the touch of a labourer of low caste. Considering them unworthy of veneration any longer, he sold the set to a coppersmith and it was ultimately melted by the latter. The inscription thus lost now exists only in Pandit Gargavaṭu’s transcript (with corrections later inserted by Rādhākṛishṇa Basu and himself) from which we are editing it with the Pandit’s kind permission.[[4]](#footnote-4)4 As regards the fairly reliable nature of the transcript, it may be pointed out that there are fortunately cases where the genuineness of the Pandit’s reading can be verified. By way of illustration, we may refer to the passage *śēvāyaty*-*Allālanāthaśarmmaṇē* as read by N.N. Vasu in line 18 on the first side of plate VI of the Kendupatna inscription published in the *Journal of the Asiatic Society of Bengal*, 1896, part i, p. 256. Vasu took the word *śēvāyaty* to be the same as Bengali *sevāyita* meaning a person in charge of the worship of a deity in temple.[[5]](#footnote-5)1 But an examination of the impressions of the plates published by Vasu clearly shows that the correct reading of the passage is *śē*(*sē*)*nāpati*-*Allālanāthaśarmmaṇē*. It has to be noticed that the same Sēnāpati (general) Allālanāthaśarman is also twice mentioned in the Alalpur inscription under review in lines 213 and 228 where Pandit Gargavaṭu reads the passages, no doubt correctly, as *Allālanātha*-*sēnāpatayē* and *Allālanātha*-*sēnāpatinā*. The names of the village read by the Pandit as Hariōntāgrāma (modern Harianta), Chhatalōgrāma (modern Chhatol), Kurāṅgagrāma (modern Kurang) and Khandhalagrāma (modern Khandol) similarly point to the reliable nature of his transcript. Of course it cannot be said that the Pandit’s transcript is absolutely free from misreadings.

The plates are known to have been seven in number. Pandit Gargavaṭu numbers the line in his transcript separately according to the inscribed sides of the plates. This shows, as expected, that the first and seventh plates were inscribed only on the inner sides, while the other plates had writing on both the sides. There were altogether 228 line of writing. The first and second sides of Plate IV had respectively 17 and 18 lines engraved on them, while the first side of plate V and the inner side of plate VII had respectively 19 and 14 lines. The remaining eight inscribed faces of the copper plates had each twenty lines of writing on them.

The record contains two dates. The first of them refers to the time when the grant was actually made by king Narasiṁha II, while the second falls about two years later when the documents was written and the plates were engraved. The first date is given as the expired Śaka year 1215 as well as the king’s nineteenth Aṅka. Kumbha-dvitīya, badi 5, Tuesday. *Kumbha*-dvitīya indicates the second day of the solar month of Phālguna. In Śaka 1215, however, the second day of solar Phālguna fell on Tuesday, the 26th January, 1294; but the *tithi* on that date was Māgha badi 14 and not Phālguna badi 5. In that year, Phālguna badi 5 actually fell on Tuesday, the 16th February, which was the 23rd and not the 2nd day of the solar month of Phālguna. The date of our record thus seems to be irregular; it is either the 26th of January or the 16th of February in 1294 A.D. The nineteenth *Aṅka* year of king Narasiṁha II was his sixteenth regnal year (omitting according to rule, the first, sixth and sixteenth years). This agrees with the fact known from other records that Narasiṁha II ascended the throne in Śaka 1200 (1278 A.D.). The second date of our inscription simply speaks of the king’s twentysecond Aṅka, i.e. eighteenth regnal (omitting the first, sixth, sixteenth and twentieth years), which apparently fell in Śaka 1217. The grant was made when the king was staying at Remuṇā-kaṭaka, i.e. the city of Remuṇā or the royal camp or residence at Remuṇā, which was the place wherefrom the Kendupatna plates of Śaka 1217 (or 1218) were also issued. In the expression *Śrī*-*charaṇēna* *vijaya*-*samayē* used inthis connection, *śrī*-*charaṇa* is an honorific expression to indicate the king and *vijaya* has been used in its Oriya sense of ‘stay’[[6]](#footnote-6)2. In the same context other records of Narasiṁha II read *vijay*-*āvasarē*. The *mudala* (i.e. the royal order regarding the grant or its execution) passed through the *Purō*-*Parīkshaka*-*Pātra* Trilōchana-jēnā who seems have been an official of a minister’s rank and was the principal inspector attached to some administrative department. The object of the grant was the increase of the king’s longevity, health, wealth and majesty. The donee was the *Kōsh*-*ādhyaksha* (treasurer) Halāyudha who was a Brāhmaṇa of the Vatsa *gōtra* having the Bhārgava, Chyāvana, Āpnuvat,Aurva and Jāmadagnya *pravaras* and was a student of a portion of the Kāṇva branch of the Yajurvēda. The area of the land granted was one hundred *vāṭikās* in five plots scattered in different villages.

The first plot of land comprised the village of Yanvachāpaṭigrāma (or Pandhao) in the Vāhattari *khaṇḍa* of the Kalamvö (mbō) ra *vishaya*, with the exception of the land belonging to the *śāsana* (land granted by a charter) pertaining to Rāma-pratirāja. The area of the land was determined according to the *vala*, i.e. measurement of area, done by Allāla-nāyaka, described as a *śrī*-*karaṇa*, i.e. a scribe. The western boundary of the village granted was the *daṇḍā* of Paṅgapāla lying to the east of a river, while the eastern boundary was western *daṇḍā* of Urisō-parakōṇā. The word *daṇḍā* means ‘a boundary pillar’ and from that ‘a boundary line’. It is tempting to equate *parakōṇā* with the well-known *Parganā* meaning a tract of land comprising a number of villages, although Parakōṇā may have also been the name of a locality adjacent to or included in Urisō. The northern boundary of Yanvachāpaṭigrāma (or Pandha?) was the southern *daṇḍā* of Urisōgrāma, while the southern boundary was the *daṇḍ*-*ärddha*, i.e. a portion (*arddha*) of the boundary line (*daṇḍā*), of Kuṇḍalēśvaradēva (i.e. the temple area of the deity of that name) of the Śrīrāmapura *śāsana* (i.e. the gift village of the name). The land within these four boundaries measured 24 *vāṭikās*, 19 *mānas* and 5 *guṇṭhas*. Out of this, an area measuring 8 *vāṭikās* and 12 *mānas*, which was covered by the land previously granted to gods and Brāhmaṇas and by the boundaries of a waiting place for ferry as well *gōhari* and *gōpatha* meaning broad pathways for cattle, etc., was subtracted, leaving a total (*niravakara*) of 16 *vāṭikās*, 7 *mānas* and 5 *guṇṭhas*.

The second plot of the land granted comprised the village called Kharalagrāma situated in the Sāilō *vishaya*. The southern boundary of this village was the dam or highway (*bandha*) at the northern limit of Kurāṁgagrāma, while its northern boundary was the southern *daṇḍā* of Hariōntāgrāma. To its west was the eastern boundary line of Chhatalōgrāma and its eastern limit touched partially the boundary of the tank attached to the *gōlā* (granary) belonging to Khandhalagrāma. The land within these boundaries measured 42 *vāṭikās*. Out of this, the area of 17 *vāṭikās*, 16 *mānas* and 20 *guṇṭhas*, which was covered by the boundaries around the *maṇḍapa* (temple or public building) under the enjoyment of gods and Brāhmaṇas and by *gōhari*, *gōpatha*, tanks, *bhīṭha* (mounds?), etc., was subtracted, leaving a total of 24 *vāṭikās*, 3 *mānas* and 5 *guṇṭhas*. The calculation here makes it clear that 1 *vāṭikā* of land was regarded as equal to 20 *mānas* 1 *māna* (Oriya māṇa) was equal to 25 *guṇṭhas*. The case is the same in Orissa even at the present time.

The third plot of the gift land comprised **Gōlādalōgrāma**, situated in the same **Śāilō** *vishaya*, with the exception of the locality called Lāla-Brāhmapura. The northern boundary of the village touched parts of the boundary line of the Siṁpalō-Vāṅkēśvara *haṭṭa* (market-place) and the southern boundary was the *gōlā*-*pushkariṇī* (tank attached to the granary) of Hariōntāgrāma. The western limit touched partly the boundary line of Nibhayapura, while the eastern limit was the western embankment of the tank of or at Pālēhā Rādgalapura (Rāṅgao?). The land measured 70 *vāṭikās*, 13 *mānas* and 15 *guṇṭhas*. Out of this, an area of 33 *vāṭikās*, 5 *mānas* and 1 *guṇṭha*, which was covered by the land such as that around *maṭhas* (colleges) and *maṇḍapas* under the enjoyment of gods and Brāhmaṇas of the locality called Haṭṭapura-karmi-daṇḍā (a certain part of Haṭṭapura) as well as by a *vaidya*-*daṇḍā* (boundaries of land granted to the local physician), tanks, *jōḍa* (canals), *gōpatha*, etc., was subtracted, leaving the total remainder of 37 *vāṭikās*, 8 *mānas* and 14 *guṇṭhas*.

The fourth plot of the land granted comprised **Sarpadalōgrāma** in the same **Śāilō** *vishaya*. It was bounded in the north by the *gambhīra*-*vila*-*vēṇā* (a piece of very low land covered by the *vēṇā* grass) of *Gōlādalōgrāma* and in the south the southern dyke of the tank of or at Jayagaṅga. Its western boundary was the locality called Malisāhāra-Tālapadīā in the village of Gōlādalō and the eastern limit was the *maṇḍapa* belonging to one Śrīdhara *Viśvāla* (meaning originally ‘a village watchman’, later stereotype into a family name) lying to the west of Rādgalapura (or Rāṅgao?). Within these four boundaries the land measured 11 *vāṭikās* and 5 *guṇṭhas*. Out of this, an area measuring 5 *vāṭikās* and covering some tanks in the possession of gods and Brāhmaṇas, was subtracted, leaving a total of 6 *vāṭikās* and 5 *guṇṭhas*.

The fifth plot of land comprised the village called **Vāsidrāma** in the **Sāivīra** *vishaya* with the exception of 3 *vāṭikās*, 4 *mānas* and 10 *guṇṭhas* attached to the homestead land belonging to the god Bhuvanēśvara worshipped at Dhārapura. The remaining land measured, according to the *samākrānta*-*nala*, 29 *vāṭikās*, 5 *mānas* and 12 *guṇṭhas*. In Oriya, the word *samākrānta* means ‘endowed with boundaries’ and *nala* ‘measurement of area’. It seems that the recognised area of the piece of land was quoted in this case without fresh measurement. Out of the above area, 13 *vāṭikās* and 15 *mānas*, which covered tanks, *bhīṭhas* and *maṇḍapas* in the occupation of gods and Brāhmaṇas, was subtracted leaving, according to the document under review, a total of 16 *vāṭikās*. There is, however, strictly speaking, a mistake in the calculation, as the remainder was actually 15 *vāṭikās*, 5 *mānas* and 12 *guṇṭhas* and not exactly 16 *vāṭikās*.

The document goes on to say that the total area of the five plots measuring 100 *vāṭikās* was granted as a revenue-free gift together with the right to enjoy both land and waters as well as fish and tortoise. The actual total area of the five plots, however, was slightly less than 100 *vāṭikās*. It was 99 *vāṭikās*, 4 *mānas* and 16 *guṇṭhas*, although, if the wrong calculation of the area of the fifth plots as quoted in the document is taken into account it would come up to 99 *vāṭikās*, 19 *mānas* and 4 *guṇṭhas*.

*Sēnāpati* (general) Allālanātha, who was a Brāhmaṇa of the Pūtimāsha *gōtra* and a student of the Śākala branch of the Rigvēda, was the *Sāsanādhikārin*, i.e. the head of the record department who was responsible for writing the *śāsana* or charter. He received, apparently as his perquisite, two *vāṭikās* of land consisting partly of homestead land and partly of land under water. The engraver of the plates, whose name was Pannāḍi-raṇā, similarly received two *vāṭikās* of land, half of which was homestead land, the other half being under water. He was apparently the same as Pannāḍi, mentioned in the Kendupatna plates, and Pannāḍi-mahāraṇā who engraved the Puri plates[[7]](#footnote-7)1 of Bhānu II, son of the issuer of the present charter. *Raṇā* and *Mahāraṇā* indicate family names among the artisans of Orissa.

A number of rent-paying subjects were also attached to the present gift land which was styled *Allālapura*-*śāsana*. The later Gaṅga monarch often gave a particular name to the land granted by a charter. Why the present charter was called Allālapura-śāsana is not clear; but it seems to have been named after the *Śāsanadhikārin* *Sēnāpati* Allālanātha. The practice of allotting a number of rent-payers to a *śāsana* is also known from other records of the king. The subjects attached to the present charter were: (1) Asātī who was the son of the *guḍika* (manufacturer or seller of sugar) Nārāyaṇa and belonged to the Uchabhāpaḍā *haṭṭa* (market); (2) Mādhī-śrēshṭhin who was the grandson of Bhratī-śrēshṭhin and was a potter of the Yaïtrapaḍā *haṭṭa*; (3) Kāliyā who was the grandson of Gōpāladānu and belonged to the Saragaḍā *navā*(*ra*)-*haṭṭa*; (4) Pārakhaśrēshṭhin who was the son of Jāgulï-śrēshṭhin and was an oilman of Vōirōā-gōpāpa; (5) Punakara who was the grandson of Pratōsva and a grower or seller of betel leaves attached to the Jaṅkhēra-Jayapura *haṭṭa*; (6) Dharmmu-śrēshṭhin who was the grandson of Kukāmāchaṇḍā and was a relation of the oilman Gabhu-raṇā of Uthalī, and (7) Maikraā, the grandson of Mārttaṇḍa and a goldsmith of the Vijayalakshmīpura *haṭṭa*: he was made a substitute for Uṭjās-ādhyaksha who was the grandson of the goldsmith Visu-mahalāka[[8]](#footnote-8)2 and belonged to the Vāraṅga *haṭṭa* and who had been attached to the *śāsana* of *Khaḍgagrāhi*-*Mahāpātra* Yāgānanda of Ghaṭavaṭa; and Uṭjās-ādhyaksha was attached to the present charter.

The last line of the charter says that it was written by the *Śāsanādhikārin* Allālanātha-sēnāpati and that the plates were *udghāṭita* (probably meaning *utkīrṇa* or engraved) by the copper-smith Pannāḍi-raṇā.

Of the geographical names mentioned in the charter, Allālapura is, of course, modern Alalpur near Bhubaneswar. It is, however, difficult to determine as to which of the gift villages has to be identified with the present Alalpur. Another interesting fact is that only one of the five localities granted seems to have carried the name applied to the *śāsana*. If the reference to the god Bhuvanēśvara at Dhārapura actually refers to the present Bhubaneswar, originally name, no doubt, after a deity of this name, it may be suggested that the fifth plot of the gift land comprised modern Alalpur near Bhubaneswar. **Rēmuṇā** has been identified with the modern village of the same name situated about 6 miles to the west of Balasore. Paṅgapāla may be identified with the place of that name in Parganā Barpalla in the Cuttack District. Urisō is the same as Urisa, a village within the jurisdiction of the Jagatsingpur Police Station in the same District. The Sāilō *vishaya* may be roughly identified with the Sāilō Pargana in the said District. Sāivīra is still the name of another Parganā in that District. Kalambōra-vishaya, known from several other inscriptions, was apparently the district round the present village of Urisa.

Of the localities mentioned in connection with the second plot of the gift land, the villages Hariōntā, Kurāṅga, Chhatalō and Khandhala are now called Harianta, Kurang, Chhatol and Khandol respectively. They are all situated in the vicinity of one another in the Cuttack District (see Survey of India map, sheet No. 73 H/15). The third plot of land was also situated near Hariōntāgrāma, i.e. modern Harianta. The other places mentioned in the record cannot be satisfactorily identified.

TEXT[[9]](#footnote-9)1

*Sixth Plate*, *First Side*

178 …….Śaka-nṛipatēḥ pañcḥadaś-ādhika-dvādaśa-śa-

179 ta-samva (saṁva) tsarēshu gatēshu sva-rājyasy-ōnaviṁśaty-aṅkē=bhilikyamānē Kumbha-dvitīya-kṛishṇa-pañchamyāṁ Maṅgala-

180 vārē Rēmuṇā-kaṭakē Śrīcharaṇēna vijaya-samayē purōparīkshaka-pātra-Trilōchana-jēnā[[10]](#footnote-10)2-mudalēna chatu-

181 rdaśa-bhuvan-ädhipat-īty-ādi-virud-āvalī-virājamānō vīra-śrī-Narasiṁhadēvaḥ sv-āyur[[11]](#footnote-11)3-ārogy-aiśvarya-sämrā-

182 jya-samṛiddhayē Vatsa-sagōtrāya Bhārgava-Chyāvan-[[12]](#footnote-12)4Āyu(pnu)vān-Au(vad-Au)rvva-Jāmadagnya-pravarāya Yajur-vēd-āntargata-

183 Kāṇva[[13]](#footnote-13)5-śākh-aika-dēś-ādhyāyinē kōshādhyaksha-Halāyudhāya vāṭikā-śataṁ pradān-ārthaṁ

184 Kalamvōra-vishaya-Vāhattari[[14]](#footnote-14)6-khaṇḍa-madhya-Yanvachāpaṭi[[15]](#footnote-15)7-grāmaṁ Rāma[[16]](#footnote-16)8-pratirāja-śāsanīyam=va(m=ba)hishkṛtya purō-

185 śrīkaraṇ-Āllāla-nāyaka-nala-pramāṇēna ētad-grāmīya-paśchima-śī(sī)mā nadyāḥ pürva-(rvē) Paṅgapā-

186 la-daṇḍām=āditaḥ kṛitvā pūrvva-śi(sī)mā Urisō-parakōṇā[[17]](#footnote-17)1-paśchima-daṇḍā-paryantēna uttarataḥ U-

187 risō-grāmīya-dakshiṇa-daṇḍām=ārabhya dakshiṇa-śī(sī)mā Śrīrāmapura-śāsanīya-Kuṇḍa-lēśvaradēvasya daṇḍ-ārddha-

188 paryyantēna | ēvaṁ chatuḥ-śī(sī)m-āvachēdēna guṇṭha-pañchak-ōttara-mān-ōnaviṁśaty-adhika-vāṭikā-chaturviṅśa(viṁśa)ti-

189 madhyāt purātana-dēva-Vrā(Brā)hmaṇa-nadītara-daṇḍā-gau(gō)hari-gōpath-ādibhir=māna-dvādaś-ādhik[[18]](#footnote-18)2-āshṭau(shṭa)-vāṭi-

190 kāṁ(kā) va(ba)hishkṛitya sthita-niravakara-pañcha-guṇṭh-ōttara-māna-sapt-ādhika-shōḍa-śa-vāṭikā-mitaṁ[[19]](#footnote-19)3 | Sāilō-vishaya-

191madhya-Khāralōgrāmaṁ[[20]](#footnote-20)4 [|\*] dakshiṇataḥ Kku(Ku) grāṅgagrāmasy-ōttara-parichchēda-va(ba)ndham adhikṛitya uttara-śī(sī)mā Hariōntā-

192 grāmīya-dakshiṇa-daṇḍā-paryyantēna [|\*] paśehimataḥ Chhatalōgrāmasya pūrvva-pari-chchhēda-daṇḍām= avadhi(dhī)kṛitya pūrvva-śī(sī)mā

193 Khandhalō[[21]](#footnote-21)5 grāmīya-gōlā-pushkarīny-arddha-paryyantēna [||\*] ēvaṁ chatuḥ- śī(sī)m-āvachhē-(chchhē) dēna vāṭī-dvāchatvāriṅśa(riṁśa)n-madhyā-

194 t purātana-dēva-Vrā(Brā)hmaṇa-bhōgya-maṇḍapa-daṇḍā-gōhari-gōpatha-pushkariṇī-bhīṭh-ādibhir-guṇṭha-vinśa(viṁśa)ty-a-

*Sixth Plate*, *Second Side*

195 dhika-māna-shōḍaś-ōttara-saptadaśa-vāṭikāṁ[[22]](#footnote-22)6 va(ba)hishkṛitya[[23]](#footnote-23)7 vasthita-niravakara-pañcha-guṇṭh- ōttara-māna-tray-ādhika-chatu-

196 rviṁśati-vāṭikā-parimitaṁ(tam) || thath=aitad-vishaya-madhya-Gōlādalō-grāmaṁ Lāla[[24]](#footnote-24)8-Vrā(Brā)hmapuram=va(raṁ ba) hishkṛitya uttarataḥ

197 Siṁpalō- Vāṅkēśvara-haṭṭasya parichhē(chchhē)da-daṇḍ-ārddham=āditah kṛitvā dakshiṇa-śī(sī)mā Hariōnta-grāmīya-gōlā-pushka-

198 riṇī-paryyantēna [|\*] paśchimataḥ Nibhayapura-parichhē(chchhē)da-daṇḍ-ārddham-ādhi-kṛitya pūrvva[[25]](#footnote-25)9-śī(sī)mā Rādgalapurīya[[26]](#footnote-26)10-Pālēhā-pushka-

199 riṇī-paśchima-va(ba)ndha-paryyantēna [|\*] ēvaṁ chatuḥ-śī(sī)m-āvachhē(chhē) dēna guṇṭha-pañchadaśa-māna-trayōdaś-ādhika-saptati-vāṭikā-

200 madhyāt Haṭṭapura-karmmi-daṇḍa[[27]](#footnote-27)11-vāsi-purātana-dēva-Vrā(Brā)hṇa(hma)ṇa-bhōgya-maṭha-maṇḍapa-vaidya-daṇḍā-pushkariṇī-jōda-gōpath-ādi-

201 bhir-guṇṭh -aik-ādhika-pañcha-mān-ōttara-trayastriṁśad[[28]](#footnote-28)1-vāṭikāṁ(kā) va(ba)hiskhṛity=āvasthita-niravakara-guṇṭha-chaturddaś-āshṭa-mān-ādhika-

202 saptatriṁśad-vāṭikā-parimitaṁ(tam) || tath=aitad-vishaya-madhya-Sarpadalōgrāmaṁ-(mam)[|\*] uttaraṭaḥ Gōlādalōgrāmīya-gambhīra-vila

203 vēṇām=āditaḥ kṛitvā dakshiṇa-śī(sī)mā Jayagaṅga-pushkariṇī-dakshiṇa-va(ba)ndha-paryyantēna | paśchimataḥ Gō-

204 lādalōgrāmasya Malisāhāra-Tālapadīām āditaḥ kṛitvā pūrvva-śī(sī)mā Rādga(ṅga?)-lapura-

205 paśchima-Śrīdharaviśvāla-maṇḍapa-paryyantēna [|\*] ēvaṁ chatuḥ-śī(sī)m-āvachhē(chchhē)-dēna pañcha-guṇṭh-ā-

206 dhik-aikādaśa-vāṭikā-madhyāt purātana-dēva-Vrā(Brā)hmaṇa-bhōgya-pushkariṇy-ādibhiḥ pa-

207 ñcha-vāṭikāṁ(kā) va(ba)hishkṛity-āvasthita-niravakara-pañcha-guṇṭh-ōpēta-vāṭikā-shaṭ[[29]](#footnote-29)2-parimitaṁ(tam | ) Sāivīra-vishaya-madhya-

208 Vāsidrām-ākhyaṁ grāmaṁ Dhārapura-Bhuvanēśvara-dēvānām-vā(nāṁ vā)stu-samva-(mba)ndha (ddha)-daśa-guṇṭha-māna-chatushṭay-ādhika-vāṭī-trayaṁ

209 va(ba)hishkṛitya samākrānta-nalēna guṇṭha-dvādaśa-pañcha-mān-ōttar-ōna-triṁśad- vāṭikā-madhyāt=pushkariṇī-daṇḍā-bhīṭta[[30]](#footnote-30)3-purāta-

210 na-dēva-Vrā(Brā)hmaṇa-bhōgya-maṇḍap-ādibhiḥ pañchadaśa-mān-ādhika-trayōdaśa-vāṭi-kāṁ(kā) va(ba)hishkṛitya shōdaśa-vāṭikā-pa

211 rimitaṁ(tam) [|\*]ēvaṁ grāma-pañchakēna milita-vāṭikā-śataṁ sa-jala-sthala-masya-kachha(chchha)pa-sahitam=ā-chandr ārkkam akarī-

212 kṛitya prādāt[[31]](#footnote-31)4 || || Atra śāsanē Pu(Pū)timāsha-gōtrāya Ri(Ṛi)gvēd-āntargata-Śākala-śākh-ādhyāyinē-śāsan-ā-

213 dhikāriṇē Allālanātha-sēnāpatayē vāstu-sahita-jala-kshētra[[32]](#footnote-32)6-vāṭikā-dvayaṁ(yam) || ētat-tāmvra (mra)-lēkhaka-Ya-

214 nnāḍi[[33]](#footnote-33)7-raṇā-nāmnē vāstv-arddhaka-[sa\*]hita-jala-kshētra-vāṭik=ikā || asya Allālapura-śāsanasy=āṁgatayā

*Seventh Plate*, *First Side*

215 Uchabhāpaḍā[[34]](#footnote-34)8-haṭṭīya-guḍika-Na(Nā)rāyaṇasya sutō=sātī-nāmā || O || Yaïtrapaḍā- haṭṭīya-kumbhakāra-Bhratī[[35]](#footnote-35)9-śrēshṭhī(shṭhi)-

216 kasya naptā Mādhī-sē(śrē)shṭhī(shṭhi)-nāmā Saragaḍā-navā(va)-haṭṭīya-Gopāladānu[[36]](#footnote-36)1-naptā Käliyā-saṁjñakaḥ[[37]](#footnote-37)2 || Vōirōā-Gō-

217 pāpa-tailika-Jāgulī-śrēshṭhikasya śu(su)taḥ Pārakha-sēshṭhī(śrēshṭhi)-nāmā || Jaṅkhēra-Jayapura-haṭṭīya-tāmva(mbu)lika[[38]](#footnote-38)3-Pratōsvasya

218 naptā Punakara-nāmā || Uthalī-tailika-Gabhu-raṇā-i(ṇ-ē)shṭa-kuṭumvī(mbī)ya-Kukā-māchaṇḍā-naptā[[39]](#footnote-39)4 Dharmmu-śrēshṭhikaḥ || Vijayalakshmīpu-

219 ra-haṭṭīya-svarṇṇakara-Mārttaṇḍa[[40]](#footnote-40)5-nāmnō naptāraṁ Maikraā-nāmānaṁ Ghaṭavaṭīya-khadgagrāhi[[41]](#footnote-41)6-mahāpātra-Yāgānanda-śāsanē li-

220 khitasya Vāraṅga-haṭṭīya-suvarṇṇakāra-Visu-mahalākasya napta(ptu)r=Uṭjās-ādhyakshasya parivarttanaṁ datvā (ttvā) gṛihīta-U(t-Ō)ṭjās-ādhyakshā(ksha)-nāmā || [[42]](#footnote-42)7 ||

221-27 (The usual imprecatory and benedictory stanzas)

228 Svasti śrī-vīra-Narasiṁhadēvasya dvāviṁśaty-aṅkē śāsan-ādhikāri[ṅā\*] Alālanātha-sēnāpatinā likhitam=idaṁ(dam) || udghāṭitaṁ tāmvra(mra)kāra-Yannāḍi-raṇ[[43]](#footnote-43)8-ākhyēn-ēti || O ||

No. 7- MADAGRAMA GRANT OF DEVENDRAVARMAN AND BHIMAKHEDI

(*1 Plate*)

R.C. Majumdar, Nagpur

This is a set of three copper plates which the Tahsildar of Srikakulam received from Mr. Manda Narasimham and forwarded to the Government Epigraphist for India. I edit it from a set of excellent estampages kindly supplied by the latter.

Each of the three plates measures 7.8" by 3.6". They were held together by a ring with a seal containing the emblem of a fish flanked on the sides by an *ańkaśa* and the crescent moon. The first and third plates are written on one side only, containing respectively ten and nine lines, while the second plate has eleven lines on the first and ten on the second side. There are thus altogether forty lines of writing. The plates, together with the ring, weigh 150 *tolas*, the ring alone weighing 35½ *tolas*. The ring was cut when the plates were received for examination.

The characters belong to the variety of the North Indian alphabet normally used in the Orissan inscriptions of the tenth and eleventh centuries A.D.

The language is Sanskrit and the inscription is written throughout in prose. It abounds in mistakes both of grammar and spelling. The use of medial *ī* for *i* and *s* for *ś* seems to be almost a regular feature, though both medial *i* and *ś* are occasionally used. The word *vṛiksha* is written as *vrīkha* (line 31) and *vṛikha* and *vrīksha* (line 29), though the correct form *vṛiksha* is used in line 27. The nasal is often changed into *anusvāra* before a consonant (line 9, 10, 24). Among other peculiarities may be mentioned the use of *vada* for *bda* (line 8, 15-16).

The inscription records the grant of the village of **Māḍagrāma** in the **Bhīlāṅgā** *bhōga* in favour of two persons. The boundaries of the village are given in detail. The donor is *Rāṇaka* **Bhīmakhēḍi**, son of *Mahāmāṇḍalika* *Rāṇaka* Dharmakhēḍi of the Kadamba family and feudatory of *Paramabhaṭṭāraka Paramēśvara* Śrī-**Dēvēndravarman** of the Gaṅga dynasty. Both the feudatory and the suzerain are called *Paramamāhēśvara* or devote of Śiva, and the grant was made in **Śaka 988** from Dantapura (written as *Dantāpura*).[[44]](#footnote-44)1 The record concludes with the usual imprecatory verses.

The suzerain as well as the feudatory rulers mentioned in the record are known from several other grants. Two of these deserve special mention, viz. the Santa-Bommali[[45]](#footnote-45)2 and Mandasa plates[[46]](#footnote-46)3 of Dharmakhēḍi.

The inscription begins with the usual description, first of the ruling Gaṅga king residing at Kaliṅganagara and paying devotions to Gōkarṇṇasvāmin established on the Mahēndra mountain, and then of the feudatory ruler of the Kadamba dynasty.

The first fifteen lines of the present grant agree, almost word for word, with only slight deviations here and there, with the first fifteen lines of the Mandasa plates. The rulers named and the place of issue are, however, different. The present grant was issued from Dantapura1 by the Kadamba feudatory Bhīmakhēḍi, son of Dharmakhēḍi, whose suzerain was the Gaṅga ruler Dēvēndravarman. The Mandasa plates, however, refer to Gaṅga king Anantavarman and the Kadamba feudatory Dharmakhēḍi, son of Bhīmakhēḍi,[[47]](#footnote-47)4 who issued the grant from Jayantyāpura. The Santa-Bommali plates (Simhipura grant) were issued during the reign of Dēvēndravarman, son of Anantavarman, by Dharmakhēḍi, son of Bhīmakhēḍi. The introductory portion of the record closely resembles that of the present grant which repeats almost word for word the first ten lines of the former.

A comparison of these three grants leaves no doubt that they were issued by the same feudatory family owing allegiance to the same Gaṅga family. We may thus draw up the following genealogical table of these two families.

*Gaṅga family* *Kadamba family*

Anantavarman Bhīmakhēḍi I

| |

Dēvēndravarman Dharmakhēḍi

|

Bhīmakhēḍi II

Dharmakhēḍi was a contemporary of both Anantavarman and Dēvēndravarman, while Bhīmakhēḍi II was a contemporary of Dēvēndravarman.

In view of this chronological sequence in the relationship of the members of the two families, the date of the present grants, viz. Śaka 988 (1066 A.D.), is of great historical importance, as it reopens the whole question of the epoch of the Gaṅga era, though there is now a general consensus of opinion among scholars that it has to be placed during the last decade of the fifth century A.D.[[48]](#footnote-48)1

In an article contributed to the *Indian Culture*,[[49]](#footnote-49)2 I discussed the question at some length and pointed out the defect in the argument of Prof. Subba Rao who initiated the theory which has subsequently been supported by eminent scholars like Prof. Mirashi and Dr. D.C. Sircar. But my views, though so far ignored, seem to be supported by the present grant, and it is therefore necessary to discuss this question in some detail.

Prof. Subba Rao’s view was based on his interpretation of the date of the Mandasa plates which is expressed as *Śakābda navaśataka sapta*-*rasa*-*mata*. He took it to be ‘clearly’ 913, taking *sapta* and *rasa* as equivalent to seven and six, and then adding them. Later, both Dr. D.C. Sircar and Prof. Mirashi took *sapta*-*rasa* as equivalent to *sattarasa*, and read the date as 917. The resulting difference of four years does not materially affect the argument of Subba Rao and need not therefore be discussed here. He argued that, as the Simhipura grant was issued by Dharmakhēḍi in the year 520 of the Gaṅga era, during the reign of Dēvēndravarman, son of Anantavarman, and the same Dharmakhēḍi also issued the Mandasa plates in Śaka 913 (991 A.D.) during the reign of Anantavarman, the initial year of the Gaṅga era would be somewhat, though not much, later than 471 A.D. It is not necessary, for our present purpose, to refer to the further amplification of this theory by which the initial date of the era was fixed as 494 A.D. by Subba Rao, 496 A.D. by J.C. Ghosh and 498 A.D. by Mirashi.

The two main arguments which I advanced against this theory may be stated as follows:

1. There is no warrant for the assumption, so definitely made, that the date of the Mandasa plates is *clearly* 913 or 917. The words *sapta* and *rasa*, which actually occur in the record, undoubtedly mean seven and six, and it is more reasonable to take the date as 976, or 967 if we follow the principle *aṅkasya vāmā gatiḥ*.

2. There was no king named Anantavarman ruling in the Gaṅga family in Śaka 913 or 917, the assumed date for the Mandasa plates, nor any king called Dēvēndravarman before Śaka 992, whereas we have two kings, father and son, viz. Vajrahasta Anantavarman and Rājarāja Dēvēndravarman, who ruled between Śaka 960 and 999 which would agree with the date Śaka 976 or 967 for Anantavarman suggested by me.

My first argument about the interpretation of the date is now strongly supported by the present grant. As Dēvēndravarman was ruling in Śaka 988, the date Śaka 967 or 976 is a more reasonable assumption than Śaka 913 for his father Anantavarman, particularly as Dharmakhēḍi was alive during the reigns of both.

In order to obviate the difficulties pointed out in my second argument, it has been assumed by the upholders of the present theory about the epoch of the Gaṅga era that all the rules of the Gaṅga family were called, in succession, Anantavarman and Dēvēndravarman. The assumption rests on the fact that for some generations, at a later period, the Gaṅga kings bore the said names in succession. But it is unreasonable to conclude from this that their predecessors were also so named, so long at least as we do not get any satisfactory evidence. Mirashi has argued that the Ponduru grant supplies such an evidence, but, as will be seen later, this is not the case.

All these assumption are demolished by the present grant which gives a clear date, Śaka 988, for Dēvēndravarman. Subba Rao, Mirashi and D.C. Sircar all identified Anantavarman of the Mandasa plates with Vajrahasta Aniyaṅkabhīma (who ruled from Śaka 902 to 937) and his son Dēvēndravarman with one of the three sons of Vajrahasta. But the last of them ceased to rule about Śaka 960 whereas according to the present grant Dēvēndravarman was ruling in Śaka 988.

In order to maintain the present theory of the epoch of the Gaṅga era, D.C. Sircar has suggested that Dēvēndravarman of the present grant was a king of the Śvētaka branch of the Gaṅga family.[[50]](#footnote-50)1 But in view of the close resemblance between the Mandasa and Simhipura plates and the present grant, already pointed out above, it seems to be an absolutely unwarranted view to take the Gaṅga king in these three grants to present two different families. Besides, we should remember that the names of the feudatory rulers, mentioned in the three grants, establish the identity of the family to which they belonged, and it would be very curious if the father and son owed allegiance to two kings bearing the same name but belonging to two different families, particularly as the same phraseology is applied to the suzerain ruler.

We shall discuss presently the question whether Dēvēndravarman of the present grant belonged to the main Gaṅga family or not. But there cannot be the least doubt that the must be identified with Dēvēndravarman, son of Anantavarman, mentioned in the Simhipura grant of Dharmakhēḍi issued in the year 520 of the Gaṅga era. We must therefore presume that the year 520 of the Gaṅga era and Śaka 988 or 1066 A.D. both fell during the reign of Dēvēndravarman, son of Anantavarman. The epoch of the Gaṅga era therefore falls within *x* years of 1066 *minus* 520, or 546 A.D., *x* denoting half the average duration of a reign of, say, about 30 years. The Gaṅga era may therefore be said to have been inaugurated some time between 530 and 560 A.D.

We may now discuss the question whether the Gaṅga kings mentioned in the grants of the Kadamba feudatories, Dharmakhēḍi and Bhīmakhēḍi, belonged to the main Gaṅga family. For this purpose we have to keep in view the following genealogy and dates of the Gaṅga kings which are now generally accepted though there are substantial discrepancies, both as regards the duration of reign and genealogy, even in the different records of the kings of this family. [[51]](#footnote-51)2

Vajrahahasta I (44 years, 895-939 A.D.)

|

------------------------------------------------------------------------------------------

| | |

Guṇḍama I Kāmārṇava (35 years, Vinayāditya (977-80

(939-42 A.D.) 942-77 A.D., 25 years A.D.)

years according to some

inscriptions)

|

Vajrahahasta II Aniyaṅkabhīma

(35 years, 980-1015 A.D.)

|

-------------------------------------------------------------------------------------

| | |

Kāmārṇava (6 months, Guṇḍama II (3 years, Madhukāmārṇava

1016 A.D.) 1016-19 A.D.) (19 years, 1019-38 A.D.)

|

Vajrahahasta III Anantavarman

(according to some accounts, son

of Madhukāmārṇava, 30 or 32

years,1038 to 1070 or 1068 A.D.)

|

Rājarāja I Dēvēndravarman

(8 years, 1068-76 or

1070-78 A.D.)

|

Anantavarman Chōḍagaṅga

(70 years, 1076-1146 or

1078-1148 A.D.)

|

Kāmārṇava or Madhu-Kāmārṇava

(10 years, 1146-56 A.D. or

1148-58 A.D.)

As already noted above, king Anantavarman and his son Dēvēndravarman, mentioned in the Mandasa plates and Simhipura grant, were unanimously taken to be kings of the Gaṅga family, and, on the assumption that the Mandasa plates are dated in Śaka 913 or 917, Anantavarman was indentified with Vajrahasta II Aniyaṅkabhīma, and his son Dēvēndravarman with Madhukāmārṇava, though neither of these two Gaṅga kings is known to have born these names. As I took the date of the Mandasa plates to be Śaka 967 or 976, I identified king Anantavarman mentioned in it with Vajrahasta III who was known as Anantavarman and had a son called Dēvēndravarman (Rājarāja).

The present grant was issued in Śaka 988 (1066 A.D.) during the reign of Dēvēndravarman. According to the accepted chronology, Rājarāja Dēvēndravarman, son of Anantavarman Vajrahasta III, ascended the throne in 1068 or 1070 A.D. and it is said in some records that his coronation took place in Śaka 992 (1070 A.D.). This present an obvious difficulty in identifying Dēvēndravarman and his father Anantavarman, mentioned as suzerain in the grants of the Kadamba rulers, with the kings of the same names in the Gaṅga family.

There are, however, several considerations which should be kept in view before we definitely discard the identification.

1. There is the close proximity of dates. The present grant is dated only two or four years before the generally accepted date of Dēvēndravarman’s accession to the throne. It must be very singular indeed, if two sets of kings, bearing identical names and imperial titles, were ruling in the same locality and at the same time.

2. The above argument is further strengthened if we remember that there are some discrepancies in the reign-periods of different kings even in the official records of the family. Such discrepancies are probably due, at least in part, to the well-known fact that the kings of the Gaṅga dynasty adopted *Aṅka* years for the calculation of their regnal periods, which made a substantial difference between the actual year of the reign and the number given for the same. This might easily prove a source of confusion to later writers who might take the *Aṅka* for actual years or *vice*-*versa*.[[52]](#footnote-52)1 In view of all these a definite date of a king found in his epigraphic record should not be rejected simply because it differs by a few years from the traditional dates so far accepted. When such a difference occurs we should rather reconsider the whole chronological scheme, so far accepted, in the light of the new data. In the meanwhile, it is better to accept the date fixed by the present contemporary record, particularly when it is not in conflict whith the known dates of Vajrahasta III.

3. Like the Chōḷa kings, the Gaṅga rulers also associated their sons in the sovereignty during their own lifetime, and this created a confusion in computing the total reign-periods of different monarchs. As an example it may be pointed out that although Anantavarman Chōḍagaṅga ruled till 1148 A.D., his son Kāmārṇava was anointed in 1142 A.D.

In view of all these it is a reasonable assumption that king Anantavarman and his son Dēvēndravarman, suzerains of Dharmakhēḍi and his son Bhīmakhēḍi, are to be identified with kings Vajrahasta III Anantavarman and his son Rājārājā I Dēvēndravarman. It is to be distinctly understood, however, that whether this identification be accepted or not, it does not affect the epoch of the Gaṅga era, which the present grant places between 530 and 560 A.D., as stated above. On the other hand, if the identification be accepted and Dēvēndravarman’s reign be placed approximately between 1066 and 1076 A.D., we may fix the initial year of the Gaṅga era within narrower limits. As the Gaṅga year 520 fall during the reign of Dēvēndravarman, it must have started some time between 546 and 556 A.D. The exact epoch may perhaps be fixed within these limits by the astronomical data contained in epigraphic records.

It may now be considered how far this theory agrees with the other known data. As regards the Chicacole plates[[53]](#footnote-53)1 of Madhukāmārṇava, dated Gaṅga year 526, I have nothing to add to what has been said in my previous article. The Ponduru grant[[54]](#footnote-54)2 of Vajrahasta, son of Kāmārṇava, dated in the year 500 of the Gaṅga era, has been cited by Mirashi as a definite evidence in favour of the current view of the epoch of the era, and the identification of king Vajrahasta II Aniyaṅkabhīma with Anantavarman of the Mandasa plates. For he thinks that the dates supplied by the Chicacole plates and Ponduru grant establish the following genealogy, with the assumptions shown within brackets.

Kāmārṇava (942-977 A.D.)

|

Vajrahasta II Aniyaṅkabhīma (also called Anantavarman, 980-1015 A.D.

|

Madhukāmārṇava (also called Dēvēndravarman), 1019-38 A.D.

But on the assumption that the Gaṅga era started about the middle of the sixth century A.D., the data supplied by the same two grants also agree with the following genealogy.

Kāmārṇava (1016 A.D.)

|

Vajrahasta III Anantavarman (1038-70 A.D.)

|

Rājārājā I Dēvēndravarman (also called Madhukāmārṇava)

Mirashi’s view includes two assumptions as against one of mine.

Reference may next be made to the Kambakaya grant[[55]](#footnote-55)3 issued bu Udayāditya, son of Dharmakhēḍi, during the reign of Dēvēndravarman, in Śaka 1103. As a son of Dharmakhēḍi issued the present grant in Śaka 988 we cannot identify him with the father of Udayāditya. It has been accordingly suggested that the date was probably Śaka 1003. This emendation makes it chronological possible to identify Dēvēndravarman and Dharmakhēḍi with the rulers of the same names in the present grant. But it bring down the reign of Dēvēndravarman to 1081 A.D., while, according to the generally accepted view, he ceased to reign in 1078 A.D. when his son Anantavarman was anointed to the throne. But as the latter ruled for 70 years he must have been anointed at quite an early age and, not unlikely, during the reign of his father. But it is useless to speculate further on a proposed emendation.

TEXT[[56]](#footnote-56)1

*First Plate*

1 Svastī(sti | ) Amarapurānukārī(ri)ṇa [ḥ\*] sarvēbhya[[57]](#footnote-57)2 sā(su)kha-ramaṇī

2 yāta(yāt) sudhā-dhavala[[58]](#footnote-58)3 māl-āvīrata-llalīta-llāsyāta[[59]](#footnote-59)4 pa[[60]](#footnote-60)5

3 paṇḍī(ṇḍi)ta[[61]](#footnote-61)6-sakal-ālaṁkṛita-śrī-Kalī(li)ṁganagar-ādhī(dhi)vā

4 sakā[t\*] Mahēṁdr-āchal-āmala-kanaka-sī(śi)khara-pratishṭha(shṭhi)tasya sa

5 char-āchara-gurō[ḥ\*] sakala-bhuvana-nirmāṇ-aika-su(sū)tradhāra[sya\*] sa-

6 sāṁkaśchuḍāmanīr[[62]](#footnote-62)7-bhagavatō Gōkarṇṇasvāmī(mi)na[ḥ\*] chara[ṇa\*] ka-

7 mala-ju(ya)gala-praṇāmō(mā)d=vī(d=vi)gata-kalī(li)-kala[ṁ\*]kō=nāk-āhaya(va)-sa[ṁ\*]-

8 khō(kshō)bha-janī(ni)ta-jaya-savada[[63]](#footnote-63)8-pratāp-āvanā(na)ta-samasta-sāma[ṁ\*]ta-cha-

9 kra-chu(chū)ḍāmanī(ṇi)-prabhava[[64]](#footnote-64)9-maṁjarī-puṁja-raṁjī(ji)ta[[65]](#footnote-65)10-nija- nīstrīṁsa[[66]](#footnote-66)11-dhā-

10 rōpi[[67]](#footnote-67)12-Kalīṅgādhirāja[[68]](#footnote-68)13-durvāra-vairī(ri)-vāraṇa-ka(ku)[ṁ\*] bhastha-

*Second Plate*, *First Side*

11 la-dala-dalī(li)ta-mukutīkā[[69]](#footnote-69)14-prakara-dhvast-ārātī(ti)-kul-āchalō(la)-

12 naya-vī(vi)naya-ha(da)yā-dāta(na)-dākhsīnya-saüryō-dhārya[[70]](#footnote-70)15-satya-tyāga-

13 prakara-guṇa-saṁpad-ādhāra-bhu(bhū)tō(ta)-paramamāhēsva(śva)ra-paramabhata (ṭṭā)

14 raka-mātā-pītrī[[71]](#footnote-71)16-pād-ānudhātā(dhyāta)-paramēsva(śva)ra-Gaṁg-āmala-kula-

15 tilaka-śrīma[d\*]-Dēvēṁdravarmmadēvasya vī(vi)jaya-rājyē sakāva-

16. da na-sata-ash[ṭ]āsītī-samvartu[[72]](#footnote-72)1 Daṁtā(ta)purē sthita[[73]](#footnote-73)2 || tasya mā-

17. ṇḍalī(li)ka-paramamāhēsva(śva)ra-Kadamv-ā(mb-ā)mala-kula-kamala-mārttaṇḍa-sama-

18 dhigata-pañcha-māhāsavad-ā[[74]](#footnote-74)3 nēka-tu(tū)rya-rav-ō[t\*]trāsī(si)tārāti-cha-

19 kra-mā(ma)hāmāṇḍalī(li)ka-rāṇaka-śrī-Dharmakhēḍīsya suta[[75]](#footnote-75)4-rāṇaka-

20 śrī-Bhīmakhēḍi-pādā[ḥ\*] kusalī[[76]](#footnote-76)5 pañcha-pātra[[77]](#footnote-77)6 vīdī(vidi)tam=astu

21 bhavatāṁ Bhīlāṁgā-bhōgē 7Māḍagrāma vīyāpāri Prō-

*Second Plate*, *Second Side*

22 [lla]masya suta Viṭhana Reuchiyā nāyakasya suta Pāṇḍava-

23 kaṁ duī bhāgaṁ kṛitvā[[78]](#footnote-78)7 mudaka-purvakē[[79]](#footnote-79)8 tāmvra-sāsanīkṛitya[[80]](#footnote-80)9 prada-

24 tō-rasmābhī[[81]](#footnote-81)10 || [[82]](#footnote-82)11na-chaṭa-bhaṭachaṁdrāka(rka) vardhaē[[83]](#footnote-83)12 Viṭhanasya bhāgē Chē-

25 ḍisaṁbhuñjatyā[[84]](#footnote-84)13 Sīmā-llīṁ(liṁ) gāni llī(li)khyantē || Pu(Pū)rva-dīsā[[85]](#footnote-85)14 vō-

26 hālā pāthara | Parata pu(pū)rva-dīsā silā[[86]](#footnote-86)15 chhēla abhyaṁtarīkṛi-

27 tvā hijala-vṛikshē rōpīta[[87]](#footnote-87)16 silā | Agnī(gni)-dīsā gōraṁgōrā

28 kōṇa rōpīta silā | Parata naülīyā taṭākī abh[y\*]antarē

29 āṁvra vrīksha-talē rōpīta silā Dakshī(kshi)ṇa-disā vaṭavṛiksha-

30 talē rōpīta silā | Parata pāthara pujāṁ | Parata tēṁtalī-

31 vrīkha-talē rōpīta silā Nairītya[[88]](#footnote-88)17 tiṁvuru vrīkha-talē

*Third Plate*

32 rōpīta silā || Paśchī(śchi)ma bhumī parvatā sī(śi) khara || Parata durgā

33 bhaṭārakī abhyaṁtarīkṛita rōpīta silā || Vāyavya-dīsā khu-

34 ḍāpīllō rōmēṁga || Abhyaṁtarīkṛita rōpīta silā || Utra(tta)ra-

35 disā vālmīka sanīdhi[[89]](#footnote-89)1 rōpīta silā || Isātē[[90]](#footnote-90)2 kōlātaṭā-

36 ka-bhītarē rōpīta silā[[91]](#footnote-91)3 ||

37 [[92]](#footnote-92)4sadata paradatāṁ vā || jō harēti vasuṁdharā || saṭiṁ va-

38 rīsa sahasrāṇī || vrīshṭhāyaṁ jāyatē kṛima || Mama vaṁ-

39 sē na jō jātā || jō bhavaṁtī narādhipā || tēśāṁ pādallagnō

40 mī || mama dataṁ na llōpaē [||\*]

No. 19—ASANKHALI PLATES 0F NARASIMHA II, SAKA 1225

(*5 Plates*)

D.C. Sircar, Ootacamund

A set of inscribed copper plates was discovered about the beginning of 1919 from the house of a Santal inhabitant of Pargana Asankhali in the Mayurbhanj State, now the District of that name in Orissa. The Santal is said to have found it several years earlier. U.N. Chakladar, a Tahsildar in the Mayurbhanj State Service, submitted the plates to Kamakhya Prasad Basu who was then the Sub-Divisional Officer of Mayurbhanj. The officer tried to decipher the inscription with the help of Nagendra Nath Vasu who was then serving as Honorary Archaeologist to the Mayurbhanj State, and actually prepared a short note on the record, although it was never published. I am grateful for the above information, to Mr. P. Acharya who also supplied me with an extract from the unpublished article by Kamakhya Prasad Basu. The plates are now the property of the Museum at Baripada, chief city of the former Mayurbhanj State and headquarters of the present Mayurbhanj District. In 1941-42, the plates were received for examination at the office of the Government Epigraphist for India, Ootacamund, and several sets of their impressions were prepared by the office mechanic. I am editing the inscription from one set of these impressions.

In the manuscript note on the Asankhali plates by Kamakhya Prasad Basu, the set is described as follow: “Its weight is 15 seers. It has seven plates containing 14 pages, of which the 12 inside pages are inscribed. These seven plates are secured by a stout ring of copper which passes through the perforations of the plates at the top. The plates are each 14" x 9". The copper ring has a lotus attached to it, on which is found a seated bull. There are the mystic symbols of the trident, *ḍamaru* and half moon on the lotus on both sides of the couchant bull.” The impressions at our disposal show that the record was engraved on six plates. Of these the first and the sixth are inscribed on one side each, while the second, third, fourth and fifth plates have writing on both the sides. There are altogether 212 lines of writing on the plates. Of these the inner sides of the first and sixth plates contain 20 and 17 lines respectively. The first and the second sides of Plate II as well as the second side of Plate IV have 22 lines each, while the first side of Plate IV and the two sides of Plate V contain each 21 lines of inscription. The two sides of the third plate have no less than 23 lines each. Five of the inscribed plates are consecutively numbered. In the margin behind the ring-hole on the inner side of plate I is written *gaṁ* *1*. The second sides of the following four plates have similarly in the margin *gaṁ 2*, *gaṁ* *3*, *gaṁ 4* and *gaṁ 5* respectively. The sixth plate, only the inner side of which is inscribed, contains no such number. The letter *gaṁ* seems to be a contraction of the name of the deity Gaṅgēśvaradēva, the foremost amongst the recipients of the land granted by the charter under discussion. The Kendupatna plates of Narasimha II, dated Śaka 1217, are also similarly numbered; but in their case the numbers are preceded by the letters *kuma* (only *kū* in one case) which seem to be a contraction of the official designation of *Kumāra*-*mahāpātra* Bhīmadēvaśarman donee of that charter.[[93]](#footnote-93)1

The palaeographic and orthographic peculiarities of the inscription under discussion are the same as those of the other published records[[94]](#footnote-94)2 of Narasiṁha II. They resemble very closely the characteristics of the palaeography and orthography of the Nagarī copper-plate inscription of Anaṅgabhīma III, which have been fully discussed above.[[95]](#footnote-95)1 The consonants *p* and *y* are undistinguishable. Similar is the case with superscript *n* and superscript *t*, with subscript *v* and subscript *dh*, and sometimes with *v* and *n* and *r* and *ch*. The conjunct *ndh* is in some cases written like *rth* (cf. lines 209-10) and *rṇṇ* is often like *rlṇ*. The final forms of *t* and *n* occur many times in the record. In many cases such half consonants have been used instead of joining them with the following consonants in conjuncts. *V* and *b* are indicated by the same sign. In a number of cases, medial *ē* has been written as in Nāgarī and not in the usual Bengali or Oriya fashion. Of initial vowels, *au* occurs once in line 198; *a*, *ā*, *i*, *u* and *ē* occur in a number of cases. As already noticed, the inscription employs the numerical figures from 1 to 5. It is interesting to note that the figure 2 resembles the shape of an English or Telugu 3, while 3 is written almost like the present Nāgarī and Bengali 2. This is also the case with other medieval Orissan records such as the Kendupatna plates of Narasiṁha II (Śaka 1217), the Puri plates of Bhānu II (Śaka 1234) and the Polsara plates of Arkeśvara (Kaliyugābda 4248).[[96]](#footnote-96)2 The letter *ḷ* occurs in line 192.

The language of the inscription is Sanskrit. It is written in both prose and verse. The rules of *sandhi* often remain unobserved even in verses. There are a few cases of *sandhi* where a sibilant has been preferred to a *visarga* (cf. *surais*=*saha* in line 135). Often the last consonants of the *vargas* have been changed to *anusvāra* in *sandhi*. The reduplication of some consonants after *r* is found occasionally (cf. both *rva* and *rvva* in line 138). Final *m* has in all cases been changed to *anusvāra* at the end of the second and fourth feet of verses.

The inscription is dated in the Śaka year 1225 and in the Aṅka year 31 corresponding to the 25th regnal year (omitting, according to rule, the first, sixth, sixteenth, twentieth, twentysixth and thirtieth years) of the Gaṅga king Narasiṁha II (*circa* Śaka 1200-27, i.e. 1278-1305 A.D.). The actual date was Mēsha (i.e. Vaiśākha)-badi 6 Tuesday. The date is irregular. If the Śaka year is taken as current, Vaiśākha-badi 6 would fall on Wednesday, the 24th April 1302 A.D., but, if it was an expired year, the date would fall on Monday, the 8th April 1303 A.D.

The introductory portion of the charter consists of 105 verses with a number of stray names between verses 6 and 7. This part is also found, with slight variations, in the other records of king Narasiṁha II who issued the charter under discussion. It has been shown that the later monarchs of the Imperial Gaṅga family copied the introductory part of the records of their predecessors and added to it a few verses about their own reigns composed by their court poets. Thus, of the introductory portion of the charters of Narasiṁha II, the ealier part down to verse 79 is also found in the Nagarī plates of Anaṅgabhīma III, great-grandfather of Narasiṁha II. It has been fully discussed above[[97]](#footnote-97)3 and need not be dealt with here. Verse 80 of our record says that king Anaṅgabhīma III died after a reign of 34 years. According to the *Aṅka* reckoning, adopted by the later rulers of the Imperial Gaṅga dynasty, 34 *Aṅka* year would correspond to 28 actual years. The king is usually believed to have ascended the throne in Śaka 1133 (1211-12 A.D.) and ended his rule in circa Śaka 1160 (1238-39 A.D.). Verse 81 introduces king Narasiṁha I, son of Anaṅgabhīma III from the queen Kasturādēvī. Verse 84 say that, as a result of the exploits of Narasiṁha I, the waters of the river Gaṅga became as black as that of the Yamunā owing to the collyrium in the eyes of the Javana or Yavana mowen of Rāḍhā and Varendra being washed by their tears and mixed into the waters. This refers to the success of the Gaṅga king against the Muhammadans of Bengal. According to the *Tabaqāt*-*i*-*Nāsirī*[[98]](#footnote-98)4 of Minhāj-uddīn Sirājī. The Rāī of Jājnagar (i.e. the Gaṅga king of Orissa) commenced molesting the Lakhanavatī territory (i.e. the Muslim kingdom of Bengal having its capital at Lakshmaṇāvatī near Gaur in the Malda District) in Hijra 641 (June 21, 1243, to June 9, 1244 A.D.). In the month of Shawāl (March 13 to April 10) of that year Malik Ṭughril Ṭughān Khān, ruler of Bengal, led an expedition against the Jājnagar kingdom and reached Katāsin (on the Mahānadī, lat. 200 32' N, long 840 50' E) within that kingdom. But the Muslim army was completely defeated by the Jājnagar forces and Malik Ṭughril Ṭughān Khān retired from the place without having effected his object and returned to Lakhanavatī. In order to avenge the attack on Katāsin, the Rāī of Jājnagar invaded the Muslim kingdom of Bengal next year and on Tuesday, the 13th of Shawāl, Hijra 642 (March 14, 1245 A.D.) the army of Jājnagar appeared before the gate of Lakhanavatī. The Orissan forces are said to have been led by a general called Sābantar (Sāmantarāya, which was really a title and not a name) who was the son-in-law of the Rāī (king Narasiṁha I). He drove the Musalmān forces as far as the gate of Lakhanavati. The forces of Jājnagar, according to the Muslim author, had, however, soon to return to their own country. The success of Narasiṁha I against of Muhammadans of Bengal is also referred to in Vidyādhara’s *Ēkāvatī*.[[99]](#footnote-99)1 There is possibly a reference to the performance of the *Tulāpurushamahādāna* ceremony by Narasiṁha I in verses 85-86. Verse 86 refers to the fact that the king constructed the temple of the Sun-god at Kōnākōṇā (modern Konarak), although the magnificent building is humbly mentioned as a *kuṭīraka* or hut. According to verse 88, Narasiṁha I ruled for 33 years (i.e. *Aṅka* years, corresponding to 27 actual years). As Narasiṁha I is believed to have ascended the throne in Śaka 1160 (1238-39 A.D.),[[100]](#footnote-100)2 he may have ended his reign in *circa* Śaka 1186 (1264-65 A.D.). The next verse says that his successor was his son Bhānu I born of the queen Sītādēvī who was the daughter of the king of Mālava. Queen Sītā’s father must have been a ruler of the Paramāra dynasty of Malwa, although he cannot be identified with any amount of precision. Verse 90 refers to king Bhānu’s 16 *Pātras* or ministers and verse 94 to the 100 *śāsanas* (areas of land granted as revenue-free heldings) created by the king. Verse 95 says how Bhānu I died after a rule of 18 *Aṅka* years (15 actual years). This would place his reign between *circa* Śaka 1186 and 1200 (1264-78 A.D.). Verse 96 speaks of Jākalladēvī,[[101]](#footnote-101)3 who was the queen of Bhānu I and the mother of the next ruler Narasiṁha II, issuer of the charter under discussion. Verse 97 says how the reigning monarch was the destroyer of enemies and the savior of his family, while verse 99 refers to the 100 *śāsanas* that he granted at the request of his mother.

The grant was made when king Vīra-Narasiṁhadēva, endowed with a string of titles beginning with ‘the lord of the fourteen worlds’, was staying at the Bhairavapura *kaṭaka* (city, camp or residence). The passage *Gaṅgādēvī*-*mandir*-*āntar*-*vvijay*-*āvasarē* used in his connection suggests that the occasion of the grant was a royal visit to the temple of the goddess Gaṅgā at Bhairavapura. In the passage quoted above, the word *vijaya* has been used in its Oriya sense of ‘staying’ and *vijay*-*āvasarē* means ‘while staying’, ‘at the time of his stay’. The epithet *chaturdaśa*-*bhuvan*-*ādhipati* is really intended for the god Purushōttama-Jagannātha of Purī, whom the Gaṅga kings regarded as their overlord since the dedication of the kingdom in the god’s favour by Anaṅgabhīma III in the first quarter of the thirteenth century.[[102]](#footnote-102)4 By abbreviating an epithet originally meaning a subordinate of the god in the above way, quite familiar to students of Indian history,[[103]](#footnote-103)5 Gaṅga Narasiṁha II seems to have attempted to endow it with an equivocal meaning just as a semi-independent feudatory of a weak imperial ruler often did.[[104]](#footnote-104)6

The *mudala*, a Telugu word meaning ‘an order’ and here indicating the royal order in regard to the grant itself or its execution,[[105]](#footnote-105)1 passed through the *Purō*-*Pariksha*-*Pātra* Raṅgū Vājapēyin. The word *vājapēyin* indicates ‘a performer of the Vājapēya sacrifice’, although later the epithet was claimed also by the descendants of a *vājapēyin* and became stereotyped as a cognoment of the family. It is difficult to determine whether in the present case Raṅgū himself or one of his ancestors was the real performer of the sacrifice. *Pātra* indicated an officer of the ministerial rank, while *Parīksha* (same as *Parīkshaka*) possibly meant an inspector attached to some administrative department. The word *purō*, prefixed to the official designation, may be the same as Sanskrit *pura* and the inspector may have been attached to the capital city; but it may also be the same as Sanskrit *puras* suggesting that the officer in question was the chief of his class. The order of execution of the grant seems to have been given in the presence of three persons, viz. Viśvanātha, Mālā and Vidyādhara. The grant was made on behalf of Hīrādēvī who was a queen of king Narasiṁha II and the mother of the king’s son (cf. *taj*-*jasya* *sva*-*kumārasya*) Gaṅgarājadēva. This prince having apparently died a premature death, his bereaved parents (king Narasiṁha II and queen Hīrādēvī) were willing to make in his name a grant of 341 *vāṭikās* of land in favour of gods and Brāhmaṇas so that the merit accruing to the pious act might lead their dead son to heaven (cf. *svarga*-*prāptayē*). There were altogether five plots of land which was granted to a deity named Gaṅgēśva radēva and to no less than 104 Brāhmaṇas of various *gōtras*. The writer of the document, who was the king’s record-keeper (*śāsan*-*ādhikārin*), as well as the engraver of the plates also received their perquisites in land.

The first plot of the gift land was an area originally covered with jungle which had, however, been cleared before the grant was made (cf. *kṛitt*-*āraṇya*-*bhū*-*bhāga*). The area of this piece of land, situated in the Vaṁśōdāchaura *vishaya* (district), was determined according to the *nala* (‘measuring rod’ from which in Oriya ‘measurement of area’) of the *Purō*-*Pratihasta* Allāladāsa karaṇa. Allāladāsa was a *karaṇa* or scribe or more probably a Karaṇa by caste as the scribe is usually styled in the records as the *śrī*-*karaṇa*. In the designation *Purō*-*pratihasta*, the word *pratihasta* means ‘a representative’. It seems that Allāladāsa-karaṇa was the chief amongst the representatives of the principal officer in charge of the measurement of lands.[[106]](#footnote-106)2 The eastern limit of the above piece of reclaimed forest land touched the west of the Vaṁśōdā road, while its western boundary was marked by a *sāla* tree. To the south, it touched the northern limit of Vaṁśōdāgrāma and in the north a plot of land belonging to two persons named Vidāi and Ravī. The land within these boundaries measured 54 *vāṭikās*.

The second plot of land was also a reclaimed forest area similar to the above and situated nearby. It had its eastern boundary touching the west of the Vaṁśōdā road, while the western limit was marked by another *sāla* tree. In the south, it touched the northern fringe of a piece of land belonging to two persons named Gōvinda-kara and Koṇāi and, in the north, the southern fringe of land of a man named Kitāi or Kitāika. The land within these four boundaries measured 55 *vāṭikās*.

The third plot of the gift land consisted of a locality called Gaṅgēśvarapura which is described as homestead land. It was also situated in the same region and was bounded on the east by the highway (*rājapatha*) to the west of the Vaṁśōdā road and on the west by a *sāla* tree. It is again said that, in the west, it touched a piece of land in the possession of two persons named Gōpāla and Champadāsa, while its eastern limit is said to have been a *sāla* tree. It will be seen that, in the case of Gaṅgēśvarapura, the eastern and western boundaries are separately and differently mentioned, but that the northern and southern boundaries of the place have been omitted. The enumeration of the boundaries in the other cases would suggest that the reference to the western and eastern boundaries in the second instance actually means respectively the southern and northern limits of Gaṅgēśvarapura which thus seems to have been bounded in the east by the *rājapatha* near the Vaṁśōdā road, in the west by a *sāla* tree, in the south by the land of Gōpāla and Champadāsa and in the north by another *sāla* tree. This piece of land called Gaṅgēśvarapura measured 103 *vāṭikās* and 8 *mānas*.

The fourth plot of the gift land touched, in the east, the western limit of the Kumārabhōgya *haṭṭa* (market-place) lying to the east of the land belonging to two persons named Gaṅganārāyaṇa and Purakōṇāi. The western boundary was market by a *sāla* tree. In the south, the land reached an *aśvattha* tree standing at the end of the land of Vidāi-Pānīyagrāhin, while its northern boundary touched a field in the possession of Gopāla and Champadāsa mentioned before in connection with the third plot of land. The expression *Pānīya*-*grāhin* (modern *pāṇīgrāhī* which is a surname among Oriya Brāhmaṇas) means ‘a recipient of water’ literally, but ‘a recipient of a grant’ actually. This is because, according to Indian custom, a ceremonial gift of land, etc., was solemnised by offering water in the lands of the donee.[[107]](#footnote-107)1 When a grant was made to a large number of Brāhmaṇas, the chief amongst the donees seems to have been called *Pānīyagrāhin* especially. In the present record, though all the donees are referred to as *Pāṇi*(*nīya*)*grāhin*- *mahājana*, their list is headed by Brāhmaṇa withPāṇi(nīya)grāhi as his surname. The plot of land in question measured 68 *vāṭikās* and 4 *mānas*.

The fifth plot of land comprised the locality called Kumārapura. It was bounded in the east by the highway to the north of Kumārabhōgya (the *haṭṭa* or market-place of this name mentioned above) and in the west by a *sāla* tree. Its southern boundary touched the northern limit of the land of Gōpāla and Champadāsa mentioned before in connection with the third and fourth plots, while its northern end was marked by a *hijjala* tree. The land within these boundaries measured 66 *vāṭikās*.

Thus the five plots, measuring respectively (1) 54 *vāṭikās*, (2) 55 *vāṭikās*, (3) 103 *vāṭikās* and 8 *mānas*, (4) 68 *vāṭikās* and 4 *mānas*, and (5) 66 *vāṭikās*, made a total of 346 *vāṭikās* and 12 *mānas*. Out of this area, land measuring 5 *vāṭikās*, and 12 *mānas* was substracted for covering *gōhari*, *gōpatha* and *gō*-*prachāra*. The word *go*-*prachāra* means pasture land, while both *gōhari* and *gō*-*patha* indicate broad pathways for cattle. The remaining land measured 341 *vāṭikās* out of which an area of 100 *vāṭikās* was granted in favour of the gos Gaṅgēśvaradēva. Whether this deity was installed in the temple of Gaṅgādēvī at Bhairavapura referred to above or at the locality named above as Gaṅgēśvarapura and whether he was names after the dead prince Gaṅgarājadēva cannot be satisfactorily determined. Of the remaining 241 *vāṭikās* land, an area of 208 *vāṭikās* was allotted to 104 Brāhmaṇas, each one of them having a share of 2 *vāṭikās*. The list, however, contains 101 names and 3 names appear to have been omitted inadvertently. That the omission was not detected was possibly due to the fact that often several persons had the same names. To a deity to be installed in a temple in the *śāsana* (land granted by the charter under discussion) was granted land measuring 4 *vāṭikās*. Two colleges for Vedic and grammatical studies to be started in the *śāsana* received respectively 7 and 10 *vāṭikās*. For making (or covering periodically with thatch) a *maṇḍapa* (public building), a grant of 3 *vāṭikās* was made. Another grant of 5 *vāṭikās* was made for the excavation of a tank in the *śāsana*. The *śāsan*-*ādhikārin* Kāmadēvaśarman who was a Brāhmaṇa belonging to the Pūtimāsha *gōtra* received 2 *vāṭikās*. The *śāsan*-*ādhikārin* was apparently the head of the king’s record department, who seems to have written the document. Kāmadēvaśarman, as suggested before, probably received the piece of land as his perquisite. He no doubt succeeded Allālanthaśarman, known front the earlier records of the king including the Alalpur inscription edited above, and appears to have been a member of the same family, as both are said to belong to the Pūtimāsha *gōtra*. Another area of 2 *vāṭikās* was allotted to the *śrīkaraṇa* (i.e. scribe) Nāgū-nāyaka, who seems to have engraved the plates or drew the letters on them to facilitate the work of the engraver. Thus altogether 341 *vāṭikās* of land were granted to gods, Brāhmaṇas and others with the hope that this meritorious act would lead the king’s dead son Gaṅgarājadēva to heaven. The *śāsana* was styled Gaṅgarājadēvapura after the prince and was made a perpetual rent-free holding endowed with the right to enjoy land and water as well as fish, tortoise and old trees. Seven traders belonging to different markets were attached to the grant as rent-paying subjects. But theirs names are not specified.

A mention of the names of the Brāhmaṇa donees, called *pāṇigrāhi*-*mahājana*, as well as their *gōtras* and titles in necessary as they, along with the other personal names mentioned in the charter and referred to above, throw some interesting light on the social history of medieval Orissa. The expression *pāṇi*-*grāhin* is no doubt the Oriya corruption of Sanskrit *pānīya*-*grāhin* explained above. The *gōtras* represented by the donees are Bhāradvāja, Ātrēya, Vatsa, Gautama, Vaśishṭha, Kauṇḍinya, Pārāśara, Śāṇḍilya, Āṅgirasa, Kṛishṇatrēya, Kauśika, Sāṅkhyāyana, Māṇḍavya, Bhārgava and Aupamanyava. With the exception of Brāhmaṇas of the Bhāradvāja *gōtra*, who are mentioned at the beginning and at the end of the list, the names of the other *gōtras* are only once mentioned and are followed by the names of the Brāhmaṇas belonging to each one of them. The Brāhmaṇa heading the list of the donees is called Gōpāla-pāṇigrāhī; but the names of the other donees are invariably preceded by a title or surname. The expression put before the names of most of the Brāhmaṇas is *Pāṭhin* meaning a student of one Vēda, while expressions *Paṇḍita* and *Tripāṭhin* (student of three Vēdas) are prefixed to the names of some. One name is preceded by the word *Upāsanī* and two by *Vābhī*. The word *upāsana*, from which *upāsanī* is derived, generally means ‘worship’ and ‘religious meditation’; but according to the *Yājñavalkya*-*smṛiti*, III, 45, it also indicates ‘sacred fire’. *Upāsanī* in the present case may be the same as *Agnihōtrin* indicating ‘a Brāhmaṇas maintaining the sacred fire’. *Upāsanī* is known to be a surname among the Brāhmaṇas of Mahārāshṭra even today. The word *vābhī* is hard to explain; but, considering the similarity and confusion between the forms of *v* and *n* in some cases, one may suggest the reading *nābhī* possibly indicating the head of community. Beside Gōpāla-pāṇigrāhī, the other donees bore the names: Ananta, Gurudāsa, Sahadēva, Raghudāsa, Kēśavadāsa, Haradāsa (borne by two Brāhmaṇas), Jalēśvara (borne by three Brāhmaṇas), Jagannātha, Ganēśvara, Sashṭhidāsa (borne by two Brāhmaṇas), Kūrmadāsa, Vāsudēva, Vidyādhara, Chāmpadāsa, Gōvinda (borne by two Brāhmaṇas), Chaṇḍidāsa, Sannū, Chitrakara,Lakshmīdhara, (borne by two Brāhmaṇas), Vishṇudāsa (borne by three Brāhmaṇas), Ravī (borne by three Brāhmaṇas), Kīrttinātha, Mitāi (borne by five Brāhmaṇas), Gōvindaratha, Svayambhū, Chōdū, Utsavakara, Ramāi, Brāhmaṇadāsa, Āptī (borne by two Brāhmaṇas), Priyaṅkara, Dāmōdara, Māṇika, Ganū, Vṛiddhī, Nārāyaṇa (borne by two Brāhmaṇas), Kanū (borne by two Brāhmaṇas), Aḷālū, Mantāi, Mādhavakara, Nākū, Viśvapāṇi, Kōṇāi, Bhānukara, Guṇākara (borne by two Brāhmaṇas), Chāṁdū, Harī, Brahmāi, Sīvakara, Ravidāsa, Gauridāsa,Sarvēśvara, Jāgēśvara, Sātū, Ānandī (Ānandī, borne by two Brāhmaṇas), Kachū (borne by three Brāhmaṇas), Kādū, Hṛidayakara, Dēvidāsa, Jāi, Dharmū, Nāgū, Rudrakara, Bhāskara, Champāi (borne by two Brāhmaṇas), Vasundhara, Purushōttama, Vāmadēva, Ratnākara, Kālidāsa, Māṇikadhara, Sṛishṭi, Śaṅkhadhara, Kitāi, Diśanī, Ruāru, Gaṇapati and Kīrttipāṇi. The popularity of names like Mitāi, Kachū, Champāi, etc., is interesting to note.

Of the geographical names mentioned in the production, some have already been discussed above[[108]](#footnote-108)1 in connection with the Nagarī inscription of Anaṅgabhīma III. Rāḍhā and Varēndra, described indirectly as the land of the Javanas (Yavanas or Muhammadans), have to be identified respectively with South-western and Northern Bengal, while, as already noticed, Kōṇākōṇa, where the temple of the Sun-god was built by Narasiṁha I, is modern Konarak in the Puri District. The Bhairavapura *kaṭaka* cannot be satisfactorily identified. But Vaṁśōdāgrāma, as Kamakhya Prasad Basu rightly suggested, is apparently the present Basta which is a railway station on the South-Eastern Railway in the Balasore District. The Vaṁśōdāchaura *vishaya*, in which the five plots of the gift land were situated, was no doubt the district round this locality. Basta seems to be a corruption of Vaṁśōdā through the intermediate form Bānsdā. There is a place called Bansda-Sadanandapur near the Basta railway station. The *rājapatha* near Vaṁśōdāgrāma, mentioned in the inscription, seems to be the old Puri road running half a mile to the west of the present Puri road built in the thirties of the nineteenth century by Rājā Sukhamay Rāy and Rāṇī Śaṅkarī Dēvī of Calcutta. The old Puri road passed *via* Jalesvar, Khunta, Basta, Rupsa, Ramachandrapur and Rēmuṇā. According to the Bengali works on the life of Chaitanya, the saint reached Rēmuṇā after crossing the Suvarṇarēkhā *via* Jalesvar and Bansda. Of the intermediate stations mentioned in this connection, Amarda is a village in the Mayurbhanj District (former Mayurbhanj State) and Ramachandrapur is a village near the Haldipara railway station.

TEXT[[109]](#footnote-109)2

[Metres: Verses 1-3, 5-6, 9-11, 15, 20, 24-31, 33, 40-41, 48, 50, 54, 56-58, 60-61, 64, 67, 73-74, 76-77, 88, 90, 94, 100, 104-05 *Śārdūlavikrīḍita*; verses 4, 21, 37, 42, 53, 66, 87 *Sragdharā*; verses 7, 23, 49, 65, 85 *Mālnī*; verses 8, 13, 34, 38-39, 44-46, 51, 59, 68, 75, 78-79, 83-84, 86, 93, 95, 101-03, 113 *Vasantatilaka*; verses 12, 16, 18-19, 22, 32, 36, 43, 52, 55, 62-63, 69-71, 80, 96-99, 106-12 *Anushṭubh*; verses 14, 17, 35, 72 *Upajāti*; verses 47 *Indravajrā*; verses 81 *Gīti*; verses 82 *Mañjubhāshiṇī*, *Prabōdhitā* or *Sunandinī*; verses 89, 92 *Mandākrāntā*; verses 91 *Svāgatā*.]

*First Plate*

1 Õ [na]mō Nārāyaṇāya || Lakshmī-pāda-sarōruha-dvayam=adaḥ śrēyā[ṁ]si dāsïshṭa vaḥ prasphūrja[n\*]-nakha-raśmi-

2 kēsara-satā(ṭā)-bhāsvan-nakh-ālī-dalaṁ || (lam |) vispashṭa[ṁ] prativimvi(bimbi)taḥ praṇa-manaiḥ krīḍ-āparādh-ōdbhavaiḥ Kṛishṇō ya-

3 n-nakha-dīptishu bhramaratān=dhattē sa [La\*]kshmī-priyaḥ || [l\*] Kshīr-āvdhē(bdhē)r =mmathitāt sur-āsura-gaṇaiḥ prādurbhavantī Ramā Śambh[u]-

4 Vra(Bra)hma-Purandara-prabhṛitishu prakhā(khyā)ta-kīrttishv=api || ( | ) paśyatsv= Aṁvu(bu)-janābham=īśam=avṛiṇōl=lōka-tray-āhlādinaṁ bhṛiṅg-ālī sahakāra-

5 m=ēti hi va[nē] phu[llē]=nya-śākhiny=api || [2\*] Tan-nābhī-sarasīruh-ōdbhava-Vidhēr=Atrir=vva(r=bba)bhūv=āmutaḥ Cha(taś=Cha)ndraś=chandrikayā prakāśi-

6 ta-jagat saṁbhūtavān=nētrayōḥ || ( | ) trailōkya-grasan-aika-daksha-timira-grāsitva-sāmyē=pi yō lakshma-vyāji dadhat=tamaḥ pra-

7 tivapuḥ sūryy-ādhikō nirmmalaḥ || [3\*] Śrīdēvī-sōdaratvād=amṛita-sakhatayā kalpa-vṛiksh-ānujatvāl=lōk-ānanda[ṁ\*] vidhātā ti-

8 mira-visha-haraḥ sarvvad=aiv=ōpabhōgyaḥ ||( | ) tat-tat-sa[ṁ]sargga-lābhāt=tad-adhigata-guṇaṁ sv-āṁga-nish[ṭha]n=dadhānaḥ svasvai(sy=ai)tan=nirmma-

9 latvaṁ jagati vijayatē darśayan=nūnam=i[ṁ]duḥ || [4\*] Vaṁśē tasya narēśvarāḥ samabha-vana(van) tēshāṁ gu[ṇā]ṁchchha(ṇāś=chha)ndasaḥ prōtphulā(| lā)

10 iva [ya]t-purāṇa-matagāḥ ta(gās=ta)tr=āpi nō sammitāḥ || ( | ) tanta(t-ta)t-kāshya (vya)-pi(pa)tha-śritās=tri-bhuvanē mū[r\*]ttin=ddhā-

11 nā iva [bhrāmya]nt=īva sa-chētanā[ḥ\*] śruti-gṛihē viśramya viśramya cha || [5\*] Pra [tyē]kaṁ śaśi-vaṁśa-bhūpati-bhuja-

12 vyāpāra-saṅkī[r]tanāṁ(naṁ) kartuṅ=kaḥ [ksha]matē kshitau va(ba)hu-mukhō yatr=Ārjju-naḥ(na)sy=aiva hi || ( | ) dōdra(r-da)ṇḍ-ārjita-kī[r\*]tti-varṇṇa[na]-para [ṁ\*] tad=Bhā-

13 rataṁ prābhavat=tasmād=āhvaya-mātrama(m-ā)di-nṛipati-śrēṇi-kramāl=likhyatē || [6\*] tathā hi Chandrād=Vu(d=Bu)dhaḥ | Vu(Bu)dhād=Analaḥ | Ana-

14 lāt=Purūravāḥ | Purūravasō Vvā(Vā)yuḥ | Vāyōr=Naghu(hu)shaḥ | Naghu(hu) shād= Yajā-(yā)tiḥ | tatas=Turvvasuḥ | tatō Gāṅgēyaḥ | ta-

15 tō Virōchanaḥ | tataḥ Samvē(Saṁvē)dyaḥ | tatō Bhāsvān | tatō Dattasēnaḥ | tataḥ Saumyaḥ | tatō(taḥ) Aśvadattaḥ

16 tataḥ Saurāṅgaḥ | tasmāch=Chitrāṅgadaḥ | tataḥ Sīradhvajaḥ | tatō Dharmmaishī [ | ] tataḥ Parīkshit | tatō Jayasē-

17 naḥ | tatō [Vi]jayasēnaḥ | tatō Vṛishadhvajaḥ | tataḥ Pragalbhaḥ | tataḥ Śaktiḥ | tataḥ Kōlāhalaḥ [ | ] sa ēv= Ā[na\*]ntava[rmmā]

18 abhavat || Dhana-kanaka-samṛiddhō Gaṅgavāḍiḥ prasiddhaḥ sakala-vishaya-bhūtaḥ svarggi-vargg-ōpabhōgyaḥ | tad-adhipa-

19 tir=ath=ādyō=nantavarmmā nṛipēndraḥ |[[110]](#footnote-110)1 samabhavad=iti rūḍhā[[111]](#footnote-111)2 Gaṅga-nāmmā ta-ādyāḥ || [7\*] Kōlāhalaḥ samara-m[ū]rddhni tatō nṛi-

20 pāṇāṁ bhūtō yataḥ sa cha pū(pu)rañ=cha[[112]](#footnote-112)3 tadīyam=atra || ( | ) Kōlāhala[[113]](#footnote-113)4 (l-ā) hvayam= abhūt sura-sadma-tulyaṁ tasmin kramē nṛipatibhir-vva(r=bba)hu-

*Second Plate*, *First Side*

21 bhir=vva(r=bba)bhūvē || [8\*] Rājya-śrī-bhṛiti Nārasiṁha-nṛipatau jyēshṭhē kim=atr= āsmahē dōr-daṇḍ-ārjita-bhū-tal-ōtthita-Ramā-kaṇṭha-grah-ānandinaḥ | kiṁ

22 ch=āsmākam=iyaṁ bhuj-āsi-latikā saṁvēshṭatāṁ vē(vai)riṇāṁ kaṇṭ-āraṇyam=iyaṁ cha kīrtti-latikā dyān=nas=samārōhatu || [9\*] Bhrāmyadbhiḥ

23 vi(bhir=vi)jigīshayā kshiti-talē kv=āpli(pi) dvishad-vanditaiḥ kv=āpi dvēshi-kula-pramāthibir=api prāptāḥ Kaliṅgāḥ kila || ( | ) taiḥ

24 Kāmārṇṇava-pañchamair=nṛipa-varair[[114]](#footnote-114)1=yuddhaṁ Kaliṅgaiḥ samaṁ prāptaṁ drashṭum=iv=ārṇṇavād=udagamat Kūrmm-āvatārō Harih || [10\*] [Kū]-

25 rmma-svāmini sākshiṇi Trinayanē tasmin=Mahēndraṁ gate Gōkarṇṇē=pi mah-ōdadhau viyati vā sūryyē tath=ēndāv=api ( | ) Kā-

26 liṅgīm=bhuvam=āharad=bhuja-va(ba)lād=any-ōpanu(bhu)ktāṁ chiraṁ lakshmīṁ v= ēty=atha kā stutir=vvada tatō Gaṅg-ānvayasy=āhavē || [11\*] Tatr=āsīd=vaṁśa-ka-

27 rtt=āsau Kāmārṇṇava-mahipatiḥ [|\*] yasy aitat-putra-pautrādyā rājānaḥ khyāta-vi- kramāḥ || [12\*] Śāstr-ārtha-nishṭhita-matir=dvishad-anta-kārī[sa]-

28 rvv-ārthi-varga-paritōshaṇa-hēttu(tu)-va[r]ggaḥ ( | ) āchāratō=pi muni-puṁgava-mārgga-chārī tasmād[[115]](#footnote-115)2=abhūn-nṛipa-varō bhuvi Vajrahastaḥ || [13\*] Nna(Na) nāma-

29 taḥ kēvalam=arthatē(tō)-pi sa Vajrahastaḥ Tri(stas=Tri)kaliṅga-nāthaḥ || ( | ) kō Vajrahastād=aparaḥ pṛithivyāṁ vajraṁ patat(tad)-vārayituṁ samarthaḥ

30 || [14\*] Vyāptē Gaṅga-kul-ōttamasya yaśasā hi(di)k-chakravālē śaśi-prāyēṇ=ā-malilē(nē)na yasya bhuvana-prahlāda-sa-

31 mpādinā || ( | ) sindūrair=ati-sāndra-paṅka-paṭalaiḥ ka(ku)mbha-sthalī-paṭakēshv= ālimpanti punaḥ punaś=cha hari-

32 tām=ādhōraṇā vāraṇān [15\*] Mahishī Naṅgamā tasya Pārvvat-īva Pinākinaḥ || ( | ) tasmāt=tasyām=abhūd=vīrō Rājarā-

33 ja-mahīpatiḥ | [16\*] Sa Rājarājō dvija-rāja-kāntirbhṛi(r=bhu)jaṅga-rāj-ānana-varṇya-kīrttiḥ || ( | ) śrīmattay=ādha[ḥ\*]kṛita-rājarājaḥ sva-vikrama-nya[k\*] kṛita-

34 dēva-rājaḥ | [17\*] Tasy=āpra(gra)-mahishī rājṅo nāmn=ābhūd=Rājasū(su)ndarī | Lakshmīr=Nnārāyaṇasy=ēva Chandrasy=ēva tu Rōhiṇī | [18\*] Tatas=tasyām= ābhūd=dēvaś=Chō-

35 ḍagaṅgō nar-ēśvaraḥ | kshōṇī-bhṛit-paksha-vichchhi[tyau] div=Īndrāt=kuliśa[ṁ\*] yathā | [19\*] Dhātri tasya Sarasvatī samabhavan=[n]ūna[ṁ\*] na vē(chē)t=pītavān tat-sā[ra]-

36 svatam=āryya-vā(bā)laka-tamaḥ śrī-Chōḍagaṅgaḥ payaḥ || ( | ) tādṛig-Vēda-matiḥ kathaṁ nipuṇatā śāstrēshu tādṛik=kathaṁ tādṛik kāvyakṛitiḥ katha[ṁ] pa-

37 riṇatiḥ śilpēshu tādṛik=kathaṁ | (tham) [20\*] Kshōṇī[ṁ] dik-pāla-śēshām=ayam-akṛita pada-dvandvam=ētasya vairi-kshmā-bhṛich-chūḍā-śriy=āptaṁ stutir=iti kiya-

38 tī Chōḍagaṅg-ēśvarasya || ( | ) nūnaṁ pūrṇṇaḥ sudh-āṁśuḥ para-nṛipa-dhavala-chchhatra-vu(bu)dhyā(ddhy=ā) paharttā mām=ity=aṅgasya vṛiddhiṁ tyajati yata iva stra(tra)-

39 sta-chittaḥ p[r]avīrāt || [21\*] Gṛih[ṇ]āti sma karaṁ bhūmer=Ggaṅgā-Gautamagaṅgayōḥ | madhyē paśyatsu vīrēshu prauḍhaḥ prauḍha[[116]](#footnote-116)3-[stri]-

40 yā iva || [22\*] Pratibhaṭa-kara-śastra-vyāhata-sv-āṅga-niryad-rudhiram=avani-nishṭhaṁ nō bhavēd=yat=tad=niva | nija-kara-dhṛita-śastra-chchhi[nna]-

41 [bhinn-āṅga]m=ētān=akṛita dharaṇi-śayyā[n]=dvandva-yuddhēshu Gaṅgaḥ [23\*] Yat-tējaḥ-paribhūta-śatru-nagara-prōdbhūta-dhūm-ōdgamair=bhūyaḥ Khāṇḍa[va]-

42 [dāha-śaṁki]-manasō dēvāḥ kshaṇaṁ bhīra[va]ḥ | svalṭā(r-nnī)tād=asi-dhārayā [ripu-ga]-ṇād=ākarṇṇya vārttām=iva prauḍhin=tasya nuva[nti]

*Second Plate*, *Second Side*

43 [Gaṁga-nṛipatēr]=bhīti[ṁ] vihāya dhruvaṁ(vam) | [24\*] Krödh-ōdya[d\*]-dvipa-mēgha-mālini mada-srōtasvatī-durggamē chañchat-khaḍga-taḍitpa(t-pra)bhāva-ninadan-nā-

44 r[ā]cha-vajō(jr-ō)dagē(yē) || ( | ) mat-sainyē jalad-āgama-pratinidhau jētu[ṁ] prava-rttēta kaḥ śūrō=p=īti vada[ṁ]s=Trilōchana-vē(vi)bhur=va(r=ba)ddhō-munā saṅga-

45 rē || [25\*] Ni[r\*]mmathy=Ōtkala-rāja-sindhum=apara[ṁ] Gaṅg-ēśvara[ḥ] prāptavān= ēkaḥ kīrtti-sudhākara[ṁ] pṛithutama[ṁ] lakshmīn=dharaṇyā sama[ṁ](mam) | mādyad-dapti-saha-

46 sram=aśva-niyutaṁ ratnāny-asa[ṁ\*]khyāni vā tat-sindhōḥ kim imaṁ prakarsham= atha vā vrū(brū)mas=tad-unmāthinaḥ || [26\*] Pādau yasya dhar-āntariksham=akhi-

47 la[ṁ] nābhiś=cha sarvvā diśaḥ śrōtrē nētra-yuga[ṁ\*] rav-īndu-yugalaṁ mūrddh=āpi cha dyaur=asau | ( | ) prāsādaṁ Purushōttamasya nṛipatiḥ kō nāma karttu[ṁ]

48 kshamaḥ ta (mas=ta)sy-ēty-ādya-nṛipair upēkshitam=ayaṁ chakrē=tha Gaṅg-ēśvaraḥ || [27\*] Lakshmī-janma-gṛihaṁ payōnidhir=asau pa(sa)mbhāvitasya sthitir=nō dhā-

49 m[n]i śvasu(śu)rasya pu(pū)jyata iti kshīr-āvdhi(bdhi)-vāsā[d\*] dhruvaṁ | (vam |) nirvvi-ṇṇaḥ Purushōttamaḥ pramuditaḥ ta(tas=ta)d-dhāma-lābhād=Ram=āpy= ētad-bha[r\*]tṛi-gṛihaṁ [vara\*]m=pitṛigṛihā-

50 tat(t) prāpya pramōd-ānvitā | [28\*] Tva [ṁ] Kū[rmm-ā]dhipa niśehala tvam=api bhō vyām-ē(l-ē)ndra dhauryam=vaha[[117]](#footnote-117)1 | tva[ṁ\*] pṛigvi (thvi) sthina(ra)tāṁ bhaja tvam-adhunā vra (bra)hmāṇḍa gādaṁ(ḍha)m=bhava || ( | ) śrī-

51 Gaṅg-ādhipa-va(ba)ddha-siṁha-visaraṅgā(d-ghō)shāj jagad-vyāpinō dig-nāgēshu bhayāch=chalatsu jagatī kampēta vā yat kramāt || [29\*] Āramyā-nagarāt Kaliṅga-

52 ja-va(ba)la-pratyagra-bhagn-āvṛiti-prākār-āyata-tōraṇa-prabhṛititō Gaṅgā-taṭasthā[t\*] tataḥ | Pārth-āstai(strai)r=yudhi jarjarīkṛita-namad-Rādhē-

53 ya-gātā(tr-ā)kṛitir=Mandār-ādhipani(ti)r=ggatō raṇa-bhuvō Gaṅgēśvar-ānudrutaḥ || [30\*] Vra(Bra)hmāṇḍādva(d=ba)hē(hi)r=asya kīrttiḥ(tti)-rpa(pa)ya-

54 sā liptaṁ na vā bhāvinē dattaś=ch=ārthi-janāya hēma-nichayaḥ saṅkampa(lpi)nai(nē) vā va(ba)huḥ | nirddagdh-āri-pura[[118]](#footnote-118)2ś= cha

55 bhāvita-navas=tasya pratāpi(pai)r=nna vā kiṁ vā nō kṛitavān=ayaṁ stuti-padaṁ śrī-Chō-ḍagaṅg-ēśvaraḥ || [31\*] Varshāṇāṁ

56 saptatiṁ vīraḥ kshōṇī-sambhōgam=ācha[ra\*]t | dig-nāyakān pratīhāvā(rā)n=vidhāy= āśäsu sarvvataḥ || [32\*] Kiṁ prāptā mahishī ta-

57 pōbhir=attu(tu)laiḥ śrī-Chōḍagaṅgēna sā dēvai[ḥ\*] stutya-guṇaiḥ(ṇai)r=vvibhūshita-tanuḥ Kastūrimā(kā)mōdinī | n=ā-Vishṭaḥ(shṇuḥ) pṛithi-

58 vī-patiḥ prabhavat=īty=asmin Harau vā tu(bhu)vō raksh-ārthaṁ dhṛita-janmani svayam=asau Lakshmīḥ prasūt= ātha vā || [33\*] Tasyān=tatō=jani

59 jagat-tritay-aika-viraḥ Kāmārṇṇavaḥ tri(vas=tri)-jagadēshu[[119]](#footnote-119)1 ēshaḥ | sūryaṁ pratāpa-vibhavēna jagat-p[r]asiddha[[120]](#footnote-120)2-kīrttiḥ

60 śaśaṅga(ṅka)m=adharīkṛitavān=viśuddhyā [||34\*] Gaṅg-ēśa-sūnōr=vviyu(bu)dh-āśrayasya dṛipya[d\*]-dviya(sha)d-vaṁśa-vibhēdi-śaktēḥ | Kāmārṇṇava-

61 sya(sy=ā)sya Kumārakatvaṁ na nāmataḥ kēvalam=arthatō=pi || [35\*] Prāpy=ōdaya [ṁ\*] śaśāṅkasya varddhatāṁ nāma vāridhiḥ | va[r\*]ddhatē

62 kīrtti-chandrō=ya[ṁ\*] chitraṁ Kāmārṇṇav-ōdayē | [| 36\*] Vēd[[121]](#footnote-121)3-artvu(rttu)-vyōma-chandra-pramita-Śaka-samā-prāpta-kālē din-ēśē chāpasthē nya-

63 grah-aughē na(ba)lavati ripushu prakshayaṁ prāptavatsu || ( | ) asmin=mūrddh-ābhishiktē nṛipa-vara[[122]](#footnote-122)4-tanayē sarvva-lōk-aika-rā(nā)tha(thē)

64 śrīmat-Kāmārṇṇav-ēśē jagad=abhavad idaṁ tat-tad-ānanda-pūrṇṇaṁ (rṇṇam) || [37\*] Kshīr-ārṇṇavād-ajani Chandra-kal=ēti vā[r\*]ttā Kāmarṇṇa-

*Third Plate*, *First Side*

65 [vā\*]t=tu sakal-ēndu-divākār-ābhaṁ | (bham) |) kīrtti-pratāpa-mithunaṁ sahakāri lōkē ślipya(shya)ty=ahō para-nṛipān=anurāga-śūnyān || [38\*] Yasy=āsi-nirvva (rdda)li-

66 ta-vairi-kar-īndra-kumbha-nirmmukta-mauktika-phalāny-asru(sṛi)g-ukshitāni || ( | ) Kāmārṇṇavasya ripu-saṅgha(saṁha)ti-hai(hē)tv-a-kālē(|a)-sa[ṁ]dhyā-prabhāta-bhagaṇā i-

67 va bhānti yuddhō(ddhē) || 39) Dṛipyad-vairi-chamūr=mmayā kavalitā n=aiva[ṁ\*] may=āsvādit=ēty=anyōnyaṁ kalahē ttu(tu) nirṇṇaya-vidhau khaḍga-pratāp-ēchchhayā || ( | ) mādhyasthya-

68 ṅ=gamit=ēva ni[r]mmalatarā kīrttir=yadīyā vra(bra) vīmy=ālē(lō)chy=ēha mahadbhir =ity=upagatā dhāttu(tu)ḥ śrutī ch=ādarāt || [40\*] Asrākshīt sa Hira-

69 ṇyagarbham=aparaṁ(rē) lōkaṁ(kē) Mahēśaḥ pur=ēty=a(ty=u)t panva(nna)ṁ pravadanti yē va(cha) vadana-vrātō niruddhō=dhunā || ( | ) tēsthāṁ yat=tu hiraṇyagarbham=akarō

70 t=Kāmārṇṇav-ēśas=tataḥ saṁpannaṁ janitaṁ jagad=yata iha pratyakshataḥ prāṇināṁ(nām) || [41\*] Sapt-āmbhōdhīn=vahantī kshitir=a[[123]](#footnote-123)5ti=taralā

71 nāga-kūrm-ēśvarāṇāṁ sāhājya(yya)ṁ vāṁchchha(chha)t=iyaṁ tad=api `punar=ayaṁ kal-pitaḥ ta(tas=ta)tra bhāraḥ | Dhātā Kāmārṇṇav-ākhyaḥ sa cha nija-ttu(tu)-

72 lanāṁ nirdayaḥ svarṇṇa-bhārair=bhūyō bhūyas=tulāyāṁ sthita iti dharaṇēr= bhāra-vā(bā)-halyam=āptuṁ(ptam) || [42\*] Hṛishṭa-pushṭa-jan-ākīrṇṇaṁ vidvaj-ja-

73 na-manōharaṁ(ram |) daś-āvdī(bdī)m=akarōd=rājyaṁ Kāmārṇṇava-mahīpatiḥ || [43\*] Śrī Chōḍagaṅga-nṛipatēr=mmahishī tatō=nyā tasy=Ēndirā

74 ravi-kul-ōdbhava-rāja-putrī || ( | ) y=ādy=āpi Dhāttu(tu)r=upam=ājani sundarīṇā[ṁ\*] s=ēyaṁ sudh-āṁśu-vadanā svayam=ēva jātā || [44\*] Yad-rūpa-sī(śī)la-

75 gati-varṇṇanayā prasiddhā dṛishṭānta-bhūd=Gi(r-Gi)risut=ēty=ati-vāda-dōshaḥ [|\*] n=āsty=ēva chaṇḍa-ruchi-kā-

76 ma-harō yad-atra tām=Indirām=udavaha[d=bhu]vi Chōḍagaṅgaḥ || [45\*] Tasyān= tataḥ samajani kshiti-nātha-nātha-

77 ḥ śrī-Rāghavaḥ para-narēśvara-darpa-mardī [|\*] yat-paṭṭa-va(ba)ndhana-vidhi-śravaṇa-prabhītāḥ sarvvē nṛipāḥ sva-hṛi-

78 di kampam=avāptavantaḥ || [46\*] Śrī-Rāghavē rājani chitram=ētat=tējō-vihīnaḥ kshiti[[124]](#footnote-124)1-pāla-varggaḥ ||( | ) tat-pāda-sēvā-kṛita-dēha-si-

79 ddhir=mitrībhavaty=ēva samasta ēshaḥ ||[47\*] Prauḍh-āri-prahati-prakāra-vihita-prāchaṇḍya-mantrīta(bha) varddō(d-dō)rdaṇḍā(ṇḍ-ō)pamiti-praglbha-vishayaḥ-prāg-bhū-

80 tavān=Arjunaḥ ||( | ) sa[mpra]ty āhara-raṅga-saṅgata-ripu-śrēṇī-śiraḥ-kanduka-krīḍ-āsakta-bhujaḥ śar-āsana-bhṛitāṁ chitr-ōpamā Rāghavaḥ [|| 48\*] Jagati Va(Pa) raśu-

81 rāmaḥ prādurāsīd=dvitīyaḥ kimu ripu-kula-hantā sv-ājṅay āchchhanna-lōkaḥ ( | ) kshiti-vitaraṇa-dīksh-āsakta-hastaḥ pratāpād- api daśa-

82 śata-vā(bā)ha(hur)=yasya śatrur=vvināśī || [49\*] Bhēdaṁ bhēdaṁ arāti-kuṅjara-ghaṭā-kshōṇ[ī]dhra-paṁkti[ṁ\*] raṇē pāyam-asṛik-payāṁsi va(ba)hudhā śrī-Rā-

83 ghav-āsi[ḥ\*] kshaṇāta(ṇāt) | śubhraṁ śubhram=iv ōdvahad-vijayatē kīrtti-pratānam paraṁ chandraś=chandrikayā prapūrṇṇatarayā sa[ṁ\*]sēvyamān-ākṛitiṁ(tiḥ)

84 || [50\*] Durggēshu dāva-dahanaḥ kshitibhṛitsu vajraṁ mādyat-kar-īndra-ghaṭanā-vidhi-siṁha ēshaḥ || ( | ) vidvēshi-bhūmi-patayō nivasanti yatra śrī-

85 Rāghavaḥ kshiti-patir=vvitataḥ(ta)-prabhāvaḥ | [51\*] Śrī-Rāghava-dharādhīśaḥ kshōṇī-pāla-śirōmaṇiḥ | akarōd=rājyam=avdā(bdā)nām uddā-

86 mō daśa paṁcha cha || [52\*] Tasya śrī-Chōḍagaṅga-kshiti-valaya-patēr=vvaṁśa-santāna-vallī-kaṁda-śrī-Chandranō(lē)khā sphuṭam=Aditir-iva pē(prē)-

87 yasī Kasya(śya)pasya || ( | ) tasyām=uddāma-dhāma-kshayita-dinamaṇir-jaj[ṅ]ivānsa (n=Rā)-jarājō rājanya-kshōda-mī(lī)lā-tilaki-

*Third Plate*, *Second Side*

88 ta-mahima-vyāpta-dik-chakravālaḥ || [53\*] Tasmin=dig-vijaya-prayāṇa-rasikē saṁrambha-śumbhach-chamū-saṁkshuṇṇa-kshiti-va(cha)kra-pāṁśu-paṭala-

89 prāg-bhāravaty=amva(mba)rē | bhū-saṁsparśa-ghṛiṇā-vaśād=dinarma(ma)ṇēr= uchchai[ḥ] plū(plu)taṁ saptibhiḥ sv-abhyastaṁ sura-pi(si)ndu(ndhu)rēṇa dharaṇī-paṭṭē rad-ōdghaṭta-

90 naṁ(nam) || [54\*] Chōḍagaṅga-narēndrasya sūnur=uddāma-vikramaḥ | Rājarāja iti khyātō rāja-rājō mahīpatiḥ || [55\*] Viśvaṁ krōḍayati pragalbha-vayasi prālē-

91 ya-śaila-tyu(dyu)tau yad=yad=yādṛig=abhūd=abhūtaḥ(ta)-sadṛiśaṁ santas=tad= ākarṇṇya-tāṁ ||(tām | ) dhātrī pīṭhatri(ti)[[125]](#footnote-125)2 liṅgati svar-achalaḥ prāsādati tvad-yaśō diṅ-nāthāḥ prati-

92 ma(mā)nti yasya paritaḥ srashṭuḥ pada[ṁ\*] śṛiṅgati [56\*] Ānandaṁ vidadhāti chētasi bhavata-(vat)-kīrttirgga(r=ggu)ṇa-grāhi [ṇas]sūtē dōhadam-arthinaṁ(naḥ) su-manasi śrī-Rājarā-

93 ja dhruvaṁ(vam) | [s=ē]yaṁ karṇṇa-patha[ṁ] samētya hṛidayē śalyāyatē vairiṇā[ṁ] sv-ātmē(m-ī)chchh-ānuvidhāyinā[ṁ\*] na hi nijō bhāvaḥ kvachi[d\*] dṛiśyatē || [57\*] Ētasyā[ṁ\*]

94 bhuvi pañchaviṁśati-samāḥ kshmā-pāla-lakshmī-dhavaḥ kṛitvā jitvara-chāpa-chaṁchala-bhujā-daṁbhōlir=u[r\*]vvī-patiḥ ( | ) rājyaṁ prājya-yaśaḥ(śas)-

95 tushāra-kiraṇa-śrēṇī-rasād āsanād u[dga]chchhat-Puru[hū]ta-gīta-charita-śrī-Rājarājō nṛi-paḥ || [58\*] Tasy=ānnjō nṛipati-rāja-padē

96 bhishiktaḥ s-ūkti-priyaḥ parimit-ādi-nṛipa[ḥ](pa)-praśastiḥ || ( | ) pṛithvī-[pa]tiḥ kali-mal-ō[jjhi]ta-dharmma-śuddhaḥ kārya-kshamaḥ prabhu-

97 r=asāv Aniyaṅkabhīmaḥ || [59] Vīr-ādhishṭhita-saṅgar-ādri-śikharē śaṁkha-svan-āsā (śā)sitē kunt-ōdbhinna-mah-ēbha-kumbha-vigalan-mukt-āvala(lī)-

98 puñjitē | harshād agra-nija-pratāpa-dahanē khaḍga-śru(sru)ehā vidvishāṁ rājñām= ānana-paṅkajāni nṛipatiḥ hu(tir-hu)tv-ānayad=ya[ḥ\*] śriyaṁ(yam)

99 || [60\*] Kshīr-āvdhē(bdhē)r-amṛitāt sur-āsura-bhuja-vyāpāra-vikshōbhitāch-chandrasy=ā-rddham-abhūt-tad=apy=api(dhi)yayā-

100 dī(v=Ī)śānam=ēkaṁ kila ( | ) chaṁchadvā(d-bā)hu-va(ba)lēna saṅgara-bhuvi tvat-khaḍga-dhārā-jalāj=jātaḥ tv=a(tas=tv=a)shṭu(shṭa)-dig-īśvarā-

101 t(n) pṛithu-yaśaś=chandras=ma(s-sa)māliṅgati [61\*] Yat-prayāṇa-samṛi(mu) dbhūta-rajaḥ-sampūritē=mva(mba)rē ( | ) abhūtat-viruda-vājasya[[126]](#footnote-126)1 dhūlī-mada-

102 chitā tanuḥ || [62\*] Daśa varshāṇi vīrō-sau nirjjit-ārāti-maṇḍalaḥ ( | ) Anaṅgabhīma-bhūpālō dharitrīṁ samapālayat |[| 63\*] Prauḍh-ānarggala-vikra-

103 maḥ kula-gṛihaṁ yō daṇḍa-nīti-śriyaḥ saty-āchāra-vichāra-chāru-charitaḥ puṇy-aika-pārāyaṇaḥ ||( | ) tasy=āsīd= Aniyaṅkabhīma-nṛipatē-

104 r=arddh-āṅga-la[kshmī][ḥ\*] svayaṁ snēhasy=ātiśayēna paṭṭa-mahishī Vāghalladēvī bhuvi || [64\*] Ttu(Tu)lita-pitṛi-ghā(gu)ṇ-aughaḥ sūnur=āpī(sī)d-amupyā(shyā) nirati-

105 śayita-tējā yauvan-āvāpta-rājyaḥ ||( | ) praṇati(ta)-nṛipati-chūḍā-ratna-rōchiḥ-[pi\*] śaṅgī-kṛita-charaṇa-sarōjō-Rājarājō nṛipā-

106 laḥ || [65\*] Yasy=ōdyad-vāji-vṛinda-prakhara-khura-puṭ-āghāta-nirdārit-ōrvī-sa[ṁ\*] bhūtaṁ bhūvi(ri)-bhāsvat-kara-nikara-sagā(mā)sphu(syū)ta-sādra(ndra)ṁ prayāṇē [|\*]

107 vistīrṇṇa[ṁ\*] karṇṇa-tāl-āhatibhir=avirat-ōn matta-sēnā-gajānām=ashṭhā(shṭā)nā [ṁ\*] dig-gajānā[ṁ\*] mukha-paṭa-ttu(tu)lanām=ādadhē dhūli-jālaṁ(lam) || [66\*] Ya-

108 smin śāsati śāsit-āri-nikarē samyaka(myak)-samudr-āmva(mba)rā[ṁ\*] pṛithvī[ṁ\*] pārthiva-puṅgavē naya-guṇai[ḥ] śrī-Rājarājē nṛipē ||( | ) charaṁ

109 Mādhava ēva taikshṇyam=adhika[ṁ] kaukshēyak hintanaṁ śāstr-ābhyāsa-vidhau vidhau cha jaḍatā kālē kaliḥ śru(śrū)yatē || [67\*] Yat-kīrtti-du-

110 gdha-jaladhir=bhuvarā(n-ā)ntarālaṁ sa[ṁ\*]plāvya [dū]rataram=utsa(chchha)litaḥ sa bhāti ||( | ) tārā-gaṇaḥ sphuṭa-ruchö gaganē sama-

*Fourth Plate*, *First Side*

111 ntāt sūkshm-āti-sūkshma-tara[lā] iva visphuranti || [68\*] Tyāgē śauryyē cha satyē (cha\*) Karṇṇ-Ārjuna-Yudhishṭhiraiḥ | sadṛiśō-yaṁ mahā-vīrō Rā-

112 jarājō nar-ādhipaḥ || [69\*] Rājarājō nara-patir-ddaśa sapta cha tva(va) tsarān ||( | ) bhuvi rājya-śriyaṁ bhuktvā svārājyāya pratasthivān

113 || [70\*] Chālukya-kula-sambhūtā vēlā saundaryya-vāridhē[ḥ] nāmnā Mahlaṇadēv= īti mahishī tasya bhū-patēḥ || [71\*] Tasyām-abhūd=adbha(dbhu)ta-vikra-

114 ma-śrīḥ śrīmān-ayaṁ bhū-bhṛid-Anaṅgabhīmaḥ | virājatē kīrtti-sudhā-taraṅgair= ddhautāsu dig-bhittishu yat-praśastiḥ || [72\*] Yasy-ā

115 narggala-dōr-vvilāsa-laharī-lāvaṇya-vairi-vraja-krandat-paura-vadhū-vilō[cha\*]na-pu(pa)-yaḥ-pūrair ddharā danturā | kiṁ[chi]-

116 t-[t]yāga-taraṅga-ta(bha)ṅgi-kalanaiḥ pāthōdhi-yā[n]-ōtsavād-vrīḍā-vakrita-kandharaḥ sa bhagavān-mēnē(n-manyē) pu[rā]ṇō mṛi(mu)niḥ || [73\*] Ka-

117 s-tvambhaḥ (m=bhōḥ) Kalir=asmi kinnū(n=nu) vimanāḥ kasmai nivēdy-ātmanaḥ śōk-āṁbhōdhim=apāharāmi kalayā kiṁ vētsi nō māṁ Ha-

118 riṁ||(rim | ) yady=ēvaṁ kalay=āsmadiya-samay-ō[t\*]kshēpāya Gaṅg-ānvayē jātaḥ śrīmad-Anaṅgabhīma-nṛipatiḥ sō=nartha-bhūtō mama || [74\*] Dhyān-ā-

119 va(nu)va(ba)ndhi-nivi(bi)ḍa-prasara-pramōda-mādhvīka-mugdha-masṛiṇaṁ hṛiday-āravin-daṁ||(ndam | ) dēvaḥ purāṇa-pururshah(shaḥ) parirabhya yasya rōla[ṁ]-

120 va(ba)-ḍamva(mba)ra-kalā[ṁ] kalayāṁchakāra || [75\*] Lakshmī-rakshaṇa-sauvidalla-padavī[ṁ\*] pratyarthi-pṛithvībhujāṁ prā[ṇ-ā]-

121 karshaṇa-rajju-vibhrama-ttu(tu)lāmṛi(m-n)ddāmam-ānandayan ||( | ) saṁgrāma-sthala-kēli-tāṇḍava-kalā-pāṇḍityam-ā

122 maṇḍavan |[[127]](#footnote-127)1 yasy=āya[ṁ] jagad-adbhut-aika-vilasat-krīḍā-naṭaḥ sāyakaḥ |[| 76\*] Yasy=ānarggala-vikram-ā-

123 rjita-yaśaḥ-kshīr-ōda-dān-ō[r]mmibhir-dātāraḥ kila Kāmagö-prabhṛitayaḥ prōtsāritā dūrataḥ | kiṁ ch=āyaṁ cha hiraṇya-

124 garbha-kalanā-vaidagdhyam-ākarṇṇayan lajjā-lōla-chatur-mukh-ākshi-yugalō manyē mahān Padmabhūḥ || [77\*] Yēn=ābhishēka-samayaḥ kalita-

125 trayēṇa nītaḥ tu(tas=tu)lā-purusha-dāna-kal-ānuva(ba)ndhaiḥ ||( | ) lavdhā(bdh=ā)pi na[ḥ] kshitir=amushya mudē that=ābhūt(bhūd)-yāḍṛig=dvijāti-jana-śāsana-dā-

126 na-kēliḥ |[| 78\*] Ākarshatā hṛidayam=ēṇa-vilōchanā[[128]](#footnote-128)2 nām=ādhunvatā cha paritaḥ prati-pārthivānāṁ||(naṁ | ) arth-ānvayaḥ(ya)-praṇayinā kṛitinā-

127 m-Anaṅgabhīma-prasiddhir=amu[nā] vidadhē nṛipēṇa || [79\*] Jagāma dhāma dēvānāṁ sa dēvaḥ sēvaka-priyaḥ | bhuktvā bhuja-pratapēna

128 chatuḥ-tri(tus-tri) ṁśat-samāḥ kshamāṁ (mām) || [80\*] Śrī-Kas[tū]rādēvyām= Aditau tasmāch=cha Kaśyapād=urvyāṁ(vyām | ) jagad=uddharttuṁ jātaḥ pātaka-hantā vīra-[Na]-

129 rasiṁhaḥ |[| 81\*][[129]](#footnote-129)1 Asur-ēndra-śōṇita-nivēśa-viśra(śru)t-āpaninīshay-aiva vaha[[130]](#footnote-130)2-dāna-vāribhiḥ | karam=ātmanas=tam=adhunā viśō-

130 dhā(dha)ya[n\*] Narasiṁha ēsha jagati sphuṭō=bhavat || [82\*] Śvēt-ātapatra-śi(si)ta-chāmara-chāru-mūrttēr=dig-danti-danta-parimaṇḍala-maṇḍapa-

131 sya ||( | ) aṅkē kṛi[ta][[131]](#footnote-131)3 sya suta-bhāvanayā Bhāvanyā siṁh-āsanē jayati yasya padaṁ sad=aiva || [83\*] Rāḍhā-Varēndra-Ja(Ya)vanī-nayan-āñja-

*Fourth Plate*, *Second Side*

132 n-āśru-pūrēṇa dūra-vinē(ni)vēśita-kālima-śrīḥ | tad-vipra[la]mbha-ta(ka)raṇ-ādbhuta-vi(ni)-staraṅgā Ga[ṅg=ā]pa(pi) nūnam=amunā Yamun-ādhun=ābhūt || [84] Bhuja-

133 bhuvi girayō-shṭau yasya bhūm-īndra-bharttuḥ kshiti[[132]](#footnote-132)4-bharaṇa-samarthāḥ kiñ=cha dik-kuñjar-ēndrāḥ ||( | ) atulayad=iha sa svachchē(ñ-chēt) tulāpūreshēṇa [kva]

134 bhavatu kanak-ādrir=dēvatānā[ṁ\*] gṛihā(hō)=bhūt |[| 85\*] Kurvva[n| prakāśam= aniśaṁ dvijasāch=cha kṛitvā Mēruṁ ntṛi(tu)lā-purursha(sha)-mukhya-mah-ārtha-

135 dānaiḥ | sthātuṁ surais=saha mahat=kalayatri(y-ātra) Kōṇākōṇē kuṭīrakam= achīkarad=Ushṇaraśmēḥ || [86\*] Ashṭ-āśā-chakravāla-bhramaṇa-va(ra)ṇa-

136 mah-āyāsa-saṁbhāvita-kshut kshār-ēksh-ūndavada(d-ā)sy-ōpagamitam=api vā laṁghayitvā sur-āvdhiṁ(bdhim) | sarpiḥ saṁsarpad-āyur=dadhi-madhu-

137 ram=ath=āsvādya dugdhēna tṛiptā yat-kīrttiḥ kānta-mūrttiḥ śa(sa)lila-nidhim=ath= ā-kāmam=āchāmat=īva || [87\*] Kṛitvā nirmmathita=dvishāṁ vasumatī

138 m=avvā(bdā)ṁs=trayastriṁśataṁ bhuktvā bhōgam=anuttamaṁ narapati[r\*] -dōr-garvva-sarvaṅkashaḥ ||( | ) snēh-ātyanta-vinā-kṛitō-ntima-dasā(śā)m=āsādya dīp-[ō]-

139 pamaḥ |[[133]](#footnote-133)5 prāptaḥ kāla-pataṅga-puṅgava-vaśu(śaṁ) yātas=sa nirvāṇatāṁ(tām) || [88\*] Tasya śrīmān su-dina-vidhayē Mālav-ēndr-ātmajāyā[ṁ\*] S[ī]-

140 tādēvyām=ajani tanujō bhānuvat (vad) Bhānudēvaḥ ||( | ) padm-ōllāsaṁ vidadhad= utulā-ṁ kairava-glānim=uchchair-Vṛitra-dhvansī(dhvaṁsī) para-dhara-

141 ṇi-bhṛin-mauli-vinva(nya)sta-pādaḥ || [89\*] Pratyujjīvana-kāraṇair=jama(na) padasy=ābhyasta-nīty-āgamair=dṛishṭ-ādṛishṭa-phala-

142 pradēna vidhinā nityaṁ nirast-āribhiḥ | pātraiḥ shōḍaśabhir=viśuddha-charit-āmōgha-pratijñair=ayaṁ sī(sā)-

143 mrājyē mahitō mahā-mahima-bhṛil Lakshmīpatēr=āṅga(jña)yā || [90\*] Va(Ba)ddha-mushṭir=api nirbhara-dātā vēpanō= pi sama-

144 r-aika-dhurīṇaḥ | ugra-mūrttir=api kṛishṇa-śarīrō yat-karēṇa kalitaḥ karavālaḥ |[| 91\*] Pāyaṁ pāyaṁ havir=avirataṁ prastutē ya-

145 sya yaṅgē(jṅē) jātē-jirṇṇē Harir-atitarāṁ yāti nidrāṁ samudrē | ( | ) dhūm-ōdgārī lavaṇa-salilaṁ pīyatē vāḍavō-gniḥ prō-

146 tya(dyach)-chhūlaḥ samajani Śivaḥ kālakūṭ-āśanō-pi || [92\*] Vrū(Brū)ma[ḥ] kim= asya tulanā-laghut-ōpanīta-tat-tat-paraḥ(ra)-kshitibhṛitaḥ ki-

147 la dāna-śauryaṁ (ryam | ) sadbhyō-padēśa-kanak-āchala-kāma-dhēnu-kalpa-drumān=adita nirjita-sampadas-tān || [93\*] Ā-chandr-ārkka-phal-ōpa-

148 bhōga-sulabhāny aty-uchcha saudh-āvalī-śōbhā-visphuritāni śāsana-śatāny ēsha ksham-ādhīśvaraḥ | su-chchhāyāni rasāla-pūga-

149 kadala-prāyaiḥ(yai)s taru(rū)ṇāṁ gaṇaiḥ kṛitvā tāmra-vilēkhitāni vidhivat sach-chhrō-triyēbhyō dadau [94\*] Chintāmaṇan sura-mahī-

150 ruha-kāmadhēnāva(nvōr a) shṭādaś-āṅkam adhitishṭhati Bhā[nu]dēvē ||( | ) jyāyān amīshu bhavitā katamō mam ēti dhātur vichara-vaśa-

151 gō nṛipatirvai(r ha)bhūva [95\*] Chālukya kula-sa[ṁ\*] bhūtā śrīmaj Jākalladēvikā ||( | ) Lakshmī Nārāyaṇasy ēva Bhī….vasya tā-

152 [dṛi|śi || [96\*] Tasyā[ṁ\*] sūnur abhūd vīraḥ śrī-Nṛisiṁha-mahīpatiḥ | Gaṅga-vaṁśa-samuddharatā ha [r\*] ltā vairi-mahītalaṁ(lam) [97\*] Yath-Ā[r\*]ju-

153 nas-tathā śasirē śāstrē Vāchaspatir yathā | dānē Karṇṇō va(ba)lē Bhīmaḥ saundaryē Kusumāyudhaḥ || [98\*] Tēna damaṁ dvijā-

*Fifth Plate*, *First Side*

154 tibhyaḥ śāsanaṁ ga(śa)ta-saṁkhyakaṁ (kam |) mahā-dānāni dānāni śrīman-mātur=anuj[ñ]ayā ||[99\*] Vīra-śrī-Narasiṁhadēva-nṛipatau siṁh-ā-

155 san-ādhishṭhitē bhūmī-pāla-kirīṭā-kōṭi-kiraṇa-prayōtit-āṁghri-dvayē | pratya[rthi]-kshitipā vidirṇṇa-hṛidayā tī(bhī)tyā

156 prahīṇa-śrīyaḥ prāṇa triṇa -…yaṇāh samabhavan pṛithvī-dhar-āvāsinaḥ ||[100\*] Yasmin praśasati bhuvaṁ kula-bhūdhar-ēndrā-

157 ḥ [[134]](#footnote-134)1 Kūrmō bhujaṁgama-patir-dig-anīka-pārśva(ś cha |) bhū-bhāra-gaurava-kṛit-āti-śirō-vikārā viśrānti-lābham abhajanta

158 kṛit-āśishaś=cha || [101\*] Vīr-āsanaṁ samadhitishṭhati kuṁjarāṇāṁ vīrō vahēd raṇa-dhurāṁ bhuvi kō tra nāma | indr-āyudha-

159 prabha-[bhu]ja-dvaya-sadvitīyē kampan-tanōti karavāla-lū(la)t=āpi yatra || [102\*] Yaḥ khaḍga-chaṇḍa-sa(ma)hasā ripu-rājakānām-āhṛitya

160 sampadam=amartya-tarōḥ samānāṁ(nām) | bhū-dēva[sā]d-akṛita bhūtala-bhūshaṇēna dān-āṁbhas=ā[r\*]drita-lasat-kara-pallavēna || [103\*] Tasy-ātha kshiti-

161 pāla-mauli-vaḍabhī-vinyasta-pād-āṁvu(bu)jasy=āhō hanta kim=uchyatē=dya mahimā kīrtti[r\*] nṛipa-śrī-bhṛitaḥ | yad-[g]ītiṁ ki-

162 la Kmnari-gaṇa-mukhād=dig-dantināṁ śu(śṛi)ṇvatāṁ rōlavā (mbā)-madam=āpida (ba)nti nibhṛitaṁ niḥka(nishka)rṇṇa-tālē mukhē || [104\*] Yasy[[135]](#footnote-135)2 syō(sy-ā)svā (shṭ-ā)-

163 sa(śa)-dṛiḍha-vratasya vijayī vandyaḥ pratāpaḥ paraṁ |[[136]](#footnote-136)1 sach-chhūlā-kriyamāṇa-tapta-tara-sa-prakhyāḥ kula-

164 kshmābhṛitaḥ | sthālī-pākam=upāśrayanti cha yataś=chatvāra ēv=āvdha(bdha)yō dig-trā(g-bhrā)ntiṁ bhajatē yatō=mva(mba)ra-maṇi-

165 r=nnāthaḥ sahasra-tvishāṁ(sham) ||[[137]](#footnote-137)2 [105\*] || Svasti [||\*] Pañchaviṅśō(viṁśaty-u)-ttara-dvādaśa-śata-Śaka-vatsarē |1 chaturddaśa-bhuvan-ādhipa-

166 t-īty-ādi-virud-āvālī-virājamānaḥ |1 prauḍha-pratāp-ānala-paripla(plu)shṭ-ārāti-gahanaḥ |1 śrī-vīra-Narasiṁhadē-

167 va-mahīpatiḥ sva-rājyasy=aikatriṅśa (triṁśa)d-aṅkē=bhilikhyamānē Mēsha-kṛishṇa-shashṭhyāṁ-Maṅgalavārē |1 Bhairavapura-kaṭakē Gaṅgadēvī-mandir-ānta-

168 r-vvijay-āvasarē Viśvanātha-Mālā-Vidyādhara-gōchar-āvadhārita-purō-pariksha[[138]](#footnote-138)3-pātra-Raṅgū-vājapēyi-mudalēna sakal-āṅganā-guṇa-

169 samuditāyāḥ mahādēvyā[ḥ\*] śrī-Hīrādēvyā bhakty[ā] saṁvṛiddh-ānugraha[tayā][[139]](#footnote-139)4 taj-jasya sva-kumārasya Gaṅgarājadēvasya svarga-prāptayē dēvēbhyō Vrā(Brā)-

170 hmaṇēbhyaḥ[[140]](#footnote-140)5 tan-nāmnā dēvēbhyō Vrā(Brā)hmaṇēbhyaḥ śāsanīkṛitya ēka-chatvāriṅśa-(riṁśa)d-adhika-bhūmi-vāṭikā-śata-traya-pradānāya Vaṅśō(Vaṁśō) dāchaura-visha-

171 ya-madhyavartti-kṛitt-āraṇya-bhū-bhāgaṁ(gam) | purō-pratihast-Ā[llā]ladāsa-karaṇa-nala-pramāṇēna | ētachchhī(t-sī)mā || pūrvvataḥ | Vaṁśōdā-vartma-paśchim-āvadhi-

172 m=avadhīkṛitya sāla-vṛiksh-āvachchhinna-paśchim-āvachchhēdaṁ(dam) | dakshiṇataḥ | Vaṁśōdāgrāmīy-ōttar- āvadhim=ādīkṛitya Vidāi-Ravīṁ(vī)-nāmnōr=bhū-paryant-ō-

173 ttar-āvachchhēdam=ēvaṁ chatuḥ-śī(sī)m-āvachchhinnaṁ chatuḥ-pañchāśad-vāṭikā-parimitaṁ(tam) | dvitīya-khaṇḍaṁ cha | pūrvvataḥ | Vaṅśō(Vaṁśō)dā-vartma-paśchim-āvadhim=ārabhya sā-

174 la-vṛiksh-āvachchhinna-paśchima-maryādaṁ(dam) | dakshiṇataḥ | Gōvindakara-Kōṇāi-nāmnōr=bhūmēr=uttar-āvadhim=ārabhya Kitāikasya bhuvō dakshiṇa-śī(sī)m-ō-

*Fifth Plate*, *Second Side*

175 ttara-maryādam=ēvaṁ chatuḥ-śī(sī)ma(m-ā)vē(va)chchhinnaṁ pañcha-pañchāśad-vāṭikā-parimitaṁ(tam) || Gaṅgēśvarapur-ābhidhāna-vāstu-bhūmēḥ śī(sī)mā || Va[ṁ\*]-

176 śōdā-vartma-paśchima-rājapathaṁ pūrvv-āvadhīkṛitya sāla-vṛiksh-āvachchhinna- paśchima-śīmānaṁ(sīmānam) || paśchimataḥ | Gōpāla-Champadāsayōr[[141]](#footnote-141)6=bhū-ma-

177 ryādam=ādīkṛitya sāla-vṛiksh-āvachchhinna-pūrvv-āvachchhēdam=ēvaṁ chatuḥ-śī(sī)m-āvachchhinnaṁ mān-āshṭ-ōpēta-trayō(try-u)ttara-vāṭikā-śat-aikaṁ(kam) ||

178 Gaṁganārāyaṇa-Purakōṇā[i][[142]](#footnote-142)1-nāmnōr=bhuvaḥ pūrvva-Kumārabhōgya-haṭṭasya paśchimaṁ pūrvv-āvadhīkṛitya sāla-vṛiksha-pachchhima[[143]](#footnote-143)2-maryādāṁ(dam) | dakshiṇa-

179 taḥ | Vidāi-pānīyagrāhiṇaḥ kshētra-śī(sī)m-āśvattha-vṛiksham=avadhīkṛitya Gōpāla- Champadāsayōr=bhū-paryant-ōttara-śī(sī)mānam=ēvañ=chatuḥ[[144]](#footnote-144)3-

180 śī(sī)m-āvachchhinnaṁ chatur-mān-ā[dhik-ā][[145]](#footnote-145)4 shṭa-shashṭi-vāṭikā-parimitaṁ(tam) | Kumārapura-śī(sī)mā | Kumārabhōgyō-u(gy-ō)ttara-rājapatha-pūrvv-āvadhīkṛitya sāla-vṛi-

181 ksh-āvachchhinna-paśchim-āvachchhēdaṁ(dam) | dakshiṇataḥ | Gōpāla- Champadāsayōr=bhūmēr=uttar-āvadhim=ārabhya hijjala-vṛiksh-āvachchhinn-ōttara-maryādāṁ=ē-

182 vaṁ chatuḥ-śī(sī)m-āvachchhinnaṁ shaṭ-shashṭi-vāṭikā-parimitaṁ(tam) | ēvaṁ khaṇḍa-pañchakēna militvā [dvā][[146]](#footnote-146)5 daśa-mān-ādhika-shaṭ-chatvāriṅśa(riṁśa)d-uttara-vāṭikā-śata-traya

183 madhyāta(dhyāt) gōgari-gōpatha-gōprachāra-dvādaśa-mān-ōpēta-pañcha-vāṭikā va(ba)-hishkṛitya nirava[kar-ōna][[147]](#footnote-147)6 chatvāriṅsō(riṁśad-u)ttara-

184 vāṭikā-śata-traya-madhyē Gaṅgēśvaradēvāya vāṭikā-śat-aikaṁ(kam) | ētach-chhāsana-[pāṇigrāhi][[148]](#footnote-148)7-mahājanāḥ || Bhāradvāja-sagō-

185 tra-Gōpāla-pāṇigrāhi |[[149]](#footnote-149)8 paṇḍita-Ananta | pāṭhī Gurudāsa | paṇḍita-Sahadēvā | paṇḍita-Raghudāsa | paṇḍi-

186 ta-Kēśavadāsa | paṇḍita-Haradāsa | pāṭhī Jalēśvara | tripāṭhī Jagannātha | pāṭhī Gaṇēś-vara | pāṭhī Shashṭi-

187 dāsa | pāṭhī Kūrmmadāsa | pāṭhī Vāsudēvā | paṇḍita-Vidyādhara | Ātrēya-sagōtra | pāṭhī Chāmpadāsa | pāṭhī

188 Gōvinda | pāṭhī Shashṭidāsa | pāṭhī Chāṇḍidāsa | pāṭhī Sannū | pāṭhī Chitrakara || Vatsa-sagōtra | upāsanī Lakshmīdhara[[150]](#footnote-150)9 | pāṭhī Vishṇudāsa | pā-

189 ṭhī Ravī | tripāṭhī Kīrttinātha | pāṭhī Mitāi | tripāṭhī Gōvindaratha | pāṭhī Svayambhū | pāṭhī Chōdū | pāṭhī Utsavakara | pāṭhī Ramāi| pāṭhī

190 Ravī | Kāśyapa-sagōta(tra)-pāṭhī Jalēśvara | pāṭhī Vrā(Brā)hmaṇadāsa | pāṭhī Āptī | pāṭhī Pariyaṅkara | pāṭhī Dāmōdara | pāṭhī Āptī | pāṭhī Mitā-

191 i | pāṭhī Māṇika | pāṭhī Ganū | pāṭhī Mitāi | pāṭhī Vṛiddhī | pāṭhī Nārāyana | pāṭhī Kanū | pāṭhī Mitāi | paṇḍita-Vishṇudāsa | Gautama-

192 sagōtra-paṇḍita-Aḷā[[151]](#footnote-151)1 lū | paṇḍita-Ravī | pāṭhī Mantāi | pāṭhī Mitāi | pāṭhī Mādhavakara | pāṭhī Nākū | pāṭhī Viśvapāṇi | pā-

193 ṭhī Kōṇāi | pāṭhī Bhānukara | pāṭhī Vi[shṇu]dāsa | Vaśi(si)shṭha-gōtra-pāṭhī Guṇākara | pāṭhī Chāṁdū | pāṭhī Harī | pāṭhī Vra(Bra)hmāi | pā-

194 ṭhī Gōvinda | pāṭhī Śivakara | pāṭhī Guṇākara | Kauṇḍinya-gōta(tra) | pāṭhī Ravi- dāsa | pāṭhī Gauridāsa | pāṭhī Sarvvēśvara | [pāṭhī Jāgēsvara][[152]](#footnote-152)2 [|\*] pāṭhī

195 Sātū | Pārāsa(śa)ra-gōtra | pāṭhī Āṇandī | pāṭhī Kachū | pāṭhī Kadū | pāṭhī Hṛidayakara | pāṭhī Āṇandī | Śāṇḍa(ṇḍi)lya-sagōtra | vā(nā?)bhī Nā-

*Sixth Plate*

196 rāyaṇa | Ā[ṁ\*]girasa-gōtra | pāṭhī Kachū | pāṭhī Dēvidāsa | Kṛishṇātrēya-sagōtra | pāṭhī Jāi | pāṭhī Dharmmū | pāṭhī Nāgū | pāṭhī

197 Rudrakara | pāṭhī Bhāskara | Kauśika-sagōtra | pāṭhī Champāi | Sā[ṁ\*]khyāyana-gōtra-pāṭhī Vasundhara | Māṇḍavya-gōtra | pāṭhī Champāi | Bhā-

198 rggava-gōtra-pāṭhī Haradāsa | pāṭhī Purushōttama | pāṭhī Vāmadēva | Aupamanyava-gōtra | pāṭhī Ratnākara | Bhāradvāja-sagōtra | pā-

199 ṭhī Kālidāsa | pāṭhī Māṇikadhara | pāṭhī Lakshmīdhara | pāṭhī Jalēśvara | pāṭhī Sṛishṭī | pāṭhī Śaṅkhadhara | pāṭhī Kitāi | pāṭhī Diśa-

200 nī | pāṭhī Ruāru | vā(nā?)bhī Kanū | paṇḍita-Gaṇapati | pāṭhī Kīrttipāṇi | pāṭhī Kachū | ētēbhyaś=chatur-adhika-śat-aikēbhyō Vrā(Brā)hmaṇēbhyaḥ

201 pratibhāgaṁ vāṭikā-dvaya-vyavasthayā ashṭ-ōttara-śata-dvaya-parimitaṁ(tam) || ētach-chhāsana-dēvāya vāṭikā-chatushṭayaṁ(yam) | vēda-maṭh-ārthaṁ sapta-

202 vāṭikā[ḥ\*] | vyākaraṇa-maṭh-ārthaṁ daśa vāṭikā[ḥ\*] | maṇḍapa-chchhādanāya vāṭikā-trayaṁ(yam) | pushkarīṇy-arthaṁ pañcha-vāṭikā[ḥ\*] || Pūtimāsha-gōtrā-

203 ya śāsan-ādhikāri-Kāmadēvaśarmmaṇē vāṭikā-dvayaṁ [Śrīkaraṇa-Nāgū-nāyaka (kāya) vāṭi[kā\*]-dvayaṁ(yam)] ||[[153]](#footnote-153)3 dēvēbhyō Vrā(Brā)hmaṇēbhyaḥ Kumāra-Gaṅgarājadē-

204 vasya su(sva)rgga-prāptayē anyēbhyaḥ [cha\*] prasādīkṛitya jala-sthala-machchh (tsya)-kachchhapa-purātanavṛiksha-sahitam=ā-chandr-ārkka-

205 m=akarīkṛitya prādāta(dāt) ||[[154]](#footnote-154)1|| ētattu(sya) Gaṁgarājadēvapura-śāsanasy=āṅgatayā nānā-haptī(ṭṭī)ya-

206 nānāvidhāḥ sapta prajā api prādāta(dāt) ||0|| Mad-dāna-phala-siddhy-arthaṁ tad-rakshā-phala-siddhayē | mad-dharmmaḥ pa-

207 ripālyō=ya[ṁ\*] bhūpair=ā-chandra-tārakaṁ(kam) |[| 106\*] Mā bhūd=a-phala-śaṁkā tē para-datt=ēti pārthiva | sva-dattād=adhikaṁ puṇyaṁ para-da-

208 tt-ānupālanaṁ(nam) |[| 107\*] Sva-dattām=para-dattām=vā(ttāṁ vā) yatnād=raksha Yudhishṭhira | mahī[ṁ\*] matimatāṁ śrēshṭha dānat | śrēyo[[155]](#footnote-155)2=nupālanaṁ(nam) || [108\*] Sva-dattām=para-dattām=vā(ttāṁ vā) yō ha-

209 rētta(t=tu) vasundharāṁ(rām) | sa vishṭhāyāṁ kṛimir=bhūtvā pitṛibhiḥ saha pachyatē |[| 109\*] Nirjjanē prāntarē dēśē śushka-kōṭara-vāsinaḥ ||( | ) kṛishṇa-sarpā hi jāya-

210 ntē yē haranti vasundharāṁ(rām) || [110\*] Gām=ēka(kā)ṁ sva[r]ṇṇam=ēkaṁ mvā (vā) bhūmēr=apy=arddham=aṅgulaṁ(lam) | haran=[n]arakam=āpto(pnō)ti yāvad= ā-bhūta-saṁplavaṁ(vam) [|] 111\*] Śatruṇ=āpi kṛitō

211 dharmmaḥ pālanīyō manīshibhiḥ ||( | ) śatrur=ēva hi śatruḥ syāt(syād)=dharmmaḥ śatrur=nna kasyachit || [112\*] Mad-vaṅś(vaṁśa)jāḥ para-mahīpati-vaṁśajā vā pāpā-

212 d=apēta-manasō bhuvi bhāvi-bhūpāḥ [|\*] yē pālayanti mama dharmmam=idaṁ samastan=tēshāṁ mayā virachitō=ñjalir=ēsha mūrddhni ||[[156]](#footnote-156)3 [113\*] || 0 ||

No. 24—TWO GRANTS FROM GALAVALLI

(*3 Plates*)

D.C. Sircar, Ootacamund

A few years ago two sets of copper-plate grants were dug up from the fields belonging to Mr. B. Rajagopala Rao, President of the Panchayat Board of Galavalli, a village in the Bobbili Taluk of the Srikakulam District, Andhra. The priest of the Kāmēśvarasvāmī temple at Galavalli secured them and sent them to Mr. N. Ramesan, then Revenue Divisional Officer of Parvatipuram. Mr. Ramesan presented the inscriptions to the Andhra Historical Research Society, Rajahmundry, and published both the epigraphs in the said Society’s journal, Vol. XX, pp. 161-70, 171-76. As neither the treatment of the earlier inscription nor its published facsimile appeared to me satisfactory, I was eager to examine the original plates. In January 1956 I visited the office of the Andhra Historical Research Society at Rajahmundry and had an opportunity of examining both the inscriptions through the courtesy of Mr. R. Subba Rao, Secretary of the Society Mr. Subba Rao was also kind enough to allow me to take impressions of the two records.

1. – *Plates of Gaṅga Year 393*

The inscription is written on three plates which measure each 7½" by 2¾". They were strung on a ring which passed through a hole (about ¾" from the left end of the plates and about ¾" in diameter) and the ends of which were soldered beneath a circular seal bearing the usual Eastern Gaṅga emblems of the bull to right, sun, moon, *aṅkaśa* and *chāmara*. The weight of the plates, without the ring and seal, is 115 *tolas*. An interesting fact about the record is that the main document is written on the second (inner) side of the first plate, continued on both sides of the second plate and completed on the first (inner) side of the third plate, while there is a interesting endorsement of a later date which had been begun originally on the second (outer) side of the third plate but was given up and incised afterwards on the first (outer) side of the first plate. In this respect, the epigraph under study closely resembles the Terasingha copper-plate inscription of Tushṭikāra, edited above.[[157]](#footnote-157)1 Only four *aksharas* of the endorsement had been engraved on the outer side of the third plate before it was given up. The full text of the endorsement as found on the outer side of the first plate covers no less than six lines. The original document, incised on the remaining four faces of the plate, contain 28 lines of writing in the following order: IB—7 lines, IIA—8 lines, IIB—7 lines, IIIA—6 lines.

The characters employed in the main document belong to the class known as the later Kaliṅga script and closely resemble those of records like the Chicacole (Srikakulam) plates[[158]](#footnote-158)2 of Anantavarman who has been assigned to a date about the beginning of the tenth century A.D. The endorsement is written partly in the East Indian variety of the Northern Alphabet and partly in Telugu-Kannaḍa characters. It begins with *O* instead of the symbol for *Siddham* usually found in early records. It is well known that the chief characteristic of the later Kaliṅga script is the representation of the same letters in several different forms prevalent in both the Northern and Southern Alphabets. The inscription under study represents almost all the consonants in more than one form. Cf. *k* in o*Kaligaṁ* (line 2); kh in *śikharā* (line 2), *sakala* (line 3), *Khaṇḍyama* (line 28), *g* in *Kaligaṁnagara* (line 2), *guṇa* (line 10), *Gaṁg*-*ā*o (line 12), ch in o*achal*-*ā*o (line 2), *char*-*āchara* (line 3), o*āchalō* (line 9); *j* in o*vijaya* (lines 1-2), *jaya* (line 6), *Manujēdraṁ* (line 14), *vijaya rājya* (line 26-27); *ṭ* in *pāṭaka* (line 15), *trikūṭani* (line 18); *ḍ* in *chūḍā* (line 4), *Baḍavaḍā* (line 15; cf. *Kauṇḍuka*-*Guṇḍē*o in *l*. 16); *ṇ* in *ramaṇīya* (line 1), o*maṇē*o (line 4), *praṇāmā* (line 5); *t* in *pratishṭhita* (line 3), *vigata* (line 5), *janita* (line 6), *dhvast*-*ārāti* (line 9), *satya*-*tyāga* (line 10), *iti* (line 28); *d* in *pād*-*ā*o (line 11), o*d*-*Dēvēndravarmmadē*o (lines 13-14); *dh* in o*ādhi*0 (line 2), o*ādhāra* (line 11), *dharma* (line 25); *n* in *bhuvana* (line 3), *naya*-*vinaya* (line 9); *p* in o*pur*-*ā*o (line 1), *pratio* (line 3), *pratāp*-*ā*o (line 6), *parama* (line 13); *bh* in *bhuvana* (line 3), o*bhagavatō* (line 4), *bhūyō bhūyō* (line 24); *m* in *ramaṇīya* (line 1), o*āmala* (line 2), *kamala* (line 5), *parama* (line 11); *y* in *ramaṇīya* (line 1), *yugala* (line 5), *vinaya*-*dayā* (line 9), o*audārya* (line 10), *bhūyō bhūyō* (line 24); *r* in *nagar*-*ā*o (line 2), *sachar*-*āchara*-*gurō* (line 3), o*śvarāya* (line 16); *l* in *Kaligaṁ*, o*āchal*-*āmala* (line 2), *yugala* (line 5), *likhitaṁ* (line 27); *v* in *sarva* (line 1), o*vat*o (line 2), *vigata* (line 5), *pratāp*-*āva*o (line 6), *vara* (line 8), *daivika* (line 23); *ś* in *śikhara* (line 2), *śaśāṅka* (line 4); *sh* in *vishaya* (line 14, 15, 18); *s* in *sabda* (line 6), *samasta*-*sāmanta* (line 7); *h* in *Mahēndra* (line 2), *māhēśvara* (line 11), *mahārāja* (line 14). Sometimes two letters are almost undistinguishable from each other; e.g. *ch* in o*chala* (line 2) and *y* in *yaśō* (line 7); ch in o*chalō* (line 9) and *v* in o*vatō* (line 4); *t* and *n* in *janita* (line 6) and respectively in *śita* (line 8) and *dākshinya* (line 10). In some cases, the same sign of the medial vowel is differently represented; e.g. ū in *bhū* in *bhūyō bhūyō* (line 24). There are instances of *ṅga* represented by *gaṁ* (cf. lines 2, 26).

The language of the record is Sanskrit. The main document is written in prose except for the usual imprecatory and benedictory stanzas about the end. The endorsement is, however, entirely written in verse. There are really two stanzas in this section; but one of them has been quoted twice. It appears that the engraver of the endorsement began to incise the stanzas in the East Indian alphabet with which he was not quite at case. After completing the first stanzas, he gave up that script and engraved both the stanzas in the Telugu-Kannaḍa alphabet. That is how the first verse of the endorsement was incised twice. As regards orthography, the inscription resembles other epigraphs of the time and area in question. Final *n* has occasionally been changed wrongly to *anusvāra* (cf. line 24) which also takes the place of final *m* at the end of the second and fourth feet of verses. The charter is dated in the Gaṅga year 393 (889-91 A.D.).

The main document begin with the *Siddham* symbol and the usual *praśasti* of the Early Eastern Gaṅgas in line 1-11, referring to the issue of the charter from the *adhirāsaka* (royal residence) at Kaliṅganagara resembling Amarapura (the city of the gods) and to the devotion of the issuer of the grant to the god, *Bhagavat* Gōkarṇasvāmin (Śiva), installed on the peak of Mount Mahēndra. As usual, the issuer of the charter is described (lines 11-12) as a devout worshipper of the god Mahēśvara (Śiva), as meditating on (or favoured by) the feet of his parents, and as an ornament of the spotless family of the Gaṅgas. He is further introduced in lines 12-14 as the son of *Mahārājādhirāja Paramēśvara Paramabhaṭṭāraka śrīmad*-Dēvēndravarmadēva. Curiously enough, the passage in line 14, containing the name of the issuer of the grant and the district in which the gift land was situated, reads: o*mahārāja-Manujēdraṁ*(ndra) *vagalēla*-*vishayē*. It has to be noticed that while the father is endowed with full imperial titles, the son is represented as a *Mahārāja* and with *śrī* instead of *śrīmat*. Some letters moreover appear to be lost in the passage and its intended reading may have been *Manujēṁdrava*[*rmadēvaḥ kuśalī*\*] *Galēla*-*vishayē*. Wether the intention of the scribe was to include here a passage containing the usual address of the issuer of a grant to the officers and subordinates is impossible to determine. But it appears that *Mahārāja* Manujēndra or Manujēndravarman issued the charter during the rule of his father, *Mahārājādhirāja Paramēśvara Paramabhaṭṭāraka* Dēvēndravarman. He may have therefore been a sub-king under his father during the latter’s old age. A similar instance is offered by the passage introducing the issuer of a grant as *mahārājādhirāja*- *paramēśvara*-*paramabhaṭṭāraka*-*śrī*-*Ananatavarmadēva*-*sa*(*sū*)*nu*-*yuvarāja*-*śrī*-*Rājēndravarma*(*rmā*) *kuśala*(*lī*) occurring in an Eastern Gaṅga charter[[159]](#footnote-159)1 of the year 313 (809-11 A.D.). Althought a confusion is sometimes noticed in the grants of this family in respect of the use of the titles *Mahārāja* and *Mahārājādhirāja* with the name of the issuer and that of his father,[[160]](#footnote-160)1 the above suggestion regarding the relation of Manujēndra with his father seems to be supported by other considerations. In the first place, the date of the record under study, viz. the Gaṅga year 393, suggest the identification of king Dēvēndravarman of our record with the king of the same name who issued the Chidivalasa plates[[161]](#footnote-161)2 in the Gaṅga year 397 (893-95 A.D.), since it is not possible to argue that the latter was a son and grandson respectively of Manujēndra and Dēvēndravarman of the epigraph under study. Secondly, as will be shown below, the endorsement to the main document would suggest that it was a king named Dēvēndravarman who was responsible for the grants recorded in both of them. It is therefore possible to think that Manujēndra made the grant under orders of his father, although some words to this effect are lost in the document.

The object of the record (lines 14 ff.) was the grant of three villages, viz. Nuṁkapāṭaka-grāma and Baḍavaḍā-grāma, both situated in the Galēla-*vishaya*, and Chintachēḍu-grāma in Hōmva-vishaya. The grant was made in favour Kauṇḍuka-Guṇḍēśvara, probably a deity called Guṇḍēśvara worshipped at a locality called Kuṇḍuka or Kōṇḍuka. The gift was received on behalf of the deity by Sāmavēda-bhagavanta who was the son of Brahmātma-bhagavanta of Vallakōnda (or, Challakōnda) and probably the priest in charge of the temple of Guṇḍēśvara. The boundaries of the gift villages were indicated by a causeway (*sētu*) and certain *trikūṭas*[[162]](#footnote-162)3 which are stated to have been wellknown to the people of the district (line 18). Some of the usual imprecatory and benedictory stanzas are quoted in lines 19-26. The date of the charter, viz. year 393 of the increasingly victorious sovereignty of the Gāṅgēya dynasty, is quoted in words in lines 26-27. The document is stated to have been written by Chīḍapa who was the son of *Kāyastha* Khaṇḍayama called a *Rahasya*. The expression *rahasya* indicates the official designation of a Privy Councillor also called *Rahasi* *niyuka*, *Rāhasika* or *Rahasyādhikṛita* in inscriptions.[[163]](#footnote-163)4

As indicates above, the endorsement engraved on the first side of the first plate consists of two stanzas. The first of these, which has been repeated, says that the illustrious Dēvēndravarman, lord of Kaliṅga, received blessings from the god Śiva and that he granted two localities called Yēgū or Ēgū and Mahanta, collectively known as Giṇṭi was really granted in favour of Guṇḍīśvara, no doubt the same as the deity called Guṇḍēśvara in the original document, and it further states that the grant was made by king Dēvēndravarman ‘afterwards in his presence’ (*paśchāt tasya samīpataḥ*). The implication is that king Dēvēndravarman ratified the grant in the presence of the deity Guṇḍīśvara at a later date. Yōgātman seems to have been a successor of Sāmavēda-bhagavanta in the office of the priest of the Guṇḍīśvara or Guṇḍēśvara temple. The formation of his name reminds us that of the name of Brahmātma-bhagavanta, father of Sāmavēda-bhagavanta. There is no doubt that the endorsement was engraved at a later date. But whether it was a forgery or a genuine addition to the original record, approved by royal authority, is difficult to determine. Since, however, the palaeography of the endorsement seems to suggest a later date than that of the original grant, the first alternative looks more probable.

The gift villages mentioned in the original document and the endorsement are difficult to identify. We are not sure if the name of the Galēla *vishaya* is preserved in that of modern Galavalli where the plates were discovered.

TEXT[[164]](#footnote-164)1

*First Plate*, *First Side*

1 Õ [||\*] Dēvēndravarma Śiva-lavdha(bdha)-sa(śa)rmā śrīmā[n]=Kali[ṁ\*]g-ādhipatir= varēṇya-[ḥ |\*]

2 Yōgātmanē Kōṇḍaguḍāv=adāsīt(t-sa) Yēgu(gū)-Maha-

3 ntau khalu Giṇṭi-sa[ṁ\*]jñau [|| 1\*][[165]](#footnote-165)2 Dēvēndravarmmā Si(Śi) valabdha-śarmmā śrī-

4 mān=Kali[ṁ\*]g-[ā]dhipatir=varēṇya[ḥ |\*] Yōgātmanē Kōṇḍaguḍāv-adā-

5 sīt(t=sa) Ēgu(gū)-Mahantau kha[lu Gi]ṇṭi-[śa]yijñau[[166]](#footnote-166)3 [| 2\*] Dattavān Giṇṭi-nā-

6 mānaṁ grāmaṁ Guṇḍīsva(śva)rāya vō(vai |) Dēvēndravarmma-rājēndra[ḥ\*] paśchā[t\*] tasya samīpataḥ [|| 3\*]

*First Plate*, *Second Side*

1 Siddham[[167]](#footnote-167)4 [|\*] Svasty-Amarapur-ānukāriṇas=sarvata(rtu)-sukha-ramaṇīyād=vija-

2 yavat-Kaligaṁ(ṅga)nagar-ādhivāsakān=Mahēndr-āchal-āmala-śikharā(ra)-

3 pratishṭhitasya sa-char-āchara-gurō[ḥ\*] sakala-bhuvana-nirmā-

4 ṇ-aika-sūtradhāra[sya\*] śaśāṅka-chūḍā-maṇēr-bhagavatō Gōkarna(rṇa)sv[ā]-

5 minaś=charaṇa-kamala-yugala-praṇāmāt[t\*] vigataḥ(ta)-Kali-

6 ka[lusha\*]-kalaṅkō-nēk-āhava-saṁkshōbha-janita-jaya-sa(śa)bda[ḥ\*] pratāp-āva-

7 nataḥ(ta)-dig-dēśa-vinirggata-yaśō(śāḥ) samasta-sāmanta-chakra-

*Second Plate*, *First Side*

8 chūḍā-maṇē(ṇi)-prabhā-mañjarī-puñja-rañjita-vara-charaṇa[ḥ\*] śi(si)ta-kumu-

9 da-kund-ēndā(dv-a) vadāta[ḥ\*] dhvast-ārāti-kul-āchalō naya-vinaya-dayā-dā-

10 [na]-dākshinya(ṇya)-sau(śau)ry-[au]dārya-satya-tyāg-ādi-guṇa-sam[p]a-

11 d-ādhāra-bha(bhū)tō(taḥ) paramamāhēśvarō mātā-pitṛi-pād-ā-

12 nudhyātō Gaṁg-āmala-kula-tilaka[ḥ\*] mahārājādhirājā-pa-

13 ramēśvara-paramabhaṭa(ṭṭā)raka-śrīmad-Dēvēndravarmma-

14 dēva-sūnu-mahārāja-śrī-Manujēdraṁ(ndra)va[[168]](#footnote-168)5 Galēla-vishayē

15 Nuṁkapāṭakagrāma-Baḍavaḍāgrāma(mau) Hōmva-vishayē Chintachē

*Second Plate*, *Second Side*

16 ḍugrāma[ṁ cha\*] Kauṇḍuka-Guṇḍēśvarāya daṁtta(dattavān |) śrīmad (mad)-Vallakōnda[[169]](#footnote-169)6-Brahmātma-bha-

17 gavanta[ḥ\*] tasya sūnu[ḥ\*] Sāmavēda-bhagavanta[ḥ\*] tēna labdhāni (nāṁ) grāma-trayā-

18 ṇi(nāṁ) sīmā sētu-trikūṭāni lōka-vishaya[[170]](#footnote-170)1-gamyāni [|\*] atra

19 Vyāsa-gītāni(gītāḥ ślōkāḥ) bhavanti [|\*] Bahubhir=vasudhā dattā rāja-

20 bhis=Sagar-ādibhiḥ[|\*] yasya yasya yadā bhūmi[s\*]=tasya

21 tasya tadā phalaṁ(lam ||) Sva-dataṁ(ttāṁ) para-datta(ttā)ṁ vā yō harēta vasuṁdharāṁ-(rām |) sa vi-

22 shṭā(shṭhā)yāṁ kṛimir=bhūtvā pitri(tṛi)bhis=saha pachyatē [||\*] Mad-dattaṁ sa[d\*]-dvijā-tīnāṁ

*Third Plate*, *First Side*

23 pātu(ti) vō(ya) iha daivikaṁ(kam |) matsi(ch-chhi)raṁ(rō)-makuṭa-nyasta[ṁ\*] tasya rājñaḥ pada-

24 dvayaṁ|(yam ||) Sarvvān=ētāṁ(tān) bhāvinaḥ pārtthivēndrāṁ(drān) bhūyō bhūyō yāchatē Rā-

25 mabhadra[ḥ |\*] sāmānyō=yaṁ dharma-sētur=nṛipāṇāṁ kālē kālē pā-

26 lanīyō bhavadbhi[ḥ ||\*] Gāgēṁ(ṅgē)ya-vaṁśa-pravarddhamāna-vija-

27 ya-rājya-samvachha(saṁvatsa)ra-śata-traya(yē) tṛi(tri)-navaty=ādhikaṁ(kē) likhitaṁ

28 Kāyastha-rahasya-Khaṇḍyamasya sūnu-Chīḍapa(pēna) iti ||

*Third Plate*, *Second Side*

1 [Õ] Dēvēndra[[171]](#footnote-171)2

No. 24 TWO GRANTS FROM GALAVALLI

2.—*Grant of Rājarāja I Dēvēndravarman, Śaka 998*

The inscription is written on four plates, each measuring 9¼ inches by 4 inches. They were strung together on a ring, the ends of which were soldered beneath the king’s seal bearing the bull emblem and other symbols. The first plate is inscribed only on the inner side while the other three plates have inscription on both the sides. There are altogether fifty two lines of writing, their distribution on the various faces of the plates being as follows: IB—9 lines, IIA—9 lines, IIB—8 lines, IIIA—8 lines, IIIB—8 lines, IVA—8 lines, IVB—2 lines. The four plates together, without the ring and seal, weigh 166 *tolas*.

The characters belong to the Gauḍīya class and closely resemble those of some of the copper-plate grants of the early members of the Imperial Gaṅga family[[172]](#footnote-172)3 as well as of the later members of the Sōma-vaṁśa of Kōsala and Utkala[[173]](#footnote-173)4 and the Bhauma-Kara dynasty of Tōsalī.[[174]](#footnote-174)5 The sign for *v* has been used to indicate the letter *b*. The language is Sanskrit and the epigraph is composed in both prose and verse. As regards orthography also, the inscription closely resembles other records of the area and age in question. Final *m* has been wrongly changed to *anusvāra* at the end of the second and fourth feet of verses. In the place of *rbbh*, *rbhbh* has been wrongly written in more than one case (cf. lines 5, 20). There are also some other cases of wrong spelling such as *siṅgha* for *siṁha*, *subha* for *śubha* and *saṁśikta* for *saṁsikta* (cf. lines 7, 20, 41-43). Consonants are not only often reduplicated in conjunction with superscript *r* but in one case also in that of subscript *y* (cf. o*mattyaḥ* in lines 30-31). The date of the charter is given in the chronogram *vasu*-*nanda*-*nidhi* of the Śaka era, i.e. Śaka 998, while the details of the date quoted are the Vishuva-saṅkrānti in the month of Chaitra, i.e. the day of the vernal equinox. The date of the charter thus appears to be March 23, 1077 A.D.

We know that the later members of the Eastern Gaṅga family began their charters with the *praiasti*: *svasty*=*Amarapur*-*ānukāriṇaḥ*, etc., in prose as in the charter of the Gaṅga year 393, edited above. The early members of the imperial branch of the family adopted the same *praśasti* for the introduction of their grants.[[175]](#footnote-175)1 But Vajrahasta III (1038-70 A.D.) introduced a new *praśasti* beginning with *śrīmatām*=*akhila*-*bhuvana*-*vinuta*-*naya*-*vinaya*, etc., in prose and verse. This eulogy contains no less than twelve stanzas, five in the description of the reigning monarch (Vajrahasta III), one each in that of his father and the latter’s two younger brothers, two in that of his grandfather and one in that of his great-grandfather. The entire *praśasti* was copied in the charters of his son and successor Rājarāja I Dēvēndravarman (1070-78 A.D.) who issued the grant under study. This king, however, added four new stanzas to the introduction, one referring to the end of his father’s rule and three in his own eulogy. The great Anantavarman Chōḍagaṅga (1078-1147 A.D.), son and successor of Rājarāja I, used the same introduction, as found in his father’s charters, in his earlier grants with the omission of most of the stanzas, although in his later records containing a modified but elaborate account of the early members of the family[[176]](#footnote-176)2 he re-introduced a few of the verses.

The inscription begins with the *Siddham* symbol and the word *svasti* followed by a prose passage (lines 1-10) referring to the son of Guṇamahārṇava (Guṇārṇava)-mahārāja (*circa* 879-96 A.D.) who belonged to the family of the Gaṅga lords of Trikaliṅga. These Gaṅgas are described as belonging to the *Ātrēya gōtra* and as having obtained, through the grace of lord Gōkarṇasvāmin (Śiva), the unique conch-shell and drum, the ‘five great sounds’, the white umbrella, the golden fly-whisk and the bull emblem or crest. It has to be noticed that the possession of the five *mahā*-*śabdas*, explained with reference to North Indian rulers as the enjoyment of five official desginations beginning with the word *mahat* and in regard to South Indian kings as the privilege of enjoying the sounds of five musical instruments,[[177]](#footnote-177)3 is usually associated with feudatories. Some early medieval South Indian dynasties, however, associated the privilege with imperial dignity and the claim of The Imperial Gaṅgas reminds us of a similar one on behalf of their western neighbours, the Eastern Chālukyas of Vēngī.[[178]](#footnote-178)4

The son of Guṇamahārṇava was Vajrahasta I (*circa* 896-940 A.D.) who is next described in a stanza (verse 1) saying that he united under his rule the earth (i.e. the Gaṅga kingdom), which had been previously divided into five parts ruled separately by different kings, and reigned for fortyfour years. Then comes a section in prose (lines 13-15) speaking of the three sons of Vajrahasta

No. 26—TWO EASTERN GANGA GRANTS FROM ANDHAVARAM

(*2 Plates*)

R. Subrahmanyam, Guntur

*A. Plates of Anantavarmadēva*

This set of three copper plates was discovered at Andhavaram[[179]](#footnote-179)1 in the Narasannapeta Taluk of the Śrīkākulam District, Andhra State. Each of the plate measures about 6⅜" by 2⅜". They are fastened together by means of a circular ring (4⅜" in diameter), the two ends of which are secured below an elliptical seal which bears in relief a crude representation of the couchant bull or *nandin* facing the proper right with a crescent above and a floral design (perhaps a lotus) below. The ring was cut by me for taking impressions. The first and third plates are inscribed on one side only and the second on both the sides. Each side contains eight lines of writing. Though the edges of the plates are not raised into rims, the preservation of the inscription is quite satisfactory.

The script of the inscription bears close resemblance to that employed in the Siddhāntam plates of Dēvēndravarman[[180]](#footnote-180)2 and other records of the early Eastern Gaṅga kings. The engraving is carelessly done. The carelessness of the scribe is responsible for several mistakes of omission and commission. Medial *i* and *ī* are not clearly distinguished in many cases. Often *p* is written likes *s* (cf. *prati*o in line 2 and *praṇāmā*o in line 3) and *s* like *p* (cf. *sarvvasa* in line 9). The letter *bh* often looks like *t* (cf. *saṁkshōbha* in line 6) and *t* like *n* (cf. *bhagavatō*, *svāminō*=*nāvarata* in line 3). The consonant after *r* is doubled in some cases (cf. *sarvvartu* in line 1). The use of *anusvāra* for class nasal in *saṁkshōbha* and *v* for *b* in many places is noteworthy. The language is Sanskrit and except for the customary verses quoted at the end (lines 24-30) the inscription is in prose.

The charter records the gift of the village Kālamaḍambiśakuna in the Varāhavartanī *vishaya*, after making it into an *agrahāra* and exempting it from all taxes, to the Brāhmaṇa residents of Ānandapura, who belonged to different *gōtras* and were well-versed in the Vēdāṅgas, by *Mahārāja* Anantavarman of the Gaṅga family for the merit of his parents. The grant was issued from Kaliṅganagara on the eleventh day of the dark half of Jyēshṭha of the year 216 in the victorious reign of the king. This date of the grant is written both in words and numerical symbols: but there is some disparity between the two. While it is clearly stated in words as *śata*-*dvaya*-*shōḍaś*-*ōttarē*, numerical symbol 2 in the hundred’s place and 6 in the ten’s place alone are written.[[181]](#footnote-181)3 This appears to be the engraver’s mistake. The grant was drafted at the oral order of the king by Guṇag-ōpādhyāya and engraved by Mātṛichandra.[[182]](#footnote-182)4

The royal *praśasti* set forth in the record under review does not materially differ from that found in the records of Dēvēndravarman, dated in year 183 and 195.[[183]](#footnote-183)5 One Anantavarman is known from an earlier record[[184]](#footnote-184)6 discovered in the village of Gurandi near Parlakimidi. This record, dated in year 204, mentions Anantavarman as the son of Dēvēndravarman. Though our record does not mention the name of Dēvēndravarman as the father of the donor, since it is dated only twelve years later, and since the Santabommali plates,[[185]](#footnote-185)1 dated in year 221 record a gift of Nandavarman, son of Anantavarman, it is reasonable to identify Anantavarman of our plates with Anantavarman, son of Dēvēndravarman of the above epigraph. If this identification is accepted, Anantavarman of our record should have ruled over Kaliṅga at least upto the 216th year of the Gaṅga era. Calculating from the starting point of the era as fixed by Mr. Somasekhara Sarma, this charter can be said to have been issued on Tuesday, the 6th June, 720 A.D.[[186]](#footnote-186)2

Of the localities mentioned in the inscription, Kālamaḍambiśakuna-grāma appears to be the Sanskritized form of some village name which I am not able to identify. Varāhavartanī-vishaya appears in many early Gaṅga records and has been identified with the region between the rivers Vaṁśadhārā and Nāgāvaḷī, i.e. the modern Srikakulam and Narasannapeta Taluks of the Srikakulam District. Of the other localities mentioned in the record, Dantapura has been cited as the capital of the Gaṅga of Kaliṅga in many of their records[[187]](#footnote-187)3 and it has been identified with Dantavarapukōṭa on the banks of the Vaṁśadhārā in the Narasannapeta Taluk.

TEXT

*First Plate*

1 Ōm[[188]](#footnote-188)5 svasti [|\*] Sarvv-artu-sukha-ramaṇīyād=vijayavatāḥ(taḥ) Kaliṅga-na[ga\*] rān= Mahēndr-āchal-āmala

2 śikhara-pratipṭhi(shṭhi)tasya-char-āchara-gurōh [sa\*]kala-su(bhu)vana-ki(nir)rmmāṇ-aika-sūtradhā-

3 rasya bhagavatō Gōkarṇṇa-svāminō=nā(na)varata-praṇāmād=apagata-sakala-

4 Kali-kalaṅkō nija-nistṛi(striṁ)śa-dhār-ōpārjjita-sakala-Kaliṅg-ādhirā-

5 [shya](jyaḥ) prava(vi)tata-chatur-udadhi-taraṅga-mālā-mēkhal-āvanital-āmala-yaśā

6 anēk-āhava-saṁkshōbha-janita-jaya-śavda(bdaḥ) pratāp-āvanata-samasta-sāmanta-cha-

7 kra-chūḍāmaṇi-prabhā-mañjarī-puñja-rañjī(ñji)ta-charaṇa-kamalaḥ parama-māhēśva-

8 rō mātā-pitṛi-pād-ānuddhyātaḥ śrīmad-Gāṅg-āmala-kul-ōdga(dbha)vō mahārājaḥ

*Second Plate*, *First Side*

9 śrīmān=A[na\*]ntavarmmā Vā(Va)rāhavartta[nyā][ṁ\*] Kālamaḍamvi(mbi)śakuna-grāmē sarvva-samavētā[n]=kuṭumvi(mbi)nāḥ(naḥ)

10 samājñāpayati [|\*] viditam=astu bhavatā[ṁ\*] yath=āya[ṁ\*] grāmaḥ sarvva-kara-bharāt=pra-

11 timuchy=ā-chandr-ārkka-pratishṭham=udaka-pūrvva[ṁ\*] kṛitvā mātā-pittrōḥ puṇy-ābhivṛiddna-

12 yē visa[r\*] jana-dāna-nimittaṁ Jya(Jyē)shṭha-mās-āsita-paksh-aikādaśyā[ṁ\*] Ānandapu-

13 ra-vāstavyai(vya)-nānā-gōttrēbhyō Va(Vē)dāṅga-pāragēbhyaḥ sarvva(rvvē) bhyō Brā-hmaṇēbhya[ḥ\*]

14 [syaṁ](saṁ)pradattas=tad=ēvaṁ viditvā yathā(th-ō)cha(chi)ta-bhāga-bhōgamuṁ (m=n)-panayantaḥ [su]kha[ṁ\*] pra-

15 tivasatē(th=ē)ti [|\*] simā-sitahi[[189]](#footnote-189)1 la(li)khyanta(ntē) [|\*] grāma-pūrvvēṇa Indrapura-chi(sī)m-ā-

16 ntē Sindhi[vā]sē sarvva-pālyāṁ(lyām) [a]śvat[tha]-vṛikshaḥ tatō dakshiṇā(ṇa)-ma(mu)khā va[na\*]rāji[ḥ\*] I-

*Second Plate*, *Second Side*

17 ndrapura-Dantapura-grāma-tṛi(tri)kūṭē jala-mārggaḥ arddha-chandra iva dakshiṇa(ṇē)-ṇa(na) vakra-[sthi]-

18 tas=tatā(tō) vanarāji[ḥ\*] paśchimā(ma)-mukhā Dirpikavāṭaśakuna-grā[ma\*]-si(sī)m-āntaḥ ku(kū)pā(p-ō)-

19 ttara-hala[ḥ\*] tatō dakshiṇa-[mukhā\*] vakra-vana-rāji[ḥ\*] dakshiṇa-pū[r\*]vvēṇa gata(tō) nandi-taruh[ḥ]

20 tatō(taḥ) pūrvvā(rvva)-mukhā Tivadrāhali[[190]](#footnote-190)2 da[kshi]ṇā(ṇa)-mukhā vana-rāji[ḥ\*] punaḥ paśchima-

21 mukhā vana-rāji[ḥ\*] Ōruvaṅgapāḍā-Śakunagrāma-sīm-āntō(ntē) jala-mārgga-

22 sahitā [va\*]na-rāji[ḥ\*] paśchimāyāṁ diśi Piśāhali-Vukaḍapāṭaka-[Sā]ma-

23 ntapāṭaka-Śra (Śa)kunagrāma-tṛi(tri)ku(kū)ṭaḥ tata uttarēṇa vanana[[191]](#footnote-191)3-rāji[ḥ\*] pūrdhyāsā-

24 [yaṁ][[192]](#footnote-192)4 yāvad=iti [|\*] bhavi[shya]taś=cha rajñaḥ[[193]](#footnote-193)5prajñāpati [|\*][[194]](#footnote-194)6 Āyuryyā(r=yyau)va-

*Third Plate*

25 nam=ālōlaṁ lakshmīñ=ch=āpy=ati-chañchalāṁ(lām) [|\*] vijñāy=aivaṁ nṛipaiḥ shā(pā)lyō dharmmaḥ sā-

26 dhāraṇ-ōdya[ma][[195]](#footnote-195)7ḥ || [1\*] Tathā cha Vyāsa-gītā || Va(Ba)hubhir=vvasudhā data rājabhiḥ Sa-

27 gar-ādibhiḥ [|\*] yasya yasya yadā bhūmis=tasya tasya tadā da(pha)laṁ(lam) [|| 2\*] Sva-dattā[ṁ\*] [pa]-

28 ra-dattām=vā(ttāṁ vā) yatnād=raksha Yudhishṭhira [|\*] mahī[ṁ\*] mahīmatāṁ śrēshṭha dānāchchhra(ch=chhrē)yō=na(nu)-

29 pālana[m || 3\*] Shashṭi-vashsha(rsha)-sahas[r\*]āṇi svarggē mōdati bhūmidaḥ [|\*] ākshēptā

30 ch=ānumantā cha tāny=ēva narakē vasēd=iti(vasēt [|| 4\*] iti) pravarddhamāna-vijaya-rājyē sa-

31 [mva](saṁva)tsara-śata-dvaya-shōda(ḍa)ś-ōttarē 26[[196]](#footnote-196)1 svamukh-ājñayā likhitam=idaṁ śāsa-

32 nama(naṁ) Guṇag-ōpādhyāyēn=ōtkīrṇṇañ=cha Mātra(ṭri)chandra-nā[ma](m-ā) kshaśālikēn=ēti mava[[197]](#footnote-197)2 [||\*]

B. *Plates of Vajrahastadēva*

These plates were also discovered at Andhavaram. The set consists of three plates of which the first and the last are engraved on one side only, while the second on both the sides. Examination of the plates shows that they had an earlier inscription on them which was completely erased before the present inscription was engraved. But the surface was not smoothened before engraving the later record and this has caused considerable difficulty in deciphering it.[[198]](#footnote-198)3 The edges of the plates have been raised into rima. The plates are of a fairly uniform size measuring 7¾" by 3¾" and about ¼" thick at the edges. The longer sides have a slight inward curve. The plates were strung on a solid copper ring ¾" thick and fairly circular in shape with a diameter of 4". The two ends of this ring are secured under a circular bronze seal, 2¼" in diameter. On this seal are seen the figures of a couchant bull with the crescent on the top, a conch in the rear and a lotus bud with its stalk in a vertical position in front. Below the bull are the figures of an elephant, goad, a small circular disc divided into eight sectors, probably a representation of the sun, and a *pūrṇa*-*ghaṭa*. All these figures are cast in high relief. The ring with the seal weighs 94 *tolas* while the three plates together weigh 186 *tolas*.

The script of the inscription is old Nāgarī and bears close resemblance to that of the Ponduru plates[[199]](#footnote-199)4 of Vajrahasta and the Chicacole plates[[200]](#footnote-200)5 of Madhukāmārṇava. The language is Sanskrit and the record is all in prose. As regards orthography, the sign of *v* is used for *b* (cf. *śavda* in line 11) and rarely that of *ś* for *s* (cf. *śīmā*o in line 26). The usual imprecatory and benedictory verses are conspicuous by their absence in this record.

The charter was issued from Dantipura. It records the gift of the village of Gōshṭhavāḍa or Gōṭhavāḍa in the Krōshṭukavartanī *vishaya* by Vajrahasta, son of Kāmārṇṇava, to Maḍapa Bhīmana, son of Dhaṇḍanayāka of Vēmma-kula. The date and the grant are not stated in the record. The charter, however, may be assigned to the 10th century on palaeographic grounds. The inscription contains the usual *praśasti* of the Eastern Gaṅga family to which the donor belonged. The gift villages was declared out of bounds for the police and military personnel and exempted from all kinds of taxes.

Like the present plates, the Ponduru plates[[201]](#footnote-201)6 also mention one Vajrahasta as the son of Kāmārṇava. According to B.V. Krishnarao[[202]](#footnote-202)7 and others[[203]](#footnote-203)8, the Pondūru plates which belong to Vajrahasta II, are dated in year 500. The donor of the present record may be identified with Vajrahasta II, son of Kāmārṇava I.

The gift village Gōshṭhavāḍa or Gōṭhavāḍa appears to be identical with Gottivāḍa in the Srikakulam Taluk of the Districk of that name. This, however, cannot be verified as its boundaries are not specified.

TEXT

*First Plate*

1 Svasty=Amarapur-ānukāriṇaḥ sarvv-artu-śu(su)kha-rama-

2 ṇīyād=vijaya-va[dh-ū\*]dvahana-sudhā-dhavalaya(lita)-śrī-

3 prāsāda-mālā-[da](sv-a)dhi[sh]ṭhita-vara-vilāsinī-

4 lalita-lāsyād=urda(dda)ṇḍa-paṇḍita-kul-ālaṁkṛita-

5 śrī-Dantipura-vāsakāt prasiddha-siddha-tāva(pa)-

6 [s-ā]dhyāsita-kaṁda[r-ō]darē(ra)-Mahēṁdr-āchal-āma

7 [la]-kanaka-śikhara-pratishṭhitasya-char-āchara-gu-

8 rōḥ sakala-bhuvana-nirmāṇ-aika-sūra(tra)dhārasya

*Second Plate*, *First Side*

9 śaśāṁka-chūḍāmaṇēr=bhagavatō Gōkarṇasvaminaś=cha-

10 ra[ṇa]-kamala-yugala-praṇāmā[d=vi]gata-sakala-Kala(li)-

11 kalaṁkō-nēk-āhava-saṁ[kshō]bha-janita-jaya-śavda(bda)[ḥ] pratā-

12 p-āvanata-samasta-sāmanta-chakra-chūḍāmaṇi-pra-

13 bhā-ma[ṁ\*]jarī-puṁja-ra[ṁji]ta-vara-charaṇa-kamala-

14 yugala[ḥ\*] sakala-Kaliṁg-ādhipati[ḥ\*] Gaṁg-āmala-

15 kula-tilaka[ḥ\*] mā(ma)hārājādhirāja-paramēśvara[ḥ\*] mā-

16 tā-pitṛi-pād-ānudhyātā(taḥ) naya-vinaya-daya(yā)-dāna-

*Second Plate*, *Second Side*

17 dā[kshi]ṇa(ṇya)-śauryyō(ryy-au) dāryya-satya-tyāg-ādi-guṇa-saṁpad-ādhāra-

18 bhūtaḥ śrīmat-Kāmārṇṇavadēva[s=ta\*]sya sūnu[r=vipu]la-vikram-ō-

19 nna[ta](t-ā)nēka-bhūpāla-mauli-maṇi-marīchī(chi)-raṁjita-pāda-

20 padma-yugala[ḥ\*] vimala-chi[tt-ā]rchita-bhagavan-Mārttaṇḍa-

21 vara-charaṇa-kamala-yugala[ḥ\*] Surasari[d=i\*]v=āśēsha-di-

22 g-[mu]kha-vyāpi-pratāpa[ḥ\*] Surasarit-kul-āmala-sa-

23 kala-mā(ma)hārāja-tilaka[ḥ\*] mamārarājamiva[[204]](#footnote-204)1 vikhyā-

24 ta-vīryya mū(ū)rjita śrīmad-Vajrahastadēva[ḥ\*] Krōshṭukavartanyāṁ Gō-

25 shṭhavāḍa-niva(vā) sinaḥ kuṭuṁvi(bi)naṁ(naḥ) samājñāpayati vi-

*Third Plate*

26 ditam=astu vō yath=āyaṁ grāmaḥ chatu[ḥ\*]-śī(sī)m-ābhyaṁtara-jala-

27 samētya(ta)[ḥ\*] sarva-pīḍā-vā(bā)dha-varjita[ḥ\*] a-chaṭṭa-bhaṭṭa-sarva-ka-

28 ra-parihāra[matya][[205]](#footnote-205)1 dēva-dvija-guru-pu(pū)jakaḥ(kasya) su[hṛit]-vaṁ(d-vaṁ)sa(śa)-di-

29 na-jan-āśraya[sya\*] Vē[mma]-kula-dīpaka-[Dhaṇḍa]nā-

30 yakasya putra[sya\*] śrī-Maḍapa-Bhīmanashya(sya) udaka-pū-

31 rvakēna[[206]](#footnote-206)2 Gōṭhavāḍa[ḥ\*] saṁpradatta iti ||

**No**. **34**—**DASGOBA PLATES OF RAJARAJA III, SAKA 112O**

(*3 Plates*)

D.C. Sircar, Ootacamund, and Sadasiva Ratha Sarma, Puri

The copper-plate inscription published below was recovered from the house of Sri Kshetramohan Das in the village of Dāsgōbā within the Chandanpur Police Station in the Puri District of Orissa.

The set consists of five thick plates held together by a ring with a seal soldered to it. Each of the plates measures about 13¾" X 8½". The ring, which is of considerable thickness, passes through the hole made about the middle of the left margin of each plate. The diameter of the hole in the first, third and fourth plates is 1" while it is 9" in the second and fifth plates. The seal (about 4" in diameter) has the form of an expanded lotus and has in the centre an embossed figure of a seated bull caparisoned and bedecked with ornaments, facing front and having raised neck and head. To the proper right of the bull, there are the emblems of a conch, the crescent moon, a battle-axe, a flywhisk, a *ḍamaru* and an indefinite object, and to its left are similarly an *aṅkuśa* and a *daṇḍa* or *gadā*. The borders of the plates are slightly raised. The first plate has writing only on the inner side, the others being engraved on both the sides. There are altogether 155 lines of writing in the following order: IB—18, IIA—19, IIB—20, IIIA—19, IIIB—20, IVA—19, IVB—19, VA—19, VB—2. The five plates together weigh 537 *tolas* while the weight of the ring with the seal is 154 *tolas*.

The charter was issued by king Rājarāja III (c. 1198-1211 A.D.) of the imperial branch of the Eastern Gaṅga family of Orissa and closely resembles the recently published Nagarī plates[[207]](#footnote-207)1, issued by his son Anaṅgabhīma III in 1230-31 A.D., in respect of palaeography, orthography and style. The date of our grant is Śaka 1120 corresponding to 1198-99 A.D. It was therefore issued about 32 years before the Nagarī plates. Rājarāja III was the son of Anaṅgabhīma II (c. 1190-96 A.D.) and grandson of the great Anantavarman Chōḍagaṅga (1078-1147 A.D.). The importance of the inscription lies in the fact that it is the only copper-plate charter of the king so far discovered. It is specially interesting in view of the fact that as yet we have copper-plate grants of none of the four sons of Anantavarman Chōḍagaṅga, viz. Kāmārṇava III (1147-56 A.D.), Rāghava (c. 1156-70 A.D.), Rājarāja II (c. 1170-90 A.D.), and Anaṅgabhīma II who was the father and predecessor of the issuer of the present charter.

The introductory part of the record contains seventy verses with a string of personal names between verses 6 and 7 in lines 12-16. This part was copied in the Nagarī plates with slight modifications[[208]](#footnote-208)2 and with the omission of only one stanza (verse 63) in the description of Anaṅgabhīma II. The importance of this portion has already been discussed in our article on the Nagarī plates. It has to be noted that verses 37 quotes the correct date of Kāmārṇava’s accession to the throne as *nand*-*artu*-*vyōma*-*chandra*-*paramita*-*Śaka*-*samā*-*vyāpta*-*kālē* *dinēśē* *chāpasthē*. This refers to the solar month of Dhanus (Pausha) in the Śaka year 1069 corresponding to 1147A.D. While editing the Nagarī plates, verse 8 was taken to speak of Sarapura as the original name of Kōlāhala, capital of the mythical prince Kōlāhala Anantavarman. But the correct reading of the passage *Sarapurañ*=*cha* *tadīyam* seems to be *sa* *cha purañ*=*cha tadīyam*. This says that both Anantavarman and his capital city became famous under the name Kōlāhala but does not refer to the original name of the city.

The grant portion of the inscription begins in line 122. Lines 122-27 state that, on the occasion of a solar eclipse in the Śaka year 1120, king Rājarāja III, apparently when he was staying at Śrī Purushōttama-kshētra on the shore of the ocean, granted the village of Kōrada or Kōradā in the Aṭṭhāyisa *khaṇḍa* (sub-division) within the *vishaya* (district) of Sāyilō in Utkala-dēśa as a rent-free holding in favour of a number of Brāhmaṇas of various *gōtras*. The grant is stated to have been made for the merit of the king’s mother Vāghalladēvī. It is not impossible that the king and his mother went to Śrī-Purushōttama-kshētra (i.e. Purī) on pilgrimage for taking a bath in holy waters of the Bay of Bengal on the occasion of the eclipse.[[209]](#footnote-209)1 In Śaka 1120 there was only one solar eclipse occurring on Thursday the 28th of January 1199 A.D. The grant, therefore, was made on the said date.

The donees are enumerated in lines 128-45. The names of the Brāhmaṇas are quoted along with their respective *gōtra* as well as the area of land granted to each of them. Twelve of the Brāhmaṇas received 102 *Vāṭīs* of land, *Vāṭī* measuring about 20 acres. Sixty-two other Brāhmaṇas received one *Gṛiha*-*vāṭī* or house-site each, while a Brāhmaṇas named Dharmū alone received four *Gṛiha*-*vāṭīs*. It is stated that the *Gṛiha*-*vāṭīs* granted to these Brāhmaṇas amounted to fifteen *Vāṭīs* in area. Vidyākarāryya of the Kauśika *gōtra* was the *pānīya*-*grāhin* or the principal donee who seems to have received the ceremonial water from the donor on behalf of the donees.[[210]](#footnote-210)2 He received 20 *Vāṭīs* out of 30 *Vāṭīs* of land granted to Viddanāryya. The details of the grant are quoted below in a tabular form. The last name of the list may be that of the God of Purī.

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No. Donee Gōtra Land

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1 Viddanārya Kāśyapa 10 *Vāṭīs*

2 Vidyākarārya (*Pānīya*-*grāhin*) Kauśika 20 do

3 Rudrakarārya do 7 do

4 Śivakarārya do 7 do

5 Mādhavakarārya do 7 do

6 Narasiṁhārya do 7 do

7 Hariharārya do 7 do

8 Kēśavārya Hauṇḍinya 10 do

9 Ādityārya do 10 do

10 Chandrakarārya Kāśyapa 5 do

11 Nārāyaṇārya Bhāradvāja 1 *Gṛiha*-*vāṭī*

12 Gadādharārya do 1 do

13 Nārāyaṇaśarman do 1 do

14 Siddhēśvaraśarman do 1 do

15 Rāmadēvārya do 1 do

16 Gaṇēśvaraśarman do 1 do

17 Dhanakaraśarman Bhāradvāja 1 *Gṛiha*-*vāṭī*

18 Rudraśarman do 1 do

19 Kēśavaśarman do 1 do

20 Jayakaśarman do 1 do

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No. Donee Gōtra Land

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21 Āllōyiśarman do 1 do

22 Payānundaśarman do 1 do

23 Hōtṛi-Mādhavaśarman do 1 do

24 Vāsudēvaśarman do 1 do

25 Buddhaśarman do 1 do

26 Nāgūśarman do 1 do

27 Pītāmbarārya Parāśara 1 do

28 Maduśarman do 1 do

29 Gaṇēśvaraśarman do 1 do

30 Rudraśarman do 1 do

31 Kṛishṇayajvan Kāśyapa 1 do

32 Kāmadēvaśarman do 1 do

33 Vishṇuyajvan do 1 do

34 Budhaśarman do 1 do

35 Gadādharaśarman do 1 do

36 Kāmadēvaśarman do 1 do

37 Chaṇḍōśarman do 1 do

38 Anantaśarman Rāthītara 1 do

39 Padmākarārya Kauśika 1 do

40 Bhōgayajvan do 1 do

41 Gadādharahōtṛi do 1 do

42 Brahmaśarman do 1 do

43 Vāṅkaśarman do 1 do

44 Gadādharārya Kṛishṇātrēya 1 do

45 Chandrakaraśarman do 1 do

46 Kālōśarman do 1 do

47 Sujjāyiyajvan Kuddālaka 1 do

48 Dēvapālaśarman do 1 do

49 Udgātṛi-Purushōttamaśarman Vatsa 1 do

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

No. Donee Gōtra Land

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50 Hariśarman do 1 do

51 Hariharaśarman do 1 do

52 Pajjunaśarman Vatsa 1 *Gṛiha*-*vāṭī*

53 Trilōchanārya(?) do 1 do

54 Pūrṇakarārya Kauṇḍinya 1 do

55 Gōvindaśarman do 1 do

56 Mannāyiśarman Kapi(?) 1 do

57 Kēśavaśarman do 1 do

58 Tantōyajvan Kṛishṇātrēya 1 do

59 Kēśavaśarman do 1 do

60 Jagēśvar-āhitāgni do 1 do

61 Pannāyiśarman do 1 do

62 Sujāyiśarman do 1 do

63 Purushōttamārya do 1 do

64 Dāmōdaraśarman do 1 do

65 Rāmadēvaśarman do 1 do

66 Padmanābhārya Gārgya 1 do

67 Kṛishṇāśarman Vatsa 1 do

68 Kituśarman Ghṛitakauśika 1 do

69 Ālōiśarman Kāśyapa 1 do

70 Dāmōdaraśarman do 1 do

71 Dhṛitikaraśarman Vārshagaṇa 1 *Vāṭī*

72 Viyudēvārya Vatsa 2 do

73 Kēśavārya Ālaṁvāyana 10 do

74 Dharmū ….. 4 *Gṛiha*-*vāṭīs*

75 Śrī-Purushōttamadēva ….. 1 do

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

The concluding part (lines 146 ff.) of the inscription contains the usual imprecatory and benedictory stanzas, many of which are found in the Nagarī plates and other inscriptions of the family. Verse 77 praying for the everlasting fame and prowess of king Rājarāja III is an interesting new stanza. Verse 78, also found in the Nagarī plates, states that the *praśasti* was composed by Appa(yya?)na. This poet therefore adorned the court both of Rājarāja III and his son Anaṅgabhīma III. Line 154 speaks of the artisan Lōkāyi who engraved the record. The inscription ends with a reference to Kēśavārya of the Ālaṁvāyana *gōtra* receiving 10 *Vāṭīs* of land. The name of this donee was apparently omitted from its proper place through oversight.

As to the geographical names in the grant portion of the record, Sāyilō-vishaya in Utkaladēśa is the present Sailo Pargana in the Cuttack Districk of Orissa. Aṭṭhāyisa-khaṇḍa (literally, ‘the subdivision of 28 [villages]’), in which the gift village of Kōrada or Kōradā was situated, seems to have formed a part of the Pargana in question. There is a Pargana called Aṭhāisī comprising the Konarak region of the Puri District. The inclusion of this in the old Sāyilō-*vishaya* would suggest that the latter extended from the Kathjuri river to the sea. Mr.P. Acharya is inclined to associate Aṭṭhāyisa-khaṇḍa with modern Aṭṭhāspur in sheet map No. 73/L/4.

TEXT[[211]](#footnote-211)1

[Metres: Verses 1-3, 5-6, 9-11, 15, 20, 24-31, 33, 40-41, 48, 50, 54, 56-58, 60-61, 65, 68 *śārdū-lavikrīḍita*; verses 4, 21, 37, 42, 53, 67, 77 *Sragdharā*; verses 7, 23, 49, 66 *Mālinī*; verses 8, 13, 34, 38-39, 44-46, 51, 59, 69 *Vasantatilaka*; verses 12, 16, 18-19, 22, 32, 36, 43, 52, 55, 62, 64, 70-76, 78 *Anushṭubh*; verses 14, 17, 35 *Upajāti*; verses 47, 63 *Indravajrā*.]

*First Plate*

1 Siddham[[212]](#footnote-212)2 Õ [||\*] Lakshmī-pāda-sarōruha-dvayam=adaḥ śrēyānsi(yāṁsi) dāsīshṭa vaḥ pra-sphūrjjan-nakha-raśmi-kēsara-saṭaṁ bhāsvan-nakh-ālī-dalaṁ(lam)

2 | vispashṭaṁ prativiṁ(bi)taḥ praṇamanaiḥ krīḍ-āparādh-ōdbhavaiḥ Kṛishṇō yan-nakha-dīptishu bhramaratān=dhattē sa [La\*]kshmī-priyaḥ || [1\*] Kshī-

3 r-āvdhē(bdhē)r=mmathitāt=sur-āsura-gaṇaiḥ prādurbhavantī Ramā Śambhu-Vra(Bra)-hma-Puranda[ra\*]=prabhṛitishu prakhyāta-kīrttishv=api | paśyatsv=Amvu(mbu) janābha-

4 m=īśam=avṛiṇōl=lōka-tray-āhlādinaṁ bhṛing-ālī sahakāram=ēti hi vanē phullā(llē)= nya-śākhiny=api || [2\*] Tan-nābhī-sarasī-ruh-ōdbhava-

5 Vidhēr=Atrirvva(r=bba)bhūv=āmutaś=Chandraś=chandrikayā prakāsi(śi)ta-jagat= sambhū-takā(vā)n=nētrataḥ | trailōkya-ga(gra)san-aika-daksha-timira-grāsitva-sā-

6 myē=pi yō lakshma-vyāji dadhat=tamaḥ prati-vapuḥ sūryy-ādhiko nirmmalaḥ || [3\*] Śrīvē-(dē)vi-sōdaratvād=amṛita-sakhatayā Kalpa-vṛiksh-ā-

7 bh[u](nu)jatvā[|\*]=lōk-ānandaṁ vidhātā timira-visha-haraḥ sarvva-dēv-aika-bhōgyaḥ | tat-tat-saṁsargga-lābhāt=tad-anugata-guṇaṁ sv-āṅga-nishṭhaṁ da-

8 dhānaḥ svasy=[ai]tan=nirmmalatvaṁ jagati vijayatē darśayan=nūnam=induḥ || [4\*] Vanśē-(Vaṁśē) tasya nṛip-ēśvarāḥ samabhavan=yēshāṁ guṇāś=chhanda-

9 saḥ prōtpūrṇṇā[[213]](#footnote-213)3 iva yat=purāṇa-pathagās=tatr=āpi nō sammitāḥ[[214]](#footnote-214)4 | tat-tat-kāvya-pathaṁ śritās=tri-bhuvanam[[215]](#footnote-215)5=mūrttin=dadhānā i-

10 va bhrāmyant=īsva(va) sa-chētanāḥ śruti-gṛihē viśramya viśramya cha || [5\*] Praty-ēkaṁ śaśi-vanśa(vaṁśa)-bhūpati-bhuja-vyāpāra-saṅkīrttanaṁ ka-

11 rttuṅ=kaḥ kavir=īhatē[[216]](#footnote-216)6 va(ba)hu-mukhō yatr=Ārjjunasy=aiva hi | dōr-ddaṇḍ-ā[r\*] jjita-kīrtti-varṇṇana paraṁ tad=Bhārataṁ prābhavat=tasmād=āhvaya-mātra-

12 m=ādi nṛipatē(ti)-śrēṇi-kramāl=likhyatē || [6\*] tathā hi Chandrād=Vu(d=Bu)dhaḥ | Vu(Bu)dhāt=Purūravāḥ | tasmād=Āyuḥ | tatō Nahushaḥ | tatō Yayātiḥ [|\*]

13 tataḥ(ta)s=Turvvashuḥ(suḥ) | tatō Gāṅgēyaḥ | tatō Virōchanaḥ [|\*] tat-sutaḥ Samvē-(Saṁvē)dyaḥ | tatō Bhāsvān | tatō Dattasēnaḥ [|\*] tataḥ

14 Saumyaḥ | tatō=nśudattaḥ[[217]](#footnote-217)1 | tataḥ Saurāṅgaḥ | tasmāch=Chitrāṅgadaḥ [|\*] tat-sūnuḥ Sāradhvajaḥ | tatō Dharmmaishī | tatō Pa-

15 rikshita(kshit) | tatō Jayasēnaḥ | tat-sutō=pi Jayā(ya)sa(sē)naḥ | tatō Vṛishadhvajaḥ [|\*] tataḥ Śaktiḥ | tataḥ Pragalbhaḥ | tataḥ Kōlā-

16 halaḥ sa ēv=Ānantavarman=ābhavata(vat) || Dhana-kanaka-samṛiddhō Gaṅgavāḍiḥ prasi-ddhaḥ sakala-vishaya-bhūshā[[218]](#footnote-218)2 svargga-bhōg-ōpabhōgya-

17 ḥ[[219]](#footnote-219)3 | tad-adhipatir=ath=ādyō=nantavarmmā nṛip-ēndraḥ samabhavad=iti rūḍhā Gaṅga-nāmnā tad-ādyāḥ || [7\*] Kōlāhalaḥ samara-mū[r\*]dhni

18 tatō nṛipāṇāṁ bhūtō yataḥ sa cha[[220]](#footnote-220)4 purañ=cha tadīyam=atra | Kōlāhal-āhvayam=abhūt =sura-sadma-tulyaṁ tasmin=kra-

*Second Plate*, *First Side*

19 mēṇa patibhir=vva(r=bba)hubhir=vva(r=bba)bhūvē || [8\*] Rājyaḥ(jya)-śrī-bhṛiti Mārasiṁ-[ha\*]-nṛipatau jyēshṭhē kim=atr=āsmahē dōr-ddaṇḍ-ārjjita-bhūtal-ōtthita-Ramā-ka-

20 ṇṭha-grah-ānandinaḥ | kin=na syāma vayaṁ[[221]](#footnote-221)5 bhuj-āsi-latikā samvē(saṁvē)shṭatāṁ vairiṇā[ṁ\*] kaṇṭh-āraṇyam=iyañ=cha kīrti-latikā dyān=naḥ samā-

21 rōhatu || [9\*] Bhrāmyadbhir=vvijigīshayā ski(kshi)titalaṁ kv=āpi dvishad-vanditaiḥ kv=āpi dvēpi dvēpi[[222]](#footnote-222)6-kula-pramāthibhir=api prāptāḥ Kali-

22 ṅgāḥ kila | taiḥ Kāmārṇṇava-pañchamai[r\*]=nnṛipa-varair-yyuddhaṁ Kaliṅgaiḥ samaṁ prāpta[ṁ\*] drashu(shṭu)m=iv=ārṇṇavād=udagamat-Kūrmm-āvatārō Hariḥ || [10\*]

23 Kūrmma-svāmini sākshiṇi Trinayanē tasmin=Mahēndraṁ gatē Gōkarṇṇē=pi mahōdadhau viyati vā sūryyē tath=ēndāv=api | Kā

24 liṅgīm bhuvam=āharad=bhuja-va(ba)lād-any-ōpabhuktāñ=chira(rā)l-lakshmīñ=ch= ēty=atha kā stutir=vvadata hē[[223]](#footnote-223)7 Gaṅg-ānvayasy=āhavē || [11\*] Tatr=āsīd=vanśa (vaṁśa)-

25 kartt=āsau Kāmārṇṇava-mahīpatiḥ | yasy=aitē putra-pautr-ādyā rājānaḥ khyāta-vikra-māḥ || [12\*] Śāst-ārtha[[224]](#footnote-224)8-nishṭhita-matir=dvi-

26 shad-anta-kārī sarvv-ārthi-vargga-paritōshaṇa-hētur=ēkaḥ[[225]](#footnote-225)9 | āchāratō=pi muni-puṅgava-ma-(mā)rgga-chārī tasmād=abhūn=nṛipa-varō

27 bhuvi Vajrahastaḥ || [13\*] Na nāmataḥ kēvalam=arthatō=pi sa vajra-hastas= Trikaliṅga-nāthaḥ | kō Vajrahastā=a-

28 paraḥ pṛithivyāṁ vajraṁ patad=vārayituṁ samarthaḥ || [14\*] [Vyā]ptē Gaṅga-ka(ku)l-ōttamasya yaśasā dik-chakravālē śaśi-

29 pradyōt-ā[[226]](#footnote-226)10 malinēna yasya bhuvana-prahlāda-sampādinā | sindūrair=ati-sāndra-paṅka-paṭa-laiḥ kumbha-sthalī-pa-

30 ṭṭakēshv=āliṁpanti puna[ḥ\*] punaś=cha haritām=ādhōraṇā vāraṇāna(ṇān) || [15\*] Mahishī Naṅgamā tasya Pārvvat=īva Pinākinaḥ | tasmāt=ta-

31 syām=abhūd=vīrō [Rā\*]jarājō mahīpatiḥ || [16\*] Sa Rājarājō dvijarāja-kāntir= bhujaṅga-rāja(j-ā)nana-varṇṇya-kā(kī)rttiḥ | śrīmattay=ādhaḥ-kṛita-

32 [Rāja\*]rājaḥ sva-vikrama-nyakṛita-Dēvarājaḥ || [17\*] Tasy=āgra-mahishī rājñō nāmnā yā Rājasundarī | Lakshmīr=Nnārāyaṇasy=ēva Cha-

33 ndrasy=ēva cha Rōhiṇī || [18\*] Tatas=tasyām=abhūd=dēvaś=Chōḍagaṅgō nar-ēśvaraḥ | kshō[ṇī\*]bhṛiṅga(d-ga)ndha-vichchhi[tyai][[227]](#footnote-227)1 div-Īndrāt=kuliśaṁ yathā

34 || [19\*] Dhātrī tasya Sarasvatī samabhavan=nūnan=na chēt=pītavāṁs=tat= sārasvatam=āryya-vā(bā)lakatamaḥ śrī-Chōḍagaṅgaḥ payaḥ | tādṛi-

35 g=Vēda-matiḥ kathaṁ nipuṇatā śāstrēshu tādṛik=kathaṁ tādṛik-kāvya-kṛitiḥ kathaṁ pariṇati[ḥ\*] śilpēshu tādṛik=kathaṁ(tham) || [20\*] Kshōṇīṁ

36 dikpāla-śēshām=ayam=akṛita pada-dvandvam=ētasya vairi-kshmābhṛich-chūḍā-śriy=āptaṁ stutir=iti kiyatī Chōḍagaṅg-ē[śva\*]rasya | nū-

37 naṁ pūrṇṇaḥ sudhāṁśuḥ para-nṛipa-dhavala-chchhatra-vu(bu)ddhy=āpaharttā mām=ity=aṅgasya vṛiddhiṁ tyajati yata iva trasta-chittaḥ pravīrā-

*Second Plate*, *Second Side*

38 t || [21\*] Gṛihṇāti sma karaṁ bhūmēr-Ggaṅgā-Gautamagaṅgayōḥ | madhyē paśyatsu vīrēshu prauḍhaḥ prauḍha-striyā iva || [22\*] Pratibhaṭa-ka-

39 [ra\*]-śastra-vyāhata-sv-āṅga-niryyad-rudhiram=avani-nishṭhan=nō bhavēd=yāvad= ēva[[228]](#footnote-228)2 | nija-kara-dhṛita-śastra-chchhanna2-bhinn-āṅgam=ētān=akṛita dharaṇi

40 śayyāṁ(yyān) dvandva-yuddhēshu Gaṅgaḥ || [23\*] Yat-tējaḥ-paribhūta-śatru-nagara-prōd bhūta-dhūm-ōṅga(dga)mair=bhūyaḥ Khāṇḍava-dāha-śaṅki-manasō dēvāḥ ksha-

41 ṇaṁ bhīravaḥ ||( | ) svar-ṇṇītād=asi-dhārayā ripu-gaṇād=vṛittāntam=ākarṇṇya cha prō (prau) ḍhin=tasya nuvanti Gaṅga=nṛipatēr=bhītiṁ vihāya dhruvaṁ(vam) || [24\*]

42 Krōdhā(dh-ō)dya[d\*]-dvipa-mēgha-vṛindini mada-śrō(srō)tasvatō(tī)-durggamē chañcha-[t\*]-khaḍga-taṭi(ḍi)t-prabhāvati nadaṁ(dan)-nārācha-vaj[r\*]-ōdayē [|\*] mat-sainyē jalad-āga[ma\*]-pra-

43 tinidhau jētuṁ pravarttēta kaḥ |[[229]](#footnote-229)3 śūrō=pā(p=ī)ti vadaṁs=Trilōchana-vibhur=vva(r= bba)-ddhō=munā saṁ(sa)ṅgarē || [25\*] Nirmmathy=Ōtkala-rāja-sindhum=apa-

44 raṁ Gaṅg-ēsva(śva)raḥ prāptavān=eka[ḥ][[230]](#footnote-230)4 kīrtta(rtti)-sudhākaraṁ pṛithutamaṁ lakshmīn=dharaṇyā samaṁ(mam) | mādyad-danti-sahaśra(sra)m=aśva-niyutaṁ

45 rannā(tnā)ny=asaṅkhyāni vā tat-sindhōḥ kigi(m=i)maṁ prakarsham=athavā vrū(brū) mas=tad-unmāthinaḥ || [26\*] Pādau yasya dhar-āntarikshasha(m=a)khilan= nā[bhi]-

46 ś=cha sar[vv]ā diśa[ḥ\*] śrōtrē nētra-yugaṁ rav-īndu-yugala[ṁ\*] mūrddh=āpi vā dyaur=asau [|\*] prāsādaṁ Pura(ru)shōttamasya nṛipatiḥ kō nā-

47 ma karttuṁ ksha[ma\*]s=tasy=ēty=ādya nṛipair=upēkshitam=ayaṁ chakrē=tha Gaṅg-ēśva-raḥ || [27\*] Lakhsmī-janma-gṛihaṁ payōni-

48 dhir=asau sambhāvitasya sthitir=nnō dhāmni svasu(śvaśu)rasya pūjyata iti kshīr-āvdhi-(bdhi)-vāsā[d\*]=dhruvaṁ(vam |) nirvviṇṇaḥ Purushō-

49 ttamaḥ pramuditas=tad-dhāma-lābhād=Ram=āpy=ētad=bharṭri-gṛihaṁ varaṁ piṭri-gṛihāt=prāpya pramōd-ānvitā || [28\*] Tvaṁ

50 [Kū]rmm-ādhipa niśchala tvam=api bhō vyāl-ēndra dhairyyaṁ vaha tva[ṁ\*] pṛithvi sthira-tām=bhaja tvam=adhunā vra(bra)[hmā]ṇḍa dyā(gā)ḍhaṁ bhava | śrī-Gā(Ga)ṅg-ā-

51 dhipa-va(ba)ddha-siṁha-visarad-ghōshāj=jagad[[231]](#footnote-231)1-vyāpinō diṅ-nāgēshu bhayāch= chalatsu jagatī kampēta vā yat=kramāt || [29\*] Āra-

52 myā-nagarāt=Kaliṅgaja-va(ba)la-pratyagra-bhagn-āvṛiti-prākār-ārpaṇa[[232]](#footnote-232)2-tōraṇa-prabhṛi-tiyō(tō) [Ga]ṅgā-taṭasthāt-tataḥ | Pārth-āstrai-

53 r=yyudhi jarjjarīkṛita-namad-Rādhēya-gātr-ākṛitir=Mandār-ādri-patir=ggatō raṇa-bhuvō Gaṅg-ēśvar-ānudrutaḥ |[| 30\*] Vra(Bra)hmā-

54 ṇḍādva(d=ba)hir=asya kīrtti-payu(ya)sā liptan=na vā bhāvinē dattaḥ prārthi[[233]](#footnote-233)3-gaṇāya hēma-nichayaḥ saṅkalpinō(nē) vā va(ba)hu || ( | )

55 nirdagdh-āri-pava(pura)ś=cha bhāvita-ra(na)vas=tasya pratāpairṇṇa(r=nna) vā kin= n=ānya-[t\*][[234]](#footnote-234)4 kṛitavān=asau stuti-padaṁ śrī-Chōḍagaṅg-ēśvaraḥ || [31\*]

56 Varshāṇāṁ saptatiṁ vīraḥ kshōṇī-sambhōgam=ācharat | diṅ-nāyakān=pratīhārān= vidhāy=āśāmu(su) sarvva-

57 taḥ [|| 32\*] Kiṁ prāptā mahishī tapōbhir=atulaiḥ śrī-Chōḍagaṅgēna sā dēvai=stutya-guṇair=vvibhūshita-vapuḥ Ka-

*Third Plate*, *First Side*

58 stūrikāmōdinī | n=ā-Vishṇuḥ pṛithivī-patiḥ prabhavat=īty=asmin=Harau vā bhuvō raksh-ārthaṁ dhṛita-janmani svayam=asau Lakshmīḥ prasūt=ātha vā || [33\*]

59 Tasyān=tatō=jani jagat-tritay-aika-vīraḥ Kāmārṇṇavas=tri-jatā(ga)d-ēka-vadānya ēshaḥ || ( | ) sūryaḥ pratā-

60 pa-vibhavēna jagat-prasiddhaḥ(ddha)-kirttēḥ(rttiḥ) śaśāṅkam=adharīkṛitavān= viśuddhyā || [34\*] Gaṅg-ēśa-sūnōr=vvivu(bu)dh-āśraya-

61 sya dṛipyad-dvishad-vanśa(vaṁśa)-vibhēdi-śaktēḥ [|\*] Kāmārṇṇavasy=āsya Kumārakatvaṁ nanāmataḥ kēvalam=arthatō=pi [|| 35\*]

62 Prāpy=ōdayaṁ śaśāṅkasya vardhatā[ṁ\*] nāma vāridhiḥ | varddhatē kīrtti-chandrō= yaṁ chitraṁ Kāmārṇṇav-ō[dayē][[235]](#footnote-235)5 dayē || [36\*] Nand-artu-

63 vyōma-chandra-pramita-Śaka-samā-vyāpta-kālē dinēśē chāpasthē=nya-grah-aughē[[236]](#footnote-236)6 va(ba)lavati ripushu[[237]](#footnote-237)7 prakshayaṁ prāpta-

64 vatsu [|\*] asmin=mūrddh-ābhishiktē nṛipa-vara-tanayē sarvva-lōk-aika-nāthē śrīma[t]- Kāmārṇṇav-ēśē jagad=abhavad=idan=tat-tad-ā-

65 nanda-pūrṇṇaṁ(rṇṇam) || [37\*] Kshīr-ārṇṇavād=ajani chandra-kal=ēti vārttā Kāmārṇṇa-vāt=tu sakal-ēndu-divākar-ābhaṁ(bham) kīrtti-pratāpa-mithunaṁ saha-

66 chāri lōkē ślishyaty-ahō para-nṛipān-anurāga-śūnyān || [38\*] Yasy=āsi niḥ(ni)rdalita-vairi-karīndra-kumbha-ni-

67 rmmukta-mauktika-phalāny=asṛig-ukshitāni [|\*] Kāmārṇṇavasya ripu-saṁhati-hētv-a-kāla[[238]](#footnote-238)1-sandhyā-prabh-āpta-bha-ga-

68 ṇā iva bhānti yuddhē || [39\*] Dṛipyad-vairi-chamūr=mmayā kavalitā n=aivaṁ may= āsvā-dit=ēty=anyōnyaṁ kalahē

69 tu nirṇṇaya-vidhau khaḍga-pratāp-ēchchhayā || ( | ) mādhyasthyaṁ gamit=ēvan[[239]](#footnote-239)2-nirmalatarā kīrttir=yadīyā vra(bra)vīmy=ālōchy=ēha mahadbhir=i-

70 ty=u[pa\*]gatā Dhātuḥ śrutī ch=ā[[240]](#footnote-240)3darāta(rāt) || [40\*] Asrākshīt=sa Hiraṇyagarbham= aparaṁ lōkaṁ[[241]](#footnote-241)4 Mahēśaḥ pur=ēty[[242]](#footnote-242)5=arthō yaṁ vivadanta ēva[[243]](#footnote-243)6

71 vadana-vrātas-tadīyō=dhunā [|\*] kruddhō[[244]](#footnote-244)7 yat=tu Hiraṇyagarbham=akarōt- Kāmār-ṇṇav-ēśas=tataḥ saṁpannaṁ janitaṁ jagad=yata iha pratyaksha-

72 taḥ prāṇināṁ(nām) |[| 41\*| Sapt-āmbhōdhīn=vahantī kshitir-ati-taralā nāga-kūrmm-ēśvarāṇāṁ sāhāyyaṁ vaṁchchha(chha)t=īyan=tad=api punar-ayaṁ ka-

73 lpitas=tatra bhāraḥ ( | ) Dhātrā[[245]](#footnote-245)8 Kāmārṇṇav-ākhyaḥ sa cha[[246]](#footnote-246)9 nija-tulanā[ṁ] nirjjayat= svarṇṇa-bhārair=bhūyō bhūyas-tulāyāṁ sthita-i-

74 ti dharaṇēr-bhāra-vā(ba)hulyam=āptaṁ(ptam) || [42\*] Hṛishṭa-pushṭa-jan-ākīrṇṇa-vidvaj-jana-manōhara[ṁ |\*][[247]](#footnote-247)10 daś-āvdī(bdī)m=akarōd=rājyaṅ=Kāmā-

75 rṇṇava-mahīpatiḥ || [43\*] Śrī-Chōḍagaṅga-nṛipatēr-mmahishī tatō nyā tasy=Ēndirā Ravi-kul-ōdbhava-rāja-putrī [|\*] y=ādy=āpi Dhātu-

76 r=upam=ājani sundarīṇāṁ s=ēyaṁ sudhānśu(dhāṁśu)-vadanā svayam-ēva jātā || [44\*] Yad-rūpa-śīla-gati-varṇṇanayā prasiddhā

*Third Plate*, *Second Side*

77 dṛishṭānta-bhūr=Ggirisut=ēty=ati-vāda-dōshaḥ | n=āsty=ēva chaṇḍa-ripu[[248]](#footnote-248)11-kāma-harō yad=atra tām=Indirām-udavahad=bhuvi-Chō-

78 ḍagaṅgaḥ || [45\*] Tasyāṁ tataḥ samajani kshiti-nātha-nāthaḥ śrī-Rāghavaḥ para-dhar-ēśvara-[[249]](#footnote-249)12 darppa-marddī | yat-pa

79 ṭṭa-va(ba)ndhana[[250]](#footnote-250)13-vidhi-śravaṇa-pratītāḥ[[251]](#footnote-251)14 sarvvē nṛipāḥ sva-hṛidi kampam= avāptavantaḥ || [46\*] Śrī-Rāghavē rājani chitram=ētat=tējō-

80 vihīnaḥ kshiti-pāla-varggaḥ || ( | ) tat-pāda-sēvā-kṛita-dēha-siddhir=mmitrībhavaty= ēva sana[[252]](#footnote-252)1 masta ēshaḥ [|| 47\*]

81 Prauḍh-āri-prahati-prakāra-vihita-prāchaṇḍya-sandarbhavat(vad)-dōrddaṇḍ-ōpamiti-pragalbha-vishayaḥ[[253]](#footnote-253)2 prāg=bhūtvavān=Arjjunaḥ [|\*]

82 sampraty=āhava-ra[[254]](#footnote-254)3ṅga-saṅgata-ripu-śrēṇī-śiraḥ-ka[r\*]ttana[[255]](#footnote-255)4-krīḍā-sakta-bhujaḥ śar-āsana-bhṛitāṁ chitr-ōpamā Rāghavaḥ || [48\*]-

83 Jagati Paraśurāmaḥ prādurāsī[d\*]=dvitīyaḥ kimu ripu-kula-hantā sv-ājñay= āchchhanna-[[256]](#footnote-256)5 lōkaḥ | kshiti-vitaraṇa-dīkshā-

84 sakta-hastaḥ pratāpād=api[[257]](#footnote-257)6 Daśaśatavā(bā)hur=yyasya śatrur=vvināśī || [49\*] Bhēda [ṁ\*]-bhēdam=arāti-kuñjara-ghaṭā[[258]](#footnote-258)7-kshōṇīdhra-paṁ-

85 ktiṁ raṇē pāya[ṁ\*] pāyam=asṛik-payāṁsi va(ba)hudhā śrī-Rāghav -āsiḥ kshaṇāta (ṇāt) ||( | ) śubhraṁ śubhram=iv=ōdva-

86 man=vijayatē kīrtti-pratānaṁ parañ=chandraṁ chandra(ndri)kayā prapūrṇṇatarayā saṁsēvyamān-ākṛi-

87 tuṁ(tim) || [50\*] Durggēshu dāva-dahanaḥ kshitibhṛitsu vajraṁ mādyan(dyat)-karīndra-ghaṭanāsu cha siṁha ēshaḥ [|\*] vi-

88 dvōsha(dvēshi)-bhūmipatayō nivasanti yatra śrī-Rāghava-kshitipatir=vvitata-pratāpaḥ |[| 51\*] Śrī-Rāghava-dharādhī-

89 śaḥ kshōṇī-nātha-si(śi)rōmaṇiḥ | akarōd-rāyi(jya)mu(m=a)vya(bdā)nām=uddamō daśa paṁcha cha || [52\*] Tasya śrī-Chōḍa-

90 gaṅga-kshiti-valaya-patēr=vvatsa[[259]](#footnote-259)8-saṁ(sa)ntāna-vallī-kanda-śrīś[[260]](#footnote-260)9-Chandralēkhā sphuṭam=Aditir=iva prēyasī Kaśyapasya [|\*]

91 tasyām=uddāma-dhāma-kshapita-dinamaṇir=jjajñivān=Rājarājō rājanya-kshōda-kēlī- tila-kita-mahima-vyā-

92 pta-dik-chakravālaḥ || [53\*] Tasmin=dig-vijaya-prayāṇa-rasa(si)kē saṁrambha-śumbhach-chamū-saṁkshuṇṇa-kshiti-chakra-pāṁśu-paṭala-prāgbhā-

93 ravaty=amva(mba)rē || ( | ) bhū-saṁsparśa-ghṛiṇā-vaśād-dinamaṇēr=uchchaiḥ pu(plu)taṁ saptibhiḥ sv-abhyastaṁ sura-sindurēṇa[[261]](#footnote-261)10 dharaṇī-

94 paṭṭē rajō(d-ō)dghaṭṭanaḥ (nam) || [54\*] Chōḍagaṅga-narēndrasya sūnur=uddāma-vikramaḥ [|\*] Rājarāja iti khyātaḥ(tas)=Trikaṅga-

95 mahī-patiḥ || [55\*] Viśvaṁ krōḍayati pragalbha-yaśasi Prālēyaśaila-tvishi yad=yad- yādṛig=abhūd=abhūta-sadṛiśaṁ santaḥ

96 samākarṇṇyatāṁ(tām |) dhātrī pīṭhati liṅgati svar-achalaḥ prāsādati tvad-yaśō diṅ-nāthāḥ pratima(mā)nti yasya pa-

*Fourth Plate*, *First Side*

97 ritaḥ srashṭaḥ(shṭuḥ) padaṁ śṛiṅgati [|| 56\*] Ānandaṁ vidadhāti chētasi bhavat-kīrttir=gguṇa-grāhinaḥ sūtē dōha-

98 dam=arthinaś=cha manasi[[262]](#footnote-262)1 śrī-Rājara(rā)ja dhruvaṁ(vam) || ( | ) s=ēyaṁ karṇṇa-pathaṁ samētya hṛidayē śalyāya-

99 tē vairiṇaḥ svām-ī[[263]](#footnote-263)2chchh-ānuvidhāyināṁ nahi nijō bhāvaḥ kvachid-dṛiśyatē | [| 57\*] Ētasyāṁ bhuvi pañchavinśa(viṁśa)ti-

100 samāḥ kshām-āri-lakshmī-madaḥ[[264]](#footnote-264)3 kṛitvā jitvara-chāpa-chañchala-bhujā-dam-bhōlir=urvvī-patiḥ [|\*] rājyaṁ prājya-yaśa-

101 sta(s-tu)shāra-kiraṇaḥ(ṇa)-śrēṇī-raśā(sā)d=āsanād=udgachchhat=Pu(n=Pu)ruhūta-gīta-charitaḥ śrī-Rājarājō nṛipaḥ || [58\*] Tasy-ānujō

102 nṛipati-rāja-padē-bhishiktaḥ sūkti-priyaḥ parimit-ādi-nṛipa-praśastiḥ [|\*] pa(pṛi)thvī-patiḥ kali-malī(l-ō)hi(jjhi)ta-dharmma-śu-

103 ddhō(ddhaḥ) kārya-kshamaḥ prabhur=asāv=Aniyaṅkabhīmaḥ || [59\*] Chī(Vī)r-ādhishṭhita-saṅgar-ādri-śikharē śaṅkha-svan-āśāsitē k[u]ṁ(ku)-

104 ntē(nt-ō)dbhinna-mad-ēbha-kumbha-vigalan-mukt-āvalī-pu[ṁ\*]jitē [|\*] harshād-ngra-nija-pratāpa-dahanē khaḍga-sruga(chā) vidvishāṁ

105 rājñām=ānana-paṅkajāni nṛipatirdga(r=gga)tv=ānayad=yaḥ śriyaṁ(yam) || [60\*] Kshīr-āvdhē(bdhē)r=amṛitaḥ[[265]](#footnote-265)4 sur-āsura-bhuja-vyāpāra-vikshō-

106 bhitach=chandrasy=ārddham=abhūt=tad=apy=adhiyayāv=Īśānam=ēkaṁ kila | chañcha[dvā]-(d-bā)hu-va(ba)lēna saṅgara-bhuvi

107 tvat-khaḍga-dhārā-jalāj=jātas=tv-ashṭa-dig-īśvarān=pṛithu-yaśaś-chandraḥ samāliṅgati || [61\*] Yat-prayāṇa-samu-

108 dbhūta-bhū-rajaḥ-pūritē[[266]](#footnote-266)5= mva(mba)rē | abhū[d\*]=dvirada-rājasya dhūlī-mada-chitā tanuḥ || [62\*] Śrīnātha-pād-āmva(mbu)ja-chañcharīka(kō) dṛipya[d\*]-dvishad-ga-

109 ndha-karīndra-si[ṁ]haḥ | Lakshmī-ha(hṛi)d-ākarshaṇa-mantra-siddhir=nnityas= tvam=āsīr= Aniyaṅkabhīmaḥ(ma) || [63\*][[267]](#footnote-267)6 Daśa-varshāṇi vīrō-sau nirjjit-ā-

110 rāti-maṇḍalaḥ | Anaṅgabhīma-bhūpālō dharitrīṁ samapālayat || [64\*] Prauḍh-ānarggala-vikramaḥ kula-gṛihaṁ

111 yō daṇḍa-nīti-śriyaḥ |[[268]](#footnote-268)7 saty-āchāra-vichāra-chāru-charitaḥ puṇyē(ṇy-ai)ka-shā(pā) rāyaṇaḥ | tasy=āsīd=A-

112 na(ni)yaṅkabhīma-nṛipatēr=arddh-āṅga-lakshmīḥ ska(sva)yaṁ s[n]ēhasy= ātiśayēna paṭṭa-mahishī Vāghalla-

113 dēvī bhuvi || [65\*] Tulita-pitṛi-guṇ-aughaḥ sūnur-āsīd=amushyā niratiśayita-tējō[[269]](#footnote-269)1-yauvan-ā-

114 vāpta-rājyaḥ | praṇata-nṛipati-chūḍā-ratna-rōchiḥ-piśaṅgīkṛita-charaṇa-sarōjō Rājarā-

115 jō nṛipālaḥ || [66\*] Yasy=ōdyad-vāji-vṛinda-prakhara-khura-puṭ-āghāta-nirddārit-ōrvvī-sambhūtaṁ bhūri bhāsva-

*Fourth Plate*, *Second Side*

116 t-kara-nikara-guṇaḥ(ṇa)[[270]](#footnote-270)2-syūta-sāndraṁ[[271]](#footnote-271)3 prayāṇō(ṇē | ) vistīrṇṇaṁ-tāl-āhatibhē (bhi)-r=avirat-ōnmatta-sēnā-gajānna(nā)m=a-

117 shṭānāṁ dig-gajānām=mukha-paṭa-tulanām=ādadhē dhūli-jālaṁ(lam) || [67\*] Yasmin=śāsati śāsit-āri-nikaraiḥ[[272]](#footnote-272)4 sa-

118 myak=samudr-āvma(mba)rāṁ pṛithvīṁ pārthiva-puṅgavē naya-guṇaiḥ śrī-Rājarājē nṛipē | chakram=Mādhava ēva taikshṇya-

119 m=adhikaṁ kaukshēyakē chintanaṁ śāstr-ābhyāsa-vidhau Vidhau cha jaḍatā kālē Kali(lēḥ) śrūyatē || [68\*] Yat-kīrtti-dugdha-ja-

120 lai (dhēr)=bhuvan-āntarālaṁ sa[ṁ\*]plāvya dūrataram=unsa(chchha)litasya bhānti | tārā-gaṇā[ḥ\*] sphuṭa-ruchō gaganē sa-

121 mantānsū(t-sū)kshm-ātisūkshma-taralā iva viprushas-tē ||[[273]](#footnote-273)5 [69\*] Tyāgē śauryyē cha satyē cha Karṇṇ-Ārjjuna-Yudhishṭhirai-

122 ḥ | sadṛiśō=yam=mahāvīrō Rājarājō narādhipaḥ || [70\*] Sō=yaṁ śrī-Rājarāja-narēndraḥ sakala-jagan-nata-sama-

123 sta-guṇ-ālaṁkṛita-diganta-viśrānta-viśāla-kīrttēr=Aditēr=iva sva-matuḥ śrī-Vāghalladēvyāḥ puṇy-ā-

124 bhivṛiddhy-arthaṁ Śākāvdē(bdē) vinśa(viṁśa)ty-adhik-aikādaśa-śatē(ta)tame śrī-Purushōttama-ksha(kshē)trē sāgara-tīrē sū-

125 ryy-ōparāgē Utkala-dēśē Sāyilō-vishayē Aṭṭhāyisa-khaṇḍē Kōrad-ākhya-grāmaṁ sa-jala-

126 sthala-kshētra[ṁ\*] sa-machchhya(tsya)-kachchhapa[ṁ\*] sa-viṭap-āraṇyaṁ pu(pū) rvva-siddha-chatuḥ-sīm-ānvitan=nana-gōtrē-

127 bhyō Vrā(Brā)hmaṇēbhyaḥ dhārā-pūrvvakam-ā-chandr-ārkk-ōpabhōgāy= ākarīkṛitya prā dāta(dāt) || atra Vrā(Brā)hmaṇa-nāmā-

128 ni likhyantē || Ka(Kā)śyapa-gōtraḥ Viddanāryyas-tinsa(s=triṁśa)d-vāṭy-adhikārī [|\*] ētan-madhyē Kauśika-gōtraḥ

129 Vidyākarāryyō vinśa(vaṁśa)ti-vāṭy-adhikārī [|\*] Rudrakarāryyaḥ Śivakarāryyaḥ Mādha-vakarāryyaḥ Narasiṁhā-

130 ryyaḥ Harē(ri)harāryyaḥ ētē pratyēkaṁ sapta-sapta-vāṭy-adhikāriṇaḥ [|\*] ētē Kauśika-gōtrāḥ [|\*] Kēśava(vā)ryyō daśa-vāṭy-adha(dhi).

131 kārī [|\*] Ādityāryyō daśa-vāṭy-adhikārī [|\*] [ētau\*] Kauṇḍinya-gōtraḥ(trau | ) Chandra-karāryyaḥ pañcha-vāṭy-adhikārī Kāśyapa-gōtraḥ [|\*] Nārāyaṇā-

132 ryyaḥ Gadādharāryyaḥ Nārāyaṇaśa[r\*]mmā Siddē(ddhē)śvaraśarmmā Rāmadēvāryyaḥ Gaṇēśvaraśarmmā Dhanakaraśarmmā Rudraśarmma (rmmā) Kēṇa(śa)-

133 vaśa[r\*]mmā Jayakaraśasmā(rmmā) Āllōyigarsmā(śarmmā) Payān[u]ndaśarmmā hōṭti-Mādhavaśarmsā(rmmā) Vāsudēvaśarmmā Vu(Bu)ddhaśarmmā Nāgūśa-

134 rmmā ētē Bhāradvāja-gōtrāḥ [|\*] Pitāmva(mba)vā(rār)yyaḥ Madhuśarmmā Gaṇēśvara-śarmmā Rudraśarmmā ētē Pārāśara-sagōtrāḥ [|\*]

*Fifth Plate*, *First Side*

135 Kṛishṇayajvā Kāmadē[va\*]śarmmā Vishṇuyajvā Vu(Bu)dhaśarmmā Gadādharaśarmmā Kāmadēvaśarmmā Chaṇḍōśarmmā ētē Kāśyapa-gōtrāḥ [|\*] [Ana]-

136 ntaśamma(rmmā) Rāthītara-gōtraḥ [|\*] Padmākarāryyaḥ Bhōgayajvā Gadādharahōtā Vra(Bra)hmaśarmmā Vāṅkaśarmmā ētē Kauśika-gōtrāḥ [|\*] Gadā-

137 dharāryyaḥ Chandrakaraśa [r\*]mmā Kālōśarmmā ētē Kṛishṇātrēya-sagōtrāḥ [|\*] Sujjāy[i]-yajā(jvā) Dēvapālaśarmmā ātō(tau) Kuddālaka-gōtrō(trau | )

138 udgātṛi-Purushō[tta]maśarmmā Hariśarmmā Hariharaśarmmā Pajjunaśarmmā Trilōchē-trāḥ[[274]](#footnote-274)1 ētē Vatsa-gōtrāḥ [|\*] Pūrṇṇakarā-

139 ryyas=tathā Govē(vi)ndaśarmm[ā\*] Kō(Kau)ṇḍinya-gōtraḥ(trau) [|\*] Mannāyiśar-mmā Kēśavaśarmmā ētau Kāpī[[275]](#footnote-275)2-gau(gō)trau [|\*] Tantōyajvā Kē[śava\*]śarmmā

140 Jagēśvar-āhitāgniḥ Pannāyiśarmmā Sujāyiśarmmā Purushōttamāryyaḥ Dāmōdaraśarmmā Rāmadēvaśa[rmmā]

141 ē[tē\*] Kṛishṇātrēya-gōtrāḥ [|\*] Padmanābhāryā(ryyaḥ) Gārgga-gōtraḥ [|\*] Kṛisha (shṇa)-śarmmā Vatsa-gōtraḥ [|\*] Kituśarmmā Ghṛitakōśa(kauśi)-

142 ka-mō(gō)traḥ [|\*] Ālōiśarmmā Dāmōdaraśarmmā ētau Kāśya[pa\*]-gōtrau [|\*] Dhṛitikara-śarmmā Vā-

143 [r\*]shagaṇa-gōtraḥ [|\*] ētē pratyēka[ṁ\*] gṛiha-vāṭī-mātr-ātha(dhi)kārā(ri)ṇaḥ [|\*] Viy[u]dēvāryō Vatsa-gō

144 trō dvi-vāṭy-adhikārī [|\*] Dharmū-nāmō(mnō) gṛiha-vāṭyaś=chatasraḥ [|\*]gṛiha-vāṭī[[276]](#footnote-276)3-bhūmiḥ pañchadaśa-

145 vāṭī-parima(mi)tā [|\*] tatra Vidyākarāryaḥ pānīya-grāhī [|\*] śrī-Purushōttamadēvāya ēkā gṛiha-vāṭī [|\*]

146 Mad-dāna-phala-siddhy-arthan=tad-rakshā-phala-siddhayē | mad-dharmmaḥ paripālyō=yaṁ bhūpair=ā-chandra-tārakaṁ(kam) || [71\*] Mā bhūd=a-pha-

147 la-śaṅkā tē para-datt=ēti pārthiva | sva-dattād=adhikaṁ puṇyaṁ para-datt-ānupālanaṁ-(nam) || [72\*] Sva-dattāṁ para-dattāṁ vā ya-

148 tnād=raksha Yudhishṭhira | bhūmiṁ dēva-dvijātīnāṁ dānāch=chh[r\*]ēyō= nupālanaṁ(nam) || [73\*] Sva-dattāṁ para-dattā[ṁ\*] vā yō harēta vasu-

149 ndharāṁ(rām) | sa vishṭhāyāṁ kṛimir=bhūtvā pitṛibhbhēḥ(bhiḥ) saha pachī(chya)tē || 74\*] Nirjjalē prāntarē dēśē śushka-kōṭara-vāsinaḥ | kṛishṇa-

150 sarppā hi jāyantē vra(bra)hmadēy-āpahārakāḥ || [75\*] Gām=ēkāṁ svarṇṇam=ēkaṁ vā bhūmēr-apy=ardham-aṅgulaṁ(lam) | haran=narakam=āpnō-

151 ti yāvavā(d=ā)-bhūta-saṁplavaṁ(vam) || [76\*] Yāvad=Gai(Gau)ri-Mahēśau jagad-adhika-raṇaṁ yāvad=avdhau(bdhau) prahashṭhau(hṛishṭhau) Latyaḥ | (kshmī)-Paṅkēruhākshau

152 dyuti-divasa-patī yāvad=ētau vibhātaḥ | va(vā)g-arthau yāvad=āptau bhuvana-niyaminaṁ m[v]i(bi)bhratō(tau) bhāvam=ādyaṁ tā-

153 vat=kīrtti-pratāpau jagati viya(ja)chhā(ya)tāṁ Rājarājasya rājñaḥ | [77\*] Tasy ājñayā yathā-jñānaṁ Gaṅg-ānvaya-gaṇā-

*Fifth Plate*, *Second Side*

154 n=prati | praśasti-rachanāḥ(nā)-ślōkān=Appanaḥ[[277]](#footnote-277)1 kṛitavān=kṛitī || [78\*] ||[[278]](#footnote-278)2 śilpinā Lōkāyin=ōtkīrṇṇam=iti [||\*] Ālamvā(laṁvā)yana-gō[traḥ]

155 [[279]](#footnote-279)3Ki(Kē)śavāryyō daśa-vāṭy-adhikārī ||

No. 40—PEDDABAMMIDI PLATES OF VAJRAHASTA III, SAKA 982

(*2 Plates*)

R.C. Majumdar, Nagpur

This set of four copper plates was found at Peddabammiḍi in the Narasannapet Taluk of the Srikakulam District, Andhra. They were forwarded by Deputy Commissioner of Commercial Taxes, Guntur, to the Government Epigraphist for India. I edit he grant from a set of excellent estampages kindly supplied by the latter. The plates are now in the possession of the Andhra University, Waltair.

Each of the plates is 8" long and slightly less wide in the middle (3") than at ends (3o2"). They are held by a circular ring with a diameter of 3o5". The seal soldered to the ring has on its surface the emblems of a bull, a conch, the moon, a goad, a fly-whisk, a flag and a tortoise. The plates and the ring with the seal weigh respectively 94 and 54 *tolas*. The outer side of the first plate has no writing. The inner side of the first plate and both sides of the second and third plates have eight lines of writing each. The fourth plate has seven lines of writing on the first side. The second side of this plate has traces of writing: but, though individual letters can be read here and there, no sense of this part can be made out; hence no attempt has been made to read it.[[280]](#footnote-280)1 There are thus altogether 17 lines of legible writing which are in a good state of preservation.

The alphabet belongs to the same type of the Gauḍīya script as is used in the Nadagam,[[281]](#footnote-281)2 Madras Museum[[282]](#footnote-282)3 and Narasapatam[[283]](#footnote-283)4 plates and many other Eastern Gaṅga grants.[[284]](#footnote-284)5 Interesting are the forms of *ñch* and *ñchh*. The sign for *v* has been used to indicate *b*.

The language is Sanskrit and the legible portion of the inscription is written in prose with the same twelve verses in the introductory portion, which are found in several other copper-plate grants of the king who issued the charter. As a matter of fact, the whole of the introduction (lines 1-41) is a verbatim reproduction of that in the Nadagam and Madras Museum plates and varies very slightly from that in the Narasapatam plates.

With regard to orthography, we may note that the class nasal is used instead of *anusvāra*, although there are a few exceptions. Many of the consonants are doubled after *r*. *T* is sometimes doubled before *r*; but usually we have the form *tra*. There are many mistakes in the text of the document. Often one letter is put for another and the vowel signs are omitted or wrongly put. Sometimes letters and even words are omitted while the *visarga* sign is frequently omitted.

The grant was issued from a place, the name of which begins with *ka* and ends in *nagara*. The second letter is doubtful, and there is no room for a third letter before *nagara*. The name may be a mistake for *Kaliṅganagara*.

The grant was issued by *Paramabhaṭṭāraka*. *Mahārājādhirāja* Vajrahasta (III), the overlord of the three Kaliṅgas and a devout worshipper of Mahēśvara, and records the grant of the village of Santarama (line 42) in favour of Palayya, son of Dādōrēvāna and his wife Dalēmavā (line 45-46). The village was situated in the district (*vishaya*) of Kōluvarttani, a name which also occurs in the Nadagam plates (line 57). The epitet *sva*-*paurusha*-*paritōshita*, applied to the donee, perhaps alludes to some deeds of valour performed by him, and the grant may be a reward for that. The illegible portion presumably contained the boundaries of the land granted together with the imprecatory verses.[[285]](#footnote-285)1

The grant was made in the Śaka year 982 (line 44) on Thursday the fifth of the bright fortnight in the month of Makara. The date regularly corresponds to the 28th December, 1060 A.D.[[286]](#footnote-286)2 The donee is said to belong to the Vēsyā family (line 45). *Vēsyā* may be taken as an error for *vēśyā* (prostitute), for the interchange of *ś* with *s* frequently occurs in this record. But it is hardly likely that a man’s ancestry should be traced to a prostitute in a public document. So it may be suggested that the word stands for *Vaiśya*.[[287]](#footnote-287)3

TEXT[[288]](#footnote-288)4

[Metres: verses 2, 6, 12 *Anushṭubh*; verses 7, 8 *Gīti*; verses 5, 9 *Mālinī*; verses 1, 3, 11 *Śārdūiavikrīḍita*; verse 4 *Vaṁśastha*; verse 10 *Vasantatilakā*]

*First Plate*

1 Õṁ[[289]](#footnote-289)5 svasti [ | ] [śrī]matām=akh[i]la-bhuvana-vinuta-naya-vinaya-dayā-dāna-dākshiṇya-satya-śaucha-

2 śauryya-dhairyy-ādi-guṇa-ratna-pavitrak[ā\*]ṇām=Ātrē[ya\*]-gōtrāṇāṁ vimala-visā(chā)r-āsā(chā)ra-puṇya-śa(sa)-

3 lila-pra[kshā]lita-Kali-kāla-kalma[shā(sha) ]-mashīṇāṁ mahā-Mahēndr-āchala-śikhara-prati-

4 shṭhitasya sa-char-āchara-gūrōḥ sakala-bhuvana-nirmmāṇ-aika-sūtradhāra-

5 sya śaśāṅka-chūḍāmaṇērbhbha(r=bbha)gavatō Gōkarṇṇasvāminaḥ prasādā[t\*]

6 samāsādit-aikaśansa(ṅkha)bhērī-pañchamahāśavda(bda)-dhavalachchhattra-hēmachā-

7 mara-varavṛishabhalāñchhana-samujva(jjva)la-samasta-sāmrājya-mahimnām=anē-

8 ka-samara-saṅghaṭṭa-samupalavdha(bdha)-vijaya-lakshmī-samāliṅgit-ōtaṁ(ttuṁ)ga-bhu-

*Second Plate*, *First Side*

9 ja-daṇḍa-maṇḍitānāṁ Trikaliṅga-mahībhujāṁ Gaṅgānām=anvayam=alaṅka-

10 rishṇō[ḥ\*] Vishṇōr=iva vikram-ākrānta-dharā-maṇḍalasya Guṇamahārṇṇava-maha(hā)-

11 rājasya putraḥ || 0 || Pūrvvaṁ bhūpatibhir=vvibhajya vasudhā yā pañchabhiḥ pa-

12 ñchadhā bhuktā bhūri-parākramō bhuja-va(ba)lāt=tām=ēka ēva svayaṁ(yam | ) ē-

13 kīkṛitya vijitya sa(śa)ttru-nivahān śrī-Vajrahastaś=chatuśchatvāri-

14 ṁśa[ta\*]m=aty-udāra-charitaḥ sarvvām=arakshīt=samāḥ ||[1\*] Tasya tanayō Guṇḍama-ra(rā)-

15 jā(jō) [ha(va)][r\*]sha-trayam=apālayata mahīṁ(hīm) || tad-anujaḥ Kāmārṇnavadēvaḥ pañcha-

16 triṁśatam=avda(bda)kān || tasy=ānujō Vinayāditya[ḥ\*] samās=tisra[ḥ\*] || tataḥ Kā-

*Second Plate*, *Second Side*

17 mārṇṇavāj=jātō jagatī-Kalpabhūruhaḥ || yō=rājad=rājitaḥ(ta)-chchhāyō Va-

18 jrahastō=vani[[290]](#footnote-290)1-patiḥ [||2\*] praśchyōda(ta)n-mada-gandha-luvdha(bdha)-madhupa-vyālīḍha-gaṇḍā-

19 n=gajān=artthibhyas=samadāt=sahasram=atulō yas=tyāginām=agraṇī[ḥ |\*] saḥ(sa) śrīmā-

20 n=Aniyaṅkabhi(bhī)ma-nṛipatir=Ggaṅg-ānvay-ōttaṁsakaḥ pañchatriṁśatam=a-

21 vda(bda)kān=samabhunakpri(k=pṛi)thvīṁ stutaḥ pārthivaiḥ || [3\*] Tad-agra-sūnuḥ Surarāja-

22 sūnunā | samaḥ] samastāṁ sa(śa)ma(mi)t-āri-maṇḍalaḥ [|\*] sma pāti Kāmārṇṇava-bhūpatir=bhuvaṁ sa-

23 mṛiddhima(mā)n=ardha-samāṁ samujva(jjva)laḥ || [4\*] Tad-anu tad-anujanmā Chi-ttajanm-ōpama(mā)-

24 nō guṇa-nidhir=aṇa(na)vadyā(dyō) Guṇḍam-ākhyō mahīsa(śa)ḥ [|\*] sakalam-idam-ara-

*Third Plate*, *First Side*

25 kshat=trīṇi varshāṇi dhātrī-valayam=alaghu-jē(tē)jō-nirjjit-ārati-chakraḥ || [5\*] Tatō

26 dvē(dvai)māturas=tata(sya) Madhukā[mā\*]rṇṇavō nṛipaḥ [|\*] ā(a)vati sm=āvanīm= ētām=avdā(bdā) mē(n=ē)-

27 kāṇṇa(n-na)-viṁśatiṁ(tim) ||0|| [6\*] Atha Vajrahasta-nṛipatēr-agra-sutād=akhila-guṇi-jan-āgra-

28 [ga\*]ṇya | ḥ [\*] Kāmārṇṇavā[t\*] kavē(vī)ndra-pragīyamān-āvadāta-śubha-kīrttiḥ || [7\*] Śriya iva Vaidumva(mb-ā)-

29 nvaya-payaḥ-payōnidhi-samudbhavāyāś=cha [ |\*] yaḥ samajani Vinaya-mahādē-

30 vyāḥ śrī-Vajrahasta iti tanā(na)yaḥ || [8\*] Viyad-ṛitu-nidhi-saṁkhyāṁ yāti Śāk-āvda(bda)-sa-

31 ṅghē dinakṛiti Vṛishaba-sthē tē[[291]](#footnote-291)2 Rōhiṇī-bhē su-lagnē [ |\*] Dhanusi cha sita-pakshē Sūryya-

32 vārē tṛitīyaṁ(yā)-yuji sakala-dharitri(trī)ṁ rakshituṁ yō=bhishiktaḥ || [9\*] Nyāyē(yyē)na

*Third Plate*, *Second Side*

33 yatra samam=ācharituṁ tri-vārgga(varggaṁ) ma(mā)rggēṇa rakshati mahīṁ mahita-pratāpē [ |\*] nirvvyā

34 dhayaś=cha[[292]](#footnote-292)3 nirāpadaś=cha śachachha-prajā[[293]](#footnote-293)4 bhuvi bhavanti vibhu (bhū)timattyaḥ || [10\*] Vyāpē Ga-

35 ṅga-kul-ōttamasya yasa(śa)śā(sā) dik-cha[kra\*]va(vā)la(lē) sachi(śi)-pradyōta(t-ā) malinēna yasyā(sya) bhuvaniḥ(na)-prahlā

36 da-sampādinā [ |\*] se(sai)ndūrair=ati-sāndra-paṅka-paṭalē(laiḥ) kumbha-sthalī-paṭṭakēśā-(shv=ā)limpanti

37 punaḥ punaś=cha haritām=ādhu(dhō)raṇā vāraṇān || [11\*] Ā(A)nura(rā)gēṇē(ṇa) guṇinō yasya

38 vakshō-mukh-āvja(bja)yōḥ [ |\*] āśī(sī)nē Śrī-Sarasvatyāv=anukūlē virājata[ḥ\*] ||0|| [12\*] Ka[si]-

39 nagarā[[294]](#footnote-294)1 paramamāhēsva(śva)ra-paramabhaṭṭāraka-mahārājādhirāja-Trikaliṅgādhi-

40 pati-śrimadva Vajra[[295]](#footnote-295)2hastadēva[ḥ\*] kuśalī samast-āmātya-pramukha-jana-

*Fourth Plate*, *First Side*

41 padān=sam[āhū]ya samājñāpayati viditam-astu bhavā(va)tāṁ Kōluvarttani-vi-

42 shayë Santaram-ākhya-grāmaś=chatuḥ-sīm-āvachchhinnas=sa-jala-sthala [ḥ\*] [sa\*]-[rvva]-pī

43 ḍā-vivarjjitam=ā-chandr-ārkha-ksha(kshi)ti-sama-kālaṁ yāvan=mātā-pitrōr= ātmanaḥ

44 puṇya-yaśō-bhivṛiddhayē kara-vasu-nidhi-Śākāvdē(bdē) Makara-māsa-śu

45 kla-paksha-paṁchamyāṁ Guru-vārē || Vēsyā(Vaiśya)-vaṁś-ōdbhavaḥ |[[296]](#footnote-296)3 Dādōrēvā

46 nas=tasya bhāryyā Dalēmavā | tayōḥ putrāya Pallayāya chira-kālam=ārā-

47 dhya sva-paurusha-paritōshitāya data iti ||[[297]](#footnote-297)4

No. 43—KALAHANDI PLATES OF ANANTAVARMAN VAJRAHASTA,

GANGA YEAR 383

(*1 Plate*)

P. Banerjee, New Delhi

This set of three copper plates belongs to the Maharaja of Kalahandi in Orissa. The plates were published by Mr. Satyanarayana Rajaguru in the *Journal of the Bihar Research Society*, Vol. XXXV, pp. 10-27. According to Mr. Rajaguru, they were originally found in a village called Chīpurupalli about sixteen miles to the east of Parlakimedi in the Ganjam District, Orissa. The plates were received for examination by the Government Epigraphist for India from the Maharaja of Kalahandi in 1952-53. I edit them from a nice set of inked impressions kindly supplied to me by the Government Epigraphist for India.

The plates measure 7½" X 2⅝" each. They were strung originally on a ring with a seal; but the ring had already been cut open before the inscription reached the Government Epigraphist for India. The seal attached thereto is very much obliterated. Of the three plates, the first and third are written on their inner side only, while the second contains writing on both the sides. There are altogether 24 lines of writing in the inscription. The last line contains only three *aksharas*.

The characters belong to the Kaliṅga alphabet of about the 9th century A.D. and resemble those of the Alamanda plates[[298]](#footnote-298)1 of Anantavarman (Gaṅga year 304). Indian Museum[[299]](#footnote-299)2 plates of Dēvēndravarman (Gaṅga year 308), Chicacole[[300]](#footnote-300)3 plates of Satyavarman (Gaṅga year 351), Tekkali plates[[301]](#footnote-301)4 of Anantavarman (Gaṅga year 358), etc. Some of the letters show varying forms; cf. *k* in o*kāriṇaḥ* in line 1, *sakala*o in line 3, and *kamala*o in line 4; *m* in *Amara*o in line 1, *Mahēndrā*o in line 2, *Bhūpēndravarmma*o and *Anantavarmma*o in line 11, *vālmika*o in line 17, and *Mahāragrāma* in line 23; *r* in *gurō* in line 3, *vara* and *charaṇa* in line 7 and *taruḥ* in line 16, etc. The script is a curious admixture of northern and southern forms. The letters *b* and *r* are denoted throughout by the same sign. The language of the inscription is corrupt Sanskrit. The whole of it has been composed in prose. As regards orthography, the *anusvāra* and *visarga* have very frequently been omitted. There are mistakes such as the use of *i* in the place of *ī*, of *ri* in the place of *ri*, of *ś* in the place of *sh*, etc.

The object of the inscription is to record a grant of some land to a Brāhmaṇa called Nārāyaṇa Jaḍyālākshētra, son of Nārāyaṇa probably belonging to the village of Mahāvagrāma.[[302]](#footnote-302)5 The donor was Anantavarman Vajrahasta, son of Bhūpēndravarman of the Eastern Gaṅga dynasty. The charter is dated in the year 383 of the augmenting and victorious reign of the Gaṅga dynasty. There is a good deal of controversy regarding the initial year of the Gaṅga era. But several scholars now hold that the Gaṅga era started sometime between 494 and 498 A.D. If this view is accepted, the date of the present inscription would fall in the period 877-81 A.D.

No other inscription of Anantavarman Vajrahasta, the donor of the present grant, has come to light as yet, nor is his name mentioned in any other grants known so far. Regarding his ancestry nothing more is known from the present record beyond that he was a son of Bhūpēndravarman. Fortunately, however, the name of Bhūpēndravarman is found in a few other inscriptions, e.g., the Chidivalasa plates[[303]](#footnote-303)1 and Nāpitavāṭaka grant.[[304]](#footnote-304)2 The first of these records id dated in the Gaṅga year 397 and the second, though undated, has been assigned to the same age.[[305]](#footnote-305)3 These two grants were issued by Dēvēndravarman, son of Bhūpēndravarman who is apparently identical with his namesake of the present record. The identification is supported by the dates of the records as well as the close similarity in the phraseology of their introductory portions. Thus Bhūpēndravarman appears to have had two sons, viz. Anantavarman Vajrahasta and Dēvēndravarman. The latter, as the date of the Chidivalasa plates would show, was the younger brother and successor of Anantavarman Vajrahasta of the present charter.

From Chidivalasa plates we learn that Bhūpēndravarman was called also Mārasiṁha and his father’s name was Vajrin. In the opinion of Mr. Somasekhara Sarma, Bhūpēndravarman was identical with Rājēndravarman of the Mandasa plates[[306]](#footnote-306)4 of the Gaṅga year 342 as the names *Rājēndra* and *Bhūpēndra* are synonymous. Mr. Sarma identifies Vajrin with Vajrahasta of the Parlakimedi plates.[[307]](#footnote-307)5 He further observes that this Vajrahasta was none other than Anantavarman of the Alamanda plates of the Gaṅga year 304 as the style and phraseology of these inscriptions would tend to show.[[308]](#footnote-308)6 Mr. Sarma proposes the following geneology:

Rājēndravarman

|

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| |

Anantavarman (Alamanda plats, Gaṅga Dēvēndravarman (Indian Museum

year 304) *alias* Vajrahasta or Vajrin plates,[[309]](#footnote-309)7 Gaṅga year 308; Tekkali[[310]](#footnote-310)8

| plates, Gaṅga year 310)

| |

Rājēndravarman[[311]](#footnote-311)9 (Gaṅga year 314; Satyavarman (Chicacole plates,[[312]](#footnote-312)10

Mandasa plates, Gaṅga year 342) *alias* Gaṅga year 351)

Bhūpēndravarman |

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| |

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| | | |

Anantavarman Vajrahasta (the present Dēvēndravarman (Chidivalasa |

record of Gaṅga year 383) plates, Gaṅga year 397; |

Nāpitavāṭaka grant); may be the |

same as his namesake of the |

Nirakarpur plates discussed |

below |

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|

Anantavarman (Tekkali plates,[[313]](#footnote-313)11

Gaṅga year 358).

In the absence of any definite proof, the suggestion of Mr. Sarma can only be regarded as tentative. Though *Bhūpēndra* and *Rājēndra* are synonymous, it cannot be held as certain on that ground that they were one and the same person. As noted above, the Chidivalasa plates mention Mārasiṁha as the second name of Bhūpēndravarman. But nowhere in the inscriptions discovered so far he has been called Rājēndra. Again, though it is quite possible that Vajrin was identical with Vajrahasta of the Parlakimedi plates as suggested by Mr. Sarma, it is difficult to agree with his suggestion that he is identical also with Anantavarman of the Alamanda plates. It is equally plausible that Vajrin or Vajrahasta and his son Bhūpēndravarman reigned somewhere between the date of Anantavarman of the Tekkali plates of the Gaṅga year 358 and that of Anantavarman Vajrahasta of the present record of the Gaṅga year 383. This will not go against the question of phraseological affinities between the Parlakimedi plates of Vajrahasta and those of the Tekkali plates of Anantavarman (Gaṅga year 358) or of the present grant. Nothing definite, however, can be said until further evidence comes to our aid. It may be noted that the Nirakarpur plates[[314]](#footnote-314)1 mention one Dēvēndravarman and his father Bhūpēndravarman. The *praśasti* portion of the inscription shows similarity to that of the present record as well as of the Chidivalasa plates mentioned above. This would suggest that they were identical with their namesakes of the Chidivalasa plates and the Nāpitavāṭaka grant.

The donor of the Nirakarpur plats was Udayakhēḍī, son of Ugrakhēḍī and grandson of Dharmakhēḍī of the Kadamba family of Kaliṅga, which owed allegiance to the Gaṅga rulers. Besides the Nirakarpur plates, the Kadambas are mentioned also in several other inscriptions. The Parlakimedi plates[[315]](#footnote-315)2 of Vajrahasta mention one Ugrakhēḍī who is described as the ornament of the Kadamba dynasty and as born in the family of Nidusanti. This Ugrakhēḍī was the governor of an area including a village called Hōssaṇḍi[[316]](#footnote-316)3 which was given to one *Rājaputra* śrī-Kāmadi[[317]](#footnote-317)4 by Dāraparāja, son of Chōla Kāmadirāja, in the reign of king Vajrahasta of Kaliṅga. The Parlakimedi plates are not dated. But, as shown above, the Gaṅga king Vajrahasta mentioned therein was perhaps identical with Vajrin, father of Bhūpēndravarman and grandfather of Anantavarman Vajrahasta and his brother Dēvēndravarman. If this is accepted, Ugrakhēḍī of the Parlakimedi plates was probably identical with the Kadamba chief of the same name mentioned in the Nirakarpur plates[[318]](#footnote-318)5 of Dēvēndravarman. Again, the Nirakarpur plates show that Udayakhēḍī, son of Ugrakhēḍī and grandson of Dharmakhēḍī, was a contemporary perhaps of Bhūpēndravarman, his son Anantavarman Vajrahasta (of the present grant) and the latter’s brother Dēvēndravarman.[[319]](#footnote-319)6

The writer of the charter was Sarvadēva. The name of one Sarvadēva occurs as the engraver of the Chicacole plates[[320]](#footnote-320)1 of Dēvēndravarman (Gaṅga year 251) also. Mr. Rajaguru thinks that the date of the Chicacole plates should be construed as 351 and the two Sarvadēvas are to be treated as one and the same person.[[321]](#footnote-321)2 But there is a difficulty in accepting this suggestion. We know that Satyavarman, son of Dēvēndravarman of the Indian Museum and Tekkali plates dated respectively in the Gaṅga year 308 and 310, issued his charter in the Gaṅga year 351. Thus it is difficult to place Dēvēndravarman of the Chicacole plates in the year when Satyavarman was ruling.

The names of the localities mentioned in the inscription cannot be identified. It is interesting to note that to the names of the donee and his father are also attached the names of the localities to which they belonged. These names are given as Nārāyaṇa Jaḍyālākshētra and Mahāva-grāma-gōtra Nārāyaṇa.[[322]](#footnote-322)3 Jaḍyālā as the name of a village is mentioned in the text of the present inscription (line 13). The practice of afiixing the name of a village or locality to its resident is even now prevalent in different parts of India and outside.

TEXT[[323]](#footnote-323)4

*First Plate*

1 Õṁ[[324]](#footnote-324)5 Svasty=Amarapur-ānukāriṇa[ḥ\*] sarv-atya(rtu)-sukha-ramaṇi(ṇī)ya(yā)d=vijaya-

2 vata[ḥ\*] Kaliṅgā(ṅga)nagar-ā[dhi\*]vāsaka(kāt) Mahēndr-āchal-āmala-si(śi)khara-prati-

3 shṭi(shṭhi)tasya sa-[char-ā\*]chara-gurō[ḥ\*] sakala-bhuvana-nirmāṇ-aika-sūtradhārasya

4 śaśāṅka-chu(chū)ḍāmaṇi(ṇē)r=bhagavatō Gōkarṇasva(svā)minaś-charaṇa-kamala-yugala-pra-

5 ṇāmād=vigata-kali-kalaṅkō=nēk-āhava-saṁkshōbha-jā(ja)nita-jaya-śavda(bdaḥ)

*Second Plate*, *First Side*

6 pratāp-āvanata-samasta-sāmanta-chakra-chūḍā-maṇi-prabhā-mañjari-

7 puñja-rañjita-vara-charaṇa[ḥ\*] sita-kumuda-kund-ē[n\*]dvā(dv-a)vadāta-diśdēg(g-dē) śa-vini-

8 rgata-yaśasa[[325]](#footnote-325)6 paramamāhēśvarō mātā-pitri-pād-ānyu(nu)dhyātō dhvasta(st-ā)-

9 rāti-kul-āchalō naya-vinaya-dayā-dāna-dākshinyaḥ(ṇya)-śau[r\*]y-audāryya-

10 satya-tyāg-āddhi(di)-guṇa-sampad-ādhāra-bhūtō Gaṅg-āmā(ma)la-kula-

*Second Plate*, *Second Side*

11 tilaka-śrī-mȧ(ma)ha(hā)rāja-Bhūpēndravarmma[[326]](#footnote-326)1-sūnunā śrī[[327]](#footnote-327)2-Anantavarmmadēva-mā(ma)-

12 hārājādhirāja-śrī-Vajrahastadēvēnaḥ(na)[[328]](#footnote-328)3 idāni(nīṁ) sīmā-liṅgāni likhyantē [|\*]

13 I(Ai)śānyā[ṁ\*] diśi sa[ṁ\*]rōpita-pāshāṇaḥ Jaḍyālā-Vōṅkhar-ōbhaya-grāma-saṁmi-

14 lita-sīmāyāṁ tataḥ Pūrvvasyāṁ diśi halaṁdū-vṛikshaḥ(ksha)s=tata(tō) bhātakī-vṛikshas=ta-

15 smād=anantaraṁ dhanaṁjaya-vṛikshas=tata[ḥ] tintṛi(ntri)ṇikā [|\*] A(Ā)gnēymā (yyāṁ) diśi sa[ṁ\*]rōpita-śilā [|\*]

16 Dakshiṇasyā[ṁ] diśi nānā-vṛiksh-ākulita-śārttā gartt=ātaḥ[[329]](#footnote-329)4 tintṛi(ntri)ṇika(kā)-taruḥ tasmād=a-

*Third Plate*

17 py=anantaraṁ vā(va)lmi(lmī)kas=tatō nimva(mba)-vṛikshas tasmād=apy=anantaraṁ pṛi-(pu)nas=tintṛi(ntri)ṇik=aiva ta-

18 tō=nantaram=ēv=āṅkōla-mūla[m |\*] Nai[r\*]ṛityā[ṁ\*] diśi sa[ṁ\*]rōpita-pa(pā)śā (shā)ṇaḥ [|\*] Paśchimasyā[ṁ](māyāṁ) di[śi\*]

19 vā(va)lmi(lmī)kaḥ(ka)s=tasmād=anantaraṁ timira-nimvō(mbaḥ) paśchima-dis-āsṛitā-vēya-vōyavya[[330]](#footnote-330)5 diśi u-

20 bhaya-grāma-sa[ṁ\*]milita-sīm-āśṛi(śri)tya(ta)-rāja-śāsan-ārōpita-śil=aiva | Uta(tta)rasyā[ṁ\*] diśi vi-

21 śa(sha)-vṛikshaḥ tasmā[d\*]=dhananṁjaya[ḥ\*] | vā(va)lmi(lmī)ka-halaṁdu-tintṛi(ntriṇi) kaḥ(kāḥ) [|\*] ubhaya-grāma-mārgatas=taṭākaḥ(ka)-sahitau(ta)-bhūmiḥ [|\*] Ga-(Gā)-

22 ṅgēya-vaṅsa(vaṁśa)-pravarddhamāna-vihaya-rājyē samvatsara-śata-tini[[331]](#footnote-331)6 383 samvachchharē(saṁvatsarē) karaḥ[[332]](#footnote-332)7 [Phālguna-prati[padi\*] ā-

23 [kha(i?)-pāñcha-dēḍaḥ[[333]](#footnote-333)1 Mahāva-grāma-gōtrā(tra)-Nārāyaṇa-su(sū)nu-Nārāyaṇa-Jaḍyālā-kshē-trāya[[334]](#footnote-334)2 [|\*] Pālanē dharma-sētuḥ [|\*] Sarvadēvēna[[335]](#footnote-335)3

24 likhita[m\*] |

1. 1 Considering the weight of other records of the later Imperial Gaṅga monarchs, it seems that the seven plates together with the seal weighed about one thousand *tolas*. [↑](#footnote-ref-1)
2. 2 Below his signature at the end of his transcript, we find the date given as the 16th of November, 1903. [↑](#footnote-ref-2)
3. 3 This is the Kendupatna copper-plate inscription (Saka 1218) of Gaṅga Narasimha II published by N.N. Vasu in 1893 in the Bengali Encyclopaedia entitled Viśvakōsha, Volume V, pp. 321 ff. See now above, Vol. XXVIII, pp, 191 ff. [↑](#footnote-ref-3)
4. 4 Pandit Gargavaṭu handed over the small book containing his transcript to Acharya in 1949. It reached Sircar in April 1950. [↑](#footnote-ref-4)
5. 1 See op. cit., p. 271. [↑](#footnote-ref-5)
6. 2 A similar sense of the word is also noticed in Telugu, Kannada and Tamil. It must have been borrowed in Oriya from Telugu. [↑](#footnote-ref-6)
7. 1 *JRASB*, Letters, Vol. XVII, pp. 19-26; *JBRS*, Vol. XXXVIII, part ii, pp. 225-29. [↑](#footnote-ref-7)
8. 2 The word is *mahallāka*, the same as *mahallika* or *mahallaka* meaning ‘a guard of the royal harem’. Visu-mahallāka was a goldsmith by caste. The word *adhyaksa* attached to the name of his grandson may suggest that the letter had some executive function in the market to which he belonged. [↑](#footnote-ref-8)
9. 1 From Pandit Ratnākara Gargavaṭu’s Oriya transcript. The 105 introductory verses, also found in other records of the king, covered 177 lines and a part of line 178 which is line 4 on the sixth plate. [↑](#footnote-ref-9)
10. 2 Originally read *yēnā*. [↑](#footnote-ref-10)
11. 3 Originally read *svaprē*o. [↑](#footnote-ref-11)
12. 4 Originally read *vyāva*o. [↑](#footnote-ref-12)
13. 5 Originally read *kaṇṭha*o. [↑](#footnote-ref-13)
14. 6 Alternatively read *Vāhā*o. [↑](#footnote-ref-14)
15. 7 Originally read *Arddhachā*o. An alternative reading is o*grāma*-*Rāma*o. The reading may be *Panakacha*o. [↑](#footnote-ref-15)
16. 8 Alternatively read *Ramapratiraja*o. [↑](#footnote-ref-16)
17. 1 Alternatively read *Urisa parakēṇā*. [↑](#footnote-ref-17)
18. 2 Originally read o*dhikō*o [↑](#footnote-ref-18)
19. 3 Originally read *midaṁ*. Read o*mitam* | [↑](#footnote-ref-19)
20. 4 Originally read *Khāra*o. [↑](#footnote-ref-20)
21. 5 Originally read *Kharcca*. [↑](#footnote-ref-21)
22. 6 Read *räṭikä* which was originally read. [↑](#footnote-ref-22)
23. 7 Read o*krity*-*ara*o which was originally read. [↑](#footnote-ref-23)
24. 8 Originally read *Lalō*. [↑](#footnote-ref-24)
25. 9 Originally read *pu*. [↑](#footnote-ref-25)
26. 10 The reading may be *Rāṅga*o. [↑](#footnote-ref-26)
27. 11 Originally read *karmma*o. The intended reading seems to have been *daṇḍā*. [↑](#footnote-ref-27)
28. 1 Originally read *triṁśa*-*vā*o. [↑](#footnote-ref-28)
29. 2 Originally read *shaṭa*. [↑](#footnote-ref-29)
30. 3 Originally read *īṭha*. [↑](#footnote-ref-30)
31. 4 Originally read *pradā*o.

    5 There is an ornamental flower design between the double *danḍas*. [↑](#footnote-ref-31)
32. 6 Originally read *vētra*. [↑](#footnote-ref-32)
33. 7 Originally read *Parāḍi*. The reading may be *Pannāḍi*o. [↑](#footnote-ref-33)
34. 8 Originally read o*yabhā*. [↑](#footnote-ref-34)
35. 9 Originally read *Bhadrī*; other alternative suggestion are *Bhabhā* and *Bhasti*. [↑](#footnote-ref-35)
36. 1 Originally read o*danula*. [↑](#footnote-ref-36)
37. 2 Originally read *pāsa*….*yakaḥ*. [↑](#footnote-ref-37)
38. 3 Originally read *ambarika*. [↑](#footnote-ref-38)
39. 4 Originally read *nashṭhā dhē*o. [↑](#footnote-ref-39)
40. 5 Originally read *Mārttaṇdō*. [↑](#footnote-ref-40)
41. 6 Originally read o*grāṁ*. [↑](#footnote-ref-41)
42. 7 There is an ornamental flower design between the double *daṇgas*. [↑](#footnote-ref-42)
43. 8 Originally read *Yannabhio*. The reading may be *Pann ai*o. [↑](#footnote-ref-43)
44. 1 [On this and the author’s views regarding the initial year of the Gaṅga era discussed below, see *infra*, pp. 51, note 2; 53 ff.—Ed.] [↑](#footnote-ref-44)
45. 2 *JAHRS*, Vol. III, pp. 171 ff. The Santa-Bommali plates are also called the Simhipura grant. [↑](#footnote-ref-45)
46. 3 *JBORS*, Vol. XVII, pp. 175 ff. [↑](#footnote-ref-46)
47. 4 Not *Bhāma*o as ready by the editor. [↑](#footnote-ref-47)
48. 1 Subba Rao, who originally propounded this view, fixed the initial date of the Gaṅga era as 494 A.D., but J.C. Ghosh put it as 496 A.D. and V.V. Mirashi as 498 A.D. (above, Vol. XXVI, 326; Vol.XXVII, p. 192). [↑](#footnote-ref-48)
49. 2 See Vol. IV, pp. 171 ff. References to other views are given in this paper. [↑](#footnote-ref-49)
50. 1 *The History and Culture of the Indian People*, Vo. IV, p. 144. [↑](#footnote-ref-50)
51. 2 Cf. Genealogical List given in Bhandarkar’s List and The Korni plates (*JAHRS*, Vol. I, p. 46) [↑](#footnote-ref-51)
52. 1 It is otherwise difficult to explain how even the reign-period of Vajrahasta III is given as 33 in one and 30 in another record of his grandson. Similarly the date of coronation of Vajrahasta II (960 Śaka) and that of Dēvēndravarman (992 Śaka) need not necessarily imply the beginning of their reigns, for we know that the coronation of Kāmārṇava took place in Śaka 1064 while his father was ruling till Śaka 1069. [↑](#footnote-ref-52)
53. 1 *JBORS*, Vol. XVIII, p. 272. [↑](#footnote-ref-53)
54. 2 *JKHRS*, Vol. I, p. 219. [↑](#footnote-ref-54)
55. 3 *Loc*. *cit*. [↑](#footnote-ref-55)
56. 1 From a set of impressions. [↑](#footnote-ref-56)
57. 2 Read *sarvarta*o as in many other Gaṅga inscriptions. [↑](#footnote-ref-57)
58. 3 The mandasa plates and Simhipura grant (here in after abbreviated as M and S respectively) have *prāsāda* after this. [↑](#footnote-ref-58)
59. 4 Read o*virata*-*lalita*-*lāsyāt*. [↑](#footnote-ref-59)
60. 5 This letter is redundant. [↑](#footnote-ref-60)
61. 6 M and S have *du*(*dō*)*rdaṇḍa* before paṇḍita. [↑](#footnote-ref-61)
62. 7 Read *śaśāṅka*-*chūḍāmaṇē*o. [↑](#footnote-ref-62)
63. 8 Read *śabda*. [↑](#footnote-ref-63)
64. 9 Read *prabhā*. [↑](#footnote-ref-64)
65. 10 S has *vara*-*charana* after this. [↑](#footnote-ref-65)
66. 11 Read *nistriṁsa*. [↑](#footnote-ref-66)
67. 12 Read *dhār*-*ōpārjjita*o. M and S have *dhār*-*ōpajana*-*sakala*. [↑](#footnote-ref-67)
68. 13 Read *Kaling*-*ādhirājya*. [↑](#footnote-ref-68)
69. 14 Read *muktikā*. [↑](#footnote-ref-69)
70. 15 Read *dākshiṇya*-*śaury*-*audārya*. [↑](#footnote-ref-70)
71. 16 Read *pitṛi*. [↑](#footnote-ref-71)
72. 1 Read *Śak*-ābdē *nava*-*śat*-*āshṭāśīti*-*saṁvatsarē*. [↑](#footnote-ref-72)
73. 2 [In this contex, S has *Jayantyāpura*-*vāsina*[*ḥ*\*]…..*Rāṇaka*-*śrī*-*Niyārṇṇavasya* *sutaḥ*,etc., while M has *Jayantyāpurē* *sthita*…. *Rāṇaka*-*śrī*-*Bhīmakhēḍisya* *suta*o, etc. The intended reading here therefore seems to be *Dantāpurē* *sthitasya*…. *Rāṇaka*-*śrī*-*Bhīmakhēḍisya* *sutao*, etc. The *daṇḍas* are superfluous. Dantāpura of this record is very probably a variant of *Jayantyāpura* which was the headquarters of the Kadamba feudatories of the Eastern Gaṅgas. –Ed.] [↑](#footnote-ref-73)
74. 3 Read *māhāśabda*-*ā*o. [↑](#footnote-ref-74)
75. 4 Read *okhēḍi*-*suta*o. [↑](#footnote-ref-75)
76. 5 Read *kuśalinah*. [↑](#footnote-ref-76)
77. 6 [In this contex, S has *prakṛitir*-*a*(*ty*-*a*) mītya-*pañcha*-*pātra*-*rājapādōpajīvinaḥ*…. *mānayati vō*(*bō*)*dhayati samījāipayati*, while M has *pañcha*-*pātra*-*vīsa* (*visha*)*ya* *prathā* (*dhā*)*na*-*samasta*-*rājapādōpajīvina*(*naḥ*), etc. Some betters are therefore omitted in the present record by the scribe or engraver through oversight.—Ed.] [↑](#footnote-ref-77)
78. 7 [In correct Sanskrit: *Māḍagrāmaḥ vyāpāri*-*Prōllamasya sutāya Viṭhanāya Rēuchiyā*-*nāyakasya* *sutāya Pāṇḍavakāya cha dvi*-*bhāgaṁ kṛitvā*.—ED.] [↑](#footnote-ref-78)
79. 8 Read *udaka*-*pūrvakaṁ*. [↑](#footnote-ref-79)
80. 9 Read *tāmraśāsanīkṛitya*. [↑](#footnote-ref-80)
81. 10 Read *pradattō*=*smābhiḥ*. [↑](#footnote-ref-81)
82. 11 From this point [haven merely given the text without any attempt to correct it except where there is an obvious mistake. [↑](#footnote-ref-82)
83. 12 [The intended readings for *a*-*chaṭa*-*bhaṭa*, *chandrāka* and *vardhaē* appear to be respectively *a*-*chāṭa*-*bhaṭa*-*pravēśam*, *chandr*-*ārka*-*kshiti*-*sama*-*kāla*-*paryantam* and *mātā*-*pitrōr*=*ātmanaś*=*cha puṇy*=*ābhivṛiddhayē* as suggested by S.—ED.] [↑](#footnote-ref-83)
84. 13 [This defectif passage seems to suggest that a person named Chēḍi had something to do with Viṭhana’s share of the gift land.—ED.] [↑](#footnote-ref-84)
85. 14 Read *diśi* here as well as in the following lines. [↑](#footnote-ref-85)
86. 15 Read *śilā* here as well as in the following lines. [↑](#footnote-ref-86)
87. 16 Read *rōpitā* here as well as in the following lines. [↑](#footnote-ref-87)
88. 17 Read *nairṛdyaṁ*. [↑](#footnote-ref-88)
89. 1 This is probably for *sannidhi*. [↑](#footnote-ref-89)
90. 2 Read *Iśānē*. [↑](#footnote-ref-90)
91. 3 [In correct Sanskrit the description of the boundaries of the gift land in line 25-36 would read: *pūrva*-*diśāyāṁ Vōhālyāṁ prastaraḥ*; *parataḥ pūrva*-*diśāyāṁ śilā*-*khaṇḍa* (Oriya *chhēlā*, *chhēli*)*m*=*abhyantarīkṛitya hijjalavṛikshō* (*vṛiksha*-*talē*) *rōpita*-*śilā*; *agni*-*diśāyāṁ Gōraṁgōrā*-*kōṇa*-*rōpita*-*śilā*; *parataḥ Naulīya*-*taṭāk*-*ābhyantarē āmravṛiksha*-*talē rōpita*-*śilā* | *dakshiṇa*-*diśāyāṁ vaṭavṛiksha*-*talē rōpita*-*śilā*; *parataḥ* *prastara*-*puñjaḥ*; *parataḥ tintilāvṛiksha*-*talē rōpita*-*śilā* | *nairṛityāṁ timburuvṛiksha*-*talē* *rōpita*-*śilā* | *paśchimasyāṁ bhūmiḥ parvata*-*śikharaś*=*cha*; *parataḥ* *Durgā*-*bhaṭṭārikām* =*abhyantarīkṛitya rōpita*-*śilā* | *vāyavya*-*diśāyāṁ Khuḍāpīllō*-*Rōmēṅgam*= *abhyantarīkṛitya rōpita*-*śilā* | *uttara diśāyāṁ valmīka*-*sannidhau rōpita*-*śilā*; *aiśānyāṁ Kōlā*-*tatāk*-*ābhyantarē rōpitā*-*śilā*.—ED. [↑](#footnote-ref-91)
92. 4 Lines 37-40 quote the well-known imprecatory stanzas which abound in mistake too numerous to be corrected. [↑](#footnote-ref-92)
93. 1 Cf. *Journ*. *As*. *Soc*., Letters, Vol. XVII, p. 34 and Plate IV. [↑](#footnote-ref-93)
94. 2 Cf. above, Vol. XXVIII, pp. 185 ff. [↑](#footnote-ref-94)
95. 1 Ibid., pp. 236-37. [↑](#footnote-ref-95)
96. 2 Cf. ibid., p. 64. [↑](#footnote-ref-96)
97. 3 Ibid., pp. 240 ff. [↑](#footnote-ref-97)
98. 4 See Reverty’s translation, Vol. I, pp. 738-40, 763; *JASB*, 1903, pp. 266-67. [↑](#footnote-ref-98)
99. 1 *JASB*, 1903, p. 124 [↑](#footnote-ref-99)
100. 2 Ibid., p. 120 [↑](#footnote-ref-100)
101. 3 She is stated to have been born in the Chālukya family; but her father cannot be identified [↑](#footnote-ref-101)
102. 4 See above, Vol. XXX, pp. 17 ff. For the epithet *chaturdaśa*-*bhuvan*-*ādhipati* applied to the god Purushō=tama-Jagannātha, see the Kanchipuram inscription edited above, p. 96, text line I. [↑](#footnote-ref-102)
103. 5 See ibid., Vol. XXX, p. 79. [↑](#footnote-ref-103)
104. 6 Cf. ibid., Vol. XXIX, p. 186. [↑](#footnote-ref-104)
105. 1 Technical terms like this also occur in other later Gaṅga records. For a discussion on them, see *J*.*A*. *Loc*., Vol. XVII, pp. 35-36; above, Vol. XXVIII, pp. 187-88. [↑](#footnote-ref-105)
106. 2 He was possibly different from the *Purō*-*śrīkaraṇa* Allāla-nāyaka mentioned in the Alalpur copper-plate inscription of the same king (above, pp. 17 ff.) It is, however, interesting to note that this person was also similarly associated with the measurement of land. [↑](#footnote-ref-106)
107. 1 Cf. *Agni Purāṇa*, ch. 209, 49-50: *Dravasya nāma gṛihṇīyād*=*dadan*=*īsi* *tathā vadēt* | *tōyaṁ* *dadyāt*=*tatō* *hastē dānē vidhir*=*ayaṁ smṛitah* || [↑](#footnote-ref-107)
108. 1 See Vol. XXVIII, p. 248. [↑](#footnote-ref-108)
109. 2 From impressions. [↑](#footnote-ref-109)
110. 1 The *daṇḍa* is superfluous. [↑](#footnote-ref-110)
111. 2 *Rūḍhō* was originally engraved. [↑](#footnote-ref-111)
112. 3 Elsewhere (above, Vol. XXVIII, p. 240) we preferred the reading *Sarapurañ*-*cha* suggesting that Anantavarman’s chief city named Sarapura became famous as Kōlāhala. But the idea seems to be that both Anantavarman and his capital (not named) became famous under the name Kōlāhala. [↑](#footnote-ref-112)
113. 4 This *la*, which was at first omitted, is written below the line. [↑](#footnote-ref-113)
114. 1 A *visarga* sign, originally engraved after *rai*, is scored off. [↑](#footnote-ref-114)
115. 2 *Da* has been written over an erasure. [↑](#footnote-ref-115)
116. 3 A *visarga*, originally engraved after *ḍha*, was penned through. [↑](#footnote-ref-116)
117. 1 Read *dhairyaṁ vaha*. [↑](#footnote-ref-117)
118. 2 A *visarga*, originally incised after *va*, was later penned through. [↑](#footnote-ref-118)
119. 1 Read o*jagad*-*ēka*-*vadānya*=. [↑](#footnote-ref-119)
120. 2 A *visarga* had been originally engraved after *ddha* but was afterwards deleted. [↑](#footnote-ref-120)
121. 3 The Nagarī plates correctly read *Nand*o instead of *Vēd*o. See above, Vol. XXVIII, p. 242. [↑](#footnote-ref-121)
122. 4 The letters *kara* had been at first engraved after *vara* and then deleted. [↑](#footnote-ref-122)
123. 5 *Ri* was originally engraved; but the medial *i* sign seems to show marks of erasure. [↑](#footnote-ref-123)
124. 1 *Ti*, which was originally omitted, is written above the line in a small size. [↑](#footnote-ref-124)
125. 2 *Trikaliṅga* had been originally engraved; but *ka* was afterwards deleted. [↑](#footnote-ref-125)
126. 1 Read *abhūd*=*dvirada*-*rajasya*. [↑](#footnote-ref-126)
127. 1 The *daṇḍa* is superfluous. [↑](#footnote-ref-127)
128. 2 *Nā* had been originally omitted and was written in the lower margin of the plate with an indication that it has to be inserted in its proper place in line 6 counted from the bottom of this side of the plate. [↑](#footnote-ref-128)
129. 1 The fourth foot of the verse, the metre of which is *Gīli*, is short by one syllable. To rectify this defect we may read *vīrō* for *vīra*o. [↑](#footnote-ref-129)
130. 2 Read *bahu*o. After this, the *akshara dhā* had been incised and afterwards deleted. [↑](#footnote-ref-130)
131. 3 *Ta* is written below the line. [↑](#footnote-ref-131)
132. 4 After *ti*, the *akshura vi* had been engraved and then struck off. [↑](#footnote-ref-132)
133. 5 The *daṇda* is superfluous. [↑](#footnote-ref-133)
134. 1 The *daṇḍas* is superfluous. [↑](#footnote-ref-134)
135. 2 *Syō* was originally engraved. [↑](#footnote-ref-135)
136. 1 The *daṇḍa* is superfluous. [↑](#footnote-ref-136)
137. 2 There is an ornamental flower design between the double *daṇḍas*. [↑](#footnote-ref-137)
138. 3 *Parīksha* is a local modification of *Parīkshaka* found in some records. [↑](#footnote-ref-138)
139. 4 These two letters are engraved in the lower margin of the plate with indications that they should be inserted in their proper place in the sixteenth line on the face of the plate in question. [↑](#footnote-ref-139)
140. 5 These two words, *dēvēbhyō Brāhmaṇēbhyaḥ*, are redundant. [↑](#footnote-ref-140)
141. 6 A *visarga* incised after *yō* was afterwards deleted. [↑](#footnote-ref-141)
142. 1 The letter *i* is written in the upper margin of the plate with indication that it is to be inserted in its proper place in the fourth line on the face of the plate in question. [↑](#footnote-ref-142)
143. 2 *Vṛiksh*-*āvachchhinna* was originally engraved. The intended reading seems to be *sālavṛiksh*-*āvachchhinna-paśchima-maryādam*. [↑](#footnote-ref-143)
144. 3 The *akshara śī* was incised and deleted after *tuh*. [↑](#footnote-ref-144)
145. 4 The letters *dhikā* are engraved in the upper margin of the plate with indication that they are to be inserted in their proper place in the sixth line on the face of the plate in question. [↑](#footnote-ref-145)
146. 5 The *akshara dvā* is engraved in the upper margin with indication that it is to be inserted in its proper place in the eighth line on the face of the plate in question. [↑](#footnote-ref-146)
147. 6 The letters *karōna* are engraved in the upper margin of the plate with indication that they are to be inserted in their proper place in the ninth line on the face of the plate in question. But the correct number is *ēka*-*chatvāriṁśat* and not *ūna*-*chatvāriṁśat* [↑](#footnote-ref-147)
148. 7 This word is written in the lower margin of the plate with indication that it has to be inserted in its proper place in the tenth line on the side of the plate in question. The correct expression is of course *pānīya*-*grāhin* (cf. line 179) [↑](#footnote-ref-148)
149. 8 The names are written without *vibhakti* and are separated from one another by a single *daṇḍa* like a hyphen in English. The name of the *gōtras* is put at the beginning of the lists and is sometimes preceded and followed by a single or double *daṇḍa*. The expression used in some cases is *gōtra* but in others *sagōtra*. Some of the names exhibit considerable Prakrit and local influence. [↑](#footnote-ref-149)
150. 9 *Ru* was originally engraved. [↑](#footnote-ref-150)
151. 1 Cf. *ḷ* in the Oriya part of the Bhubaneswar bilingual inscription (*JPASB*, 1924, Plate I). [↑](#footnote-ref-151)
152. 2 These letters are engraved in the lower margin of the plate with indication that they are to be inserted in their proper place in the twentieth line on the face of the plate in question. [↑](#footnote-ref-152)
153. 3 These letters are incised in the lower margin of the plate with indication that they are to be inserted in their proper place in the eighth line on the face of the plate in question. [↑](#footnote-ref-153)
154. 1 There is an ornamental flower design between the double *daṇḍas*. [↑](#footnote-ref-154)
155. 2 Read *dānāch*=*chhrēyō*o. [↑](#footnote-ref-155)
156. 3 There is another ornamental flower design between the double *daṇḍas* here. There is a passage engraved below the second half of line 212; but it was meant for insertion in line 203. See p. 127, note 3. [↑](#footnote-ref-156)
157. 1 See Vol. XXX, pp. 274 ff. [↑](#footnote-ref-157)
158. 2 *JAHRS*, Vol. VIII, pp. 169 ff. and Plates; *Journ*. *As*. *Soc*., Letters, Vol. XVIII, pp. 47 ff. and Plates. [↑](#footnote-ref-158)
159. 1 *Bhārati* (Telugu), June 1954, pp. 574 ff. [↑](#footnote-ref-159)
160. 1 Above, Vol. XXX, pp 25-26. [↑](#footnote-ref-160)
161. 2 *JAHRS*, Vol. II, pp. 146 ff. and Plates; *Journ*.*As*. *Soc*., Letters, Vol. XVIII, pp. 77 ff. and Plates. [↑](#footnote-ref-161)
162. 3 The word *trikūṭa* appears to mean the junction of three villages. (*Journ*. *As*. *Soc*., Letters, Vol. XVIII, p. 79, note) [↑](#footnote-ref-162)
163. 4 Cf. above, Vol. XXVIII, p. 17, note; Vol. XXX, p. 275. Khaṇḍyama is also known from the Chicacole (Srikakulam) plates (Gaṅga year 351) of Satyavarman, which mention Tāru-grāma in Galēla (Galēlai)-vishaya. [↑](#footnote-ref-163)
164. 1 From the original plates and impressions. [↑](#footnote-ref-164)
165. 2 There is a floral design here to separate the foregoing part in the East Indian alphabet from the following portion in the Telugu-Kannaḍa script. The metre of the first stanza is *Indravajrā*. The second verse is a repetition of the first. The metre of the third stanza is *Anushṭubh*. [↑](#footnote-ref-165)
166. 3 Read *saṁjñau*. [↑](#footnote-ref-166)
167. 4 Expressed by symbol. [↑](#footnote-ref-167)
168. 5 The intended reading may be *Manujēndravarmadēvaḥ* *kuśalī*. [↑](#footnote-ref-168)
169. 6 The first *akshara* of the name may also be read as *cha*. [↑](#footnote-ref-169)
170. 1 Better read *vishaya*-*lōka*. [↑](#footnote-ref-170)
171. 2 The endorsement, later engraved on the outer (first) side of the first plate, appears to have been originally begun here and abruptly abandoned. The reason for this may be the unsatisfactory formation of the *aksharas*. [↑](#footnote-ref-171)
172. 3 See. e.g., the Nadagam (above, Vol. IV, pp. 189 ff., and Plates) and Madras Museum (ibid., Vol. IX, pp. 96 ff., and Plates) plates of Vajrahasta III, father of Rājarāja I who issued the charter under study. Cf. C.P. No. 3 of 1918-19 published in *JAHRS*, Vol. VIII, pp. 171 ff., and Plates. See also Rājarāja’s own grant (C.P. No. 4 of 1918-19) published in op.cit. pp.166 ff., 176 ff., and Plates, and the charters of his son Anantavarman Chöḍagaṅga such as the Korni plates of Śaka 1003 (ibid., Vol. I, pp. 40 ff., and Plates). [↑](#footnote-ref-172)
173. 4 See, e.g., the Kisarkella plates of Mahābhavagupta IV Uddyōtakēsarin (above, Vol. XXII, pp. 135 ff., and Plates). [↑](#footnote-ref-173)
174. 5 See, e.g., the Santiragrama grant of Daṇḍimahādēvī (above, Vol. XXIX, pp. 79 ff., and Plates). [↑](#footnote-ref-174)
175. 1 See, e.g., *JBORS*, Vol. XVIII, pp. 272 ff. and Plates; *JAHRS*, Vol. VIII, pp. 182 ff. and Plates. [↑](#footnote-ref-175)
176. 2 See *JAHRS*, Vol. I, pp. 44 ff; Vol. VIII, pp. 183 ff.; also above, Vol. XXVIII, pp. 239-40, 250, note 11. [↑](#footnote-ref-176)
177. 3 Above, Vol. XXX. P. 166, note 7. [↑](#footnote-ref-177)
178. 4 Cf. *SII*, Vol I, p. 54 (text lines 23-24). The introductory part of earlier Eastern Chālukya grants begins with the *praśasti*: *śrīmatāṁ sakala*-*bhuvana*-*saṁstūyamāna*, etc. (ibid, p. 33, text line 1) which reminds us of *śrīmatām*=*akhita*-*bhuvana*-*vinuta*, etc., of the charters of the Imperial Gaṅgas like the one under publication. [↑](#footnote-ref-178)
179. 1 Of the two other copper-plate grants found along with the present set, one belonging to Vajrahasta is edited below while the other issued by Māthara king Anantaśaktivarman has been published above, Vol. XXVIII pp. 177 ff. and Plate. Of the two records published here, A is No. 6 and B No.7 of *A*.*R*. *Ep*., 1951-52, App. A. [↑](#footnote-ref-179)
180. 2 Above Vol. XIII, pp. 212 ff. [↑](#footnote-ref-180)
181. 3 [See p. 202, note 1 below.—Ed.] [↑](#footnote-ref-181)
182. 4 One Mātṛichandra figures as the father of the composer or the Siddhāntam plates of Dēvendravarman (above, Vol. XIII, p. 215). [↑](#footnote-ref-182)
183. 5 Above, Vol. III, pp. 130 ff.; Vol. XIII, p. 212 ff. [↑](#footnote-ref-183)
184. 6 *JAHRS*, Vol. II, pp. 272 ff. [↑](#footnote-ref-184)
185. 1 Ibid., pp. 185 ff. [↑](#footnote-ref-185)
186. 2 [Scholars are not unanimous on the starting point of the Gaṅga era. The view that it commenced some time in 496-98 A.D. seems to be nearer the mark. See *History and Culture of the Indian People*, Vol. III, p. 215 above, Vol. XXVI, pp. 326 ff., and Vol. XXVII, pp. 192.—P.B.D.] [↑](#footnote-ref-186)
187. 3 Above, Vol. XXV, p. 285; *JAHRS*, Vol.IX, p.27.

     4 From impressions. [↑](#footnote-ref-187)
188. 5 Expressed by symbol. [↑](#footnote-ref-188)
189. 1 The intended reading might be *sīmā*-*sthitayaḥ*. [↑](#footnote-ref-189)
190. 2 This may be the name of a locality; cf. *Piśāhali* in line 22. [↑](#footnote-ref-190)
191. 3 This *na* is redundant. [↑](#footnote-ref-191)
192. 4 The intended reading of this expression might be *pūrvasyāṁ*. [↑](#footnote-ref-192)
193. 5 There is an *anusvāra* over this *akshara* which has to be ignored. [↑](#footnote-ref-193)
194. 6 This and the three following verses are in the *Anushṭubh* metre. [↑](#footnote-ref-194)
195. 7 The form of this letter which looks like a conjunct is peculiar. The two dots of the following *visarga* are joined up. [↑](#footnote-ref-195)
196. 1 [The reading is 21[6\*].—Ed.] [↑](#footnote-ref-196)
197. 2 The intended reading of this expression might be *ēvam*=*ēva*. [↑](#footnote-ref-197)
198. 3 [It seems that it was the text of the present record which was cancelled. —Ed.] [↑](#footnote-ref-198)
199. 4 *JAHRS*, Vol. XI, pp. 8 ff. [↑](#footnote-ref-199)
200. 5 Ibid., Vol. VIII, pp. 180 ff. [↑](#footnote-ref-200)
201. 6 *JAHRS*, Vol. IX, pp. 23 ff. [↑](#footnote-ref-201)
202. 7 Ibid., p. 32. [↑](#footnote-ref-202)
203. 8 Cf. above, Vol. XXVI, p. 332. [↑](#footnote-ref-203)
204. 1 Read *Amara*-*rāja sva* [↑](#footnote-ref-204)
205. 1 Read *parikarikritya* [↑](#footnote-ref-205)
206. 2 Read *sūrvakaṁ* [↑](#footnote-ref-206)
207. 1 Above, Vol. XXVIII, pp. 235 ff. [↑](#footnote-ref-207)
208. 2 Some of the mistakes that crept into the transcript of the Nagarī plates published above may be corrected with the help of the transcript of the present epigraph. [↑](#footnote-ref-208)
209. 1 Cf. above, Vol. XXVIII, p. 64. [↑](#footnote-ref-209)
210. 2 See above, p. 113 [↑](#footnote-ref-210)
211. 1 From impressions and the original plates. [↑](#footnote-ref-211)
212. 2 Expressed by symbol. [↑](#footnote-ref-212)
213. 3 The Nāgarī plates read *prōtphullā*. [↑](#footnote-ref-213)
214. 4 The Nāgarī plates wrongly read *sammatāḥ*. [↑](#footnote-ref-214)
215. 5 The Nāgarī plates read *patha*-*śritās*=*tri*-*bhuvanē*. [↑](#footnote-ref-215)
216. 6 The Nāgarī plates have *kshamatē kshitau*. [↑](#footnote-ref-216)
217. 1 The name intended seems to be Aṁśudatta and not Aśvadatta as found in the Nāgarī plates and elsewhere. [↑](#footnote-ref-217)
218. 2 The same reading was apparently intended in the Nagarī plates. [↑](#footnote-ref-218)
219. 3 The Nagarī plates read *svargi*-*varg*-*ōpabhōgaḥ*. [↑](#footnote-ref-219)
220. 4 This reading should be adopted in the Nagarī plates also [↑](#footnote-ref-220)
221. 5 The Nagarī plates have *kiñ*=*ch*=*āsmākam*=*iyaṁ*. [↑](#footnote-ref-221)
222. 6 Read *dvēshi* for *dvēpidvēpi*. [↑](#footnote-ref-222)
223. 7 The *akshara* was originally omitted. [↑](#footnote-ref-223)
224. 8 Read *śāstr*-*ārtha*o [↑](#footnote-ref-224)
225. 9 The Nagarī plates wrongly read *hētu*-*varggaḥ*. [↑](#footnote-ref-225)
226. 10 The Nagarī plates read *prāyēṇ*-*ā*o. [↑](#footnote-ref-226)
227. 1 The Nagarī plates read *garvva*-*vichchhittau*. [↑](#footnote-ref-227)
228. 2 The Nagarī plates offer a slightly different reading. [↑](#footnote-ref-228)
229. 3 The *daṇḍa* is superfluous. [↑](#footnote-ref-229)
230. 4 This *visarga* is of a peculiar form and may have been intended by the scribe for the *jihvāmūlīya*. But see line 138 below. [↑](#footnote-ref-230)
231. 1 The Nagarī plates have o*ghōshā jaga*o. [↑](#footnote-ref-231)
232. 2 The Nagarī plates read o*āyata* which is better. [↑](#footnote-ref-232)
233. 3 The Nagarī plates have *dattaś*=*ch*=*ārthi*o. [↑](#footnote-ref-233)
234. 4 The Nagarī plates read *kiṁ vā nō*. [↑](#footnote-ref-234)
235. 5 These two *aksharas* are redundant and were penned through by the engraver. [↑](#footnote-ref-235)
236. 6 The *akshara ghau* was originally engraved. [↑](#footnote-ref-236)
237. 7 The *akshara pu* had been originally omitted and was later inserted. [↑](#footnote-ref-237)
238. 1 The Nagarī plates read o*a*-*kālē*. [↑](#footnote-ref-238)
239. 2 The Nagarī plates correctly read o*ēva*. [↑](#footnote-ref-239)
240. 3 The Nagarī plates read *śrut*=*īv*=*ā*o or *śrutī* *v*=*ā*o. [↑](#footnote-ref-240)
241. 4 Read o*parē lōkē*. [↑](#footnote-ref-241)
242. 5 *Ri* was originally engraved. [↑](#footnote-ref-242)
243. 6 The Nagarī plates read *viradanti* *yē* *cha* which is better. [↑](#footnote-ref-243)
244. 7 The Nagarī plates read *ruddhō* which is better. [↑](#footnote-ref-244)
245. 8 The Nagarī plates read *Dhātā*. [↑](#footnote-ref-245)
246. 9 The Nagarī plates read *tu*. [↑](#footnote-ref-246)
247. 10 The Nagarī plates read *manōrama*[*m*\*]. [↑](#footnote-ref-247)
248. 11 The Nagarī plates read *ruchi*. [↑](#footnote-ref-248)
249. 12 The Nagarī plates read *dhan*-*ēśvara*. [↑](#footnote-ref-249)
250. 13 Originally *vanḍhāna* was engraved. [↑](#footnote-ref-250)
251. 14 The Nagarī plates correctly read *prabhīṭāḥ*. [↑](#footnote-ref-251)
252. 1 The letter is redundant. [↑](#footnote-ref-252)
253. 2 The Nagarī plates wrongly read *prāchaṇḍyam*=*anta* ….*vishaya*o. [↑](#footnote-ref-253)
254. 3 This letter was originally omitted. [↑](#footnote-ref-254)
255. 4 The Nagarī plates have *kanduka*. [↑](#footnote-ref-255)
256. 5 Before *nna*, *nva* was incised and penned through. [↑](#footnote-ref-256)
257. 6 *Dā* was originally engraved. [↑](#footnote-ref-257)
258. 7 The Nagarī plates read *ghaṭāṁ*. [↑](#footnote-ref-258)
259. 8 The Nagarī plates correctly read *vaṁśa*. [↑](#footnote-ref-259)
260. 9 The Nagarī plates read o*śrī*-*Cha*o. [↑](#footnote-ref-260)
261. 10 Read *sindhurēṇa*. There is a cancelled *i*-*mātrā* with *ndu*. [↑](#footnote-ref-261)
262. 1 The Nagarī plates read *su*-*manasi*. [↑](#footnote-ref-262)
263. 2 The Nagarī plates wrongly read *sv*-*ātm*-*ē*o. [↑](#footnote-ref-263)
264. 3 Elsewhere we have *kshmāpāla*-*lakhsmī*-*dhavaḥ*. [↑](#footnote-ref-264)
265. 4 The Nagarī plates correctly read o*amṛitāt*. [↑](#footnote-ref-265)
266. 5 The Nagarī plates read o*dbhūla*-*rajaḥ*-*sampūrttē*. [↑](#footnote-ref-266)
267. 6 This stanza is not found in the Nagarī plates. [↑](#footnote-ref-267)
268. 7 The *daṇḍa* is superfluous. [↑](#footnote-ref-268)
269. 1 The Nagarī plates read *tējā*o. [↑](#footnote-ref-269)
270. 2 The Nagarī plates read *mahaḥ*. [↑](#footnote-ref-270)
271. 3 The Nagarī plates wrongly read *sāndra*o. [↑](#footnote-ref-271)
272. 4 The Nagarī plates read o*t*-*āmara*-*gaṇaih*. [↑](#footnote-ref-272)
273. 5 The Nagarī plates offer a different reading of the stanza. [↑](#footnote-ref-273)
274. 1 The name is doubtful but may be Trilōchanāryya. The *visarga* looks like the one in line 44 above. [↑](#footnote-ref-274)
275. 2 Originally *pau* was engraved. The intended reading may be *Kapi*. [↑](#footnote-ref-275)
276. 3 Originally *ti* was engraved and cacelled and *ti* was separately incised. This *ti* was later changed to *tī*. [↑](#footnote-ref-276)
277. 1 The name may also be Ayyana. The reading of the same name in the Nagarī plates requires modification. [↑](#footnote-ref-277)
278. 2 There is small dot between the double *daṇḍas*. [↑](#footnote-ref-278)
279. 3 This line begins from about the middle of the previous line. [↑](#footnote-ref-279)
280. 1 [See below, p. 308, note 4.—Ed.]. [↑](#footnote-ref-280)
281. 2 Above Vol. IV, p. 183. [↑](#footnote-ref-281)
282. 3 Ibid, Vol. IX, p. 94. [↑](#footnote-ref-282)
283. 4 Ibid, Vol. XI, p. 147. [↑](#footnote-ref-283)
284. 5 Cf., for example, the plates published in *JAHRS*, Vol. VIII, pp. 163 ff. [↑](#footnote-ref-284)
285. 1 [See below.—Ed.] [↑](#footnote-ref-285)
286. 2 I am indebted for this calculation to Prof. V.V Mirashi. [↑](#footnote-ref-286)
287. 3 *Vaiśya*-*kula*-*vaṁśa* is referred to in line 13 of a record of Madhukāmārṇava (*JAHRS*, Vol. VIII, p. 181). [See above. Vol. XXIII. P. 69.—Ed.] [↑](#footnote-ref-287)
288. 4 From a set of impressions. [↑](#footnote-ref-288)
289. 5 Expressed by symbol. [↑](#footnote-ref-289)
290. 1 The Narasapatam plates read *mahī*o. [↑](#footnote-ref-290)
291. 2 This *akshara* is redundant. [↑](#footnote-ref-291)
292. 3 After this, read *niraghāś*=*cha* as in other inscriptions. [↑](#footnote-ref-292)
293. 4 Read *śaśvat*=*prajă*. [↑](#footnote-ref-293)
294. 1 The intended reading is *Kaliṅga*-*nagarāt*. The Narasapatam plates have *sa* *dēvaḥ* || before this. [↑](#footnote-ref-294)
295. 2 Read *śrīmad*-*Vajra*o. [↑](#footnote-ref-295)
296. 3 The *daṇḍa* is superfluous [↑](#footnote-ref-296)
297. 4 There are traces of eight letters after this. [The entire passage from *Vēsyā*o to *iti* was incised after having erased what had been previously engraved. The name of the donee’s father in line 45-46 is written as *Drādōrēva* || *na*, although the subscript *r* in the first *akshara* and the *ā*-*mātra* in the second appear to be traces of the original engraving. The actual name may have been Dādē-Rēvana. In *chērikāla* (for *chirakāla*) in line 46, the *i*-*mātrā* of *ri* similarly belongs to the original writing. Traces of the eight *aksharas* after the end of the re-engraved record in line 47 read *tābhyāṁ Pōtaya*-*Kētayā*o which is followed on the reverse of the plate (in line 48-49 of the original record, which were erased) by o*bhyāṁ udaka*-*purvvāṁ* (*pūrvvāṁ*) *tāmra*-*śāsanaṁ kriivā pradattam*= *asmābhir*=*bhāvibhir*-*bhūmipālai*…. This shows that the grant of the village of Santaram (possibly not *Santarama*) had originally been made in favour of Kētaya andPōtaya but that later it was transferred to Pallaya and the sentence mentioning him as the donee was reengraved after having erased the original writing. The word *tābhyāṁ* at the beginning of this sentence shows that the previous sentence, on which *Vēsyā*….*iti* was later incised, contained a description of Pōtaya andKētaya, the original donees of the charter. Pallaya pleased the king by his valour (*paurusha*) and the latter gave him the village after having honoured him for a considerable time (*chirakālam*=*ārāddhya*). For *sva*- *paurusha*-*paritōshitāya* read o*paritōshakāya* or o*paritōshayitrē*, Cf. above, vol. XXIII, p. 73, text, line 53.—Ed.] [↑](#footnote-ref-297)
298. 1 Above, Vol. III, pp. 17 ff. [↑](#footnote-ref-298)
299. 2 Ibid., Vol. XXIII, pp. 73 ff. [↑](#footnote-ref-299)
300. 3 *Ind*. *Ant*., Vol. XIV, pp. 10 ff. [↑](#footnote-ref-300)
301. 4 Above, Vol. XXVI, pp. 174 ff. [↑](#footnote-ref-301)
302. 5 [See below, p. 322, not 2.—Ed.] [↑](#footnote-ref-302)
303. 1 *JAHRS*, Vol. II, pp. 149 ff.; *JAS*, Letters, Calcutta, Vol. XVIII, No. 2, pp. 77 ff. [↑](#footnote-ref-303)
304. 2 *Bhārati*, Vol. XIV, part ii, pp. 67-74. [↑](#footnote-ref-304)
305. 3 Loc. cit. [↑](#footnote-ref-305)
306. 4 *A*.*R*.*Ep*., 1918, p. 137 ff. [↑](#footnote-ref-306)
307. 5 Above, Vol. III, pp. 221 ff.; *JAHRS*, Vol. XIII, pp. 102 ff. [↑](#footnote-ref-307)
308. 6 *JAHRS*, Vol. XIII, pp. 103. [↑](#footnote-ref-308)
309. 7 Above, Vol. XXIII, pp. 73 ff. [↑](#footnote-ref-309)
310. 8 Ibid., Vol. XVIII, pp. 312 ff. [↑](#footnote-ref-310)
311. 9 *A*.*R*.*Ep*., 1917-18, p. 137, App. A., No. 13; ibid., 1923-24, pp. 97-98. [See also *JOR*, Vol. IX, pp. 59 ff.—Ed.] [↑](#footnote-ref-311)
312. 10 *Ind*. *Ant*., Vol. XIII, pp. 12 ff. [↑](#footnote-ref-312)
313. 11 Above, Vol. XXVI, pp. 174 ff. [↑](#footnote-ref-313)
314. 1 *JBRS*, Vol. XXXV, pp. 1 ff. [↑](#footnote-ref-314)
315. 2 Above, Vol. III, pp 221 ff. [↑](#footnote-ref-315)
316. 3 [The correct reading of the name is *Hōmmaṇḍi* which was wrongly deciphered by Kielhorn. It is given as *Hōmaṇḍi* in an endorsement on the outer side of Plate III of the grant. Cf. *JAS*, Letters, Vol. XVIII, p. 78, note.—Ed.] [↑](#footnote-ref-316)
317. 4 [The correct reading of the name seems to be *Kāmaḍi*. Apparently the same name is given as *Kōmaṇḍi* in the endorsement, according to which he received the hamlet of Vapavaḍā (spelt *Vapavāṭa* in the main charter) attached to Hōmaṇḍi from *Rāṇaka* Udayakhēḍika who was the son and successor of Ugrakhēḍi of the main charter according to the Nirakarpur plates.—Ed.] [↑](#footnote-ref-317)
318. 5 *JBRS*, Vol. XXXV, pp. 1 ff. [↑](#footnote-ref-318)
319. 6 It may be mentioned in this connection that one Dharmakhēḍī and his father Bhīmakhēḍī are mentioned in the Santa-Bommali plates (*JAHRS*, Vol. III, pp. 171 ff.) of the Gaṅga year 520 and the Mandasa plates (*A*.*R*.*Ep*., 1918, pp. 138 ff.; *JBORS*, Vol. XVII, p. 184) of the Śaka year 976. A Kadamba chieftain of the name of Dharmakhēḍī is also mentioned in the Vizagapatam plates (*Ind*. *Ant*., Vol. XVIII, pp. 144 ff.) of Dēvēndravarman, dated in the Gaṅga year 254. The Kambakaya plates (*A*.*R*.*Ep*., 1927-28, App. No. 9; *Journ*. *Bomb*. *Hist*. *Soc*., Vol. IV, pp. 27-28; *JAHRS*, Vol. X, pp. 916 ff.) of Śaka 1103 also refer to the Kadamba chief named Dharmakhēḍī and Udayāditya. From the widely separated dates of these inscriptions, it is reasonable to hold that, though some of these Kadamba chieftains bear the same names, they are not to be considered as identical because of the identity of their names alone but should be placed in different periods. [There is difference of opinion among scholars about the dates of the Mandasa and Kambakaya plates.—Ed.] [↑](#footnote-ref-319)
320. 1 *Ind*. *Ant*., Vol. XIII, p. 276. [↑](#footnote-ref-320)
321. 2 *JBRS*, Vol. XXV, pp. 10 ff. [↑](#footnote-ref-321)
322. 3 [See below, p. 322, note 2.—Ed.] [↑](#footnote-ref-322)
323. 4 From inked impressions. [↑](#footnote-ref-323)
324. 5 Denoted by symbol. Rajaguru does not read this symbol. The minor errors in his transcript of the inscription have not been noted in every case. [↑](#footnote-ref-324)
325. 6 Read *yaśāḥ*. [↑](#footnote-ref-325)
326. 1 Read o*varmmā tasya*. [↑](#footnote-ref-326)
327. 2 *Sandhi* has not been observed here. [↑](#footnote-ref-327)
328. 3 [The sentence remains incomplete. The mention of the donee and the gift land, found in line 21-23 below, should have been made here.—Ed.] [↑](#footnote-ref-328)
329. 4 [Better read o*ākulita*-*śrita*-*garttātataḥ*.—Ed.] [↑](#footnote-ref-329)
330. 5 Read o*diś*-*āśrita*-*Vāyavyāṁ*. [Or,o*śrita ēva* | *Vāyavyāṁ*.—Ed.] [↑](#footnote-ref-330)
331. 6 Read *saṁvatsara*-*śata*-*trayē try*-*aśīty*-*uttarē*. [↑](#footnote-ref-331)
332. 7 Its meaning is not clear to me. [The reading intended is apparently *sāṁvatsarika*-*karaḥ* meaning ‘annual rent’ (cf. above, Vol. XXX, p. 115.).—Ed.] [↑](#footnote-ref-332)
333. 1 I am not sure of the import of this passage. [The language of the passage is defective. But it seems to quote the amount of annual rent to be paid in the month of Phālguna every year. The word *dēḍa* reminds us of *dēḍha*-*śata*-*rupya 150* in other *kara*-*śāsana* of this kind (cf. *JRAS*, 1952, p.5).—Ed.] [↑](#footnote-ref-333)
334. 2 [The language of the passage is defective. But it seems to mean that the donee’s name was Nārāyaṇa and that he received a piece of land (or its revenue income) in the village of Jaḍyālā. Lines 13 and 20-21 seem to suggest that the gift land lay along a road between the village of Jaḍyālā and Vōṅkhara and that there was a pond in it. The name of the donee’s father was Gōtranārāyaṇa and he was a resident of Mahāva-grāma.—Ed.] [↑](#footnote-ref-334)
335. 3 There is a mark afther this letter. [↑](#footnote-ref-335)