Vol. XXVIII

No. 48—PURI PLATES (SET B) OF GANGA NARASIMHA IV

(*1 Plates*)

D.C. Sircar, Ootacamund

Sometime ago, my friend Mr. Paramānanda Āchārya, Superintendent of Research and Museum, Government of Orissa, kindly sent me for examination a copper-plate inscription recently secured by him from Purī for the Orissa State Museum, Bhubaneswar. On examination, it was found to be the second of he two sets (A and B) of copper plates of the Eastern Gaṅga monarch Narasiṁha IV, published without facsimile by the late M.M. Chakravartī in *J*.*A*.*S*.*B*., Vol. LXIV, 1895, Part I, pp. 128 ff. It was also found that considerable improvement in Chakravartī’s reading and interpretation of the inscription, especially in the grant portion containing an early specimen of the Oṛiyā language, is possible. I am therefore re-editing the grant portion of the inscription incised on plate VI-VII.

Chakravartī found the inscription in the Śaṅkarānanda Maṭha at Purī, about half a mile to the south of the Jagannātha temple and close to the old palace of the Purī Rājās. It was originally incised on seven plates; out the fifth one, together with the seal, is missing. That only six loose plates (without the missing fifth plate) came into the possession of the Maṭha is indicated by a modern inscription in Dēvanāgarī on the obverse of the first plate. It runs as follows:

1 idaṁ tāmra-śāśana-saḍakaṁ

2 śrīmata-parmahaṁsa-parivrājakāchārja-Mōgavadhana-

3 piṭhādhīsa-jagadguru-daṁḍi-Bālabrahmīnaṁda-Sara-

4 svati-svāmīnā padē arapitam.[[1]](#footnote-1)1

The plate measure each 13.3 inches by 11.1 inches. The first and the seventh plates have inscription only on the inner side, while the other plates are inscribed on both the obverse and the reverse. The plates (with the exception of Plate VII which has no writing on the reverse) were consecutively numbered, the particular numerical figure being engraved on the left margin of the reverse of each plate. The figure for 1 is of the Telugu type, while those for 2 and 3 are of the medieval Bengali type, 2 resembling modern Telugu and English 3 and 3 the Dēvanāgarī form of the same numeral. The figure for 6 is interesting to note. The figures for 1, 2, 3, 5, 6 and 9 also occur in the text of the inscription (Plate VI B, lines 12, 21; Plate VII, line 3). The numbers of lines on the different plates are as follows: IB—25, IIA—24, IIB—24, IIIA—24, IIIB—25, IVA—24, IVB—25, VIA—24, VIB—28, VIIA—23. The six plates together weigh 851 *tolas*.

The characters of the inscription are Gauḍī influenced by Nāgarī, though a few letters (*e*.*g*. *r*) have forms approaching those of the letters in modern Oṛiyā. The engraving is carelessly done. A sibilant is often so formed that it is difficult to understand whether the engraver had the palatal or the dental in mind. In our transcript, we have sometimes ignored the forms of *s* looking like *ś* and *vice versa*. This is to avoid a large number of corrections in the transcript. The language of the versified portion of the inscription is Sanskrit; but the grant portion in prose is predominantly Oṛiyā. The orthography often exhibits influence of local pronunciation.[[2]](#footnote-2)2 The same proper name has sometimes been spelt differently (cf. Rāḍasōō=Rāḍhao=osaō, Raktapaṭā=Rakatao, Vāragō= Vārōgō, Ōḍamvōlō= Ōḍamōlō).

The charter was issued by the imperial Eastern Gaṅga monarch Narasiṁha IV who is known to have ruled in 1378-1402 A.C.[[3]](#footnote-3)3 It contains no less than three dates, the first in 1395 A.C., and the second and the third respectively in the following two years, *viz*., 1396 and 1397 A.C.

The first five plates (including the lost fifth plate) as well as three quarters of the obverse of the sixth plate are occupied by the introductory part of the charter dealing with the genealogy of the royal family to which the issuer belonged and the achievements of the imperial Gaṅga rulers down to the issuer himself. The importance of this part has often been discussed by scholars on the basis of Chakravartī’s transcript published more than half a century ago. In the present paper we are especially interested in the latter part of the document recording the grant made by Narasiṁha IV in favour of a Brāhmaṇa named Dēvarathāchārya who was apparently the priest in charge of the worship of a god named Ugrēśvaradēva.

The genealogical part of the inscription ends in line 19 on the obverse of plate VI. As one of the plates (Plate V) is lost, it is not possible to count the number of the lines in the inscription consecutively from the beginning. The end of the metrical part of the record dealing with Gaṅga genealogy is indicated by the words *śubham*=*astu*. The grant portion of the charter then begins with the date given in words as the expired Śaka year 1316. Line 20 says that the above year corresponded to the 22nd Aṅka year of king *Vīra*-*śrī*-Narasiṁhadēva (*i*.*e*., Narasiṁha IV of the imperial Gaṅga family) who was endowed with titles like “the lord of the fourteen worlds”. The details of the date on which the charter was drawn up are given in the next line as Tuesday, the eleventh *tithi* of the bright half of the month of Vṛiśchika, *i*.*e*., the solar Mārgaśīrsha or Agrahāyaṇa. The date is irregular for Śaka 1316 expired; but, for Śaka 1317 expired, it corresponds to Tuesday, the 23rd November, 1395 A.C.[[4]](#footnote-4)1 This date is said to have fallen in the 22nd Aṅka year, *i*.*e*., the 18th regnal year of the Gaṅga king Narasiṁha IV who is believed to have ascended the throne about 1378 A.C. and ruled at least up to year 1402 A.C. At the time of issuing the grant the *śrī*-*charaṇa*, *i*.*e*., the king, who purified (cf. *a*-*rajāḥ*) himself by offering worship (possibly to the family deity Purushōttama-Jagannātha[[5]](#footnote-5)2) was staying in the *bhitara*-*navara* of the *kaṭaka* (city or residence) of Vārāṇasī *i*.*e*., the present Cuttack. In this inscription, as in the corresponding passage of some records of the king’s ancestor Narasiṁha II (*circa* 1278-1305 A.C.), the word *vijaya* has been used in its modified Oṛiyā sense of ‘stay’, etc. *Navara* is an Oṛiyā corruption of Sanskrit *nagara* and means a city, palace, etc. *Bhitara*-*navara*, which is the same as *abhyantara*-*nava*(*ga*)*ra* of some grants of Narasiṁha II, seems to refer to the king’s stay in his palace at Cuttack. The following officers were then in the king’s present (lines 22-23): (1) *Mahāpātra* Kṛishṇānanda *Sāndhivigrahika*, (2) *Mahāpātra* Lāṇḍuratha *Āchārya*, (3) *Mahāpātra* Gōpīnātha *Sāndhigrahika*, (4) *Pātra* Siddhēśvara *Jēnā*, (5) *Dvāraparīkshā* Trivikrama *Sāndhivigrahika*, and (6) Kināi *Sēnādhyaksha*. Among the official designations, the word *pātra* indicates a minister and *mahāpātra* a minister of a higher rank. *Sāndhivigrahika* was a minister dealing with matters relating to war and peace. The word *jēnā*, originally meant a prince of the royal blood, but later came to be a title of the nobility and ultimately a family name. The word *parīkshā* (Oṛiyā *parichhā*) means a superintendent, governor, etc. *Dvāraparīkshā* seems therefore to be the same as the *pratīhāra* (officer in charge of the palace-gate). *Sēnādhyaksha* was a leader of the forces.

The last line (line 24) on the obverse of Plate VI says how the king (*śrī*-*hasta*; cf. *śrī*-*charaṇa* above) made a grant of land in favour of a Brāhmaṇa named Dēvarathāchārya in accordance with the *mudala* that had been settled before *Purō*-*śrīkaraṇa* Viśvanātha *Mahāsēnāpati*. *Mudala* is a Telugu word meaning *ājñā* or order and is first noticed in the records of Narasiṁha II. In Oṛiyā, however, the word seems to be used in a modified sense to indicate an arrangement made according to order. That *mudala* and *ājñī* were not used in Oṛiyā exactly in the same sense is suggested by epigraphic passages using both of them. The Oṛiyā inscriptions of the Sūryavaṁśīs have the following passages in a similar context: *āigāṁ hōilā*, *Agnisarmā mudrāhastara gōcharē vōilā mudalē*, *avadhārita ā ṁgā pramānē*, *avadhārīta āgyāṁ vōilā mudalē*, *samastaṅka mukāvilārē āigāṁ hōilā*, *pujā*-*avakāśē* *gyāṁ hōilā*, *āgyāṁ vōli hōilā*, etc.[[6]](#footnote-6)1 We have to note also the expressions *Gatēśvara*-*dāsa*-*śrīchandana*-*āgi* *avadhārita ājñā*- *vōilā mudalē* and *avadhārita*-*mudala*-*pramāṇē* occurring in the latter part of our inscription. The same modified sense of the word can also be traced in the *Mādalā Pāñjī* [[7]](#footnote-7)2 in such passages as *śrī*-*navarē vijē kari mudala karāilē*, *śrī*-*pāda*-*mudalē*, *rājyaru ē*-*manta mudala karāi*, etc. *Mahāsenāpati* was a high military officer, apparently higher than the *sēnādhyaksha* mentioned earlier. *Śrīkaraṇa* indicates a scribe-accountant and *purō*, prefixed to it, may possibly connect the official with the *pura* or capital of the Gaṅga monarch, although it may also be connected with Sanskrit *puras* and point to a front rank among the *Śrīkaraṇas*. The word *purō* occurs in another grant of Narasiṁha IV as *pōrō*, while the *Mādalā Pāñjī* speaks of two officers of a Gaṅga king named Anaṅgabhīma as *Pōra*-*Pāñjīdhara*-*Parīkshā* Mithuni Paṇḍā and *Pōra*-*Śrīkaraṇa* Suruya-Puranāyaka.[[8]](#footnote-8)3

Line 1 on the reverse of Plate VI says that the land granted to Dēvarathāchārya measured one hundred *vāṭīs*. It is further said (lines 1-5) that on Paṇḍitavāra (Wednesday), the 2nd of the solar month of Vṛiśchika (Mārgaśīrsha) and seventh *tithi* of the dark half of the lunar month in the 23rd Aṅka year, the *śrī*-*charaṇa* (king), when he was doing *japa* (counting of beads) after having offered worship at the *kaṭaka* (city or residence) of Dēvakūṭa and when number of officials were in his presence, granted two villages covering one hundred *vāṭīs* of land to Dēvarathāchārya. The details of the date show that it corresponds to Wednesday, the 22nd November, A.C. 1396, a year after the grant was originally made. The officers present on this occasion were: (1) *Pātra* Māhāmuni *Purōhita*, (2) *Dvāraparīkshā* Trivikrama *Sandhivigraha* (*Sāndhivigrahika*), the same as No. 5 of the first list of officials quoted above, (3) *Vuḍhālēṅkā* Sōmanātha *Vāhinīpati*, and (4) *Bhitara*-*bhaṇḍāra*-*adhikārī* Narahari *Sandhivigraha*. In the official designation *Vuḍhālēṅkā*, the word *vuḍhā* is the same as Sanskrit *vṛiddha* (Prakrit *vuḍḍhā*)=*mahā*, while *lēṅkā* means a Śūdra servant of a king or a deity. *Vāhinīpati* was a commander of the forces, possibly the same as *Sēnāḍhyaksha* mentioned in the first list quoted above. The designation *Bhitara*-*bhaṇḍāra*-*adhikārī* (*bhitara* being the same as Sanskrit *abhyantara*) suggest that there was another officer styled *Bahir*-*bhāṇḍār*-*ādhikārin*. The *Bhitara*-*bhaṇḍāra*-*adhikārī* was probably the officer in charge of the treasury or store-house in the inner part of the royal palace. On this occasion also the *mudala* or arrangement regarding the grant was made in the presence of the officer *Purō*-*śrīkaraṇa* Viśvanātha *Mahāsēnāpati*. According to this arrangement (lines 4-5 on the reverse of Plate VI), the one hundred *vāṭīs* of land granted to Dēvarathāchārya were offered in the form of two villages situated in the Madanakhaṇḍa *vishaya* which formed a part of Kōshṭhadēśa consisting of eight *khaṇḍas* or divisions (like the said Madana-khaṇḍa). Madanakhaṇḍa is later referred to as Oḍamvōlō (or Oḍamōlō)-Madanakhaṇḍa. The two gift villages are called here Sāisōgrāmī-Mōkshēśvara and Dakshiṇa-Rāḍasōōgrāma, although later the former has been referred to only as Sāisōgrāma and the later sometimes as Rāḍhao or osaō. The first village was a part of Sāisōgrāma, known as Mōkshēśvara. Kōshṭhadēśa or Kōṭhadēśa is the name of a Pargana in the Puri District; but the expression may also indicate an area in the king’s private possession.

Line 5-11 say how on Saturday, the Mīna-saṅkrānti on the eleventh *tithi* of the dark fortnight in the same year (*ē*-*srāhi*), the villages Sāisō and Dakshiṇa-Rāḍasaō (*i*.*e*. South Rāḍasaō) granted to Dēvarathāchārya were made the *dēulī*-*bhūmi* or temple land of the god Ugrēśvaradēva of Kōshṭhadēśa. The date corresponds to Saturday, the 24th February 1397 A.C., *i*.*e*. about three months later. The king (*śrī*-*charaṇa*) was then staying at the *kaṭaka* of Nārāyaṇapura and, while coming back from that place after having offered worship, had beside him the officers: (1) *Vuḍhālēṅkā* Sōmanātha *Vāhinīpati*, the same as No. 3 of the second list, (2) Bhuvanēśvara *Sandhivigraha*, (3) Lakshmaṇānanda *Sandhivigraha*, and (4) *Bhitara*-*bhaṇḍāra*-*adhikārī* Narahari *Sandhivigraha*, the same as No. 4 of the second list, which has been quoted and discussed above. The *mudala* is said to have been settled in the presence of *Dvāraparīkshā* Trivikrama *Sandhivigraha*, known from both the first and the second lists quoted above, and also of *Āmi*-Purō-*parīksha*-*Mahāpātra* Gatēśvaradāsa Śrīchandana. The word *Āmi* in the official designation of Gatēśvaradāsa who had the title *Śrīchandana* (that came to be a title of nobility), seems to be the same as Arabic *Amīn* probably indicating an officer of the revenue or judicial department. This suggestion cannot be regarded as improbable in view of the use of words like *mukāvilā* (Arabic *muqābl*, Persian *muqābilā*) in the records of the Śūryavaṁśīs, quoted above. The expression *ājñā*-*vōilā*-*mudalē* (literally, “according to the arrangement was made in accordance with the words of the order”) may suggest that the said arrangement was made by Gatēśvaradāsa on behalf of Trivikrama. The gift land (*śāsana*), having the boundaries fixed on all the four sides and including the temple (of Ugrēśvaradēva), was endowed with a *paṭā* or deed (lines 10-11). Thus, although originally Dēvarathāchārya, who seems to have been the priest of the god Ugrēśvaradēva, was intended to be the donee of one hundred *vāṭīs* of land, the god himself was ultimately made the donee of the above land as well as of the land around the temple.

Lines 11-20 describe the first of the three plots of the gift land. It was the village of Sāisō situated in Oḍamvōlō-Madanakhaṇḍa. Its income to go to the king’s revenue department (*kōṭhavyāpārara bhāga*) is given in words as *322* *māḍhas* but in figures as 322/6 in which 6 indicates a fraction (*gaṇḍā*?) of the *māḍha*. *Māḍha* now indicates the weight of half a *tola* and the coin of this name referred to in the record was either of gold or silver of the said weight. It appears, however, that, in lieu of land, actually the revenue of the village called Sāisōgrāma, amounting to a little above 322 *māḍhas* possibly of silver was granted. The contraction *kai*, put after the amount of money in this case, is also noticed in the latter part of the inscription in lines 21 (*saē*-*satāisa*-*māḍha 127 kai*) and 26 (*triśa*-*vāṭi* 30 *kai*). It may have the meaning of the usual expression *aṅkēn*=*āpi* which, however, is placed before the figures. Possibly it is contraction of Sanskrit *kēvala* meaning ‘only’.[[9]](#footnote-9)1 The grant seems to have been made with *vṛiddhi* and *avadāna*. In Oṛiyā the word *avadāna* is used in the sense of a gift.[[10]](#footnote-10)2 Thus the passages *vṛiddhi*-*avadāna madhya kari* may indicate “together with the power to improve and alienate the land.” But it is better to suggest that the amount of income quoted included *vṛiddhi* and *avadāna*. In that case they would mean ‘supertax’ and ‘tax’ repectively.[[11]](#footnote-11)3 The record next enumerates the boundaries of the above village according to the determination of Thamaṭhi-nāēka (nāyaka) who was the *paḍihasta* (*i*.*e*. *pratihasta* or representative) of *Purō*-*śrīkaraṇa* Viśvanātha *Mahāsēnāpati*. The eastern boundary started from parts of the road to Chandraprabhā lying to the west of the *śāsana* (gift village) of Bhagavatīpura and ran up to the Hijala tree near or on the tank of or at Pōḍāpōḍā to the easts of Vāṅgarisōgrāma. The northern boundary began with parts of the road to the north of the house of Chiḍichiḍi lying to the south of Vāṅgarisōgrāma and of the three-pronged cattle track going to the house of the Brāhmaṇas and ended in half of the waters (*adhā*-*sōi* for Sanskrit *ardha*-*srōtas*) of the river Vāiṅgaṇī (later also called Vāiṅgaṇiā). The western boundary began with half of the waters of the Vāiṅgaṇī river to the east of Rāḍasaōgrāma and ended with parts of the cattle track going to Kuchiāgāi to the south of Āmvatōṭā on the river bank of Gōpīnāthapura on the further side (of the river Vāiṅgaṇī). The southern boundary began with Harāgaū to the north of Gōpīnāthapura and ran up to the northern bank of the river (Vāiṅgaṇī) and to parts of the three-pronged cattle track going to the *śāsanas* (gift villages) of Bhagavatīpura and Gōpīnāthapura. In all (*gā*), this was one village with fixed boundaries on all the four sides.

Lines 20-26 describe the second plot of land consisting of the village of Rāḍasaō (*i*.*e*. Dakshiṇa-Rāḍasōō) situated in the same *vishaya*. The grant was made with *vṛiddhi*, *saïkā* and *avadāna*. The terms *vṛiddhi* and *avadāna* have been discussed above; the meaning of *saïkā* is uncertain. It may stand for Sanskrit *śatikā* and indicate a tax collected on the basis of a hundred articles of a kind. The income of the village is given both in words and figures as 127 *māḍhas*, probably of silver. This income is qualified by a passage which seems to suggest that it was being enjoyed by the king’s second queen (*majhi*-*ghara*) for worshipping the god Purushōttama. The eastern boundary of the said gift village started with parts of the waters of the Vāiṅgaṇiā river to the west of Sāisōgrāma and ran up to parts of the road going to Rakatapaṭā (or Raktapaṭā) to the south of the temple land (of Ugrēśvaradēva). The northern boundary began with parts of the road to Raktapaṭā to the south of the temple land and ended in parts of the waters of the Vārōgō (or Vāragō) river. The western boundary started from parts of the waters of the Vāragō river to the east of the Vijayalakshmīpura *śāsana* (gift village) and ended in parts of the cattle track below the embankment called Sudunāghāi in the Gōpīnāthapura *śāsana*. The southern boundary seems to have begun with parts of the cattle track on the river bank to the north of the Gōpīnāthapura *śāsana* and to the west of Āmvatōṭā and ended in parts of the waters of the Vāiṅgaṇiā river. In all (*gā*), it was one village with settled boundaries on all the four sides. As in the case of Sāisōgrāma, only the income of the village seems to have been granted to the donee.

The third piece of the gift land, situated in the same *vishaya*, is described in lines 26 ff. It consisted of 30 *vāṭīs* of land apparently around the temple of Ugrēśvara. The eastern boundary of this land, called a *grāma* without mentioning its name, ran from the Vāiṅgaṇiā river to the west of Vāṅgarisōgrāma to parts of the cattle track on the river bank to the east of Vāliāgrāma. The northern boundary ran from the Vōhāla road (possibly indicating a road marked by a Vōhāla tree) at the head of a field to the south of Vāliāgrāma to parts of (the waters of) the Vāragō river. The western boundary seems to have started from parts of the waters of the Vāragō river to the east of the Vijayalakshmīpura *śāsana* and ended in a point which is left out owing to inadvertence. The southern boundaru ran up to parts of the road going to Rakatapaṭā to the north of Rāḍhasōōgrāma. Line 2 on Plate VII says that the above land was in all (*gā*) one *grāma* having fixed boundaries on all the four sides. The next line says that the gift altogether consisted of three *grāmas* of which the *jita*[[12]](#footnote-12)1 or income was 449/5 *māḍhas* and the land measured 30 *vāṭīs*. It may be pointed out that 322/6 *māḍhas* and 127 *māḍhas* would make actually 449/6 *māḍhas*.

The above gift land was granted, according to lines 3-5, to Dēvarathāchārya to last as long as the moon and the sun would endure by means of the deed of gift, together with (*mudhya kari* water, land, fish, tortoise, tree and forest and with the temple of Ugrēśvaradēva and the land around it. Lines 5-8 say partly in repetition of what was said above that Narasiṁhadēvavarman of the Ātrēya *gōtra* granted the two villages of Sāisō and Dakshiṇa-Rāḍasōō, situated in the Oḍamōlō-Madanakhaṇḍa *vishaya* and having the boundaries specified above, to the Brāhmaṇa Dēvarathaśarman of the Ātrēya *gōtra*, a student of the Kāṇva branch of the Yajurvēda, as a permanent rent-free holding, together with water, land, fish, tortoise, tree, forest, sand and *bhiṭā* (homestead land). It is interesting to note that the Gaṅga king adopts the Kshatriya name-ending *varman* as his ancestor Bhānu II does in his Puri plates.[[13]](#footnote-13)1 The *Tārīkh*-*ī*-*Firūzshāhī*,[[14]](#footnote-14)2 while describing Sulṭān Fīrūz Shāh’s invasion of Jājnagar (*i*.*e*., the Gaṅga kingdom of Orissa) during the reign of Bhānu III, speaks of the Rāīs of that country (*i*.*e*., the Gaṅga kings) as Brāhmaṇas. It thus appears that the Gaṅga monarchs claimed variously to be Brāhmaṇas or Kshatriyas of the Ātrēya *gōtra*, although basically they must have been Dravidians. As I have shown elsewhere the claim to the Ātrēya *gōtra* was essentially connected with the genealogy of the Gaṅga family, fabricated by the court-poets of Anantavarman Chōḍagaṅga.[[15]](#footnote-15)3 According to lines 8-9, the *Tāmrādhikārin* (the same as the *Śāsanādhikārin* or keeper and writer of records), Narahari *Sandhivigraha*, appears to have received as his perquisite one *vāṭī* of land out of the gift land, according to an arrangement approved of by the respectable people of the villages. The next line says how the *Tāmralēkhaka* (engraver of the plates), Gurudāsa *Sēnāpati*, received half of the area of land received by the *Tāmrādhikārin*. Gurudāsa, however, appears to have been too big an officer to engrave plates and it is possible to think that he got the work done by a coppersmith.[[16]](#footnote-16)4 The charter proper is followed in lines 10-18 by nine of the usual imprecatory and benedictory verses. The above verses are followed by three new stanzas in lines 18-23. The text of the verses is extremely corrupt.

A number of geographical names are mentioned in the inscription. The different orders of the king in regard to the grant recorded here were issued when he was staying at Vārāṇasī (modern Cuttack), Dēvakūṭa and Nārāyaṇapura. Of the three plots of gift-land, the first consisted of Sāisōgrāma (also once called Sāisōgrāmī-Mōkshēśvara) and the second of the South Rāḍasōōgrāma (also called Rāḍhao and osaōgrāma), both situated in the *vishaya* called Kōshṭhadēśa-Madanakhaṇḍa or Ōḍamvōla (Oḍamōlō)-Madanakhaṇḍa, while the third plot consisted of 30 *vāṭīs* of land belonging to the temple of the god called Kōshṭhadēśa-Ugrēśvaradēva. In describing the boundaries of Sāisōgrāma, mention has been made of Bhagavatīpura-śāsana, Chandraprabhā, Vāṅgarisōgrāma, Vāingaṇī-nadī, Rāḍasōō, Gōpīnāthapura-śāsana, Āmvatōṭā, Kuchiāgāi and Harāgaū. In the description of the boundaries of Dakshiṇa-Rāḍasōōgrāma, mention is made of Sāisōgrāma, Vāiṅgaṇiā-nadī, Raktapaṭā, Vāragō (or Vārōgō)-nadī, Vijayalakshmīpura-śāsana, Gōpīnāthapura-śāsana, Sudunāghāi and Āmvatōṭā. In connection with the boundaries of the third plot of land, are similarly mentioned Vāṅgarisōgrāma, Vāiṅgaṇiyā-nadī, Vāliāgrāma, Vāragō-nadī, Vijayalakshmīpura, Rāḍasōō and Raktapaṭā. The three plots of land were adjacent to one another. M.M. Chakravartī located the villages approximately at 850 56' 45" long. by 200 10' 17" lat. on the left side of the Bhārgavī river and close to the P.W.D. Bungalow at Khirkhia. The Survey of India sheet map No. 73 H 3 B shows, between the rivers Bhārgavī and Dhanuā, the locality called Ugreswar Deuli having the Bhārgavī in the west, Banguras (Vāṅgarisō) Śāsan in the north, Gōpīnāthpur towards the south and Bhāgavatīpur towards east-south-east. As a result of the grant under discussion, the old names, *viz*., Sāisō and Rāḍasōō, appear to have given place to the new name, *viz*., Ugrēśvara-dēulī, suggested by it.

TEXT[[17]](#footnote-17)1

*Sixth Plate*: *First Side*

Lines 1—18………..

19 ….Śubham=astu ||o|| Śaka-nṛipatēr=atītēshu shōḍaś-ādhikēshu trayōdaśa-śata-saṁvatsarē-shu cha-

20 turdaśa-bhu[va\*]n-ādhipat-īty-ādi-virud-āvalī-viṛājamānaḥ Śrī-vīra-Nra(Nara)si[ṁ\*] hada-(dē)va-nṛipati[ḥ\*] sa(sva)-rājyasa(sya) dvāviṁśaty-aṅkē abhilikhya-

21 mānē Vichhā[[18]](#footnote-18)2-śukla-ēkādaśyāṁ Maṅgala-vārē Vārāṇasī-kaṭakē śrī-charaṇē bhitara-navarē[[19]](#footnote-19)3 pūj-ānan[ta]ram=a-rajā[ḥ\*] tatra vi-

22 jaya-samayē pārśvē māhāpātra[[20]](#footnote-20)4-Kṛi[sh]ṇānanda sā[ṁ\*]dhivigrahika[[21]](#footnote-21)5 māhāpātra-Lāṇḍuratha-yā(ā)chārya mahāpātra Gōpīnātha-sāndhivigrahi-

23 ka pātra-Bhuvanānanda-sā[ṁ\*]dhivigrahika pātra-Siddhēśvara-jēnā dvāraparīksha-Trivikrama-sā[ṁ\*]dhivigrahika Kināi-sēnādhyaksha ētēshu

24 sthitēshu purō-śrīkaraṇa-Viśvanātha-mahāsēnāpatī(ti)-gōchrē(charē) avadhārita-mudalā[t\*][[22]](#footnote-22)6 śrī-hastēna usargya[[23]](#footnote-23)7 Dēvarath-āchāryāya bhūmī(mi)-[dā][naṁ\*]

*Sixth Plate*: *Second Side*

6[[24]](#footnote-24)8

1 datta[ṁ\*] bhū[mi][[25]](#footnote-25)9 śata-vāṭī-parimita-bhūmi-nimittaṁ asmin rājya-trayōviṁśaty-aṅkē Vichchhā[[26]](#footnote-26)10-dvitīya-kṛishṇa-saptamī-Paṇḍitavā-

2 rē Dēvakūṭa-kaṭakē śrī-charaṇē pu(pū)j-ānava(nta)rē japa-samayē pārśvē pātra Māhāmuni-purōhita dvāraparīkshā-Trivikrama-sandhi-

3 vigraha vuḍhālēṅkā-Sōmanātha-vāhinīpati bhitara-bhaṇḍāra-adhikārī-Narahari-sandhivi-graha thāu purō-śrīkaraṇa-Vi-[[27]](#footnote-27)11

4 Viśvanātha-māhāsēnāpatī[[28]](#footnote-28)12-gōcharē avadhārita-mudalē Dēvarathāchāryaku āṭha-khaṇḍa-Kōshṭhadēśa-Madanakhaṇḍa-vishayē-Sāisō-

5 grāmī-Mōkshēśvara Dakshiṇa-Rāḍa ōō-grāma ē dui grāma śāsana karī(ri) bhūmī(mi) śaē vāṭī-dēvā | ē ā(srā)hi Mīna-saṁkrānti-kṛishṇa-ēkā-

6 daśī-Śanivārē Nārāyaṇapura-kaṭakē śrī-charaṇē pu(pū)jā utāra vijē kari āsivā-samayē pa(pā)rśvē vuḍhālēṅkā-Sōmanā-

7 tha-vāhinīpati Bhuvanēśvara-sa[ṁ\*]dhivig aha Lakshmaṇānanda-sa[ṁ\*]dhivigraha bhitara-bhaṇḍāra-adhikāri-Narahari-sa[ṁ\*]dhivigraha thā-

8 u dvāraparīkshā-Trivikrama-sa[ṁ\*]dhivigraha-gōcharē avadhārita-mudalē ō āmi-purō-parīkshā-mahāpātra-Gatēśvaradāsa-śrī-

9 chandana-āgē ava[dhā\*]rita āṅgā(jñā)-vōilā-mudalē Dēvarathāchāryara Sāisō-Dakshiṇa-Rāḍasaō va(ē) dui grā-

10 ma Kōshṭhadēśa-Ugrēśvaradēvaṅkara dēulī |[[29]](#footnote-29)1 bhu(bhū)mi dēula madhyē kari chatuḥ-sīmā samākrānta-śāsanaka

11 paṭā deva | Ōḍamvōlō-Madanakhaṇḍa madhyē Sāisō-grāma vri(vṛi)ddhi-avadāna madhya kari kōṭha-vyāpā-

12 rara bhāga tini-sa-vāisa māḍha 322/6 kai [|\*] purō-śrīkaraṇa-Viśvanātha-thē[[30]](#footnote-30)2-māhāsēnā-patira pa-

13 ḍihaha(sta)-Thamaṭhi-nāēkara sīmā-kalā-pramāṇē ē-grāmara pūrva-sīma(mā) Bhagavatī pura-śāsanara paśchima Chandrapra-

14 bhā-daṇḍā-adha ādi kari Vāgaṁ(ṅga)risō-grāmara puva-kōṇa Pōḍāpōḍā-pōkhurira hijala-[[31]](#footnote-31)3 paryarnē(ntē) ke sīmā (|\*) u-

15 ta(tta)ra-si(sī)mā Vāgāṁ(ṅga)risō-grāmara dakshiṇa Chiḍichiḍi-vāṭīra uttara-daṇḍāra adha Vrā(Brā)hmaṇa-vāṭīra ti-mu-

16 ṇḍi-gōpatha-adha ādi kari Vāiṅgaṇī-nadī-Vāiṅga[ṇī\*][[32]](#footnote-32)4-adhā-sōi-parya[ntē]kē sīmā paśchimā-(ma)-sīmā | Rāḍa-

17 saō-grāmara pure(vē) Vāiṅgaṇī-nadīra adhā-sōi ādi kari naī-pāri-Gōpīnāthapura-śāsanara nadī-taḍā

18 Āmvatōṭāra dakshiṇa-kōṇa Kuchiāgāira gōpatha-adha-paryantēkē sīmā | dakshiṇa-sīmā [|\*]Gōpīnāthapura uttara Harāgaū

19 madhya[[33]](#footnote-33)5 kari Bhagavatīpū(pu)ras-śāsanara Gōpīnāthapū(pu)ra-śāsanara ti-muṇḍī-gōpathara adha naī-uta(tta)ra-ka(kū)la-paryantēkē sīmā | gō(gā) chatuḥ-

20 sīmā-samākrānta-grām-ēka | ē-vishaya-madhyē Rāḍasaō[[34]](#footnote-34)6 vri(vṛi)ddhi-saīkā-avadāna madhya kari majhi-ghaḍa(ra)ra Purusō(shō)ttama-prasāda-navara-bhā-

21 ga saē-satāisa-māḍha 127 kai [|\*] ē sīmā-kalā-pramāṇē ē-grāmara pūrva-sīmā [|\*] Sāisō-grāmara paśchima-[Vā]iṅgaṇīā-nadī-adhā-

22 sōi ādi kari dēulī-bhūmira dakshiṇa Rakatapaṭā-daṇḍā-paryantēkē sīmā | uta(tta)ra- sīmā dēulī-bhūmira dakshiṇa Raktapaṭā-daṇḍā-

23 ra adha adī kari Vārōgō-naī-adhā-sōi paryantēkē sīmā | paśchima-sīmā [|\*] Vijayalakshmīpura-śāsanara puvē Vāragō-naī-adhā-sōi

24 adī kari Gōpīnāthapura-śāsana Sudunāghāi-va(baṁ)dha-tala-gōpatha-adha-paryantēkē sīmā | dakshiṇa-sīmā | Gōpīnāthapū(pu)ra-śāsanara uta(tta)-

25 ra…[[35]](#footnote-35)7 naī-kūlē Āmvatōṭāra paśchima gōpathara adha[[36]](#footnote-36)8 Vāiṁgaṇīā-naīra adhā-sōi-paryantēkē sīmā || gā chatru(tu)ḥ-sī-

26 mā-samākrānta-grām-ēka | ē-vishaya-madhyē Ugrēśvara-dēvakaṁ(ṅka)ra dēōli avadharita-mudala-pramāṇē bhūmi triśa vāṭi 30 kai [|\*] ē-sīmā-

27 kalā-pramāṇē ē-grāṁa-pūrva-sīmā Vāgaṁ(ṅga)risō-grāmara paśchima Vāiṅgaṇ yā-naī adī kari Vāliā-grāmara puva naī-ku(kū)la-

28 gōpatha adha-paryantēkē sīmā | uta(tta)ra-simā [|\*] Vāliā-grāma-dakshiṇa khēta-muṇḍara Vōhāla-daṇḍā ādi kari Vāragō-nadī-

*Seventh*[[37]](#footnote-37)1 *Plate*

1 ra arddha-payē(rya)ntēkē sīmā | pakshi(śchi)ma-sīmā | Vi[ja\*]yalakshmīpū(pu)ra-śāsana ||[[38]](#footnote-38)2 ra pūva Vāragō-nadīra adhā-sōi ādī[[39]](#footnote-39)3 [kē] sīmā |

2 dakshiṇa-sīmā [|\*] Rāḍhasōō-grāmara utara Rakatapaṭā-daṇḍā-arddha-paryantē[kē\* sīmā | gā chatuḥ-sīmā-samākrā[nta]-grām-aika ||

3 gāmrā(grāma)-tiniki jita chiāri-sa-rā(chā)lisa-na-māḍha 449/5 bhu(bhū)mī tirisa-vāṭiki chatuḥ-sīm-ākrānta[[40]](#footnote-40)4 ya ja)la-stha[la\*]-

4 machchha kachchhapa-pādā(da)p-ā aṇya madhya kari ā-chandr ārka-thāi kari Dēvaratha-āchāryaku dēulī Ugrēśva[ra\*] de[u\*]la madhya kari

5 chatuḥ-sīmā-sā(samā)krānta-āsana data paṭāka || Ātra(trē)ya sagōtā(trā)ya Ya a(ju)rvē-rā-(d-ā)ntargata-Kāṇva-śākh-aika-dēśa(ś-ā)dhyāyinē Dēvaratha-

6 śamma(rma)ṇē Vrā(Brā)hmaṇāya Ātrēya-sagōtraḥ śrīmāna(mān) śrī-Narasi[ṁha\*] dēva-varmmā Oḍamōlō-Madanakhaṇḍa-vishaya-madhyam=adhyā-

7 sī[na\*] yathā-likhita-chatuḥsīmā-samākrānta sa-[ja\*]la-sthala-machchha-ka[chchha\*] pa-pādap-ā[ra\*]ṇya-vālukā-bhiṭā-sahitaṁ Sāisō-grāma-Da-

8 kshiṇa-Rāḍhasaō-grāma ētat(d) grāma-dvayaṁ ā-chandr-ārkam=akarā(rī)kṛitya prādāta (dāt) || śubham=astu||o|| asya śāsanasy=āṅgatayā

9 tāmr-ādhikāriṇō Narahari-sanimīgrahikasya||[[41]](#footnote-41)5 ēta[d\*]-grāma-mahāja[na\*]-bhāga-vyavasthayā ēkāga[[42]](#footnote-42)6

10 ē[ta\*]-tāmra-lēkhaka-Gurudāsa-sēnāpatēḥ ētad-arddha | Mad-dāna-phala-siddhy-artha[ṁ\*] tad-rakshā-phala-siddhayē [|\*]

11 mad-dha maḥ paripālō(lyō)=yaṁ bhu(bhū)mēr=ā-chandra-taraka(kam)||[[43]](#footnote-43)7 Mā bhu (bhū)d=a-phala-maṁ(śaṁ)kaṁ(kā) tē para-datt=ēti pārthiva | sva-da-

12 ttād=adhika[ṁ\*] puṇya[ṁ\*] para-datt-ānupālaṁ(lanē) | [\*|] Sva-dattā[ṁ\*] para-dattāṁ va(vā) yatnād=raksha Yudhishṭhira | mahi(hīṁ) mati-

13 matā[ṁ\*] śrē hṭha dānāta[[44]](#footnote-44)8 śrēyō=nupālanaṁ(nam |[|\* Sva-dattā[ṁ\* para-dattā[ṁ\*] vā yō harēśē(ta) vasu[ṁ\*]dharā(rām) | sa vishṭhāyā[ṁ\*] kṛi-

14 mi[r\*] bhūtvā pitṛibhiḥ sa[ha] pachyatē |[|\*] Nirjanē prā[ṁ\*]tarē dēśē śushka- kāṭēra-[[45]](#footnote-45)9 lāsinaḥ | kṛishṇa-sarpā hi jāyantē

15 yē haratti(nti) vasundharāṁ(rām||) Gām-=ēkāṁ svarṇṇam=ēkāṁ cha |[[46]](#footnote-46)1 bhu(bhū) mēr=apy=arddham=a[ṅgu]laṁ(lam) | haran=narakam=āpn[ō]ti yāvad=āha(bhū)ta-

16 sē(saṁ)plavaṁ |(vam||) Śatruṇ=āpī(pi) ka(kṛi)ta(tō) dharmmaḥ pālanīyō mahīpatiḥ (tē) | śatrur=ēva hi śatruḥ syād=dharamma[ḥ\*] śatu(tru)r=na kasyachit |[|\*]

17 Mad-vaṁśajāḥ para mahīpati[[47]](#footnote-47)2-va[ṁ\*]śajā vā pāpō(pā)d=apēta-manasō bhuvi bhāvi-bhūpāḥ | yē pālayanti mama dhamma(rma)m=imaṁ sama[sta][ṁ\*] tēshā[ṁ\*] mayē (yā) vi-

18 rachitō=[ṁ\*]jalir=ēsha mūrddhni ||[[48]](#footnote-48)3 Mad-vaṁśē para-va[ṁ\*]śē rā(vā) yaḥ kaśchī (śchi)n=nṛipatir=bhavēta(vēt) | tasy=āha[ṁ\*] kara-lagnaḥ sā(syāṁ) yō mat-kīrtti [r\*] na lu[mpa]ti |o|[[49]](#footnote-49)4 Kshīrā-

19 mvu(mbu)dhi[r=\*]jagati maṁgalama(m=ā)tanōtu yata(tra) śriyī(yā) kanaka-kēna(ta) ka-patrakānyā(karṇyā) | śi(śli)shṭaḥ svapan=Muraripur=mṛi(r=mu)ditā(tō=ṁ) janābhas=tōyaṁ piva(ba)nta(n=na)va-gha-

20 nas=taḍit=ēva bhāti |[|\*][[50]](#footnote-50)5 Jātaḥ Śattu(mbhu)-śirō-dhṛita-ti(tri)pathagā-vārishu[[51]](#footnote-51)6 ha [ṁ\*]sa-śriyā(yaṁ) va(bi)bha(bhra)t=tasya kil=ēdara(rē) tri-jagatī-nētr-ā(tr-ō) chchha(tsa)vaś=chandramāḥ | yō=

21 cha(yaṁ) kāsti(nti)-ri(vi)tāna-ra(va)rṇṇana-nibhā dāsī paraṁ sōdravā kī[r\*]tti[r\*]= dikshu ri(vi)niji(rja)yann=iva niśī(śi) vō(vyō)m-ā[ṁ\*]gaṇa(naṁ) gāhatē |[|\*][[52]](#footnote-52)7 Bhūda(dē)ra(va)-sa(sva)sti-vādaśi(s=ta)-

22 rayatu durita[ṁ\*] nijē(rja)ra(rāḥ) santu santaḥ santu prauḍh-āri-vīra-vraja-vijaya-ka[lā-śāli]naḥ kshōṇipālāḥ | āsrā(stāṁ) vivach-chakōra-śrama-hara-

23 ṇa-chamatkāri kāvya[ṁ\*] kavīnām=astu vyāmōha-śāntiḥ sra(sṛi)jatu hṛidi mudaṁ viśaśvalaś[[53]](#footnote-53)8= handrachūḍaḥ |[|\*][[54]](#footnote-54)9 śubham=astu bhava[[55]](#footnote-55)10-jagataḥ ||o||

Vol. XXXII

No. 24—PATTALI GRANT OF YUVARAJA REJENDRAVARMAN, GANGA YEAR 313

(*1 Plate*)

D.C. Sircar, Ootacamund

This inscription was published by Mr. Manda Narasimham in the Telugu journal *Bhārati*, June 1954, pp. 574 ff. In April 1956, it was purchased from Mr. Narasimham for the Epigraphical Gallery in the Office of the Government the Epigraphist for India. Nothing is known to us about the findspot of the record and the story of its discovery. Mr. Narasimham’s article in the *Bhārati* does not disclose any fact in these respects. But there is little doubt that the plates were discovered somewhere in the Srikakulam District of Andhra Pradesh.

The inscription is written on three copper plates held together by a ring bearing the seal of the issuer of the charter. The plates are rectangular is shape and measure each 7½ inches in length and 3½ inches in height. They have slightly raised rims. There is a hole (about 2/5 inch in diameter) in the left side of the plates for the ring to pass through. The diameter of the ring is about 4½ inches while its thickness is about 2/5 inch. The ends of the ring are soldered to the bottom of a thick circular seal about 1 inch in diameter. On the countersunk surface of the seal, which is considerably corroded, there are traces of the figure of a standing animal which is no doubt a bull that was the emblem of the Eastern Gaṅga kings. The three plates together weigh about 94 *tolas* and the ring and the seal about 38 *tolas*.

There are altogether 37 lines of writing in the inscription. But line 30 containing only three *aksharas* written between the beginning of lines 29 and 31 is not a continuous line, while the last line contains only one *aksharas* followed by a *daṇḍa*. The inscription is incised on the inner side of the first plate and both the sides of the second and third plates. It has, however, to be noticed that, through oversight, the engraver originally began to incise the concluding part of the record (lines 34 ff.) on the outer side of the first plate instead of on the corresponding side of the third plate, which is its proper place. But the mistake was detected when only one line and a half had been engraved on the reverse of the first plate.

The characters belong to the later Kaliṅga script and resemble those of many early medieval inscriptions discovered in the Srikakulam region. The letter *dh* has the form of *ddh* in some cases as noticed often in inscriptions in the later Kaliṅga alphabet. The language of the record is corrupt Sanskrit and it is written in prose with the exception of a few imprecatory and benedictory stanzas at the end. In point of orthography, the record resembles other epigraphs of the area and age in question. The grant was issued in the year 313 of the Gaṅga era, which fell in the period between 809 and 811 A.D. The date is written both in words and in figures; but there are no other details of the date.

The charter was issued from Kaliṅganagara by *Yuvarāja* Rājendravarman, described as the son of *Mahārājādhirāja Paramēśvara Parambhaṭṭāraka* Anantavarman of the Eatern Gaṅga family. It records the grant firstly of the village of Pāṭṭali (elsewhere called Pāḍali) situated in the territorial unit called Kṛishṇamaṭṭamba, in favour of the goddess Kañchipōṭṭi-bhaṭṭārikā in order to provide for her offerings, etc., by *Yuvarāja* Rājēndravarman himself and secondly of Kuśasaṅkira-grāma in Dāpupañchālī and Arali-grāma in Jāmbōṭṭa-pañchālī in favour of the same deity by Rājēndravarman’s mother Lōka-mahādēvī. The primary object of the charter was to record the grant of Pāṭṭali-grāma since the order of the *Yuvarāja* was issued to the inhabitants of that village only. That Lōka-mahādēvī’s grant of the villages of Kuśasaṅkira and Arali was added to the main charter as a subsidiary issue is further suggested by the fact that the boundaries of the gift land quoted in lines 24 ff. refer to the village of Pāḍali (i.e Pāṭṭali) only.

The village of Pāṭṭali or Pāḍali was bounded in the east by a *naidhāni*-*śilā* (probably meaning ‘a boundary pillar’) and *a bilva* tree; in the south by a pit and another *naidhāni*-*śilā*; in the west by a pit (called Bhuṭṭaka probably after the name of the locality or its owner) and a mango tree; and in the north by a pit (called Kāśimbi probably after the name of the locality or its owner) and certain forests. The above section of the charter is followed in lines 26 ff. by some of the well-known imprecatory and benedictory verses. The date of the grant, viz. year 313, is quoted in lines 34-35 as the year of the victorious reign of the Gaṅgēya dynasty. The document was written by *Mahāsāndhivigrahika* (i.e. the officer in charge of war and peace) Sāmirāja and the plates were angraved by the *akshaśālin* (i.e. goldsmith) Dāmachandra.

The importance of the inscription lies in the fact that it is one of the few charters issued by a crown-prince, the most well-known instance of this class of documents being the Mayidavolu plates[[56]](#footnote-56)1 of the Pallava *Yuvamahārāja* Śivaskandavarman who flourished in the first half of the fourth century A.D. The circumstances leading to the issue of a charter by the crown-prince instead of the king himself in these cases cannot be determined.

In order to determine the identity of the Gaṅga crown-prince Rājēndravarman, son of king Anantavarman, we have to take note of the following records of the family: (1) Alamanda plates[[57]](#footnote-57)2 of Anantavarman son of *Mahārāja* Rājēndravarman, dated year 304; (2) Indian Museum plates[[58]](#footnote-58)3 of *Mahārāja* Dēvēndravarman, son of *Mahārāja* Rājēndravarman, dated year 308, (3) Tekkali plates[[59]](#footnote-59)4 of the same king, dated year 310; (4) Nāmpali grant[[60]](#footnote-60)5 of *Yuvarāja* Rājēndravarman, son of king Anantavarman, dated year 314; and (5) Mandasa plates[[61]](#footnote-61)6 of Rājēndravarman, son of Anantavarman, dated year 342. These records show that the Gaṅga king Rājēndravarman was succeeded by his sons Anantavarman (year 304) and Dēvēndravarman (years 308 and 310) and that Dēvēndravarman was succeeded by Rājēndravarman, son of his elder brother and predecessor Anantavarman. The charter under study, issued by Anantavarman’s son Rājēndravarman of *Yuvarāja* in the year 313, is therefore the third of his known records, the other two being his Nāmpali grant issued likewise as *Yuvarāja* in the year 314 and his imperfectly deciphered Mandasa plates of the year 342 probably issued as king. The present epigraph mentions Lōka-mahādēvī, mother of Rājēndravarman and queen of Anantavarman, for the first time. The Nāmpali charter records the grant of Nāmpali-grāma situated in Nidijēru-vishaya in favour Sāmirāja, son of Gulāmarāja (wrongly read as *Guṇamarāja*) of the Ayana-kula. It was written by *Mahāsāndhivigrahin Raha* (i.e. *Rahasya* or *Rahasyādhikṛita*) *Śrī*-Sāmanta[[62]](#footnote-62)1 and engraved by *Akshaśālin* Dāmachandra. It will be seen that the same *Akshaśālin* Dāmachandra was also the engraver of the charter under study while Sāmirāja, donee of the Nāmpali grant, seems to be none other than *Mahāsāndhivigrahika* Sāmirāja who was its writer. It is interesting to note that the Mandasa plates, issued by Rājēndravarman more than quarter of a century later, was written by *Sandhivigrahin* Raṇōmēya who was the son of the said Sāmirāja.[[63]](#footnote-63)2

An interesting feature of the records of Rājēndravarman, issued by him as *Yuvarāja* during the years 313 and 314, is that they do not refer to the rule of his uncle Dēvēndravarman who is known to have issued charters in the years 308 and 310. It should also be noticed that *Yuvarāja* Rājēndravarman’s grants dated in the years 313 and 314 and Dēvēndravarman’s charters dated in the years 308 and 310 were all issued from the city of Kaliṅganagara. In the present state of insufficient information on the point, it is difficult to suggest any hostility between Rājēndravarman and his uncle only on this ground. We know that the Early Eastern Gaṅga kings generally represented themselves each as the son of his father and not as the successor of his predecessor. As for instance, Dēvēndravarman’s charters described him as the son of Rājēndravarman and not as the successor of his elder brother and predecessor Anantavarman. But *Yuvarāja* Rājēndravarman’s case is somewhat different since he issued the charters in question as a crown-prince when his uncle Dēvēndravarman may have been on the throne. As, however, the Mayidavolu plates were similarly issued by the Pallava *Yuvamahārāja* Śivaskandavarman without any reference to the reigning Pallava king who was probably his father, it is not easy to arrive at a conclusion from this fact.

Besides Kaliṅganagara, the capital of the Eastern Gaṅgas, identified generally with modern Mukhalingam near Srikakulam, and the well-known Mahēndragiri peak on the borders between the Ganjam and Srikakulam Districts, the inscription mentions the following geographical names; the villages of Pāṭṭali or Pāḍali, Kuśasaṅkira and Arali as well as the districts of Kṛishṇamaṭṭamba, Dāpu-pañchālī and Jāmbōṭṭa-pañchālī. I am not sure about their location. There are other instances of the use of the word *pañchālī* to indicate a territorial unit in the inscriptions of the area in question.[[64]](#footnote-64)3

TEXT[[65]](#footnote-65)4

*First Plate*

1 Siddham[[66]](#footnote-66)5 svasti [| A\*]marapur-āṇu(nu)kāriṇa[ḥ\*] srarvartu[[67]](#footnote-67)6-sukha-ra[ma][[68]](#footnote-68)7ṇī-

2 yād=vijayavata[ḥ\*] Kaliṅganagara-vāsakā[t\*] Mahēndra(ndr-ā)chala(l-ā)ma-

3 la-śikhara-pratishṭhitasya sa-char-āchara-gurō[ḥ\*] saka[[69]](#footnote-69)1la-bhuva-

4 na-nirmāṇ-aika-su(sū)traddhā(dhā)rasya sasākha-chuḍāmaṇair[[70]](#footnote-70)2=bhagava-

5 tō Gōkarṇṇasvāminaś=charaṇa-kamala[[71]](#footnote-71)3-yugala-praṇu(ṇā)-

6 ma(mā)dvī(d=vi)gata-Kali-kāla-kalaṅkō=nēk-āhavaḥ-saṅkshōbha[[72]](#footnote-72)4-janita-jaya-

7 savda[[73]](#footnote-73)5 pratāp-āvanata-samasta-sāmanta-chakra-chuḷā-

8 maṇī[[74]](#footnote-74)6-prabhā-mañjari-puñja-rañjita-vara-cha[ra\*]ṇō ni-

*Second Plate*, *First Side*

9 ja- nistṛisaddhār[[75]](#footnote-75)7-ōpārjita-sakala-Kaliṅg-āddhi(dhi)rājya[ḥ\*]

10 pravitata-sita-kumuda-kund-ēndv-avadāta-vini[rga][[76]](#footnote-76)8

11 ta-yaśō(śāḥ) dhvast-ārāti-kul-āchalō naya-vinaya-daya(yā)-da(dā)-

12 na-dākshinyasaudārya[[77]](#footnote-77)9-satya-tyāg-āddi(di)-guṇa-sa[ṁ\*]pad-ā-

13 ddhā(dhā)ra-bh[ū]tō(taḥ) paramamāhēśvarō mātā-pitra(tṛi)-pad-ānudhya(dhyā)-

14 tō Gaṅg-āmala-kul-ōdbhavō mahārājādhirāja-paramē-

15 śvara-paramabhaṭṭāraka-śrī[[78]](#footnote-78)10-Anantavarmmadēva-su(sū)nu-yu-

16 varāja-śri(śrī)-Rājēndravarva(rmā) kuśali(lī) Kṛishṇamaṭṭamva-a-[[79]](#footnote-79)11

*Second Plate*, *Second Side*

17 nta[ḥ\*]pāti-Pāṭṭali-grāma-nivāsi-kuṭumvi(mbi)na[ḥ\*] janapadā[ṁś=cha\*] sa-

18 ma(mā)jñāpayati ch=ānya[d\*]=viditam=astu vō bhatāṁ[[80]](#footnote-80)12 grāmō=ya[ṁ\*] śri(śrī)ma-

19 t-Kañchipōṭṭi-bhaṭṭārikāyā va(ba)li-nivēdya-charu-nimitā(ttā)ya

20 pradataṁ(ttaḥ | ) aparam=api Dāpu-pañchālyāya[[81]](#footnote-81)1 Kuśasaṅkira-gā(grā)ma[ḥ\*]

21 Jāmvō(mbō) ṭṭa-pañchālyā[m\*] Arali-grāmaṁ(maś=cha) tasya mātarayāṁ[[82]](#footnote-82)2 śri(śrī)-Lō-

22 kamahādēvi(vyā) pradataṁ[[83]](#footnote-83)3 bhaṭṭārikayāṁ[[84]](#footnote-84)4 sarva-kara-bharaiḥ parihṛitya

23 chandr-ārka-pratishṭhā[[85]](#footnote-85)5 mātā-pitaraurātnanaś=cha[[86]](#footnote-86)6 punyā(ṇy-ā)bhivṛidha(ddha)-

24 [yē |\*] Pāḍali-grāmasya si(sī)mā-li[ṅ]gā[[87]](#footnote-87)7ni bhavanti pu(pū)rva-diśāyā[ṁ\*] naidhā-

*Third Plate*, *First Side*

25 ni[[88]](#footnote-88)8-shi(śi)lā vi(bi)lva-vṛiksha[ś=cha |\*] dakshiṇēna garta(rtā) naiddhā(dhā)ni-śilā [cha |\*] paśch[i]m[ē]na Bhuṭṭaka-

26 garta(rtā) a(ā)mvra(mra)-vṛiksha[ś=cha |\*] uta(tta)rē[ṇa\*] Kāśimvi(mbi)-garta(rtā) vanā(na)-rāji[kā]ś=ch=ēti [||\*] Va(Ba)hu-

27 bhir=vasuddhā(dhā) datā(ttā) rājabhi[ḥ\*] Sagar-ādibhi[ḥ |\*] yasya yasya

28 yadā bhu(bhū)mi[s\*]=tasya tasya tadā phala[m ||\*] Sva-datā(ttāṁ) para-datāmvā[[89]](#footnote-89)9

29 yō harēti(ta) vasundharā[m |\*] sa vishṭhāyō(yāṁ) kṛimirbhu(r=bhū)tvā pitṛibhi[ḥ\*] saha

30 pachyata(tē || )[[90]](#footnote-90)10

31 Ma bhuya phalasaka[[91]](#footnote-91)11 va[ḥ\*] para-datē(tt=ē)ti pārthiva(vāḥ | ) sva-da(dā)nā[t\*] phalam=ānantya[ṁ\*] para-

32 dān-ānupālana(nē) |[ |\*] Iti kamala-dala(l-ā)mvu(mbu)-vindu-lōla(lāṁ) chapala[[92]](#footnote-92)12 śri[ya\*]m=anu-

33 chintya manusya(shya)-ji(jī)vitaṁ [cha |\*] purusha[[93]](#footnote-93)13m=idam=udāhita vuddhā[[94]](#footnote-94)14 na hi purushē

*Third Plate*, *Second Side*

34 na[[95]](#footnote-95)1 para-ki(kī)rtayō vilōpya(pyāḥ ||) Gaṅgēya-vaṅśa[[96]](#footnote-96)2-pravarddhava(mā)na-vijaya-

35 rājya-samvachhara-sata[[97]](#footnote-97)3-trayē trayōdaga(ś-ā) dhika (kē) 313 likhitam=ida[ṁ\*]

36 mahāsandhivigrahaka-śri[[98]](#footnote-98)4-Samirājēna[[99]](#footnote-99)5 [|\*] utki(tkī)rṇṇa[ṁ\*] ch=ākshasālina[[100]](#footnote-100)6 śri(śrī)-Dāmachandēna(ndrēṇa) i-

37 ti |[[101]](#footnote-101)7

Vol. XXXII

No. 37—ARASAVALLI PLATES OF VAJRAHASTA (III), SAKA 982

(*2 Plates*)

G.S. Gai,Ootacamund

At the end of August 1957, the office of the Government Epigraphist for India, Ootacamund, acquired these plates from Shri Manda Narasimham of Śrīkākuḷam. Dr. B.Ch. Chhabra, Government Epigraphist for India, kindly entrusted the plates to me for studying and editing in the pages of this journal. The plates were discovered by a farmer while digging in a field in front of his house at Arasavalli in the Srikakulam Taluk, Visakhapatnam District. They were purchased by Shri Bhanumurti Pantulu, a teacher at Śrīkākuḷam. Shri Manda Narasimham, who obtained them from the latter, has published them in the Telugu journal *Bhārati*, May 1954, pp. 449 ff.[[102]](#footnote-102)1

This is a set of five copper-plates, each measuring about 8.5 inches by 3 inches. On the left side of each plate is a hole, about one inch in diameter, through which passes a circular ring about 3.75 inches in diameter. To this ring is attached a seal which is circular in shape and which measures about 2 inches in diameter. In the centre of the seal is the seated figure of a bull together with the other usual emblems found in the seals of the grants of Vajrahasta III. The first plate is inscribed on one side while the remaining four plates bear writing on both sides. The states of preservation of the writing is not satisfactory, specially on the fourth and fifth plates which cover the grant portion. The plates weigh 160 *tolas* while the ring the seal weighs 58 *tolas*.

The characters belong to the variety called eastern Nāgarī and resemble those found in the other charters of Vajrahasta (III).[[103]](#footnote-103)2 In respect of orthography, it may be observed that *ñ* is written with the upper part of the symbol separated, cf. lines 6, 11 and 15. *N* is represented by two forms; cf. lines 1, 4 and 7 for one type and lines 69, 70 and 71 for the other. It is difficult to distinguish between *p* and *y*. The symbol for *v* denotes *b* as well. In most cases, the consonant following *r* is reduplicated.

The language of the record is Sanskrit and the text is written in prose and verse.

The inscription belongs to the reign of the Eastern Gaṅga king Vajrahasta (III, 1038-70 A.D.), the son of Kāmārṇava and Vinayamahādēvī. It contains the *praśasti* beginning with *śrīmatām*=*akhila*-*bhuvana*, etc., introduced by this king. The text of the inscription upto line 39, comprising the introductory portion, is identical with that found in the other records of the king.[[104]](#footnote-104)3 It may be pointed out that while the Nadagam, Narasapatam, Peddabammidi, Chicacole and the present plates introduce the ruling king as *śrīmad*-*Vajrahastadēvaḥ*, the Madras Museum, Ganjam, Chikkalavalasa and the Boddapāḍu plates refer to him as *śrīmad*-*Anantavarmmā Vajrahastadēvaḥ*. The present inscription does not supply any new historical information.

The grant was issued from Kaliṅganagara, usually identified with Mukhaliṅgam. The record registers the grant of the village Harisavēlli (line 40) situated in Varāhavarttanī (*vishaya*). The gift village is mentioned again as Arisavalli in line 67, along with its adjoining village Māvēṇḍi. Varāha-varttanī occurs in the other records of this king as well as of other members of this dynasty and is usually taken to correspond to the area near modern Śrīkākuḷam.

The date of our grant, which occurs in lines 42-43, is expressed in the chronogram, karavasu-nidhi-Śāk-ābdē, i.e. Śaka 982, Kārttika, the twelfth day of the first fortnight, Monday. It regularly corresponds to Monday, October 9, A.D. 1060. It is earlier than the date of the Paddabammidi plates by two months and nineteen days only. Kārttika śu. 12 is known in the Kannaḍa-Telugu speaking area as *Utthāna*-*dvādaśī*, i.e., the day on which god Vishṇu is woken up from his long sleep. It is also called *Prabōdhōtsava*. This *tithi* is also known for the end of *Chāturmāsyavrata* (which begins on the same *tithi* in the month of Āshāḍha) and *Tulasī*-*vivāha* (the marriage of Vishṇu with the Tulasī plant). The previous day, i.e. *ēkādaśī*, is called *Prabōdhinī ēkādaśī*.

The details of the grant are given in lines 43 ff. This portion is defective in many places and so it is difficult to make out the purport satisfactory. As stated above, the inscription registers the gift of the village Harisavēlli which is also called Arisavalli. It appears that the village was originally given by the king to the son and three daughters of Dālamapenggaḍa and his wife Mavanaka. Dālamapenggaḍa is stated to have been the chief minister (*mahāpradhāna*). The names of his son and daughters are given respectively as Mēḍapa-nāyaka, Viddāma, Mēḍama and Pōtama. The subsequent assignment[[105]](#footnote-105)1 of the gift village was as follows: The village was divided into four parts and one part was given to Śiriyapa-nāyaka, Vajjināyaka, Guṇḍamanāyaka and Nuṁkamanāyaka who were the sons of Naḍupana-nāyaka, a Kāyastha of Kāśyapa-gōtra, and his wife Paitapā. This part constituted the units called Puṇḍi-niyōga and Pāmchāli-niyōga.[[106]](#footnote-106)2 This portion was further divided into nineteen shares out of which eighteen shares were taken by Vajji-nāyaka, Guṇḍama-nāyaka and Nuṁkama-nāyaka (mentioned above) while the remaining share was given to Naḍupanāyaka, son of Śiriyapanāyaka.[[107]](#footnote-107)3 Again the second part of the village was divided into five shares as follows: one share to Guṇḍana and Apētana,[[108]](#footnote-108)4 sons of Māviraṭṭaḍi of Śūdra-vaṁśa and his wife Viṭṭapā; one share to Chandēna, son of the younger Dāmaraṭṭaḍi and his wife Sāyapā; one share to Chāmēna son of Viṭṭanaraṭṭaḍi and his wife Sarvapā; one share to Māṁkana and Duggana, son of Mādiraṭṭaḍi and his wife Chinnapā; and one share to Kaṭṭana and Viṭṭana, sons of Dugganaraṭṭaḍi and his wife Gavakā. The part, consisting of these five shares, constituted the units known as Gavaḍa-niyōga and Chandrāditya-niyōga.

The record then proceeds to state that the village was divided into *Santāraha*-*bhāga*, the meaning of which is doubtful. We know that the village was originally divided into four parts. Out of these, two parts have been disposed of as indicated above and the fourth part is accounted for later in the record. Therefore, this corresponded to the third part of the village, which was probably divided into seventeen shares and given to Dāmara-nāyaka and Viṇarāyi-nāyaka, sons of Kāyastha Chaṇḍu-nāyaka of Kāśyapa-gōtra. It appears that the grant was made at the instance of Iddachāhapa and that the recipients in their turn granted some portion to Nūṁkamōja, son of Chīḍumōja. The record next states that the king Vajrahasta granted the village Māvēṇḍi, apparently adjoining the village Arisavalli in whose revenues it was included.[[109]](#footnote-109)1 The inscription then proceeds to account for the fourth part out of the four parts into which the gift village Harisavēlli was divided. This fourth and last part was divided into eight shares and distributed as follows: two shares to Kāyastha Nūṁkapa: one share each to Kāyastha Sōmanātha and Kāyastha Dāmara: and one share to Chīḍana of *Chaturtha*-*vaṁśa* i.e. Śūdra community.[[110]](#footnote-110)2 These shares constituted the units Raṭṭaḍa-niyōga and Vuṁcha-niyōga. It is not known whether the remaining three shares (out of the eight) were also included in these two *niyōgas*.

In the concluding part the record states that Chirīyapa-nāyaka and Chiḍapōta-nāyaka granted half of the share of Bhadima-nāyaka[[111]](#footnote-111)3 owned by the latter in the units Puṇḍi-niyōga and Pāṁchāli-niyōga. The grant was made to Pinnamanāyaka and Māvuranāyaka, sons of Apitamanāyaka [(added to from additions) The reading of the name read as *Apitama*-*nāyaka* may also be *Ayitama*-*nāyaka*.] It is possible that the donors Chirīyapanāyaka and Chiḍapōta-nāyaka were the sons of Bhadima-nāyaka. But how the latter got shares in Puṇḍi-niyōga and Pāṁchāli-niyōga is not made clear.

The gift-village Harisavēlli, also called Arisavalli, is to be identified with modern Arasavalli in the Srikakulam Taluk, where the plates were discovered. The adjoining village mentioned in the record as Māvēṇḍi is not shown on the maps.

The inscription does not give the usual imprecatory verses at the end. As the recipients of the grant were Kāyasthas and Śūdras and as the record does not state that the gift was free from taxes, it appears to be a *kara*-*śāsana*.

TEXT[[112]](#footnote-112)4

[Metres: Verses 1, 4, 12 *Śārdūlakrīḍita*; verse 2 *Āryā*; verses 3, 7, 13 *Anushṭubh*; verse 5 *Vaṁśastha*; verses 6, 10 *Mālinī*; verses 8, 9 *Gīti*; verse 11 *Vasantatilakā*.]

*First Plate*

1 Siddham[[113]](#footnote-113)5 svasti [|\*] śrīmatām-akhila-bhuvana-vinuta-naya-vi[naya][[114]](#footnote-114)6-dayā-dāna-dākshiṇya-satya-[śau]6-

2 cha-śauryya-dhairyy-ādi-guṇa-ratna-pavitrakāṇām=Ātrē[ya-gōtrā]6ṇāṁ vimala-vi[chā]6r-āchāra-pu-

3 ṇya-śa(sa)lila-[pra]6kshyā(kshā)lita-kali-kāla-kalmasha-mashīṇāṁ [ma]6hā-Mahēndr-āchala-śi[kha]6ra-prati-

4 shṭhitasya sa-char-āchara-gurōḥ sakala-bhuvana-nirmmāṇ-aika-sūtra-dhāra[sya śa]6śā-

5 ṅka-chṛi(chū)ḍāmaṇērbhbha(r=bbha)gavatō Gōkarṇṇasvāminaḥ prasādāt=samāsādit-aika-[śaṅkha-bhē]6rī-

6 pañchamahāśavda(bda)-dhavalachchhatra-hēmachāmara-varavṛishabhalāñchhana-samujva-(jjva)la-sama-

7 sta-sāmrājya-mahimnām=anēka-samara-saṅghaṭṭa-samupalavdha(bdha)-vijaya-lakshmī-samā-

8 liṅgit-ōtuṁ(ttuṁ)ga-bhuja-daṇḍa-maṇḍitānāṁ Trikaliṅga-mahībhujāṁ Gaṅgānā-

*Second Plate*, *First Side*

9 m=anvayam=alaṅkarishṇōr=Vishṇōr=iva vikram-ākrānta-dharā-maṇḍalasya Guṇa-

10 mahārṇṇava-mahārājasya putraḥ ||0|| Pūrvvaṁ bhūpatibhir=vvibhajya vasu[dhā]

11 yā pañchabhiḥ pañchadhā bhuktā bhūri-parākramō bhuja-va(ba)lāt=tām=ēka ēva sva-

12 yaṁ(yam | ) ēkīkṛitya vijitya sa(śa)tru-nivahāna(hān) śrī-Vajrahastaś=chatuśchatvāri [ṁ]-

13 śatam=atyudāra-charitaḥ sarvvām=arakshīt=samāḥ || [1\*] Tasya tana[yō] Gu-

14 [ṇḍa]marājō varsha-trayam=apālayata mahīṁ(hīm) || ( | ) tad-anujaḥ Kāmārṇṇavadē-

15 vaḥ pañcha-triṁśatam=avda(bda)kān || [2\*][[115]](#footnote-115)1 tasy=ānujō Vinayāditya[ḥ\*] samās= tisra[ḥ] || Ta-

16 taḥ Kāmārṇṇavāj=jātō jagatī-kalpa-bhū[ruhaḥ] | yō=rājad=rājitaḥ(ta)-chchhāyō

17 Vajrahastō=vanīpatiḥ || [3\*] Praśchyōda(ta)n-mada-gandha-luvdha(bdha)-madhupa-vyālīḍha-gaṇḍā-

*Second Plate*, *Second Side*

18 n=gajānn a(n=a)rthibhyaḥ samadāt=sahasram=atulō yas=tyāginām=agraṇī[ḥ |\*] saḥ(sa) śrīmān=Ani-

19 yaṅkabhīma-nṛipatir=Ggaṅg-ānvay-ōtaṁ(ttaṁ)śa(sa)kaḥ pañcha-triṁśatam=avda (bda)kān=samabhuna-

20 k=pṛithvīṁ stutaḥ pārthivaiḥ || [4\*] Tad-agra-sūnuḥ [Su]rarāja-sūnunā samas=samastāṁ sa(śa)-

21 mit-āri-maṇḍalaḥ [|\*] sma pāti Kāmā[rṇṇava]-bhūpatirbhbhu(r=bbhu)vaṁ samṛiddhi-mān=a-

22 rddha-samāṁ samujva(jjva)laḥ || [5\*] Tad-anu tad-anujanmō(nmā) Chittajanm-ōpamānō guṇa-

23 nidhir=anavadyō Guṇḍam-ākhyō mahīsaḥ(śaḥ | ) sakalam=idam=arakshat=trīṇi varshā-

24 ṇi dhātrī-valayam=alaghu-tējō-nirjjit-ārāti-chakraḥ || [6\*] Tatō dvē(dvai)māturas=tasya Madhu-

25 kāmā[r]ṇṇavō ṇripaḥ || ( | ) avati sm=āvanīm=ētām=avdā(bdā)mē(n=ē)kāṇṇa(n-na)-viṁ-śatiṁ(tim) ||0|| [7\*] A-

26 tha Vasjrahasta-nṛipatēr=agra-sutād[[116]](#footnote-116)2=akhila-guṇi-jan-āgra-gaṇya[ḥ |\*] Kāmārṇṇavāt=kav-ī-

*Third Plate*, *First Side*

27 ndra-pragīyamān-āvadāta-śubha-kīrttiḥ || [8\*] Śriya iva Vaidumvā(mb-ā)nvaya-payaḥ-payōnidhi-

28 samudbhavāyāś=cha [|\*] yaḥ samajani Vinayamahādēvyāḥ śrī-Vajrahasta iti tanayaḥ

29 || [9\*] Viyad-ṛitu-nidhi-saṁkhyāṁ yāti Śāk-āvda(bda)-saṁ[ghē] dinakṛiti Vṛishabhasthē Rōhiṇī-bhē su-

30 lagnē [|\*] Dhanushi cha sita-pakshē Sri(Sū)rya-vārē tritīyāṁ yuji sakala-dharitrīṁ

31 rakshituṁ yō=bhishiktaḥ || [10\*] Nyāyēna [yatra] samam=ācharituṁ tri-varggē mārggē-

32 ṇa rakshati mahīm mahita-pratāpē [|\*] [nirvyā]dhayaś=cha niraghāś=cha nirāpada-

33 ś=cha śaśvat=prajā bhuvi bhavanti vibhūtima[ttya]ḥ || [11\*] [Vyā]ptē Gaṅga-kul-ōttamasya yaśa-

34 śa dik-chakravālē śasi-pradyōt-āmalinēna [yasya] bhuvanaḥ(na)-prahlāda-sampādinā [|\*]

35 saindūrair=atisāndra-paṅka-paṭalai[ḥ\*] kumbha-[sthalī]-paṭṭakēśvā(shv=ā)limpanta (nti) punaḥ pu-

*Third Plate*, *Second Side*

36 naś=cha haritām=ādhōraṇā vāraṇān || [12\*] Anurāgau(gē)ṇa guṇinō vakshē(kshō)-mukhāvja(bja)-

37 yō(yōḥ) [|\*] āśī(sī)nē Śrī-Sarasvatyāv=anukūlē virājita[ḥ\*][[117]](#footnote-117)1 ||0|| [13\*] Kaliṅganagarāt =paramamāhēsva(śva)ra-

38 paramabhaṭṭāraka-mahārājādhirāja-Trikaliṅgādhipati-śrīmad-Vava[[118]](#footnote-118)2jrahastadēva[ḥ\*] kuśalī

39 samast-āmātya-pramukha-janapadān=samāhūya samājñāpayati [|\*] viditam=astu bhavatāṁ

40 Varāhavarttanyām |[[119]](#footnote-119)3 Harisavēlli-grāmaḥ |3 chatuḥ-śī(sī)m-āvachchhinnaḥ sa-jala-stha-

41 laḥ sarvva-pīḍā-vivarjjitam=ā-chandr-ārkka-kshiti-sama-kālaṁ yāvan=mātā-pitrōr=ātma-

42 naḥ puṇya-yaśō-bhivṛiddhayē 3| kara-vasu-nidhi-Śāk-āvdē(bdē) |3 Kārttika-māsa-prathama-paksha-dvāda-[[120]](#footnote-120)4

*Fourth Plate*, *First Side*

43 syāṁ(śyāṁ) Sōmavārē |3 Kāśyapa-gōtr-ōtpannaḥ Kāyastha-varish[ṭh]aḥ mahāpradā-(dhā)-

44 niḥ(naḥ) Dālamapeggaḍas=tasya bhāryyā Mavanaka-nāmā tayōḥ pū(pu)trōḥ(trō) Mē

45 ḍapa-nāyakaḥ Viddāma-Mēḍama-Pōtam-ākhyās=tisrō duhī(hi)taraś=cha tē-

46 shāṁ chaturnnā(rṇṇā)m=uttara-niyōga(gō) yachchhu[[121]](#footnote-121)1ttara-niyōga[ḥ\*] sammānitā-(ta)vyā-

47 m=ētad[[122]](#footnote-122)2-grāmasya chatur-bhāgīkṛitasya bhāgānām=madhyē ē-

48 kō bhāgaḥ |[[123]](#footnote-123)3 Kāśyapa-gōtr-ōtpanna-Kāyasthaḥ Naḍupana-nāyakaḥ

49 tasya bhāryyā Paitapā tayōḥ putrēbhyaḥ Śiriyapanāyaka-Vajjināyaka-Gu-

50 ṇḍamanāyaka-Nuṁkamanāyakēbhyaḥ |3 Puṇḍi-niyōga[ḥ\*]-Pāṁchāli-niyōga

51 ṁ(ḥ) cha [|\*] ayam bhāgaḥ ēk-ōna-viṁśati-bhāgāḥ kṛitvā(tās)=tēshu bhāgēshu ma-

*Fourth Plate*, *Second Side*

52 dhyē Vajjināyaka-Guṇḍamanāyaka-Nuṁkamanāyakēbhyas=tribhyaḥ[[124]](#footnote-124)4 ashṭādaśa-bhā-

53 gāḥ Śiriyapanāyakasya putrāya Naḍupanāyaka(kāya) ēka-bhāgaḥ | punaḥ Śu(Śū)-

54 dra-vaṁś-ōdbhava-Māviraṭṭaḍiḥ(ḍis)=tasya bhāryyā Viṭṭapā tayōḥ pū(pu)trābhyāṁ Guṇḍana-A-

55 pētanābhyāṁ ēka-bhāgaḥ | kaniya(nīyān) [Dāmaraṭṭa]ḍiḥ(ḍis=)tasyā(sya) bhāryyā [Sā]yapā ta-

56 yōḥ putrāya Chandēnāya ēka-bhāgaḥ [|\*] Viṭṭanaraṭṭaḍi(ḍis)=tasya bhāryyā Sarvva-

57 pā tayōḥ putrāya Chāmēnāya ēka-bhāgaḥ | Mādiraṭṭaḍi(ḍis)=tasya bhā-

58 ryyā [Chi]nnapā tayōḥ putrābhyaṁ(bhyāṁ) Māṁkana-Dugganābhyāṁ ēka-bhāgaḥ [|\*] Du-

59 [gga]naraṭṭaḍiḥ ta(ḍis=ta)sya bhāryyā Gavakā tayōḥ putrābhyāṁ Ka-

*Fifth Plate*, *First Side*

60 ṭṭana-|3 Viṭṭanābhyāṁ(bhāym) |3 ēka-bhāgaḥ | ētē bhāga(gāḥ) paṁch=āpy=ēka-bhāga ēva | ayaṁ bhāgō=pi | Gava-

61 ḍa-niyōgaṁ(gaḥ) Chandrāditya-niyōgaṁ(gaḥ) cha [iti] [|\*] grāma-chaturbhbhā(r-bbhā)gāś=cha samānamē(nā ē) va

62 || punar=apy=ayaṁ grāmaḥ santārahabhāgā[ḥ kritvā(tās)=tēshu] bhāgēshu madhyē || Kāsya(śya)pa-gōtr-ōtpa-

63 nna-Kāyasthaḥ(stha) |3 ś=Chaṇḍu-nāyakaḥ tasya….[[125]](#footnote-125)5 pā | tayōr=jjātēbhyaḥ tābhyāṁ) |3 Dāmara-

64 nāyaka- |[[126]](#footnote-126)1 Viṇarāyināyakāv[[127]](#footnote-127)2=a[trē(tr=ai)kaika]-bhāgaḥ || I[ddachāha]pa-matēbhya-

65 ḥ[[128]](#footnote-128)3 pradattam=asmābhirbhbhā(r=bbhā)vibhirbhbhū(r=bbhū)mipālai[r=Manunā[[129]](#footnote-129)4 Dha]-rmma-gauravāt=para(ri)pālanīya-

66 m=iti || [Ēbhiḥ Chī]ḍumōjasya sūnu(nave) Nūṁkamōjāya…[[130]](#footnote-130)5 richa manavarttik[[131]](#footnote-131)6-āsmin grāmē pra-

67 data(ttaḥ) || paśchāta(śchāt) śrī-Vajrahastadēvēna |1 Māvē[ṇḍi]-grāmaḥ |1 Arisavalli-grāmaṁ prā-

68 vēsya(śya) pradattaḥ || chaturttha-bhāgam=ashṭadhā kṛitvā tatra dvau bhāgau Kāyastha-Nūṁkap-ākhya-

*Fifth Plate*, *Second Side*

69 sya [|\*] punas=tatr=aika-bhāgaḥ Kāyastha-varēśvaraṁ(ra)-Sōmanāth-ākhyasya | punar=ēka-bhā-

70 gēṁ(gaḥ) Kāyastha-Dāmar-ākhyasya | punar=ēka-bhāgaṁ(ga)ś=cha turttha-vaṁś-ōdbha-

71 va-Chīḍan-ākhyasya ētēshāṁ Raṭṭada-Vuṁch-ākhyau dvau niyōgō(gau) bhavata-

72 ḥ || Puṇḍi-niyōga-Pāṁchālī-niyōgavatō Bhaddināyakasya bhāgasya svā-

73 mitvē(nau) Chirīyapanāyaka-Chiḍapōtanāyakau Apitamanāyaka-putrē(trā) bhyāṁ

74 Pinnamanāyaka-Māvuranāyakābhyāṁ tatra Bhadimanāyaka-bhāgē arddaṁ(rddhaṁ) da-

75 ttavaṁtai(tau) [||\*]

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No. 8—BODDAPADU PLATES OF VAJRAHASTA (III), SAKA 982

G.S. Gai, Ootacamund

(*Received on 20.9.1958*)

While examining a bundle of old impressions in the Office of the Government Epigraphist for India, I came across a set of impressions of a copper-plate grant which was registered as C.P. No. 1 of 1925-26 in the *Annual Report on South India Epigraphy* for that year. It is stated in this Report that the record belongs to an unknown king of the Eastern Chālukya dynasty and is dated in Śaka 982. On an examination of the impression, I found that the information given in the Report was not correct and that the inscription really belongs to the Eastern Gaṅga king Vajrahasta III. In fact, it is the same as the Boḍḍapāḍu plates of Vajrahasta III published by Shri M. Somasekhara Sarma in the Telugu journal *Bhārati*, Vol. III, No. 5 (May 1926) pp. 83 ff. The inscription is edited here from the set of impressions with the kind permission of the authority mentioned above.

According to Shri Sarma’s account, the plates were discovered about 50 years ago by one Appalanāyuḍu, a resident of the village of Boḍḍapāḍu in the Srikakulam Taluk, while reclaiming his lands for cultivation towards the east of the village. A *liṅga* was also found at a distance of a few yards from the findspot of the plates. This *liṅga* which is called Mallikēśvara by the residents of Boḍḍapāḍu may possibly represent the god Jalēśvara mentioned in the inscription.

The set consists of five plates, each measuring about 8·4" by 3·3". On the left side of each plate is a hole, about ·5" in diameter, through which passes a circular ring about 3·5" in diameter. To this ring is attached a seal which is stated to contain the representation of the crescent moon, bull, goad (*aṅkuśa*), conch-shell (*śaṅkha*), fish, etc. The weight of the set is not recorded. The first and fifth plates are inscribed only on the inner side while the remaining three plates contain writing on both the sides. The writing is in a fairly good state of preservation.

The characters are eastern Nāgarī. They resemble those of the other charters of Vajrahasta.[[132]](#footnote-132)1 Of initial vowel, *a*, *ā*, *i*, *ī*, *u* and *ē* occur in the inscription. *Ñ* in *ñch* and *ñchh* is separated and placed to the right of the subscript. The symbol for *v* denotes *b* also. The language of the inscription is Sanskrit and the text is written in prose as well as verse. As regards orthography, it may be observed that the consonant following *r* is usually redoubled. In the introductory portion of the record in lines 1-39, the same orthographical errors are found in this as well as in other records of the king; e.g. *śalila* for *salila*, *prakshyālita* for *prakshālita*, o*ōtuṅga* for o*ōttuṅga*, etc. In a few cases, the rules of *sandhi* have not been observed.

The record belongs to the reign of the Eastern Gaṅga king Vajrahasta III who ruled in 1038-70 A.D. As indicated above, the introductory portion comprising text lines 1-39 is identical with that found in the other records of this king. It may be observed that the king is introduced as *śrīmad*-*Anantavarmmā Vajrahastadēvaḥ* and not merely as *śrīmad*-*Vajrahastadēvaḥ*.[[133]](#footnote-133)2

The date of the inscription is given in line 42 as Śaka 982, expressed by the chronogram *karavasu*-*nidhi*, Uttarāyaṇa-saṅkrānti. Besides the present grant, three other records of this king, viz. Peddabammiḍi, Chikkalavalasa and Arasavalli plates[[134]](#footnote-134)1 are dated in the same Śaka year. The English equivalent of this year would be 1060 A.D. Uttarāyaṇa-saṅkrānti occurred in that year on Sunday, the 24th December, 1060 A.D. which seems to be the date of our record.

Like the other charters of the king, the present grant was issued from Kaliṅganagara which has been identified with Mukhaliṅgam. The record states (lines 39-40 and 43) that the village of Avarēṁga in the Kōluvartani district (*vishaya*) was given as a *bhōga* to the god Jalēśvara of the same village. Lines 43-45 state that *mādara*-*manavarttika* was given to Ērayama, the son of Māvaya and his wife Kaṁchapā and the grandson of Ērayama of the Vaiśya family. It appears that Ērayama paid some money and received the village of Avarēṁga from the king as *mādara*-*manavarttika* for the creation of a *bhōga* to the god Jalēśvara. In other words Ērayama seems to be responsible for the gift of the village. The meaning of the expression *mādara*-*manavarttika* is not clear. *Manavarttika*, also spelt as *manavarttikā* (line 52), is not found in Sanskrit lexicons and may be the same as *manuvṛitti*, *manuvartti* or *manōvartti* given in Brown’s Telugu-English Dictionary in the sense of maintenance, support or allowance’. Shri Sarma suggests that the term *mādara* may refer to the Mēdara community whose profession is making baskets, mats, etc., of bamboo splits. But this meaning does not suit here since the said community is regarded as very low in the social order whereas Ērayama is stated to have belonged to the Vaiśya or merchant community. It is possible that the term *mādara* is a mistake for *s*-*ādara* and the whole expression means that the king gave the village to Ērayama as a *manavarttika* with due regards. Lines 52-53 inform us that a *manavarttikā* in the same village was given, apparently by Ērayama, to the *mahākshaśālin* Vallēmōja whose name appears again at the end of the record as the son of Nūṅkamōja and as the engraver of the grant.[[135]](#footnote-135)2

The boundaries of the village are enumerated in line 45-51. They are: to the east—an ant-hill with a neem tree and, further on, a jungle; to the south-east—a tamarind tree and a junction (*trikūṭṭa*)[[136]](#footnote-136)3; to the south a jungle and, further on, the same jungle and a junction; in the south-west—a pit (*garttā*)[[137]](#footnote-137)4 and a junction; in the west –the pit called Arjuna and, further on, a mound with tamarind trees; in the north-west—a pit with circular stone; [in the north]—two pits close to each other; further on, an *arjuna* tree; and still further, two tamarind trees; in the north-east—an ant-hill with a neem tree; further on, a junction near a pit.

Lines 53-55 contain two benedictory and imprecatory verses, and lines 55-57 state that the charter was written by Dāmōdara, son of *Mahākāyastha*-*sandhivigrahin* Māvura, and was inscribed by Vallēmōja, son of *Mahākshaśālin* Nūṅkamōja. Dāmōdara and Vallēmōja are also mentioned in the Chicacole plates of Vajrahasta III as well as in the Korni plates of Anantavarman Chōḍagaṅga.[[138]](#footnote-138)5 Butt our record gives the name of Vallēmōja’s father also.

Of the geographical names in the record, Kaliṅganagara is well known. Kōluvartani-vishaya, in which the gift village of Avarēṁga was situated, is known from many records[[139]](#footnote-139)6 and seems to represent the whole or part of the modern Srikakulam Taluk. Avarēṁga is to be identified with modern Avaliṅgi which is situated at a distance of only one mile to the east of Boḍḍapāḍu where the plates were discovered.

TEXT[[140]](#footnote-140)1

*Fourth Plate*, *First Side*

33 liṅgādhipati-śrīmad-Anantavarmmā Vajrahasta[[141]](#footnote-141)2dēvaḥ kuśalī samast-āmātya-pramu-

39 kha-jabapadān=samāhūya samā[[142]](#footnote-142)3jñāpayati [|\*] viditam=astu bhavatāṁ(tām) || Kōluvarttani-

40 vi[sha][[143]](#footnote-143)4yē |[[144]](#footnote-144)5 Avarēṁg-ākhya-grāmaḥ | chatuḥ-śī(sī)m-āvachchhinnaḥ sa-jala-sthalaḥ sarvva-pīḍā-

41 vivarjjitam=ā-chandr-ārkka-kshiti-sama-kālaṁ yāvan[[145]](#footnote-145)6=mātā-pitrōr=ātmanaḥ pu-

42 ṇya-yaśō-bhivṛiddhayō(yē) || Kara-vasu-nidhi-Śāk-āvdē(bdē) | Uttarāyaṇa-saṁkrā-[ntau]

43 asmin grāma-nivāsinō(nē) || Jalēśvaradēvāya bhōgaṁ kṛijam[[146]](#footnote-146)7 || Vēsyā[[147]](#footnote-147)8-gōtr-ō-

44 tpannaḥ Ērayamaḥ | tasya putraḥ | Māvayah | tasya bhāryyā Kaṁchapā | tayōr=jjātāya Ērayamāya

45 mā(sā)dara-manavarttikaṁ[[148]](#footnote-148)9 pradattaṁ(ttam) || asy=aiva grāmasya sīmānō likhyantē || pūrvvataḥ

*Fourth Plate*, *Second Side*

46 niṁva(ba)-sahita-valmīkaḥ | parataḥ vana-chā(rā)jī | āgnēyataḥ tiṁtriṇīka-vṛiksha[ḥ\*] trikū-

47 ṭṭaḥ[[149]](#footnote-149)10 || dakshiṇataḥ vana-rājī | parataḥ sā vana-rājī trikūṭṭaḥ10 || nairu(rṛi)tyataḥ garttā

48 trikūṭṭaḥ10 || paāchimattaḥ(taḥ) Arjun-ākhya-garttā || parataḥ tiṁtriṇīka-[vṛi]ksha-sahita-sētu

49 ḥ || vāyavyataḥ maṇḍal-ākāra-pāshāṇāḥ(ṇa)-sahita-garttā | [[150]](#footnote-150)11dvau garttau sa-

50 ṁgamēva[[151]](#footnote-151)12 | parataḥ arjjuna-vṛikshaḥ | tat-parataḥ tiṁtriṇīka-vṛikshau dvau [|\*]

51 ī(ai)śānyataḥ niṁva(ba)-sahita-valmīkaḥ | parataḥ garttā-samīpē trikūṭṭaḥ ||

52 anēna mahākshaśālayē[[152]](#footnote-152)13 Vallēmōjāyā(ya) svarṇṇa-lōha-kārī[[153]](#footnote-153)14 cha manavartik=āsmin grā-

53 mē pradattā || Bhūmiṁ yaḥ pratigṛihnā(hṇā)ti yachcha(ś=cha) bhūmiṁ prayachchhati [|\*] ubhau tau puṇya-

*Fifth Plate*

54 karmmāṇau niyatauṁ(taṁ) svargga-gāminau || [14\*] Shashṭiṁ varsha-sahasrāṁ svarggē mōdati bhū-

55 midaḥ | ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt || [15\*] mahākāyastha-sandhivi-

56 grahi-Māvurasya sūnunā Dāmōdarēṇa likhitaṁ(tam) || mahā-yakshaśāli[[154]](#footnote-154)15-Nuṁkamō-

57 ju(ja)sya sūnunā Vallēmōjēna utkīrṇṇitaṁ[[155]](#footnote-155)16 [|\*]

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No. 28—NAPITAVATAKA GRANT OF GANGA DEVENDRAVARMAN

(*1 Plate*)

G.S. Gai, Ootacamund

(*Received on 13.11.1958*)

This copper-plate grant was secured by the Government Epigraphist for India in 1939-40 from the Pontiff of the Shri Balaga Bāvāji Maṭha at Śrīkākuḷam in the Visakhapatnam District through the Sub-Collector of Srikakulam.[[156]](#footnote-156)1 The inscription was published by Shri M. Somasekhara Sarma in the Telugu Journal *Bhārati*, Vol. XIV, Part ii (July 1937), pp. 67 ff. According to Shri Sarma’s information, the plates were discovered in a mound situated to the west of Chīḍivalasa which is a village about 14 miles north of Śrīkākuḷam. Another grant, issued in the Gaṅga year 397 by the Gaṅga king Dēvēndravarman who is also the donor of the present grant, was discovered at the same village.[[157]](#footnote-157)2

This is a set of three copper-plates each measuring 7·75" by 2·6". They are strung together on a ring (about ·36" in thickness and 4" in diameter), the ends of which are soldered to the two ends of a bracket forming the lower portion of a circular seal about 1·5" in diameter. The seal has the legend *śrī*-*Dēvēndravarmā* with the symbol of the crescent above and a seated bull facing left below. Below the bull is a lotus. The weight of the set is not known.

The characters are an admixture of both the Northern and Southern scripts, known as the later Kaliṅga script and found in many other records of the period and region.[[158]](#footnote-158)3 On palaeographical grounds, the inscription may be referred to the 9th or 10th Century A.D. There are very faint traces of some letters of a previous writing on the first plate and the second side of the second plate. The language is Sanskrit and contains many errors. Very often medial *ā* has not been indicated. Except the usual benedictory and imprecatory verses at the end, the text of the record is in prose.

The charter, issued by *Mahārājādhirāja Paramēśvara* Dēvēndravarman of the Gaṅga dynasty, is not dated. The king was the son of Bhūpēndravarman and was devoted to the god Gōkarṇasvāmin on the Mahēndra-giri. The grant was issued, like other records of the early Eastern Gaṅgas, from the city of Kaliṅganagara which has been identified with Mukhaliṅgam near Śrīkākuḷam. The introductory portion giving the *praśasti* of the king and comprising lines 1-12 of the text is the same as that of the Chīḍivalasa plates of Dēvēndravarman referred to above (lines 1-12). In both the records as well as in the Nirakarpur plates,[[159]](#footnote-159)4 the ruling king Dēvēndravarman is called the son of Bhūpēndravarman who is apparently identical with Bhūpēndravarman whose son Anantavarman Vajrahasta issued the Kalahandi plates[[160]](#footnote-160)5 dated in the Gaṅga year 383 (877-81 A.D.). So Dēvēndravarman of our record was a brother of this Anantavarman Vajrahasta and, since the Chīḍivalasa plates are dated in the Gaṅga year 397, he was possibly the younger brother. From Chīḍivalasa plates, we learn that the real name of Bhūpēndravarman was Mārasiṁha and that his father was one Vajrin, *i*.*e*. Vajrahasta. The present inscription and the Chīḍivalasa and Nirakarpur plates are the only records of king Dēvēndravarman discovered so far.

The charter is addressed by the king to the householder of the village of Nāpitavāṭaka situated in Kōluvartanī (lines 12-13). The name of this village figures again in the record as Nāyadavāṭa and Nāpitavāḍaka (lines 21 and 22). The object of the inscription (Lines 13-20) is to register the gift, made by the king, for the increase of the merit of himself and his parents, of the above-mentioned village to the brothers Narasiṁha-bhaṭṭa and Mādhava-bhaṭṭa of the Kāmakāyana or Kāmukāyani-gōtra, who were the sons of Drōṇa-bhaṭṭa and grandsons of Mādhava-bhaṭṭa. One of the donees was named after his grandfather according to a wellknown custom. The donees were well-versed in the Śastras and the *Bahvṛicha*-*Vēda* and the six *Aṅgas* while their father is stated to have been *shaṭ*-*karma*-*nirata* and well-versed in theVēdas. The gfit, which was free from all taxes, is stated to have been made on the occasion of the *Uttarāyaṇa*. The donees were entitled to enjoy the *bhōga* and *bhāga*.[[161]](#footnote-161)1

The boundaries of the gift village are described in lines 20-26 as follows: starting from the south-east, in the south-west, an ant-hill at the junction[[162]](#footnote-162)2 of the three villages Dibu, Siviḍi and Nāyadavāṭa (Nāpitavāṭaka); further on, a jungle or a row of trees upto a junction; still further on, another jungle or a row of trees upto an ant-hill at the junction of the villages Kandakavāṭaka, Kōlala and Nāpitavāḍaka (o*vāṭaka*); further, a jungle or a row of trees upto Taṭakaḍanī; further, an ant-hill in Bhāju (probably the name of a plot or site) extending upto the stone at a junction; further in the west, the stone at a junction; further in the north, a stone in a corner; further, an ant-hill to the east of Kēva (possibly the name of a locality); further in the north, a jungle or a row of trees including a pit extending upto an ant-hill at the junction in the northwest; and further, a pit.

Lines 26-29 are devoted to the benedictory and imprecatory verses attributed to Vyāsa and addressed to the future kings.

Of the geographical names, Kōluvartanī, which occurs as a *vishaya* in other records, is identified with the modern Srikakulam District. Nāpitavāṭaka, Nāpitavāḍaka or Nāyadavāṭa, the gift village, is mentioned as Nāpitavāḍa in connection with the description of the boundaries in the Chīḍivalasa plates. Similarly the villages Siviḍi, Kandalivāḍa and Kōlandāri referred to there in the same connection are apparently the same as Siviḍi, Kandakavāṭaka and Kōlala mentioned in the record under study. These, together with the village Dibu which is mentioned in our record in connection with the boundaries, have to be located in the Srikakulam Taluk, though I am unable to identify them

TEXT[[163]](#footnote-163)3

*First Plate*

1 Svasti [|\*] [Ś]rīmad-anēka-dēvakul-ākulād=Amaka(ra)pura(r-ā)nuka(kā)riṇaḥ

2 kalp-ānta-saṁkalpa(lpi)t-ānalpa-jana-sampat-sampādita-mā(ma)hāmahimnā(mnō)

3 mahi(hī)tala-tilakāt=Kaligaṁ(ṅga)nagarāt=prasiddha-siddha-tāpas-ādhyāsita-

4 kandar-ōdara-Mahēndragiri-śikhara-śēkharasya sur-āsura-gu

5 rōḥ sakala-tṛi(tri)bhuvanā(na)-mahāprāsāda-nirmmāṇ-aika-sūtradhārasya

6 bhagavatō Gōkarṇṇasvāminaś=charaṇa-kamala-praṇāmād=vigata[[164]](#footnote-164)1-kali-kā-

7 la-kalaṁkō Gagāṁmala[[165]](#footnote-165)2-kula-chūḍāmaṇi[ḥ\*] sphu(sphū)rjjan-nija-bhuja-vājrajñā-

*Second Plate*, *First Side*

8 jita[[166]](#footnote-166)3-sakala-Kaligāṁdhirājyē[[167]](#footnote-167)4 mand-ānila-vēla(lā)-kula-kallōla-jaladhi-

9 [r]mē(mē)khal-āvani-tal-āmala-yaśāḥ anēka-bhi(bhī)shaṇa-samara-saṁkshōbha-jani-

10 ta-jaya-pratāp-āvanata-samasta-sāmanta-chaka(kra)-kirīṭa-kiraṇa-majaṁrī-pujaṁ[[168]](#footnote-168)5-ra-

11 ṁjita-charaṇaḥ paramamāhēśvarō mātā-pitṛi-pada[[169]](#footnote-169)6nudhyātō mahārāja(jā)dhi-

12 rāda(ja)-paramēśvara-śrīmad-Bhūpēndravarmma-sūnu-śrī-Dēvēndravarmma(rmmā) || Kōluva[r\*]ttanyā[ṁ\*]

13 Na(Nā)pitavāṭaka-grāma-vāsinaḥ kuṭuṁbinas=samājñāpayati viditam=astu vō

14 yath=āyaṁ dharmmō[[170]](#footnote-170)7 ma(mā)tā-pitrōr=ātmanaś=cha puṇy-ābhivṛi[ddhayē] || a[śē]sha-guṇa-gaṇ-ā-

*Second Plate*, *Second Side*

15 dhārasya Mādhava-bhaṭṭasya pautrābhyāṁ shaṭ-karmma-niratasya vidita-sakala-vē-

16 d-ārtthasya Drōṇa-bhaṭṭasya putrābhyā[ṁ\*] shaḍhaśaṁ(ḍaṁga)-sahita-Bahvṛicha-vēda-pāragābhyāṁ(bhyām)

17 avagat-āśēsha-śastrartthabhyāṁ[[171]](#footnote-171)8 Kāmukāyana[[172]](#footnote-172)9-sagōtrābhyā[ṁ\*] Narasiṁha-bhaṭṭa-[Mā]dhava-

18 bhaṭṭābhyām=mayā ayaṁ grāmas=sa[r\*]vva-kara-parihāṁrēṇa cha kattakam[[173]](#footnote-173)10= uttara-(rā)ya-

19 ṇa-nimittē udaka-pūrvvakaṁ sampradatta iti yath-ōdita-bhōga-bha(bhā)gam=u-

20 panayantas=sukhaṁ prativasatē(th=ē)ti || saṁ(sa)mprati prā[g\*]-da(dā)kshiṇyēna sīma(mā)-li[ṁ]gāni likhyantē [|\*]

21 īśō (aiśā)nyāṁ [Di]bu-Siviḍi-Nāyadavāṭa-trikūṭē valmīkaḥ tatō vana-ra(rā)jī ya(yā) vatti-(t-tri)ku(kū)[ṭṭa\*]m

*Third Plate*

22 tatō=pi vana-rājī yāvat=Kandakavāṭaka-Kōlala-Nāpitavāḍaka-grō(grā)ma(mā) ṇā[ṁ\*] trika(kū)-

23 ṭē valmīkaḥ(kaṁ) tatō=pi vana-rā[jī\*] yāvat=Taṭakaḍanī[ṁ\*] tatō=pi Bhāju-sthitā(ta)-va-l[mī]kaṁ(kaḥ) ya(yā)va[t\*]

24 trikūṭē śilā[m\*] | tataḥ paśchimataḥ trikūṭē śila(lā) | tata uttarataḥ kōṇē śilā | tataḥ

25 Kē[vā]t=pūrvvataḥ valmīkaḥ | tata uttarataḥ garttāsahitā vana-rājī yāvad=vāyavyā[ṁ\*]

26 triku(kū)ṭē valmīkaḥ(kaṁ) tatō ga[r\*]ttā || bhavishyad-bhūpānva(n=vi) jñapa[ya\*]ti Vya(Vyā)-sa-vacha[n]aiḥ || Bahubhi[r\*]=vvasudhā

27 dattā ra(rā)jabhis=Saśa(ga)r-ādibhiḥ [|\*] yasya yasya yadā bhūmis=tasya tadā phalaṁ-| (lam ||) Sva-rda(da)ttām=pa-

28 ra-dattāṁ vā yatnād=raksha Yu[dhi\*]sṭhika(ra) || ( | ) mahi(hī)m=mahimatāṁ śrēṭṭa(shṭha) dānāt śrē(ch=chhrē)yō=nupa(pā)lana[m ||\*] [Sha]shṭiṁ

29 varsha-sahasra(srā)ṇāṁ svarggē tishṭhati-bhūvi(mi)daḥ [|\*] ākshēptā ch=ānumā(ma) ntā cha tāny=ēva naraka(kē) vā(va)[sēt ||]

1. 1 Read *idaṁ tāmra*-*patra*-*shaṭkaṁ śrīmat*-*para mahaṁsa*-*parivrājakāchārya*-*Bhōgavardhana*-*pīṭh*-*ādhīśa*-*jagadguru*-*daṁḍi*-*Bālabrahmānaṁdasarasvatīsvāmināṁ padēshv*-*arpitam*. [↑](#footnote-ref-1)
2. 2 In Oriyā *ś* is usually pronounced as *s*. Note also the contractions *nra* for *nara*, *pti* for *pati*, *gōchrē* for *gōcharē*. [↑](#footnote-ref-2)
3. 3 The latest definitely known date of the king is Śaka 1324 (= 31st Aṅka or 25th regnal year). See *S*.*I*.*I*., Vol. VI, No. 1016. He may not have been living in Śaka 1328 when his wife Pārvatī-mahādēvī made a gift in favour of the god Narasiṁha of Simhachalam (*ibid*., No. 731). Subba Rao (*J*.*A*.*H*.*R*.*S*., Vol. VIII, pp. 70 ff.) takes 1414 A.C. to be the last year of the king’s reign as another of his wives, named Nīladēvī, made a gift in favour of the same god in Śaka 1335 (*S*.*I*.*I*., Vol. VI, No. 1072). But this is uncertain as the queen seems to have been a widow at the time of the grant. A recent suggestion that the king died in 1409 A.C. (cf. *J*.*O*.*R*., Vol. XIX, p. 135) is based on a misunderstanding of the evidence of *S*.*I*.*I*., Vol. V, No. 1205, which belongs to the reign of Bhānu III and not of Bhānu IV as is wrongly supposed. [↑](#footnote-ref-3)
4. 1 Cf. *Ind*. *Ant*., Vol. XXV, p. 285. [↑](#footnote-ref-4)
5. 2 See *J*.*O*.*R*., Vol. XVII, pp. 209-15. It is very probable that a substitute was installed after the original image of Purushōttama-Jagannātha, established in the Gaṅga palace at Cuttack by Anaṅgabhīma III, had been carried away by Sulṭān Fīrūz Shāh of Delhi. [↑](#footnote-ref-5)
6. 1 See *J*.*A*.*S*.*B*., Vol. LXII, 1893, Part I, pp. 91, 93, 96, 99, 100. [↑](#footnote-ref-6)
7. 2 Cf. *Mādalā Pāñjī*, ed. A.B. Mahānti, Cuttack, 1940, pp. 27, 28, 30. Unfortunately, Mr. Mahānti has absolutely nothing to say about the meaning of such words, inspite of the fact that they are not recognized even in the voluminous *Pramōda Abhidhāna* (pp. 2891) published in 1942. [↑](#footnote-ref-7)
8. 3 *Op*. *cit*., p. 28. Some of the officers known from our record are also mentioned in several other inscriptions of the time of Narasiṁha IV. Cf. *J*.*A*.*H*.*R*.*S*., Vol. VIII, pp. 70 ff. [↑](#footnote-ref-8)
9. 1 I am doubtful whether this *kai* is the same as the accusative-dative suffix *ku* found in Pl. VI B, 1. 14, Pl. VII, 1. 4. [↑](#footnote-ref-9)
10. 2 Cf. *ē*-*avaīa namāna ē*-*bhōga*-*dēśa yē haraï sē Jagannāthaṅku drōha karaï* (*J*.*A*.*S*.*B*., Vol. LXII, 1893, Part I, p. 91) [↑](#footnote-ref-10)
11. 3 For *āvēdana* or *āvadāna* meaning ‘tax’ in an Orissan record, see *Journ*. *Bomb*. *Hist*. *Soc*., Vol. VI. P. 107, to which my attention was drawn by Mr. K.B. Tripathi. [↑](#footnote-ref-11)
12. 1 From Telugu-Kannaḍa *jita* (from Sanskrit *jīvita*), ‘pay, wages’. The *Mādalā Pāñjī* (*op*. *cit*., p. 29) also uses *jita* in the sense of revenue-income. [↑](#footnote-ref-12)
13. 1 See *J*.*R*.*A*.*S*.*B*., Letters, Vol. XVII, pp. 19-26. [↑](#footnote-ref-13)
14. 2 Cf. Ray, *D*.*H*.*N*.*I*., Vol. I, p. 492. [↑](#footnote-ref-14)
15. 3 See my paper on the Nagarī plates of Anaṅgabhīma III, above, pp. 235 ff. [↑](#footnote-ref-15)
16. 4 The officer may have written the document on the plates with ink or point to facilitate the work of engraving Cf. *Indian Archives*, Vol. V, p. 5. [↑](#footnote-ref-16)
17. 1 From the original plates and their impressions. [↑](#footnote-ref-17)
18. 2 Sanskrit *Vṛiśchika*-*śukl*-*aikādaśyāṁ*. [↑](#footnote-ref-18)
19. 3 Sanskrit *abhyantara*-*nagarē*. [↑](#footnote-ref-19)
20. 4 Oriyā *māhā* stands for Sanskrit *mahā*. [↑](#footnote-ref-20)
21. 5 The letters *gra* and *ka* had been omitted originally but were later inserted, the former below the line and the latter compressed between the preceding and following letters. [↑](#footnote-ref-21)
22. 6 The reading may be *mudrayā*. In that case, *mudra* is used for *mudala* found elsewhere in the same context. [↑](#footnote-ref-22)
23. 7 Sanskrit *utsṛijya*. [↑](#footnote-ref-23)
24. 8 In the left margin. This has a different form than that of *6* at the left margin of the reverse of Plate VI of the Kendupatna plates (set I) of Narasimha II (*J*.*A*.*S*.*B*., Vol. LXV, 1896, Part I, Plate XVIII). [↑](#footnote-ref-24)
25. 9 The letter *mi* had been originally omitted and was later imperfectly formed between the preceding and following letters. The word *bhūmi* is, however, unnecessary in the context. [↑](#footnote-ref-25)
26. 10 Sanskrit *Vṛiśchika*. The letter *dvi* has really been written with *d* having both medial *i* and *u*. [↑](#footnote-ref-26)
27. 11 This *vi* is redundant. *Thāu*=*ētēshu sthitēshu* of Plate VIA, lines 23-24. [↑](#footnote-ref-27)
28. 12 Sanskrit *mahāsēnāpati*. [↑](#footnote-ref-28)
29. 1 Better read *dēulī*-*bhūmi* |; cf. line 22 below. But the text as it is may also be justified; cf. line 26 below. [↑](#footnote-ref-29)
30. 2 The letter *thē* is redundant. [↑](#footnote-ref-30)
31. 3 I prefer *hijala* to *dvi*-*jala* at the suggestion of Mr. K.B. Tripathi. [↑](#footnote-ref-31)
32. 4 The name of the river is unnecessarily repeated. [↑](#footnote-ref-32)
33. 5 Possibly *ādi kari* is intended. [↑](#footnote-ref-33)
34. 6 *i*.*e*., *Dakshiṇa*-*Rāḍa*-*saōgrāma*. [↑](#footnote-ref-34)
35. 7 The space expected to be covered by the name of the river referred to is left blank with the only exception of small stroke. Apparently it was intended to supply the name later. [↑](#footnote-ref-35)
36. 8 Possibly we have to add the expression *ādi kari* after *adha*. [↑](#footnote-ref-36)
37. 1 The difference in the forms of some letters on this plate from those of the previous lines may suggest that this plate was engraved by a different person. There are numerous errors in the writing on this plate. [↑](#footnote-ref-37)
38. 2 The *daṇḍas* are unnecessary. [↑](#footnote-ref-38)
39. 3 It seems that the reading intended was *ādi kari*….*paryantēkē sīmā*. Thus some further indications regarding this boundary appear to have been inadvertently omitted. In *adhā*, *dh* looks like *dhdh* which is the form of *dh* in the Kaliṅga script. As to *kshi* (*śchi*), it may be pointed out that *ksh* is often written for *chh* in Oriyā inscriptions. [↑](#footnote-ref-39)
40. 4 Possibly *sīmā*-*samakrānta* was intended as in other places. [↑](#footnote-ref-40)
41. 5 Read *śandhivigrahikasya*. The *daṇḍas* are superfluous. [↑](#footnote-ref-41)
42. 6 Possibly the reading intended is *ēk*-*āṁśaḥ* or *ēkā vāṭī*. [↑](#footnote-ref-42)
43. 7 The metre of this verse and the following four verses is *Anushtubh*. [↑](#footnote-ref-43)
44. 8 Read *dānāch*=*chhrēyō*. [↑](#footnote-ref-44)
45. 9 Read *kōṭara*-*vāsinaḥ*. [↑](#footnote-ref-45)
46. 1 The *daṇḍa* is superfluous. [↑](#footnote-ref-46)
47. 2 The letter *ma* is imperfectly formed. [↑](#footnote-ref-47)
48. 3 Metre: *Vasantatilaka*. [↑](#footnote-ref-48)
49. 4 Metre: *Anushṭubh*. [↑](#footnote-ref-49)
50. 5 Metre: *Vasantatilaka*. [↑](#footnote-ref-50)
51. 6 Read *vīchīshu* for the metre’s sake. [↑](#footnote-ref-51)
52. 7 Metre: *Sārdūlavikrīḍita*. The language of the third foot of this verse is faulty. [↑](#footnote-ref-52)
53. 8 Read *viśvataś*o. [↑](#footnote-ref-53)
54. 9 Metre: *Sragdharā*. [↑](#footnote-ref-54)
55. 10 The intended reading seems to be *sarva* or *bhūta*. [↑](#footnote-ref-55)
56. 1 Above, Vol. VI, pp. 86 ff. Another such instance is the Uruvupalli grant (*Ind*. *Ant*., Vol. V, pp. 5 ff.) of the Pallava *Dharma*-*Yuvamahārāja* Vishṇugōpa; but the record is dated in the regnal year of the reigning monarch Siṁhavarman. If, however, the dating would have been in an era, as in the present case, Siṁhavarman’s name could have been omitted since it is not mentioned in the formal part of the grant. Cf. the Halsi plates of the Kadamba *Yuvarāja* Kākusthavarman, probably dated in the Gupta year 80 (*Suc*. *Sāt*., p. 334). For a grant issued by a *Mahāyuvarāja*, see B.Ch. Chhabra, *Antiquities of Chamba State*, Part II, p. 64. [↑](#footnote-ref-56)
57. 2 Above, Vol. XXX, pp. 18 ff. [↑](#footnote-ref-57)
58. 3 Ibid., Vol. XXIII, pp. 73 ff. [↑](#footnote-ref-58)
59. 4 Ibid., Vol. XVIII, pp. 312 ff. As the date is written in this record as *śata*-*mayē daś*-*ōttarē*, it was not quite certain that the intended reading is really *śata*-*trayē daś*-*ōttarē* (i.e. in the year 310). No doubt on this point can, however, be entertained after the publication of the Indian Museum plates issued in the year 308. That the two records belong to one and the same Gaṅga king is clear from the fact that the same scribe and engraver are mentioned in both the charters. The Indian Museum epigraph was written by *Rahasya* (i.e. *Rahasyādhikṛita*) Sarvachandra and engraver by *Akshaśālin śrī*­-*Sāmanta* Khaṇḍimala, while the writer of the Tekkali charter was *śrī*­-*Sāmanta* Sarvachandra and its engraver *Akshaśālin śrī*­-*Sāmanta* Khaṇḍimala. The undated Chicacole (Srikakulam) plates (*JAS*, Letters, Vol. XVIII, 1952, pp. 17 ff.) of the same king were also written and engraver by the said persons, viz., Sarvachandra-śrī­-sāmanta and śrī­-sāmanta-Khaṇḍimala. The official designation *Rahasya* also occurs in the Chicacole (Srikakulam) plates (*Ind*. *Ant*., Vol. XIV, pp. 11-12 and Plate) of Satyavarman, the first son of Dēvēndravarman and successor of Rājēndravarman of our inscription. This record is dated in the Gaṅga year 351 which was at first wrongly read. [↑](#footnote-ref-59)
60. 5 *A*.*R*.*Ep*., 1923-24, pp. 97-98; *Journ*. *Or*. *Res*., Vol. IX, 1935, pp. 59-63. [↑](#footnote-ref-60)
61. 6 *A*.*R*.*Ep*., 1917-18, Appendix A, No. 13 (cf. p. 137). [↑](#footnote-ref-61)
62. 1 In the records of Dēvēndravarman the expression *śrī*-*Sāmanta* is used as an epithet of both the scribe and the engraver. In this case, however, Sāmanta looks like the personal name of the scribe unless it is believed that the personal name was omitted after the epithet through oversight. An *Amātya* Śrī-Sāmanta seems to have been the scribe of the Tekkali plates of Anantavarman (second son of Dēvēndravarman, predecessor of Rājēndravarman of the inscription under study), dated year 358 (above, Vol. XXVIII, p. 311). [↑](#footnote-ref-62)
63. 2 The engraver of the records is stated to have been the son of one Maüchandra who seems to have been related to Dāmachandra. *Maüchandra* may also be a wrong reading for *Dāmachandra*. [↑](#footnote-ref-63)
64. 3 Cf. Kōrāsōḍaka-pañchālī in the Koroshanda plates of Viśākhavarman (above, Vol. XXI, pp. 23 ff.) and the Chicacole (Srikakulam) plates of Indravarman (*Ind*. *Ant*., Vol. XIII, pp. 122 ff.). Pushyagiri-pañchālī is called a *vishaya* in the Sudava plates of Dēvēndravarman (above, Vol. XXVI, pp. 62 ff). [↑](#footnote-ref-64)
65. 4 From the original plates. [↑](#footnote-ref-65)
66. 5 Expressed by symbol. [↑](#footnote-ref-66)
67. 6 Read *sarv*-*artu*. There is trace of a letter, originally incised and later erased, between *rva* and *rtu*. [↑](#footnote-ref-67)
68. 7 The sign meant for the letter *ma* has a peculiar form. [↑](#footnote-ref-68)
69. 1 The original shows an unnescessary *ē*-*mātrā* with *ka*. [↑](#footnote-ref-69)
70. 2 Read *śaśāṅka*-*chūḍāmaṇēr*o. The *akshara sā* is engraved on an erasure. [↑](#footnote-ref-70)
71. 3 In this word *ka* has an unusual shape owing to the addition of an unnecessary stroke somewhat resembling an *ā*-*mātrā*, while *la* is incised on an erased *yu*. [↑](#footnote-ref-71)
72. 4 Read o*hava*-*saṅkshōbha* in which *s* and *ksh* have peculiar forms. [↑](#footnote-ref-72)
73. 5 Read *śabdah*. [↑](#footnote-ref-73)
74. 6 Read *chūḍāmaṇi*. [↑](#footnote-ref-74)
75. 7 Read *nistriṁśa*-*dhār*o. [↑](#footnote-ref-75)
76. 8 The *akshara rga* is written on an erasure. [↑](#footnote-ref-76)
77. 9 Read *dākshiṇya*-*śaury*-*audārya*. [↑](#footnote-ref-77)
78. 10 Read *śrī* or correctly *śry*-*A*o. [↑](#footnote-ref-78)
79. 11 Read o*maṭṭamb*-*ā*o. [↑](#footnote-ref-79)
80. 12 The intended reading is *bhavatāṁ* which is, however, redundant in view of the use of *vō*. Read instead *asmābhih*. [↑](#footnote-ref-80)
81. 1 Read *pañchālyāṁ*. [↑](#footnote-ref-81)
82. 2 Read *mātrā*. [↑](#footnote-ref-82)
83. 3 Read *pradattaḥ* or *pradattau*. [↑](#footnote-ref-83)
84. 4 Read *bhaṭṭārikāyai*. [↑](#footnote-ref-84)
85. 5 Better read *ā*-*chandr*-*ārka*-*pratishṭhaṁ* (or *pratishṭhān*) *kṛitvā*. [↑](#footnote-ref-85)
86. 6 Read *pitrōr*=*ātmana*o. [↑](#footnote-ref-86)
87. 7 The superscript of the conjunct is written on an erasure. [↑](#footnote-ref-87)
88. 8 The word *naidhāni* seems to be derived from Sanskrit *nidhāna* and to have been used to indicate ‘a boundary pillar’. Better read *nidhana*o for *naidhāni* here and below. [The correct form would be *naidhānī*.—Ed.] [↑](#footnote-ref-88)
89. 9 Read *dattāṁ vā*. [↑](#footnote-ref-89)
90. 10 These letters, engraved between the beginning of the previous and following lines are not in a regular line of writing. [↑](#footnote-ref-90)
91. 11 Read *Mā bhūd*=*a*-*phala*-*śaṅkā*. [↑](#footnote-ref-91)
92. 12 This word is redundant. [↑](#footnote-ref-92)
93. 13 Read *sakala*o. [↑](#footnote-ref-93)
94. 14 Read o*udāhritañ*=*cha buddhvā*. [↑](#footnote-ref-94)
95. 1 The intended reading is *purushēṇa*; but read *purushaiḥ* for the sake of the metre. [↑](#footnote-ref-95)
96. 2 Read *Gāṅgēya*-*vaṁśa*. [↑](#footnote-ref-96)
97. 3 Read *saṁvatsara*-*śata*. [↑](#footnote-ref-97)
98. 4 Read o*sandhivigrahika*-*śrī*. [↑](#footnote-ref-98)
99. 5 Read *Svāmi*o. Instead of the *ā*-*mātrā* of *Sā*, the engraver seems to have incised what looks like a second *i*-*mātrā* of *mi*. [↑](#footnote-ref-99)
100. 6 Read o*śālinā*. [↑](#footnote-ref-100)
101. 7 This letter and the punctuation mark are incised below the end of the previous line. [↑](#footnote-ref-101)
102. 1 The same scholar has again noticed them in English in *JAHRS*, Vol. XXI, pp. 113ff. [↑](#footnote-ref-102)
103. 2 See above, Vol. IX, pp. 96 ff. and Plates; ibid., Vol. XXIII, pp. 67 ff. and Plates; ibid., Vol. XXXI, pp. 305 ff. and Plates. [↑](#footnote-ref-103)
104. 3 Besides the present grant, I have listed eight more records of this king. They are, (1) Nadagam plates, Śaka 979 (above, Vol. IV, pp. 183 ff); (2) Madras Museum plates, Śaka 984 (ibid., Vol. IX, pp. 94 ff); (3) Narasapatam plates, Śaka 967 (ibid., Vol. XI, pp. 147 ff.); (4) Ganjam plates, Śaka 991 (ibid., Vol. XXIII, pp. 67 ff.); (5) Peddabammidi plates, Śaka 982 (ibid., Vol. XXXI, pp. 305 ff.); (6) Chikkalavalasa plates, Śaka 982 (below, Vol.XXXIII, pp. 141 ff.); (7) Chicacole plates, Śaka 971 (*JAHRS*, Vol. VIII, pp. 163 ff.); and (8) Boddapāḍu plates, Śaka 982 (*Kaḷingadēśacharita*, Appendix, pp. 55 ff.). [↑](#footnote-ref-104)
105. 1 The expression *uttara*-*niyōga* is taken in this sense here, though the word *niyōga* which occurs later in the record seems to have been used in a technical sense meaning ‘a unit’. See note 2 below. [↑](#footnote-ref-105)
106. 2 The word *niyōga* is suffixed to the proper names here and in similar expressions in the sequel. It is difficult to make out their exact significance. Possibly the portions granted were known by these names at the time of the grant. [↑](#footnote-ref-106)
107. 3 Probably Śiriyapa-nāyaka was dead at the time and so his son gets only one share while his brothers get eighteen shares. [↑](#footnote-ref-107)
108. 4 (Added from correction) The reading of the name read as *Apētana* may also be *Ayitama*. [↑](#footnote-ref-108)
109. 1 The expression which occurs in this connection is *Mārēṇḍigrāmaḥ Arisavalli*-*grāmaṁ pravēśya pradattaḥ*. For the interpretation of the word *prāvēśya* or *pravēśa* in this context, see Dr. Sircar’s article on Chidivalasa plates of Dēvēndravarman, *JAS*, Letter, Vol. XVIII, p. 78, note 1. [↑](#footnote-ref-109)
110. 2 These make only five shares; the remaining three shares are not accounted for. [↑](#footnote-ref-110)
111. 3 Also called Bhaddi-nāyaka. [↑](#footnote-ref-111)
112. 4 From the original plates and impressions. [↑](#footnote-ref-112)
113. 5 Expressed by symbol. [↑](#footnote-ref-113)
114. 6 The portion given in the brackets is damaged. [↑](#footnote-ref-114)
115. 1 The metre is faulty; cf. above, Vol. XXIII, p. 71, note 14. [↑](#footnote-ref-115)
116. 2 There is an *ā*-*mātrā* attached to this *akshara* which seems to have been cancelled by the engraver. [↑](#footnote-ref-116)
117. 1 Cf. *nisarga*-*bhinn*-*āspadam*=*ēka*-*saṁstham*=*asmin*=*dvayaṁ Śrīś*=*cha Sarasvatī cha* (*Raghuvaṁśa*, VI, 29). [↑](#footnote-ref-117)
118. 2 One *va* is redundant. [↑](#footnote-ref-118)
119. 3 This *daṇḍa* in unnecessary. [↑](#footnote-ref-119)
120. 4 This plate contains one more line of writing after this, which is erased. The engraving is not deep as it is elsewhere and the reading seems to be the continuation of this line with *syāṁ Sōmavārē Uśiki*-*grāma*-*nivāsī*…... [↑](#footnote-ref-120)
121. 1 Read *yaś*=*ch*=*ō*o. [↑](#footnote-ref-121)
122. 2 Read o*vya etad*o. [↑](#footnote-ref-122)
123. 3 This *daṇḍa* is unnecessary. [↑](#footnote-ref-123)
124. 4 *Sandhi* has not been observed here. [↑](#footnote-ref-124)
125. 5 The two letters after *sya* may be read as *bhāryyā*. The *akshara* preceding *pā* seems to be *rva* and there is only one letter before that. The proper name may be restored as Sarvapā. [↑](#footnote-ref-125)
126. 1 This *daṇḍa* is unnecessary. [↑](#footnote-ref-126)
127. 2 Read *nāyakābhyām*=. [↑](#footnote-ref-127)
128. 3 The intended reading seems to be o*matēna*. [↑](#footnote-ref-128)
129. 4 Read o*lair*=*Manun*=*ōkta*.o [↑](#footnote-ref-129)
130. 5 About three *aksharas* are lost here. [↑](#footnote-ref-130)
131. 6 The expression *manavarttika* is possibly the same as Telugu *manuvṛitti*, *manuvarti* or *manōvarti* interpreted by Brown as ‘maintenance, support or allowance’. It occurs also in the Boḍḍapāḍu plates of Vajrahasta III which are being edited in this journal. [↑](#footnote-ref-131)
132. 1 Cf. above, Vol. XXXII, pp. 310 ff.; Vol. XXXIII, pp. 141 ff. [↑](#footnote-ref-132)
133. 2 Cf. ibid., Vol. XXXII, pp. 310. [↑](#footnote-ref-133)
134. 1 Ibid., Vol. XXXI, pp. 305 ff.; Vol. XXXIII, pp. 141 ff.; Vol. XXXII, pp. 310 ff. [↑](#footnote-ref-134)
135. 2 I am indebted to Dr. D.C. Sircar for some suggestions as regards the nature of the grant. [↑](#footnote-ref-135)
136. 3 *Trikūṭa* may meant the meeting place of three boundaries, roads, etc. Cf. *JAS*, Letters, Vol. XVIII, p. 79 and note 1. [↑](#footnote-ref-136)
137. 4 *Gartā* also means a canal or watercourse. [↑](#footnote-ref-137)
138. 5 *JAHRS*, Vol. VIII, p. 176; Vol. I, pp. 46. [↑](#footnote-ref-138)
139. 6 Above, Vol. IV, pp. 183 ff.; Vol. XXXI, pp. 305 ff.; Vol. XXXIII, pp. 141 ff. [↑](#footnote-ref-139)
140. 1 From impressions. Lines 1-37 are engraved on the first three plates. The text is the same as in the donor’s other records. The verse *Anuragēṇa*,etc. ends in line 36 and is followed by the passage *Kaliṅganagarāt*=*paramamāhēśvara*-*paramabhaṭṭāraka*-*maharājādhirāja*-*Triṁ*(*Tri*)*ka*o in lines 36-37. [↑](#footnote-ref-140)
141. 2 This *akshara* is written above *ha* between two small *daṇḍas*. [↑](#footnote-ref-141)
142. 3 This *akshara* is written below the line between two small *daṇḍas* and indicated by a cross above the line. [↑](#footnote-ref-142)
143. 4 This *akshara* is damaged. [↑](#footnote-ref-143)
144. 5 This and most of the other marks of punctuation in this and the following lines are necessary. [↑](#footnote-ref-144)
145. 6 The word is redundant. [↑](#footnote-ref-145)
146. 7 Read *bhōgaḥ kṛitaḥ*. [↑](#footnote-ref-146)
147. 8 Read *Vaiśya*. Cf. above, Vol. XXIII, p. 73, note 6. [↑](#footnote-ref-147)
148. 9 The word is *manavarttikā* in line 52 below. [↑](#footnote-ref-148)
149. 10 Read *trikūṭṭaś*=*cha*. [↑](#footnote-ref-149)
150. 11 The expression *uttarataḥ* may be supplied here. [↑](#footnote-ref-150)
151. 12 Read *saṅgatau*. [↑](#footnote-ref-151)
152. 13 Read o*śalinē*. [↑](#footnote-ref-152)
153. 14 Read *kāriṇē*. [↑](#footnote-ref-153)
154. 15 Read *mahāksha*o. [↑](#footnote-ref-154)
155. 16 Read *utkīrnṇam*. [↑](#footnote-ref-155)
156. 1 See *ARSIE*, 1939-40, App. A, No. 16. [↑](#footnote-ref-156)
157. 2 *JAS*, Letters, Vol. XVIII, pp. 77 ff. [↑](#footnote-ref-157)
158. 3 Ibid., pp. 47 ff. and Plates. [↑](#footnote-ref-158)
159. 4 *JBRS*, Vol. XXXV pp. 1 ff. [↑](#footnote-ref-159)
160. 5 Above, Vol. XXXI, pp. 317 ff. [↑](#footnote-ref-160)
161. 1 For the meaning of these two words, cf. *JAS*, Letters, Vol. XVIII, p. 79. [↑](#footnote-ref-161)
162. 2 For *trikūṭa*, the other forms of which are *trikuṭa* and *trikuṭṭa*, see loc.cit. [↑](#footnote-ref-162)
163. 3 From impressions. [↑](#footnote-ref-163)
164. 1 The Chīḍivalasa plates read *kamala*-*saṁbhava*-*salila*-*kshālita*. [↑](#footnote-ref-164)
165. 2 Read *Gaṁg*-*āmala*. [↑](#footnote-ref-165)
166. 3 Read *vajr*-*ōpārjita*. [↑](#footnote-ref-166)
167. 4 Read *Kaliṁg*-*ādhirājyō*. [↑](#footnote-ref-167)
168. 5 Read *maṁjarī*-*puṁja*. [↑](#footnote-ref-168)
169. 6 Read *pād*-*ā*o. [↑](#footnote-ref-169)
170. 7 This may be a mistake for *grāmō* (see *JAS*, Letters Vol. XVIII, p. 80, note 3). But the word is unnecessary as it occurs in line 18 below. [↑](#footnote-ref-170)
171. 8 Read *śāstr*-*ārthābhyāṁ*. [↑](#footnote-ref-171)
172. 9 The correct name of the *gōtra* is *Kāmakāyana* or *Kāmukāyani*. [↑](#footnote-ref-172)
173. 10 The intended reading may be *sarvva*-*kara*-*parihāraṁ cha kṛitvā*. [↑](#footnote-ref-173)