Vol. XI

NARASAPATAM PLATES OF VAJRAHASTA III;

SAKA-SAMVAT 967

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The grant inscribed on these plates was first brought to light by Mr. Appa Rao, and a short note on it appeared on page 111 of Mr. Krishna Sastri’s Annual Report on Epigraphy for the year 1908-1909. I now edit it form ink-impressions supplied by Rai Bahadur V. Venkayya, who has kindly sent me the following description of the plates:--

“These are five copper-plates with slightly raised rims, of which the first bears writing only on the inner side. They measure roughly 7¾" in length and fluctuate between 3¼" and 3½" in breadth. The plates are held together by a circular ring, which measures 4¾" in diameter and is nearly ½" thick. The edges of the ring are secured in the bottom of an oval seal, which measures roughly 2½" and 2¼" in its diameters. The seal is surmounted by a high recumbent bull with various emblems around it, which Mr. Appa Rao says represent a conch, an elephant-goad, a *triśūla*, a battle-axe, a crescent, a mace, a rope, and a drum. The plates with seal and ring weigh 295 tolas. The plates were received from the Narasapatam tāluka of the Vizagapatam district”.

The inscription consists of 74 lines and is in a fair state of preservation.

The alphabet is the same kind of Nāgari as in Vajrahasta’s Naḍagām plates of Śaka-Saṁvat 979,[[1]](#footnote-1)1 and in his Madras Museum plates of Śaka 984.[[2]](#footnote-2)2 The *ñ* conjuncts such as *ñch* and *ñj* is placed after the consonant. The compound *ñj*, which occurs in l. 69, is not used in any of the other known plates of Vajrahasta. It will be seen that the form of the *j* of this compound is slightly changed. There is almost no difference between *ḍā* (l. 55) and *dā* (l. 51); between *tu* (cf. l. 25) and *tta* (cf. l. 26); between *lu* (cf. l. 23) and *rṇṇ* (cf. l. 22). The *anusvāra* is usually denoted by a circle after the consonant. At the end of line 3 and before the sign of interpunction in l. 52, a *virāma* is added underneath. The sign of the *virāma* is also found in –*nivahān*, l. 17; *samabhunak*, l. 27. It has been omitted in =*avdāna*, l. 21; -*puras*-*sarāna*-… *janapadāna*, 1. 51; *yāvata*, l. 56; -*ādityāta*, l. 58; -*gaurāvāta*, l. 64 f. In =*avdāna*, l. 21, and *janapadāna*, 1. 51, the bottom of the letter *n* has been somewhat lengthened. There are several superfluous signs of interpunction in the grant itself, ll. 53 ff. The numerical figures 967 occur in l. 73.

In ll. 7 and 50 some syllables and words are written in Telugu letters.

With regard to orthography we may note forms like –*prakshyalita*- instead of –*prakshālita*-, l. 4; *nairityē* instead of *nairṛityē*, l. 67, and the use of *v* instead of *b*; compare –*śavda*-, l. 9 f.; -*lavdha*-, l. 12; -*valāt*=, l. 16; =*avdāna*, l. 21; =*avdakān*=, l. 27; -*luvdha*-, l. 23; *Vaidumv*-, ll. 36, 58; -*āvda*-, ll. 39, 73; -*āvjayōḥ*, l. 48; -*vāhira*-. l. 53. The class nasal and not the *anusvāra* is regularly written before surds. Before *k* and *p* we also find the *anusvāra*; thus, *śaśāṁka*-, l. 7; =*alaṁkarishṇō*, l. 14; but =*Aniyaṅka*-, l. 26; -*paṅka*-, l. 46; *Taṁpavā*-, ll. 52 f., 71; but =*ālimpanti*, l. 46. Before *kh*, *gh* and *chh* there are no instance of the class nasal, but the *anusvāra* is used in all cases; thus, -*śaṁkha*-, l. 9; -*saṁghaṭṭa*-, l. 11; -*saṁghē*, l. 39; *lāṁchana*, *i*.*e*. *lāñchhana*, l. 10. In all other nasal compounds, the class nasal is used.

The consonants *k*, *ṇ*, *t*, *dh*, *m*, *y*, and *v* are doubled in all the instance where they occur after an *r*; thus, -*ārkka*-, l. 56; -*karṇṇa*-, l. 8; -*kīrttēḥ*, l. 36; *sārddha*, l. 53; *dharmma*-, l. 64; *sūryya*-, l. 40; *sarvva*-, ll. 18, 54. A *g* after *r* sometimes remains single and is sometimes doubled; thus, *mārgēṇa*, l. 42; -*vinirgata*-, l. 58; but *nṛipatir*=*Ggaṅg*-, l. 26; -*varg*[*ga*], l. 42. The other consonants which are used after *r* in these plates, *viz*. *j*, *th* and *bh*, are never doubled. Compare –*nirjit*-, l. 33; -*varjitaḥ*, l. 55; =*arthibhyaḥ*, l. 24; *pārthivaiḥ*, l. 27; *maṇēr*=*bhagavatō*, l. 8; -*tir*=*bhuvaṁ*, l. 30; *kṛimir*=*bhūtvā*, l. 71. Between *m* and *r a v*, *i*.*e*. a *b*, is inserted in *tāmvra*-, l. 61. There are besides, several other mistakes which may be due either to the writer or to the engraver. Thus we find *a* for *ā* in –*prakshyalita*-, l. 4; *Gaṅg*-, ll. 13, 26, 44; *saṁṛiddhiman*=, l. 30; -*gīyaman*-, l. 36; -*chaṭṭa*-, l. 55; *a* for *i* in -*kṛita*, l. 39; *a* for *u* in =*ācharitaṁ*, l. 41; *ā* for *a* in *ānu*-, l. 48; *gaurāvāta*, l. 64 f.; *ā* for *ō* in –*kul*-*āttamasya*, l. 44; *i* for *ī* or *ai* in *isānyē*, l. 69; *ī* for *i* in *sāśanīka*-, l. 71 f.; *ū* for *u* in –*sūdūrāya*, l. 61; *ū* for *ō* in =*ēkūna*-, l. 34; *j* for *jj* in –*ujvala*-, ll. 10, 30; -*vā*[*j*\*=]*jātō*, l. 22; *ṭṭ* for *ṭ* in-*chaṭṭa*-*bhaṭṭa*-, l. 55; *t* for *tt* in –*chchhatra*-, l. 10; -*ōtuṅga*-, l. 12; *t* for *d* in -*samutbhavāyāś*-, l. 37; *d* for *t* in *praśchyōdan*-, l. 23; *y* for *yy* in *nyāyēna*, l. 41; *ś* for *s* in *āśīnē*, l. 48; -*śīm*-, l. 54; *śūnu*, l. 59; *śīmānō*, l. 65; *s* for *ś* in -*viṁsatiṁ*, l. 34; -*māhēsvara*-, l. 49; -*pravēsō*, l. 55; -*yasō*, l. 57; *kāsyapa*-, l. 57; *sāsanī*-, l. 61; *vaṁsa*-, l. 68; -*silā*, ll. 68, 70; *isānyē*, l. 69; *sāśanīka*-, instead of *śāsanika*-, l. 71 f.; *s* for *sh* in –*visayasya*, l. 65, and so forth. Mistakes such as *sē* for *tsa* in *prasādāsēm*-(-*dāt*=*sam*-), ll. 8 f., the numerous instances where an *anusvāra* (cf. ll. 27, 39, 42, 53, 56, 72, 74) or a *visarga* (cf. ll. 21, 28, 51, 54) has been omitted; the omission of *jō* in *tasy*= *ānu*[*jō*\*], l. 21; of *r* in -*karishṇō*[*r*\*], l. 14: *sūnu*[*r*\*], l. 58; of *s* in *samā*[*s*\*], l. 21; of *sa* in *śā*[*sa*\*]*nam*=, l. 73, and the many mistakes in l. 62, are probably due to the engraver, while the long omissions in ll. 34 and 65 just as well can be due to the writer of the draft.

There are several instances of wrong or irregular *saṁdhi*: compare –*dattām*=*vā*, l. 70; -*nivahān śrī*-, l. 17; =*gajānn*=*arthibhyaḥ*, l. 24; *saḥ śrī*-, l. 25; *prasiddhaḥ chatuḥ*-, l. 54; -*ādityāta Rūpadēvyāḥ jātaḥ*, l. 58; -*pūrvvan*=*tā*-, l. 61 f.

In l. 51 several dots indicate a correction. The engraver probably had to copy a corrected draft, and has reproduced it as he found it. The original reading of the passage was probably *samastāmātyapramukhajanapadān*= as in the Naḍagām and Madras Museum plates, or perhaps, *sāmantāmātyapramukhajanapadān*=, see the footnote to the passage.

The language is Sanskṛit, but the construction in ll. 58 ff. is very loose and shows that the composer of the grant was not very well versed in the sacred tongue. With the exception of one imprecatory stanza, the body of the grant is written in prose. The introduction contains the same twelve verses as the Naḍagām and Madras Museum plates, with only one slight variation in verse 2, where our grant has *mahīpatiḥ* while the other two read =*vanīpatiḥ*. In the grant itself we find the curious expression *bhūmichhidrapidhānanyāyēn*=[[3]](#footnote-3)1 instead of the common *bhūmichchhidranyāyēna*, l. 55. The epithet *paranārīsū*(*su*)*dūrāya* used of one of the donees in l. 60 f., is also curious.

The grant was issued from Dantipura by the devout worshipper of Mahēśvara, the *Paramabhaṭṭāraka Mahārājādhirāja* Vajrahasta (III), the overlord of the three Kaliṅgas, and bestows some land on Irugana [*alias*] śrī-Mānāditya Chotta and Vīra-Bhūrīśrava. The name of the former was perhaps not Mānāditya Chotta but Āditya Chotta, though this reading would imply a serious grammatical slip in l. 60. He was the son of Mānāditya or Āditya Chotta, the son of Chotta Vādayarājā and Rūpadēvī of the Vaidumba family, to which Vajrahasta’s mother Vinayamahādēvī likewise belonged. The donee Irugana Mānāditya Chotta was consequently a relative of the king.

The land granted comprised the Gōrasatta district with, *i*.*e*. including thirty-five villages outside Taṁpavā. Its boundaries are given in ll. 65 ff.: to the east Vistīrṇaśilā, to the south-east a banyan tree sacred to Gaṇēśa (*Vināyaka*-*vaṭa*); to the south a hill with the temple of Ṭaṅku-Bhaṭṭārikā, probably some form of Durgā; to the south-west the Andhārāvēṇī hill; to the west Kāñchaśilā on the Vaṁśadhārā; to the north-west Amrāpāthara; to the north Madhupapāli; to the north-east Tālañjaraśilā. I cannot localise any of these names with the exception of the river Vaṁśadhārā, which flows through the Ganjam and Vizagapatam districts. On it is a village which in the Indian Atlas is called Varanasy, situated in 180 51" N. and 8e0 56" E., and which I would identify with the Vārāṇasi-kaṭaka mentioned in the Purī plates of Narasiṁhadēva IV.[[4]](#footnote-4)1 Another locality mentioned in Gāṅga plates, the Varāhavartanī,[[5]](#footnote-5)2 I would look for in the course (*vartanī*) of the Varāhanadī, which rises in the Golkonda hills to the north of Narasapatam and flows into the Bay of Bengal at Vātāda.

The date of our grant is the Śaka year 967, on the ninth day of the (solar) month Mina, on a Monday. It is consequently the oldest known grant of Vajrahasta III.

The writers of the grant, the *sandhivigrahin* Dhavala, who is described as the grant writer (*śāsanika kāyastha*) of Taṁpavā, and the *kāraki* Mēṇṭōju, are not elsewhere known.

TEXT.

*First Plat*.

1 Ōṁ[[6]](#footnote-6)3 svasti [||\*] Srīmatām=akhila-bhuvana-vinuta-naya-vi-

2 naya-dayā-dāna-dākshiṇya-satya-śaucha-śauryya-dhairyy-ā-

3 di-gu[ṇa]-ratna-pavitrāṇām=Ātrēya-gōtrāṇāṁ

4 vimala-vichār-ā[ch]ā[ra]-puṇya-salila-pra[kshyali]ta-[[7]](#footnote-7)4

5 Kali-kāla-kalmasha-mashīṇāṁ mahā-Mahēndr-ācha-

6 la-śikhara-pratishṭhitasya sa[charā]chara-gurōḥ sakala-

7 bhuvana-[nirmmāṇ-aika]-su(sū)tradhārasya śaśāṁka-chu(chū)ḍā-[[8]](#footnote-8)5

*Second Plate*; *First Side*.

8 maṇēr=bhagavatō Gōkarṇṇasvāminaḥ prasādā-

9 [[9]](#footnote-9)6semāsādit-aikaśaṁkha-bhērī-pañcha-mahāśa-

10 vda(bda)-dhavalachchhatra[[10]](#footnote-10)7-hēmachāmara-varavṛishabhalāṁchana[[11]](#footnote-11)8-samujva-

11 vla-samasta[[12]](#footnote-12)9-sāmrājya-mahimnām=anēka-samara-saṁgha-

12 ṭṭa-samupalavdha(bdha)-vijaya-lakshmī-samāliṅgit-ōtuṅga-[[13]](#footnote-13)10

13 bhuja-daṇḍa-maṇḍitānāṁ Trikaliṅga-mahībhujāṁ [[14]](#footnote-14)11Gaṅgānām=anva-

14 yam=alaṁkarishṇō[r\*] Vishṇōr=iva[[15]](#footnote-15)12 vikram-ākrānta-[dha]rā-maṇḍalasya Guṇa-

15 mahārṇṇava-mahārājasya putraḥ || [[16]](#footnote-16)13P[ū]rvvaṁ bhūpatibhir=vvibhajya va-

*Second Plate*; *Second Side*.

16 sudhā yā pañchabhiḥ pañchadhā bhuktā bh[ū]riparākramō bhuja-va(ba)lāt=tā-

17 m=ēka ēva svayaṁ | ēkīkṛitya vijitya śatru-nivahān[[17]](#footnote-17)14 śrī-Vaj[ra]ha-

18 [sta]ś=chatuścha[tvā]riṁśatam=atyudāra-charitaḥ sarvvām=arakshīt=sa-

19 māḥ || [1\*] Tasya tanayō Guṇḍama-rājā[[18]](#footnote-18)15 varsha-trayam=apā-

20 layata mahīṁ || tadanujaḥ Kāmārṇṇavadēvaḥ[[19]](#footnote-19)16 pañchatri-

21 ṁśatam=avdāna[[20]](#footnote-20)1 | Tasy=ānn[[21]](#footnote-21)2 Vinayāditya[ḥ\*] samā[s\*]=tisraḥ

22 || [[22]](#footnote-22)3Tataḥ Kāmārṇṇava jatō jagatī-kalpabhūruhaḥ [|\*] yō=rājad=rajita-

23 chchhāyō Vajrahastō mahīpatiḥ[[23]](#footnote-23)4 || [2\*] [[24]](#footnote-24)5Praśchyōdan-mada-gandha-luvdḥa(bdha)-madhu-

24 pa-vyālīḍha-gaṇḍān=gajānn[[25]](#footnote-25)6= arthibhyaḥ

*Third Plate*; *First Side*.

25 samadāt=sahasram=atulō yas=tyāginām=agraṇīḥ [|\*] saḥ[[26]](#footnote-26)6a śrī-

26 mān=Aniyaṅkabhīma-nṛipatir=[[27]](#footnote-27)7Ggaṅg-ānvay-ōttaṁsakaḥ pa-

27 ñchatri[ṁ\*] śatam=avda(bda)kān=samabhunak pṛithivīṁ[[28]](#footnote-28)8 stutaḥ pārthi-

28 vaiḥ || [3\*] [[29]](#footnote-29)9Tad-agrasūnu[ḥ\*] Surarāja-sūnunā samaḥ sama-

29 stāṁ śamit-āri-maṇḍalaḥ [|\*] sma pāti Kāmārṇṇava-bhūpa-

30 t[i]r=[bhu]vaṁ samṛiddh[i]man[[30]](#footnote-30)10=ar[ddha] samāṁ [[31]](#footnote-31)11samujvalaḥ || [4\*] [[32]](#footnote-32)12Tad-anu tad-anu-

31 janmā chittajanm-ōpamānō guṇanidhir=anavadyō Guṇḍam-ā-

32 khyō mahīśaḥ | sakalam=idam=ara-

*Third Plate*; *Second Side*.

33 kshat=trī[ṇi] varshā [ṇi] dhātrīṁ(trī)- valayam=alaghu-tējō-nirjit-ārāti-

34 chakraḥ || [5\*] [[33]](#footnote-33)13Tatō [dvai]mātura [s=tasya\*] Madhukāmārṇṇavō nṛipa[ḥ | avati sm=āvanīm=ētām=avdān\*] ēkūnaviṁsatiṁ[[34]](#footnote-34)14 || [6\*] [[35]](#footnote-35)15Atha Va-

35 jahasta-nṛipatēr=ag[r]a-sutād=akhila-guṇi-jan-āgraṇyaḥ [|\*] Kāmārṇṇavāt=kav-ī-

36 ndra-p[r]agīyaman[[36]](#footnote-36)16-āvadāta-śubha-kīrttēḥ | (||) [7\*] [[37]](#footnote-37)17Śriya iva Vaidumv-(mb)-ānva-

37 ya-payaḥ-payōnidhi-[[38]](#footnote-38)18samutbhavāyāś=cha [|\*] yaḥ samajani Vina-

38 ya-mahādēvyāḥ śrī-Vajrahasta iti tanayaḥ || [8\*] [[39]](#footnote-39)19Viyad-ṛitu-nidhi-

39 sa[ṁ\*]khyāṁ yāti Śāk-āvda(bda)-saṁghē Dinakṛita[[40]](#footnote-40)20 Vṛishabha-sthē Rōhiṇī-bhē su-

40 lagnē [|\*] Dhanushi cha sita-pakshē Sūryyavārē tṛitīyā-yuji sakala-dhari-

41 trīṁ rakshituṁ yō=bhishiktaḥ || [9\*] [[41]](#footnote-41)21Nyāyēna yatra samam=[[42]](#footnote-42)22ācharitaṁ tri-va-

*Fourth Plate*; *First Side*.

42 rg[ga][ṁ\*] mārgēṇa rakshati ma[hiṁ] mahita-pratāpē | nirvyādhayaś=cha

43 nīraghāś=cha nirāpadaś=cha śaśvat=prajā bhuvi bhavanti vibhūti-

44 matyaḥ || [10\*] [[43]](#footnote-43)23Vyāptē Gaṅga-kul-āttamasya yaśasā dik-chakravāl[ē] śaśi-pra-

45 dyōt-āmalinēna ya[sya bhu]vana-prahlāda-saṁpādinā [|\*] saindū-

46 [rair=a]tisāndra-paṅka-paṭalaiḥ kumbhasthalī-paṭṭakēshv=ālimpa-

47 [nti] punaḥ punaś=cha [ ha]ritām=ā[dhōra]ṇā vāraṇān || [11\*] [[44]](#footnote-44)1Anurāgē-

48 ṇa guṇinō ya[sya va]kshō-mukh-āvja(bja)yōḥ | [[45]](#footnote-45)2āśīnē Śrī-Sarasvatyāv=[[46]](#footnote-46)3ānukū

49 lē vi[r]ājataḥ || [12\*] Sa dēvaḥ || Dantipurāt=parama-[[47]](#footnote-47)4māhēsvara-paramabha-

50 [[48]](#footnote-48)5ṭṭārakō mahārājādhirāja-Trikaliṅg-ādhipati-śrīmad-Vajrahasta-

*Fourth Plate*; *Second Side*.

51 dēva[ḥ\*] kuśalī ma[h-ā]mātya-purassarāna(n) sāmanta-pramukha-janapadāna(n)

52 rāja-pād-ōpajīvinaḥ[[49]](#footnote-49)6 samāhūya samājñāpayati viditam=astu bhavatā[ṁ] | Taṁ-

53 pavā-grāma-vāhira-( | ) pañchatriṁśata[[50]](#footnote-50)7 grāmēṇa sārddha[ṁ\*] Gōrasatta-visha-

54 yō=yaṁ [[51]](#footnote-51)8prasiddhaḥ chatuḥ-śīm-āvachchhinna[ḥ\*] sajala-sthalaḥ sarvva-pa(pī)-

55 ḍā-vivarjitaḥ ( | ) [[52]](#footnote-52)9achaṭṭa-bhaṭṭā-prav[ē]sō bhūmi-chhidra-pidhāna-nyā

56 yēn=āchandr-ārkka-kshiti-sama-kāla[[53]](#footnote-53)10 yāvata mātā-pitrōr=ā[tma]naḥ pu-

57 ṇya-yasō[[54]](#footnote-54)11-vṛiddhayē ( | ) Mīnamāsa-( | ) navam[ē][[55]](#footnote-55)12 Sōmavārē [[56]](#footnote-56)13Kāsyapa-gōtrāya

58 Pettakallu-vinirgata-Chotta-Vādayarājā tasya sūnu[[57]](#footnote-57)14 Vaidumvādityāta

59 Rūpadēvyāḥ[[58]](#footnote-58)14a jātaḥ [[59]](#footnote-59)15śrī-Mānāditya-Chottaḥ | asya śūnu[[60]](#footnote-60)16

*Fifth Plate*; *First Side*.

60 Irugana-śrī-Mānāditya-Chottaya Vīra-Bhūrīśravāya cha | para-

61 nārīsūdūrāya[[61]](#footnote-61)17 ( | ) saty-ādhishṭhita-chētasē || udaka-pūrvvan=tāmvrasāsa-[[62]](#footnote-62)18

62 nī-kṛitya paṭṭaka-p[r]adattō=smābhir=atōsābhidhēyībhūyāstuśra-[[63]](#footnote-63)19

63 vaṇakaraiḥ kshētrakaraiś=cha samuchita-bhāga-bhōgādikaṁ samupanē-

64 tavyaṁ yathākāla-bhāvibhiḥ[[64]](#footnote-64)20 svapati dānam=idaṁ Manunō dharma-gau-

65 rāvāta[[65]](#footnote-65)21 || Gōrasatta-visayasya[[66]](#footnote-66)22 śīmānō likhyantē || pūrvvataḥ

66 Vistḥīrṇṇaśilā || āgnēyē parvvata-samīpē Vināyaka-vaṭaḥ ||

67 dakshiṇē Ṭaṅku-Bhaṭṭārikā-[sī]ma-parvvataḥ | nairityē[[67]](#footnote-67)23 Andhārāvēṇī-

68 parvvataḥ || paśchi[m]ē [[68]](#footnote-68)24Vaṁsadhārā Kāñchas[a]lā[[69]](#footnote-69)25 || vāyavyē A-

*Fifth Plate*; *Second Side*.

69 m[r]āpātharaḥ | uttarē Madhupapāliḥ || ( | ) isānyē[[70]](#footnote-70)1 Tālañjara-

70 silā[[71]](#footnote-71)2 || Svadattāṁ paradattām=vā[[72]](#footnote-72)3 harēt-kaśchid=vasundharāṁ [|\*] sa vi-

71 shṭhāyāṁ kṛimir=bhūtvā pitṛibhiḥ saha pachyatē || Taṁpavā-grāma-sāśa-[[73]](#footnote-73)4

72 nīka-kāyastha-śrī-sandhivigrahi-Dhavalēna likhita [ṁ\*]

73 śā[sa\*] nam=idaṁ || Śakāvda(bda) 967 || iti kāraki-Mē-

74 ṇṭōjun=āpi likhita [ṁ]

TRANSLATION.

(Line 1.) Ōṁ! Hail. The son of the *Mahārāja* Guṇamahārṇava, who by his prowess conquered the circle of the earth, as (*the god*) Vishṇu by his strides, wishing to adorn the lineage of the glorious G[ā]ṅgas, the lords of the three Kaliṅgas, who were purified by gems (*in the shape*) of virtues praised over the whole earth, such as prudence, good breeding, generosity, charity, courtesy, truthfulness, purity, valour and firmness; who were of the Ātrēya *gōtra*; who washed off the stains of the impurities of the Kali age by the holy water of (*their*) taintless thoughts and deeds; the grandeur of whose universal sovereignty was resplendent by the unique conch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden chowrie, and the excellent bull crest which they had obtained by the favour of the blessed Gōkarṇasvāmin, who resides on the summit of the lofty Mahēndra mountain, the lord of what moves and what cannot move, the sole architect in the creation of all the worlds, whose crest jewel is the moon; who were adorned by lofty staff-like arms which were embraced by the goddess of victory won in the scuffles of many battles,—

(Verse 1.) The glorious Vajrahasta [I.], of exalted conduct, protected the entire (*earth*) for forty-four years, after he, the very valiant one, had, himself single-handed by the prowess of his arm, conquered the hosts of his foes and united the earth, which had formerly been divided and enjoyed in five parts by five kings.

(L. 19.) His son king Guṇḍama [I.] protected the earth for three years; his younger brother Kāmārṇavadēva [I.] for thirty-five years; his younger brother Vinayāditya for three years.

(V. 2.) Thereafter king Vajrahasta [II.] who was born of Kāmārṇava [I.], and who shone like a wishing three on earth, with radiant lustre,

(V. 3.) the incomparable head of liberal men, who gave to mendicants a thousand elephants, whose temples were sucked by bees attracted by the smell of the rut flowing(from them), he who was praised by kings, the glorious king Aniyaṅkabhīma, the ornament of the family of the G[ā]ṅgas, enjoyed the earth for thirty-five years.

(V. 4.) His eldest son, who was like the son of the king of gods, king Kāmārṇava [II.] protected the whole earth for half a year, prosperous and resplendent, after he had conquered the circle of (*his*) foes.

(V. 5.) After him his younger brother who was comparable to the mind-born (Cupid), a blameless treasure of virtues, the king named Guṇḍama [II.], protected this whole circle of the earth for three years, after he had vanquished the host of (his) enemies with (his) mighty splendor.

(V. 6.) Then his brother from a different mother, king Madhu-Kāmārṇava, [protected this earth for nineteen years].

(V. 7-8.) Then the son, named the glorious Vajrahasta [III], born from Kāmārṇava [II.], the foremost of all virtuous men, the eldest son of king Vajrahasta [II.], whose pure and shining fame was praised by the chiefs of poets, and from Vinayamahādēvi, who had sprung from the family of the Vaidumbas, as Śrī from the milk-ocean,

(V. 9.) he who was anointed to protect the whole earth when the aggregate of Śaka years reached the number of the sky (0), the seasons (6) and the treasures (9), while the sun was standing in Taurus, under the Rōhiṇī *nakshatra*, in the auspicious *lagna* of Dhanus, in the bright fortnight, on a Sunday, combined with the third (*tithi*);

(V. 10.) whose subjects are always enjoying wealth without ailments, sins and misfortunes, while (*he*), whose prowess is praised, protects the earth on the right path in order to get the three objects of life accomplished simultaneously;

(V. 11.) while the circle of the (eight) quarters is being filled with the fame, spotless as the light of the moon and procuring joy to the earth, of him (*who was*) the best of the G[ā]ṅga family, the mahouts of the quarters over and over again anoint (their) elephants on the surface of (their) frontal globes with masses of thick red-led paste;

(V. 12.) through love of which virtuous man Śrī and Sarasvatī, sitting in (*his*) bosom and lotus-like mouth (respectively), shine in concord,

(L. 49.) he, the king, the devout worshipper of Mahēśvara, the *Paramabhaṭṭāraka Mahārājādhirāja*, the lord of the three Kaliṅgas, the glorious king Vajrahasta, being in good health, issues the (following) order from Dantipura, having called together the people headed by the feudatories, preceded by the high ministers, who live at the king’s feet,—

(L. 52.) Be it known to you (that), for the increase of the religious merit and fame of (Our) mother and father and of Ourself, the well known Gōrasatta district (*vishaya*) with (its) thirty-five villages outside (*bāhira*) Taṁpavā village, circumscribed by the four boundaries, including water and land, free from all molestation, not to be entered by district officers (*chāṭas*) and *bhaṭas*, has been granted by Us, with libations of water, by means of a charter, after having made (*it*) into a copper-plate grant, according to the maxim of the covering of a hole in the ground (*bhūmi*-*chhidrapidhāna*-*nyāya*) to last as long as the moon, the sun, and the earth, on the ninth day of the month Mīna, on a Monday, to Irugana śrī-Mānāditya Chotta, of the Kāśyapa *gōtra*, the son of śrī-Mānāditya Chotta, the son of Chotta Vādayarājā, who came from Pettakallu, born of Rūpadēvi, the sun of the Vaidumba family,[[74]](#footnote-74)1 and to Vira-Bhūrīśrava (Bhūriśravas), who keeps far off from the wives of others, whose mind is set on truthfulness. Therefore, being obedient to him, the proper *bhāgabhōga* and other (*income*) should be brought to him, together with the *pravaṇikara* and the *kshētrakara*. Future kings [should preserve] this (my) gift, from reverence for the law of Manu, from time to time.

(L. 65.) The boundaries of the Gōrasatta district (*vishaya*) are (here) written: to the east Vistīrṇaśilā; to the south-east the Vināyaka-vaṭa (tree) near the hills; to the south the border hill of Taṅku-Bhaṭṭārikā; to the south-west the Andhārāvēṇī hill; to the west Kāñchaśilā, on the bank of the Vaṁśadhārā; to the north-west Amrāpāthara; to the north Madhupapāli; to the north-east Tālañjaraśilā. [Here follows one of the customary verses].

(L. 72.) This charter was written by the illustrious *sandhivigrahin* Dhavala, the grant-writer (*śāsanika*-*kāyastha*) of Taṁpavā village. The Śaka year 967. Thus also written by the *kāraki* Mēṇṭōju.

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No. 10—NARASINGAPALLI PLATES OF HASTIVARMAN; THE YEAR 79

By. Prof. R.C. Majumdar, M.A., Ph.D. Dacca

This is a set of three cooper-plates, measuring 6¼ inches in length and 2¾ inches in breadth. The outer face of the first plate has been left blank while the two other plates bear writing on both the sides. The writing is distinct and in good preservation. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal showing indistinctly a couchant bull, facing right.

The plates were discovered in a field in the village of Narasingapalli. Chicacole *tāluk*, Ganjām District, by one Suran Nayudu, while digging earth. He gave it to Mr. Byri Appalaswami Nayudu, from whom it was obtained by Mr. M.S. Sarma and sold to the Madras Museum. The inscription has been published in the Telugu Journal *Bhāratī*, Vol. XI (September, 1934), pp. 461 ff., which is not accessible to me. I edit the inscription from an excellent ink-impression supplied by the Government Epigraphist for India.

The alphabet is of an early southern type and closely resembles that of the Urlām plates of the same king and the copper-plate grants of Indravarman II. This is only what could be expected, for Vinayachandra, who wrote the present plates, is also the writer of all the plates the plates of the Kaliṅga kings Hastivarman and Indravarman II, *viz*.: —(1) Urlām plates of Hastivarman;[[75]](#footnote-75)1 (2) Achyutapuram plates of Indravarman II;[[76]](#footnote-76)2 (3) Santabommali plates of Indravarman II;[[77]](#footnote-77)3 and (4) Parlā-kimeḍi plates of Indravarman II.[[78]](#footnote-78)4

If we compare the alphabet of our grant with that of the Jirjingi grant of Indravarman I,[[79]](#footnote-79)5 dated in the year 39, we find that the latter belongs to a distinctly earlier class, and indeed the difference appears to be far greater than would be warranted by the interval of 40 years between the two. Attention may be specially drawn to the forms of *kh*, *g*, *ṇ*, *n*, *bh*, *m*, *v* and *ś*.[[80]](#footnote-80)6

The final form of *m* occurs at the end of the inscription, while it is replaced by *anusvāra* in *phalaṁ* (l. 23), o*nupālanaṁ* (l. 24), and *dvādaśyāṁ* (l. 27). The two numerical symbols 70 and 9 are used in the date (l. 27).

The language is Sanskrit, and with the exception of five verses, the inscription is written in prose. The influence of Prākrit may be traced in the form *ēkūnāśīti* (l. 27). As regards orthography, *anusvāra* is represented by guttural *ṅ* in *Rājasiṅhasya* (l. 28) and *saṅghatēḥ* (for *saṁhatēḥ*, l. 29), while dental *n* is represented by *anusvāra* in gīt*āṁ* (l. 21). Consonants are doubled after *r*, with the exception of *sh* in *varsha* (l. 25), and *dh* is doubled before *y* in *anuddhyāta* (l. 8). Separate signs are used for *b* and *v*.

The inscription records the grant of a piece of land for defraying the expenses of the worship of god Nārāyaṇa and repairing his temples. The land included four *nivēśanas* (which means houses or probably sites for the same) and was situated in the village Rōhaṇaki in the district of Varāhavartanī. *Mahārāja* Hastivarman of Kaliṅga, who makes the grant, belongs to the Gaṅga family. As noted above, this king is already known to us from the Urlām plates, dated in the year 80.[[81]](#footnote-81)7 The present grant is dated in the year 79, and is thus earlier of the two. Except the Jirjingi grant of Indravarman I, dated in the year 39, this is the earliest copper-plate grant of the *Gāṅga* family so far discovered.[[82]](#footnote-82)1

The introductory portion of this grant agrees word for word with that of the Urlām plates, save that in the latter the word *sukha* is added after the word *sarvvarttu* in line1. As is well known, this long phraseology became stereotyped in the grants of the family, and, with some additions and alterations, continued for nearly five hundred years. The corresponding phraseology of the Jirjingi grant is, however, quite different. The present grant is, therefore, the earliest document where we can trace the stereotyped phraseology of the *Gāṅga* records. The five verses of the Urlām plates also occur in this grant.

The inscription is dated in the year 79. The exact equivalence of this date depends upon the determination of the epoch of the Gāṅga era to which it is presumably to be referred. As is well known, scholars differ widely on this point. This subject is too vast and complicated to be dealt with here. I may note, however, that whereas some earlier writers like Sewell[[83]](#footnote-83)2 and R.D. Banerji[[84]](#footnote-84)3 placed the initial date of the era, respectively in the ninth and eighth century A.D., Mr. G. Ramdas[[85]](#footnote-85)4 pushes it back to the fourth century A.D. Dr. Fleet,[[86]](#footnote-86)5 who first dealt with the subject, was of opinion that the two extreme dates for the epoch of the *Gāṅga* era were A.D. 481 and 634. He based his views partly on palaeographic and partly on historical grounds. The latter have now lost much of their force, but I believe his view still holds good on palaeographic grounds. The present grant may be regarded on palaeographic grounds as somewhat later than that of Anantavarman which I have edited above. I have there shown my grounds for referring the latter to the century 450-550 A.D. The present grant may, therefore, be referred to the period 550-650 A.D. The epoch of the Gāṅga era would accordingly fall between 470-570 A.D.

This is in accord with the latest theory on the subject, *viz*., that of Prof. R. Subba Rao,[[87]](#footnote-87)6 who is the first to work on the subject with the help of some positive data. He fixes the epoch of the era at A.D. 494.[[88]](#footnote-88)7 Although one may differ from him in some of his arguments and conclusions, and may not be inclined to be dogmatic about the particular year A.D. 494, I think, the data presented by him would reasonably lead to the hypothesis that the epoch of the Gāṅga era lies between 494 and 560 A.D., *i*.*e*., roughly speaking, about the first half of the sixth century A.D.[[89]](#footnote-89)8 Hastivarman may thus be regarded as flourishing towards the end of the sixth or the first half of the seventh century A.D.

No new information of Hastivarman’s reign is furnished by this record. As in the Urlām plates, two of this *birudas* or epithets, *viz*., Rājasiṁha and Raṇabhīta are mentioned in the present grant. As regards the last, Dr. Hultzsch has already drawn attention to its peculiar character and the fact that it occurs as a name of a member of the Śailōdbhava family.[[90]](#footnote-90)1 I may add that several other members of the same family bear similar names, *viz*., Yaśōbhīta (or A-yaśobhīta) and Sainyabhīta.[[91]](#footnote-91)2

So far as is at present known, such names do not occur elsewhere. Hastivarman’s rule in Kaliṅga falls during the period when the Śailōdbhava family was ruling in Kōṅgōda immediately to its north. The assumption of such a peculiar title by Hastivarman may not be totally unrelated to the rule of Śailōdbhava family, though we have no definite information as to any relation between the two.

The present grant of Hastivarman is a dev-āgrahāra, *i*.*e*., a free-hold created, not for the benefit of an individual person, but for the regular worship of god Nārāyaṇa and the repairs of his temples.[[92]](#footnote-92)3 We have similar example in the Santabommali plates of Indravarman II[[93]](#footnote-93)4 which repeat the exact phraseology of this inscription denoting the object of the grant.

As noted below, the three epithets of god Nārāyaṇa (ll. 12-13) occur in a single verse of Kālidāsa’s Raghuvaṁśa (canto X, verse 21), and it is not unreasonable to presume that the composer of the record was acquainted with the work. Of far greater interest, from the historical point of view, is the designation of the god, *viz*., Raṇabhītōdaya (l. 13). There can be hardly any doubt, that this was derived from the king’s own *biruda*, Raṇabhīta. It thus furnishes an example, well known in India and Indian Colonies in the Far East, of designating (the image of) a god after the king who set it up.[[94]](#footnote-94)5

The king made this grant presumably at the request, or on the recommendation, of Buddha-mañchi-Bhōgika (l. 16). The word *pratibōdhita* (l. 17), used in this connection, literally means ‘to awaken, to inform, to entrust, etc.’, but, considering the context, it is clear that ‘to request’ or ‘to recommend’ would convey the real sense.[[95]](#footnote-95)6

As to Buddha-mañchi-Bhōgika, there is no doubt that Buddha-mañchin was the name of a person who held the office of a ‘Bhōgika’. The different meanings of the term ‘*Bhōgika*’ have been discussed by me while editing the Srungavarapukōṭa grant of Anantavarman (above, p. 59). For an example of personal name of this type I may refer to Āditya-mañchin, the writer of the Chicacole plates[[96]](#footnote-96)7, and the son of Vinayachandra who wrote the present grant. It is interesting to note that this Āditya-mañchin is referred to as Āditya-Bhōgika in the Purle plates.[[97]](#footnote-97)8 This alteration of titles led Dr. Hultzsch to remark that like ‘*Bhōgika*’, *Mañchin* is perhaps as equivalent of the Telugu *Bhōi*, ‘a palankeen-beares’. The presence of both the words in the name of Buddha-mañchi-Bhōgika disproves this assertion. Besides, the sense ‘palankeen-beares’ can hardly be applied to either Āditya-, or Buddha-mañchin. I have shown that the duties of the official called *Bhōgika* included writing or engraving of royal charters. In the present instance the term might mean the chief of the territorial unit called *bhōga*.[[98]](#footnote-98)9 In the case it would be the duty of this officer to suggest to the king the grant of land for the maintenance of a temple of Nārāyaṇa in his jurisdiction. The first part of the name Buddha-mañchin may be a reminiscence of the stronghold which Buddhism once had in this region.

Of the localities mentioned, Kaliṅganagara is now usually identified with Mukhaliṅgam[[99]](#footnote-99)1. The district Varāhavartanī (l. 9) is mentioned, in several Gāṅga records. Dr. Sten Konow suggested that it was probably near Chicacole[[100]](#footnote-100)2. This view is supported by the present grant. For the village Rōhaṇaki, mentioned in the present grant as situated in the district of Varāhavartanī, may be identified with modern Rōhaṇaṅki (Ronunky of the Indian Atlas, Degree Sheet, 84o X 18o-20'), a hamlet of Singupura of the Chicacole *tāluk*. Further, an unpublished grant of Vajrahasta III[[101]](#footnote-101)3 refers to the village of Navagrāma in Varāhavartanī-*vishaya*, and this village can be easily identified with the present Naogam in Tekkali *tāluk* of the Ganjām District. Mr. G.R. Pantulu has identified the village Siddhārthaka in the Varāhavartanī-*vishaya* with Siddhāntam near Chicacole[[102]](#footnote-102)4. The Varāhavartanī district would thus roughly correspond to the coastal region between Chicacole and Tekkali. It was presumably bounded on the west by Kuraka-*rāshṭra*, corresponding to modern Palakoṇḍa *tāluk*[[103]](#footnote-103)5. According to Mr. G. Ramdas, the village Sellāda in the Rūpāvartanī-*vishaya*[[104]](#footnote-104)6 belongs to Tekkali *tāluk*. If this identification be accepted, Rūpāvartanī-*vishaya* may be located to the north of Varāhavartanī. As already suggested by Hultzsch, this Rūpāvartanī-*vishaya* is probably the same as Rūpyavatī-*vishaya* mentioned in the Tekkali plates of Indravarman[[105]](#footnote-105)7.

About two miles to the south-east of Rōṇaṅki, there is a village called Byrey in the Atlas. It is at the junction of two roads, and on the bank of the Vaṁśadharā river. Is the name a reminiscence of the old Varāha-vartanī? Local investigations alone can solve this problem.

TEXT

*First Plate*

1 Õṁ[[106]](#footnote-106)8 Svasti [||\*] Sarvv-arttu-ramaṇīyād=vijaya-Kaliṅga-nagarāt=sakala-bhuvana-

2 nirmmāṇ-aika-sūtradhārasya bhagavatō Gōkarṇṇa[[107]](#footnote-107)9-svaminaś=charaṇa-kamala-

3 yugala-praṇāmād=apagata-kali-kalaṅkō vinaya-naya-sampadā-

4 m=ādhāraḥ sv-āsi-dhārā-parispand-ādhigata-sakala-Kaliṅg-ādhirājya-

5 ś=chatur-udadhi-taraṅga-mēkhal-āvani-tala-pravitat-āmala-yaśāḥ anēka-

6 samara-saṁkshōbha-janita-jaya-śabdō Gāṅg-āmala-kula-pratishṭhaḥ pratā-

7 p-ātiśay-ānāmita-samasta-sāmanta-chūḍā-maṇi-prabhā-mañjarī-

*Second Plate*; *First Side*.

8 puñja-rañjita-charaṇō mātā-pitṛi-pād-ānuddhyātaḥ parama-māhēśvaraḥ

9 śrī-Mahārājō Hastivarmmā / Varāhavarttanī-vishayē Rōhaṇakyām

10 sarvva-samavētān=kutumbinas=samājñāpayati [|\*] Viditam=astu vō ya-

11 th=āsmin=grāmē shaṇṇāṁ halānām bhūs=chhēdīkṛitya chatur-nnivē-

12 śana-sahitā bhagavatē sapt-ārṇṇava-śāyinē sapta-sām-ōpa-

13 gītāva sapta-lōk-aika-nāthāya Raṇabhītŏday-ābhidhānāya

14 Nārāyaṇāya bali-charu-satra-pravarttanāya khaṇḍa-sphuṭita-

*Second Plate*; *Second Side*.

15 saṁskārāya cha sarvva-karaiḥ parihṛity=ā-chandr-ārkka-pratishṭhaṁ dēv-āgrahāraṁ

16 kṛitvā mātā-pitrōr=ātmanas-cha puṇy-ābhivṛiddhayē Buddha-mañchi-bhōgikēna prati-

17 bōdhitair=asmābhir=ddattā [|\*] tad=viditvā na kēnachit=parivādhā[[108]](#footnote-108)2 kāryyā [|\*]

18 Sīmānta-liṅgāni ch=ātra purvveṇ=asya grāma-garttā dakshiṇēna

19 varanḍakaḥ[[109]](#footnote-109)3 paśchimēna vishaya-garttā kuravaka-mūla-sahitā utta-

20 rēṇa saha tāla-vāṭikay=ēti | Bhavishyad-rājabhiś=ch=āyan=dāna-

21 dharmmō=nupālanīyas=tathā cha Vyāsa-gītāṁ[[110]](#footnote-110)4 ślōkān=udāharanti [|\*]

*Third Plate*; *First Side*.

22 Bahubhir=vvasudhā data bahubhiś=ch=ānupālitā [|\*] yasya yasya

23 yadā bhūmis=tasya tasya tadā phalaṁ(lam) [||1\*] Sva-dattām=para-dattām vā yatnād=ra-

24 ksha Yudhishṭhira [|\*] mahīm=mahimatāṁ śrēshṭha dānāch=chhrēyō=nupālanaṁ (nam) [||2\*]

25 Shashṭiṁ varsha-sahasrāṇi mōdatē divi bhūmidaḥ [|\*] ākshēptā ch=ā-

26 numantā cha tāny=ēva narakē vasēd=iti[[111]](#footnote-111)5 | pravarddhamāna-vijaya-rājya-saṁva-

27 tsarāḥ ēkūnāśīti (ēkōnāśītiḥ) 70 9 Jēshtha[[112]](#footnote-112)6-śukla-dvādaśyāṁ(śyām) || Idaṁ Vinaya-chandrēṇa

28 Bhānuchandrasya sūnunā [|\*] śāsanaṁ Rāja-siṅhasya[[113]](#footnote-113)7 likhitaṁ sva-mukh-ājñayā [|4\*]

*Third Plate*; *Second Side*.

29 Maṇḍalāgr-āgra-nishpēsha-nishpishṭ-ārāti-saṅghatēḥ[[114]](#footnote-114)8 [|\*]

30 Śrīmatō=pratigh-ājñasya Raṇabhītasya śāsanam [||5\*]

TRANSLATION

Ōm. Hail. From the victorious (*city of*) Kaliṅganagara, which is pleasant in all seasons, the glorious *Mahārāja* Hastivarman[[115]](#footnote-115)9 ….. commands (*as follows*) all the ryots assembled at Rōhaṇaki, in the district of Varāhavarttanī:

Bet it known to you, that having constituted six *halas* of land, with four cottages, in this village, as (*a separate*) section, and making it an *agrahāra* for god, which is to last as long as the moon and the sun, and having exempted it from all taxation, we have, at the request of (*lit*. *being informed* by) Buddha-mañchi, the Bhōgika, and for increasing the religious merit of (*our*) parents and ourselves, granted it to god Nārāyaṇa,—who lies on the seven seas, who is sung in seven hymns (*Rathantara*, etc.), who is the sole lord of seven worlds[[116]](#footnote-116)1; and who has the designation Raṇabhītōdaya,[[117]](#footnote-117)2—for the sake of performing (*oblations known as*) *bali*, *charu* and *satra*, and for the repairs of dilapidations (*of the temple*).

Having known this, nobody should cause any hindrance.

The boundary marks are as follows: —On the east, the trenches of the village; on the south, the mound of earth; on the west, the trenches of the district with the Kuravaka-thicket; on the north, along with the palm-grove.

The future kings should maintain this religious gift. And likewise the verses sung by Vyāsa are quoted.

(*Here follow three of customary verses*)

In the year Seventy-nine 70, 9 of the prosperous victorious reign, on the twelfth day of the bright fortnight of *Jyēshṭha*.

(*Verse 4*) At the command of his (*the king*’*s*) own mouth, this charter of Rājasiṁha has been written by Vinayachandra, son of Bhānuchandra.

(*Verse 5*) (*This is*) a charter of the glorious Raṇabhīta, whose commands are irresistible, and who has totally crushed the hostile confederacy by the strokes of the points of (*his*) scimitar.

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No. 11. GANJAM COPPER-PLATES OF VAJRAHASTA III; SAKA-SAMVAT 991.

By Prof. R.C. Majumdar, M.A.,Ph.D., Dacca.

This is a set of five copper-plates measuring 8¼ inches in length and about 4 inches in breadth. The outer face of the first plate has been left blank, while there is no writing on the last plate, which was evidently put in to protect the writing on the second side of the fourth plate. The plates are strung on a ring, the ends of which are soldered to the bottom of a circular seal bearing a couchant Nandī, a drum, a conch, two fly-whisks (*chāmaras*), two darts or lances, an umbrella, a *makara*-*tōraṇa* and the sun and the moon.

The inscription consists of fifty-three lines. It is, generally speaking, in a good state of preservation. The second side of the third plate and the first side of the fourth plate, are, however, partly corroded, and a few letters are either wholly or partly effaced.

The plates were found somewhere in the Ganjām District and are now deposited in the Madras Museum. The text was published in the Telugu Journal *Bhāratī*, which is not accessible to me. I edit them from excellent ink-impressions supplied by the Government Epigraphist for India.

The alphabet is northern Nāgarī of the same kind as is used in four other plates[[118]](#footnote-118)3 of Vajrahasta. The final form of *m* occurs in *mahīm* (l. 36) where, in addition to the sign of the *virāma*, the top-stroke of the letter is omitted. The sign of the *virāma* is also found in *avdakān* (l. 17) and *vāraṇān* (l. 41). The letter *ñ* in conjunct *ñch* and *ñchh* is placed after *ch* and *chh* and is not connected with it (cf., *e*.*g*., *lāñchhana* in l. 8, and *pañchabhiḥ* in l. 13). The *anusvāra* is denoted by a circle after the consonant, and very often a *virāma* is added underneath.

There are several superfluous signs of interpunctuation in the grant (cf. ll. 47, 51, 52), the most glaring instance being that in line 2, where the sign is used between two words of the same compound, *dākshiṇya* and *satya*.

As regards orthography, the class nasal is used before surds, the only exception being *saṁkhyāṁ* (l. 33). The letter *v* is used throughout for *b*. Consonants are doubled after *r*, except in *varsha* (l. 16), and *paursha* (l. 53), but cf. *varshshāṇi* in ll. 26-27. In doubling *bh*, the form *bhbh* is used instead of *bbh*. In one case alone, *t* seems to be doubled before *r* (*puttraḥ*, l. 51), though it is doubtful whether the letter really denotes *ttra*. There are several cases of interchange of sibilants. Thus *s* is used for *ś* in *samit*-*āri* (l. 24), *mahīsaḥ* (l. 26), and for *sh* in *Āsāḍha* (l. 50); *ś* is used for *s* in *śalila* (l. 3), *āśīnē* (l. 42), and *sh* for *s* in shutaḥ (l. 12). As in the other plates[[119]](#footnote-119)1 of Vajrahasta, we have *prakshyālita* (l. 3), instead of *prakshālita*, and *samujvala* (ll. 8, 25) instead of *samujjvala*. It is difficult to distinguish between medial *i* and *ē*.

The language of the inscription is Sanskrit. It contains twelve verses, the remainder being in prose.

The inscription is one of king Vajrahasta (III, or, according to another reckoning, V) of the Gāṅga dynasty, the son of Kāmārṇava and Vinayamahădēvī. Six other copper-plate grants of this king are known, of which four have been edited and published in well-known journals1. Of the remaining two, the Triplicane Grant, dated in the Śaka year 982, is noticed in the *Annual Report on South Indian Epigraphy*, 1924-25 (p. 7, No. 5) with a summary of its contents. The remaining one, the Boddapāḍu Grant, is described by Prof. Subba Rao[[120]](#footnote-120)2, but no reference is given. It was published in Telugu Journal *Bhāratī* (Vol II, No.5[[121]](#footnote-121)3). In the following remarks I shall confine myself to the four published copper-plate grants of the king known to me.

The introductory portion of the present grant, which covers the first forty-two lines and six letters of the forty-third line, is an exact repetition of what we find in the other four plates[[122]](#footnote-122)4. It contains, in addition to the opening stereotyped panegyrical passage, the genealogical account of the family, to which we shall refer later.

The next portion beginning with *Kaliṅga*-*nagarāt* in l. 43, and ending with *viditam*=*astu bhavatāṁ* in l. 46, also occurs in the first three grants mentioned in footnote 1, with this difference, that whereas in the present grant, and the Madras Museum plates, the name of the king is written as *Śrīmad*-*Anantavarmmā Vajrahasta*-*dēvaḥ*, it is simply “*Śrīmad*-*Vajrahasta*-*dēvaḥ*” in the other two.

The remaining portion, which actually records the grant, is, of course, different, though the usual legal phrases, which occur in ll. 47-49, are common to all. Thus, with the exception of the name of the village in l. 47, the first forty-nine lines of the present inscription contain nothing new[[123]](#footnote-123)5. It must be noted, however, that the present grant contains, comparatively speaking, fewer mistakes than the others.

From the concluding four lines of the inscription we learn that the village mentioned in l. 47, *viz*., Navagrāma in (the district of) Varāhavartanī was granted by the king, in the Śaka year 991, on Monday, the seventh day of the first fortnight of the month of Āshāḍha, to Gōkana-nāyaka, son of Bhīmana-nāyaka and his wife Prōlakavā, and the grandson of Mallapa-nāyaka. The donee is said to be *Vēsyā*(*śyā*)-*vaṁśōdbhava*, *i*.*e*., descended from a courtesan. The word *vēsyā* is possibly a mistake for *Vaiśya*, but I may point out that grants to courtesans, who were royal favourites, were not unknown in those days[[124]](#footnote-124)1. The word *paursha* in the last line I am unable to explain, but it is possibly a mistake for *paurusha*. In that case, the royal grant was a recognition of the donee’s devotion and valour extending over a long period.

The date of the grant has been calculated to correspond to 9th June, 1068 A.D., taking the Śaka year as current.

Of the localities mentioned, the village Navagrāma is to be identified with the present Naogām in Tekkali *tāluk* of the Ganjām District. As to Varāhavartanī, which must have been in the neighbourhood of Chicacole, and Kaliṅganagara, usually identified with Mukhaliṅgam, I have already discussed their identification while editing the Narasingapalli plates of Hastivarman, on p. 65 above.

Lastly, there is the title, ‘Lord of Tri-Kaliṅga’, applied to Vajrahasta. Tri-Kaliṅga is usually interpreted as the whole of Kaliṅga in its widest extent[[125]](#footnote-125)2. Thus Prof. R. Subba Rao, on the strength of the above title of Vajrahasta, infers that “he was also the paramount sovereign of Tri-Kaliṅga country which extended from the river Ganges in the North to the river Godāvarī in the South”[[126]](#footnote-126)3. Apart from well-known historical facts which militate against this view, I may point out that it is impossible to accept this meaning of the term Tri-Kaliṅga, at least for the period to which the present grant belongs. A perusal of the records of the Eastern Chālukyas throws very interesting light on this point. We learn from the Masulipatam plates Chālukya-Bhīma[[127]](#footnote-127)4 I (888-918 A.D.), and the Pithāpuram Pillar Inscription of Mallapadēva[[128]](#footnote-128)5, dated Śaka-*samvat* 1124, that the Eastern Chālukya king Vijayāditya III (844-888 A.D.) took ‘by force the gold of the Gāṅga king of Kaliṅga’, and ‘received elephants as tribute from the Kaliṅga king’. The Masulipatam plates of Amma[[129]](#footnote-129)6 I (918-925 A.D.) tell us that king Vijayāditya IV (918 A.D.) ruled the ‘Vēṅgīmaṇḍala, joined with Tri-Kaliṅga forest’ (*Trikaliṁgg*-*āṭavi*-*yuktam*). According to the Kolavennu grant[[130]](#footnote-130)7 of Chālukya-Bhīma II, king Vikramāditya II (who ruled some time after 925 A.D.) ruled over Vēṅgī and Tri-Kaliṅga. Ammarāja II (945-970 A.D.) is also stated to have at first ruled over the Vēṅgī country with Tri-Kaliṅga[[131]](#footnote-131)8, but later left the parental throne and ruled in Kaliṅga for fourteen years (956-970 A.D.). Dānārṇava, too, ruled in Kaliṅga for three years, after the loss of Vēṅgī[[132]](#footnote-132)9.

These extracts show that in the Eastern Chālukya records of the tenth and subsequent centuries, Tri-Kaliṅga is distinguished from Kaliṅga and is obviously regarded as a place of less importance than Kaliṅga. In any case, it is impossible to take Tri-Kaliṅga in these records in anything like the sense in which Prof. Subba Rao has taken it. The same conclusion follows from the fact that the Haihayas, the Chandēllas, and the Sōmavaṁśī kings of Kōśala also assumed the title *Tri*-*Kaliṅg*-*ādhipati*.

Mr. G. Ramadas has suggested that Tri-Kaliṅga denotes the highland to the west of the Mahēndra hills of Ganjām, from the upper course of the Mahānadī to about the source of the Lān-guliyā river[[133]](#footnote-133)1. He was apparently unaware of the references to Tri-Kaliṅga and Kaliṅga in the Chālukya records cited above. But there is no doubt that they generally support his view, though we may have to extend the boundaries of the region further south. Without entering into further discussion on this point, I think we have to admit, that we cannot take Tri-Kaliṅga in the present record to denote the whole of Kaliṅga, and that it was the designation of a separate region, most probably the hilly tract to the west of Kaliṅga.

The genealogy of the Gāṅga family, as given in this and the four other inscriptions [[134]](#footnote-134)2 referred to above, was shown in a tabular form by Mr. G.V. Ramamurti, while editing the Naḍagām plates. The same scholar also drew attention to the fact that it differs substantially from the genealogical account given in the Vizagapatam plates of Anantavarman Chōḍagaṅga, dated Śaka 1040[[135]](#footnote-135)3. The latter is also repeated in the Korni copper-plate grant[[136]](#footnote-136)4 of Anantavarman Chōḍagaṅga, dated Śaka 1034. Curiously enough, the other copper-plate grant[[137]](#footnote-137)5 of the same king Anantavarman Chōḍagaṅga corroborate the genealogical account given in the plates of Vajrahasta, including the present grant.

This is not the proper place for entering into a detailed discussion on these discrepancies. It is only necessary to point out that the genealogy given in the present grant and the other plates of Vajrahasta III appears to have far more historical value than the more elaborate genealogical account in the Korni and Vizagapatam plates of Anantavarman Chōḍagaṅga, dated respectively in 1034 and 1040 Śaka. The former looks like one based on family records, while the latter is undoubtedly an artificially concocted pedigree, reaching back to the creator of the universe.

The grant, like the other plates of Vajrahasta III, gives the exact time of the coronation of the king (ll. 33-35). This has been calculated to correspond to 3rd May, 1038 A.D., 8 h. 27 m. P.M.[[138]](#footnote-138)6

TEXT

*First Plate*

1 Õṁ[[139]](#footnote-139)7 svasti [||\*] Srīmatām=akhila-bhuvana-vinuta-naya-vinaya-dayā-dāna-dākshi-

2 ṇya |[[140]](#footnote-140)8-satya-śaucha-śauryya-dhairyy-ādi-guṇa-ratna-pavitrakāṇām=Ātrē-

3 ya-gōtrāṇāṁ vimala-vichār-āchāra-puṇya-śalila[[141]](#footnote-141)9-prakshyālita-[[142]](#footnote-142)10 ka-

4 li-kāla-kalmasha-mashīṇāṁ mahā-Mahēndr-āchala-śikhara-pra-

5 tishṭhatasya[[143]](#footnote-143)1 sa-char-āchara-gurōḥ sakala-bhuvani[[144]](#footnote-144)2-nirmmā-

6 ṇ-aika-sūtradhārasya śaśāṅka-chūḍā-maṇēr=bhbhagavatō[[145]](#footnote-145)3 Gōkarṇṇa-svāminaḥ pra-

7 sādāt=samāsādit-aika-śaṅkha-bhērī-pañcha-mahāśavda(bda)-dhavala-chchhatra-

8 hēma-chāmara-vara-vṛishabha-lāñchhana-samujvala[[146]](#footnote-146)4-samasta-sāmrājya-ma-

*Second Plate*; *First Side*.

9 himnām=anēka-samara-saṅghaṭṭa-samupalavdha[[147]](#footnote-147)5-vijaya-lakshmī-samāli-

10 ṅgit-ōtuṅga[[148]](#footnote-148)6-bhuja-daṇḍa-maṇḍitānāṁ Tri-Kaliṅga-mahībhujāṁ Ga-[[149]](#footnote-149)7

11 ṅgānām-anvayam=alaṅkarishṇōr=vVishṇōr=iva vikram-ākrānta-dharā-ma-

12 ṇḍalasya Guṇamahārṇṇava-ksha(ma)hārājasya shutaḥ[[150]](#footnote-150)8 ||0|| Pūrvvaṁ bhū-

13 patibhi[r]=vvibhajya vasudhā yā pañchabhiḥ pañchadhā bhuktvā[[151]](#footnote-151)9 bhūri-

14 parākramō bhuja-valāt[[152]](#footnote-152)10=tām=ēka ēva svayaṁ [|\*] ēkīkṛitya vijitya

15 śatru-nivahāna[[153]](#footnote-153)11 śrī-Vajrahastaś=chatuśchatvāriṁśatam=atyudāra-charitaḥ

16 sarvvām=arakshīt=samāḥ || [|\*][[154]](#footnote-154)12 Tasya tanayō Guṇḍama-rājā[[155]](#footnote-155)13 varsha-trayam=apālaya-

*Second Plate*; *Second Side*.

17 d=mahīṁ || ( | ) tad-anujaḥ Kāmārṇṇavadēvaḥ pañcha-triṁśatam-avdakān[[156]](#footnote-156)14 || Ta-

18 sy=ānujō Vinayādityas=samās=tisraḥ || Tataḥ Kāmārṇṇavāj=jātō jagatī-

19 kalpa-bhūruhaḥ || ( | ) yō=rājad-rājita-chchhāyō Vajrhastō=vanīpatiḥ || [2\*][[157]](#footnote-157)15 Praś-chyōda(ta)-

20 n-mada-gandha-luvdha[[158]](#footnote-158)16-madhupa-vyālīḍha-gaṇḍān=gajānn(n)=artthibyas=samadāt =sa-

21 hasram=atulō yas=tyāginām=agraṇī[ḥ|\*] saḥ[[159]](#footnote-159)17 śrīmān=Aniyaṅkabhīma-nṛi-

22 patir=gGaṅg-ānvay-ōtaṁsakaḥ[[160]](#footnote-160)18 pañchatriṁśatam-avdakān[[161]](#footnote-161)19=samabhuna-

23 k=pithvīṁ[[162]](#footnote-162)20 stutaḥ pārtthivaiḥ || [3\*][[163]](#footnote-163)21 Tad-agra-sūnuḥ sura-rāja-sūnunā samas-samastā-

24 ṁ samit[[164]](#footnote-164)22-āri-maṇḍalaḥ [|\*] sma pāti Kāmārṇṇava-bhūpatir=bhbhuvaṁ[[165]](#footnote-165)23 samṛid-dhimān arddha-

25 samāṁ samujvalaḥ[[166]](#footnote-166)24 || [4\*][[167]](#footnote-167)25 Tad-anu tad-anujanmō[[168]](#footnote-168)26 chittajanm-ōpamānō guṇa-

*Third Plate*; *First Side*.

26 nidhir=anavadyō Guṇḍam-ākhyō mahīsaḥ[[169]](#footnote-169)1 [|\*] sakalam=ida[m=arakshat=]trīṇi va-

27 rshshāṇi dhātrī-valayam=alaghu-tējō-nirjjit-ārāti-chakraḥ || [5\*][[170]](#footnote-170)2 Tatō dvai-

28 māturas=tasya Madhukāmārṇṇavō nṛipaḥ | avati sm=āvanīm=ētām=avdā-

29 m[[171]](#footnote-171)3=ēkārṇṇa[[172]](#footnote-172)4viṁśatiṁ ||o|| [6\*][[173]](#footnote-173)5 Atha Vajrahasta-nṛipatēr=agra-sutād=akhila-gu-

30 ṇi-jan-āgraṇyaḥ [|\*] Kāmārṇṇavāt=kavīndra-pragīyamān-āvadāta-

31 śubha-kīrttēḥ || [7\*][[174]](#footnote-174)6 Śiya[[175]](#footnote-175)7 iva Vaidumv[[176]](#footnote-176)8-ānvaya-payaḥ-payōnidhi-samu-

32 bhbh(dbha)vāyāś=cha [|\*] yaḥ samajani Vinayamahādēvyāḥ Śrī-Vajrahasta iti tana-

33 yaḥ || [8\*][[177]](#footnote-177)9 Viyad-ṛitu-nidhi-saṁkhyāṁ yāti Śāk-āvda[[178]](#footnote-178)10 saṁghē Dinakṛiti Vṛishabha-

34 sthē Rōhiṇī-bhē sulagnē [|\*] Dhanudhi[[179]](#footnote-179)11 cha sita-pakshē Sūryya-vārē tṛitīyāṁ[[180]](#footnote-180)12

*Third Plate*; *Second Side*.

35 yuji sakala-dharitaṁ[[181]](#footnote-181)13 rakshituṁ yō=bhishiktaḥ || [9\*][[182]](#footnote-182)14 Nyāyyēna yatra samam=ā-

36 charituṁ tri-varggē[[183]](#footnote-183)15 mārggēṇa rakshati mahīm mahita-pratāpē [|\*] nirvvyā-

37 dhayaś=cha niraghāś=cha nirāpadaś=cha śaśvat=prajā bhuvi bhavanti vibhū-

38 timarttyaḥ[[184]](#footnote-184)16 || [10\*][[185]](#footnote-185)17 Vyāptē Gaṅga[[186]](#footnote-186)18-kul-ōttamasya yaśasā dik-chakravālē

39 śaśi-padyōt[[187]](#footnote-187)19-āmalinēna yasya bhuvanaḥ[[188]](#footnote-188)20-prahlāda-sa-

40 mpādinā [|\*] saindūrair=ati-sāndra-paṅka-paṭalai[ḥ\*] kumbha-sthalī-paṭṭakēshv=āli-

41 mpanti punaḥ pūnaś=cha haritām=ādhōraṇā vāraṇān || [11\*][[189]](#footnote-189)21 Anurāgēṇa

42 guṇinō[[190]](#footnote-190)22 yasya vakshō-mukh-āvjayōḥ[[191]](#footnote-191)23 [|\*] āśīnē[[192]](#footnote-192)24 Śrī-Sarasvatyāv=anu-

*Fourth Plate*; *First Side*.

43 kūlē virājataḥ ||o|| [12\*][[193]](#footnote-193)25 Kaliṅganagarāt=parama-māhēśvara-parama-

44 bhaṭṭāraka-mahārāj-ādhirāja-Tri-Kaliṅg-ādhipati-śrīmad-Anantava-

45 rmmā Vajrahasta-[dē]vaḥ kuśalī samast-āmātya-pramukha-janapadān=sa-

46 māhūya samājñāpayati viditam=astu bhavatāṁ || [Viditam=a-

47 stu bhava][[194]](#footnote-194)1 ….. [[195]](#footnote-195)2Varāhavarttanyāṁ | Navagrāmaś=chatus-sīm-āva-

48 chchhinnas=sa-jala-sthalas=sarvva-pīḍā-vivarjjitam=ā-chandr-ārkka-

49 kshiti-sama-kālaṁ [yāvan][[196]](#footnote-196)3=mātā-pitrōr=ātmanaś=cha puṇya-yaśō-bhivṛiddha-

50 yē | śaśi-nanda-nidhi-[śā]k-āvdē[[197]](#footnote-197)4 | Āsāḍha[[198]](#footnote-198)5-māsa-prathama-paksha-sa-

*Fourth Plate*; *Second Side*.

51 ptamyāṁ Sōma-vārē vēsyā[[199]](#footnote-199)6-vaṁś-ōdbhavaḥ | Mallapa-nāyakas=tasya puttraḥ

52 Bhīmana-nāyakas=tasya bhāryyā Prōlakavā | tayōḥ putrāya | Gōkana[[200]](#footnote-200)7-

53 nāyakāya chira-kālam=ārādhya sva-paursha-paritōshitāya data iti ||

Vol. XXIII

No. 12—INDIAN MUSEUM PLATES OF GANGA DEVENDRAVARMAN:

THE YEAR 308

By B.Ch. Chhabra, M.A., M.O.L., Ph.D. (Lugd), Ootacamund.

The charter under examination is one of the nine sets of copper-plates that were acquired, in the year 1935, by Mr. N.G. Majumdar, Superintendent, Archaeological Section, Indian Museum, Calcutta, through Mr. Satyanarayan Rajguru of Parlakimedi, District Ganjām. Regarding its find-spot no definite information is available. Mr. Rajguru, however, informs me that a cultivator, while digging a field in a village of the Badakhimedi Estate of Ganjām, came upon an earthen pot containing some ten sets of copper-plates of which the present record is one. Ink-impressions of these plates were kindly supplied to me by Mr. Majumdar with whose permission I edit them here.

These are three copper-plates, each measuring 5¾" X 3". They were strung on a ring, about 3 inches in diameter, fixed to a circular seal. The seal, 1¼" in diameter, is intact and bears the figures in high relief of a seated bull, facing the proper left, a crescent and a star above it and a blown lotus below. The plates weigh 112 *tolas*, while the ring and the seal together weigh 14 *tolas*. The plates have flat rims. The writing on them has undergone a slight damage, especially on the obverse of the second plate. There are 38 lines of writing in all, the first and the last faces bearing 7 each and the remaining three 8 each. All the three plates are inscribed on both the sides, the charter ending on the obverse of the third plate. On the reverse of this last appear two different writings, one upon the other, but neither seems to be relevant to the present grant. The three lines of writing on the lower portion, the first consisting of four *aksharas* only and the (dibawahnya ada footnote, tapi di teks atas tak ada nomor tuk footnote)

other two of nine each, in clearer and bigger letters, were evidently engraved later without first completely smoothing the surface, for it shows traces of a previous engraving a considerable part of which can still be read. It presents the same text as found in ll. 27-32 of our inscription. It also betrays the same hand to which the incision of the present charter is due. Probably, the engraver, while incising the record on the plates, omitted the text contained in the ll. 24-26. But later, when he had engraved the subsequent six lines, he discovered his mistakes. Thereupon he rejected that plate and carved afresh on the other one, beginning whit what he had omitted. The rejected engraving was left as it was. The later addition of the three lines of writing in bigger characters, though quite clear, does not yield any coherent sense to me.

The alphabet belongs to a Northern variety and resembles closely that of the other known records of the king, Dēvēndravarman. The writing is cursive and is rather carelessly done. It does not look uniform. There are even instances where two independent syllables have been written with one following stroke, *cf*. o*śali* of *kuśali*, l. 14 and o*śati* of *samadiśati*, l. 16. In these as well as in certain other case, the letter *ś* does not show the central bar which is shown clearly elsewhere, *e*.*g*., in *śaśāṁka*, l. 5. Several letters exhibit each more than one form, *cf*, *g* in –*dagarān*=, l. 3, -*gurē*, l. 4, *bhagavatō*, l. 6 and *Gāṅg*-, l. 8; *j* in *vijaya*o, l. 2, -*janita*-, ll. 9-10, -*jaya*-, l. 10, *t* in o*rtu*-, l. 1, -*pratishṭhi*o, l. 4, o*gata*- l. 8, -*tilakō*, l. 9, -*janita*-, ll. 9-10, and *samavētāṁ*, l. 15; *d* in *samadiśati*, *viditam*=, l. 16, and -*ādibhiḥ*, l. 26; *n* in –*ānao*, l. 1, and –*janita*-, ll. 9-10; *r* in *sa*-*char*-*āchara*-, l. 4, *l* in *Kalaṅga*, l. 2, and o*mala*-*kula*-*tilakō*, l. 9, *ś* in *śaśāṁka*-, l. 5, -*śavda*-, l.10, and -*daṇḍapāśik*-, l. 26; *s* in *sa*-*char*-*āchara*-, l. 4, *sa*[*ka*]*la*-, ll.4-5, and -*saghaṭṭa*-, l. 9, etc. Moreover only in one instance, *m* has its Nāgarī form, whereas in all the other case it has been represented by its ancient form. Both of them may be compared in *Śrīsāmantēna* and *pravarddhamāna* in the last line, *i*.*e*., l. 38. It may further be noticed that, except in one or two cases, the medial long *ī* has throughout been represented by the sign of the medial short *i*, the exceptions being o*tkī*o, l. 37, and *śrī*-, l. 38. In like manner the signs of medial *u* and *ū* are not distinguished, that of the former representing the both.

The record is composed in Sanskrit prose, except that three verses occur in ll. 28-36. It offers only a few noteworthy points of orthography. The consonant after *r* is very rarely doubled; see for examples *sarvvartu*-, l. 1. -*nirmaṇ*-, l. 5, -*Rājēndravarma*-, l. 13, *Yajurvēda*-, l. 18, *Gōvindaśarmaṇē*, l. 19, and –*kirttay*[*ō*], l. 35. In most cases *v* is used for *b*, like in –*śavda*-, l. 10. *Anusvāra* is used instead of the class nasal, in *śaśāṁka*-, l. 5, -*kalaṁkā*, l. 8, -*āṁbu*- l. 33, etc., as well as for the final *n*, *cf*, *samavētāṁ*, l. 15, and *jānapadāṁ*, l. 16. In certain instances an *akshara* or *visarga* has been wrongly left out, *e*.*g*., in ll. 2, 6 and 8. A few more mistakes of spelling, possibly attributable to the engraver, will be noticed in the footnote to the text.

The charter records the gift of a village called Purujvanā(?) in Bukudravaka or Bukudravakōṇa, in Lōhadhaṅgara, by the Gaṅga king Dēvēndravarman, son of the *Mahārāja* Rājēndravarman, to one Gōvindaśarman, son of Bhaṭṭa Nārāyana. The donee is described to be a resident of place in Uttara-Rāḍhā, a member of the Vatsa-*gōtra* and a follower of the Yajurvēda and the Kaṭha-*charaṇa*. The name of the donee’s native place could not be clearly made out. The name of the donated village which may be read as *Purushṭhanā* or *Purujvanā* occurs in l. 21, but the subsequent details are not clear, as that part of the inscription is badly disfigured.

What is of chief importance in this record is its date which is the year 308. Although it is indicated only by decimal figures, yet there can be no uncertainty or ambiguity about its reading. This mention of date throws, as we shall presently see, a decisive light on the date, which up till now rests on a mere surmise, of another grant of the same ruler.

Besides the present one, three more records are known of the same Dēvēndravarman, namely (1) Bangalore Plates,[[201]](#footnote-201)1 (2) Chicacole Plates[[202]](#footnote-202)2 and (3) Tekkali Plates.[[203]](#footnote-203)3 The first of these, like the present one, has been issued from Kaliṅganagara, but it contains no date beyond mentioning an *ayana*-*saṁkrānti* on which occasion the village Sidhatā of the Varāhavartanī-*vishaya* is stated to have been granted to an individual “in order to provide for the worship and offerings to (the god) Paramēśvara.” The Chicacole grant, it is reported, “records the gift of the village Viriṇṭika in the Pushkariṇī*-vishaya* to four brothers.”[[204]](#footnote-204)4 It is undated, and it has been issued from Kaliṅganagara. The Tekkali Plates have been edited by Dr. Hultzsch. This record has likewise been issued from Kaliṅganagara and it is dated. The wording of the date is, however, doubtful.[[205]](#footnote-205)5 The editor has supposed it to be the year 310. This supposition now becomes most acceptable in the light of the present record, as has been pointed out above. The year refers itself to the Gaṅga era the initial date of which has been much discussed, but not yet been quite settled. Recently Mr. R. Subba Rao has outlined a history of the Gaṅgas of Kaliṅga. According to his calculation, the Gaṅga years 308 and 310 would correspond respectively to A.D. 802 and A.D. 804,[[206]](#footnote-206)6 which may not be far wrong, if not exact. This date may, moreover, be borne out by the palaeographical evidence.

The name Dēvēndravarman has been borne by several Gaṅga kings. That of our record stands, in the genealogical order, as Dēvēndravarman IV.[[207]](#footnote-207)7 That the self-same person figures as the grantor in all the four, dated and undated, records described above, is evident from two main considerations: firstly in all the instances he is mentioned as the son of Rājēndravarman, and secondly all the four charters have evidently been engraved by one and the same person. Moreover, except for the Bangalore grant which does not mention the composer’s name, the remaining three have likewise been composed by an identical individual. Both the composer and the engraver bear titles, as is shown below:—

|  |  |  |
| --- | --- | --- |
| Plates. | Composer. | Engraver. |
| Bangalore  Chicacole  Tekkali  Indian Museum | *Nil*.  Sarvvachandra-Śrīsāmanta  Rahasya[[208]](#footnote-208)1-Śrīsāmanta Sarvvachandra  Rahasya Sarvvachandra | Śrī-Khaṇḍivili.  Śrīsāmanta-Khaṇḍimala.  Akshaśālin-Śrīsāmanta- Khaṇḍimala.  Akshaśālin-Khaṇḍimala- Śrīsāmanta. |

Notwithstanding the variant readings presented and in spite of the omission of titles in certain cases, we may safely assume that the composer and engraver, in each case, were respectively *Rahasya Śrīsāmanta* Sarvvachandra and *Akshaśālin* *Śrīsāmanta* Khaṇḍimala.

The official titles *Rahasya* and *Akshaśālin* are met with also in several other Gaṅga records.[[209]](#footnote-209)2 They have been rendered by Dr. Hultzsch respectively as ‘private secretary’ and ‘keeper of records.[[210]](#footnote-210)3 The latter term perhaps simply denotes ‘an engraver’.

Among the localities mentioned in the inscription, Kaliṅganagara has been identified with Mukhaliṅgam, a place of pilgrimage, 20 miles from Parlakimedi in the Ganjām District, while Uttara-Rāḍhā is that part of Bengal which includes a portion of the district of Murshidā-bād. I am unable to identify the other places occurring in the record.

Text.[[211]](#footnote-211)4

*First Plate*; *First Side*.

1 Ōm[[212]](#footnote-212)5 Svasty= Amarapur-ānukāriṇaḥ sarvv-artu-

2 sukha-ramaṇi(ṇī)yā[d\*]=vijayavatā(taḥ) Kala(li)ṅga,

3 da(na)garān=Mahēnda(ndr-ā)chala (l-ā)-mala-śikhara-

4 prati[[213]](#footnote-213)6shṭhida(ta)sya sa-char-āchara-gurē(ō)[ḥ\*] sa-

5 [ka[[214]](#footnote-214)7]la-[bh]uvana-nirma(rmā)ṇ-aika[[215]](#footnote-215)8-su(sū)tradhārasya śaśāṁka-

6 chu(chū)ḍāmaṇē[r\*]=[bha]gava[tō[[216]](#footnote-216)9] Gōkarṇṇa[[217]](#footnote-217)10-svāminaś=cha-

7 raṇa-[ka]mala-

*First Plate*; *Second Side*.

8 yugala-pa(pra)ṇa(ṇā)ma(mā)[d\*]=v[i]gata-kali-kala[ṁ]kā(kō) Gāṅg-ā-

9 mala-kula-tilakō=nēka-samara-sa[ṁ\*]-ghaṭṭa-jani-

10 ta-jaya-śavda(bdaḥ) pratāp-ā[va]nata-samasta-sāma-

11 [n\*]ta-chūḍāmaṇi-prabhā9-mañjari(rī)-puñja-rañji-

12 ta-charaṇa[ḥ\*][[218]](#footnote-218)1 parama māhēśvara(rō) mātā pitṛi-

13 pād-ānudhyāta(tō) Mahārāja-śri(śrī)-Rājēndravarma-

14 su(sū)nu[ḥ\*] śri(śrī)-Dēvēndravarma(rmā) kuśali(lī) |[[219]](#footnote-219)2 Lōhadhaṅga-

15 ra-saṁva(ba)ndhini Bukudravakē sa[[220]](#footnote-220)3 samavēt[[221]](#footnote-221)4[ā]ṁ(n)

*Second Plate*; *First Side*.

16 jānapadāṁ(n) sama(mā)diśati viditam=astu bhavatā [ṁ yathā?]

17 ch=Ōttara-Rāḍhā |2 Pā[ṭa[[222]](#footnote-222)5]ka[bōjya[[223]](#footnote-223)6?]-vāstavyāya Vatsa-

18 gōtrāya Yajur-vēda-kaṭha-charaṇāya bhaṭṭa-Nāra(rā)ya-

19 ṇa-su(sū)navē |2 Gōvindaśarmaṇē………………

20 ba(pa)ṇḍitāya Māgha-māsē …………………..

21 ma…..pari Purushṭha (*or* jva)nā-nāma-grāma[s=tri-dharma…

22 mam-ānuvō(bō)[dhēnal][mā]tā-pi[tr]ō[r=ātma] naś=cha pu[ṇy]-ābhi-

23 vṛid[dh]ayē śāsa[[224]](#footnote-224)7 ………….chandr-ā[[225]](#footnote-225)8 …………..

*Second Plate*; *Second Side*.

24 gra(grā)mē(mō)=yam=asmābhir=data[ḥ] | yatō4=sya bha-

25 vish4yad-rāja-pu(pū)rva-rājā(ja)-va[l\*]-labha |2-chāṭa-bhaṭa-

26 daṇḍapāśik-ādibhiḥ kē(kai)[ś]=chid=vā(bā)dhā na kartavy[ā] [||\*]

27 pūrva[[226]](#footnote-226)9-sthityā si(sī)mā sētu-parichē[[227]](#footnote-227)10 (chchhē)dē-na pra-

28 bhasyatēḥ[[228]](#footnote-228)11 uktañ=cha | Va(Ba)hubhir=vasu[dh]ā

29 da[t\*]tā rājabhiḥ Sagar[[229]](#footnote-229)12-ādibhiḥ [|\*] yasya yasya

30 yadā[[230]](#footnote-230)13 bhu(bhū)mis=tasya tasya tadā phalaṁ(lam)[[231]](#footnote-231)14 [||\*] [1\*][[232]](#footnote-232)15 Sva-dataṁ(ttāṁ)

31 para-dataṁ(ttāṁ)vā |2 yō harēta vasuṁdharaṁ(rām) [|\*]

*Third Plate*; *First Side*.

32 sa vishṭhāyāṁ kṛim[ir]=bhūtvā pitribhiḥ saha pachyatē [||\*] [2\*][[233]](#footnote-233)1 I-[[234]](#footnote-234)2

33 ti[[235]](#footnote-235)3 kamala-dal3-āṁbu-vindu-lōla(lā)ṁ śriyam=anuchi-

34 [n\*]tya manusha3 (shya)-ji(jī)vitañ=cha | sakalam=idam=udāhṛi-

35 taṁ cha vudhvā(buddhvā) na hi purushaiḥ para-ki(kī)rttay[ō] vi-

36 lō3-pyāḥ [||\*] [3\*][[236]](#footnote-236)4 likhitam=idaṁ śāsanaṁ Śarvachandrā(ndra)-

37 rahasyēn=ē(ō)tkīrṇaṁ ch=āksha3śāli-Khandimala-

38 Śrīsāmantēna ga[[237]](#footnote-237)5 pravarddhamāna-saṁvachha[[238]](#footnote-238)6 308

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No. 33—KENDUPATNA PLATES OF NARASIMHA II, SETS II AND III

(*2 Plates*)

Dines Chandra Sircar, Ootacamund.

When the Kēndrāpaḍā canal in the Cuttack District, Orissa, was being excavated more than sixty years ago, a stone box measuring 3' X 3' X 2' was found about 20' below the surface of the earth in the village of Kēndupāṭnā in the Kēndrāpaḍā subdivision. The box contained three copper-plate grants issued by the imperial Eastern Gaṅga monarch Narasiṁha II (*circa* A.D. 1278-1305) in favour of one of his officials. Each of the grants is said to have consisted of seven plates. The box together with the copper plates was preserved in the local temple of Lakshmīnārāyaṇa. Sometimes about the year 1892, the late Mr.N.N. Vasu secured the inscriptions for examination. Vasu edited the first of the three sets of the Kēndupāṭnā records in the *Journal of the Asiatic Society of Bengal*, Vol. LXV, Part I, 1896, pp. 229-71 with plates. The third set of these inscriptions was transcribed by the same scholar in the Bengali encyclopaedia entitled *Viśvakōsha*, Vol. V, 1893, s.v. *gāṅgēya* (appendix between pp. 320 and 321), where the second set of the plates was barely noticed. Unfortunately Vasu’s transcripts and interpretations of the inscriptions are far from satisfactory. Even his description of the three sets of plates is not free from errors. The *Viśvakōsha* containing his transcript of one of the grants is, moreover, not easily available to scholars, while one of the three inscriptions has never been published. For these reasons, a re-edition of these records was desirable. As all the three sets of the plates are now the property of the Orissa Museum at Bhubaneswar, I approached Mr. P. Acharya, Superintendent of Research and Museums, Government of Orissa, and Mr. K.C. Panigrahi, Curator, Orissa Museum, for a loan of the plates. They were kind enough to send me for examination the first set of the Kēndupāṭnā plates in July 1950. My paper on that inscription was soon completed and I contributed it to the *Journal of the Royal Asiatic Society of Bengal*,[[239]](#footnote-239)1 Calcutta. In August 1950, I received the second and third sets of the plates. These are edited here. My thanks are due to Messrs. Acharya and Panigrahi for the kindness they have shown to me.

It is now well known that the 105 verses, containing some stray names between verses 6 and 7, form the introductory part of the charters of Narasiṁha II and are the same in the different charters of the king. As the later imperial Gaṅga monarch used to copy the genealogy of the family from the introductory portion of the grants of their predecessors, the above verses, sometimes with slight modifications, are also found in some other Gaṅga charters.[[240]](#footnote-240)2 Since the historical value of these verses has been dealt with by us in detail in connection with the Nagarī, Asankhali and Alalpur plates, there is hardly any necessity of discussing the introductory part of the two inscriptions now under review. I am therefore editing here only the charters of Narasiṁha II forming the concluding portions of the inscriptions engraved on the second and third sets of the Kēndupāṭna plates. As a matter of fact, the grants of the king have really nothing to do with the introductory part which deals with the genealogy of the imperial Gaṅgas down to the reigning monarch as well as the achievements of some of the kings.

A.—Set II; Śaka 1217; Aṅka year 22.

The record is incised on seven plates of which the first and seventh plates are inscribed only on the inner sides. The plates are about 13 inches long and about 9⅓ inches high. They are not numbered as in the case of the first and third sets, although the first plate seems to bear traces of the figure *1* without any preceding letter. The plates have raised rims. The hole for the ring to pass through has a diameter of 1". The diameter of the ring is 4½" while its thickness is a little above ½". The space between the left border of the plates and the ring hole measure 1". The seal soldered to the ring is the same as that attached to other charter of king Narasiṁha II and closely resembles the seal of their imperial Gaṅga grants. It is of the shape of an expanded lotus about 5" in diameter, its border containing the petals slightly bent upwards. The principal emblem on the seal is a bull,[[241]](#footnote-241)3 about 4¼" in length and 3" in height, in an inclined posture. The size of the seal and of the bull emblem is bigger than that of the seal and the emblem of the first set of the Kēndupāṭna plates. There are also the emblems of the *triśūla*, *ḍamaru*, crescent and solar orb; but the *aṅkuśa* found on the seal of the Nagarī plates is absent. The writing on the plates is neat and clear; but is preservation is not quite satisfactory. Some of the plates are damaged here and there, especially about the borders, owing to corrosion. There are altogether 117 lines of writing on the plates. The inner side of the first plate and the reverse of the second have 19 lines each, while the reverse of the sixth plate and the inner side of the seventh have respectively 18 lines and 1 line. The rest of the inscribed side of the plates have each 20 lines of writing. The weight of the plates is 955 *tolas*, while the seal and the ring weigh 253 *tolas*.

The inscription very closely resembles the other records of Narasiṁha II in respect of palaeography, language and orthography and nothing calls for special mention, especially because they have been discussed in details in connection with the Asankhali and Alalpur plates of the same king to be published in this journal.

The date of the grant is given in words in line 177 as the expired Śaka 1217 corresponding to the 22nd *Aṅka* year (i.e., 18th actual regnal year omitting, according to rule, the first, sixth, sixteenth and twentieth years of the *Aṅka* reckoning) of Narasiṁha II. The precise date of the document as given in line 178 is Saturday the 14th *tithi* of the dark half of the month of Mēsha (solarVaiśākha) corresponding, if the Śaka year is regarded as current, to Saturday, the 10th April, A.D. 1294. This date, however, seems to be actually earlier than the 18th regnal year of Narasiṁha II. It is said that the king made a number of grants in his 19th *Aṅka* (i.e., 16th regnal year), one of which was being recorded on the plates under discussion. The above date of the document is, however, based on the supposition that the word *abhilikhyamānē*, found in other similar records (cf. the first set of the Kēndupāṭnā plates, line 176) of the king in association with the Śaka year, has been omitted in the present inscription as in the third set of the plates to be discussed below. But the language of the record as it stands may indicate that the grant had been made when the king was in the *pānīya*-*chchhāyā*-*maṇḍapa* (possibly a shaded hall cooled by water) at the *kaṭaka* (residence, city or secondary capital) called Rāmuṇā (the same as Rēmuṇā of several other records of the king) on Saturday, the 14th *tithi* of the dark half of the month of Mēsha in the king’s 19th *Aṅka* or 16th regnal year, although the charter was issued a few years later in the king’s 22nd *Aṅka* corresponding to the expired Śaka year 1217. If such was the case, the date of the grant may correspond to Saturday, the 14th April, A.D. 1291, although this date also actually appears to be earlier than the 16th regnal year of the king. It may be pointed out that the date of the first set of the Kēndupāṭnā plates in Monday, the 6th of the month of Siṁha (i.e., solar Bhādrapada) in Śaka 1217 and in the 21st *Aṅka* (17th regnal year) of Narasiṁha II. This date is irregular for Śaka 1217 and, for Śaka 1218, corresponds to Monday the 6th August, A.D. 1296. None of these dates tallies with the generally accepted date of the king’s accession in A.D. 1278.

King *Vīra*-*śrī*-Narasiṁhadēva (i.e., Narasiṁha II), who was endowed with such *birudas* as *chaturdaśa*-*bhuvan*-*ādhipati*, is said to have made the grant of 100 *vāṭikās* of land in favour of Bhīmadēvaśarman who is also the donee of the other two sets of the Kēndupāṭnā plates. Bhīmadēvaśarman, who was a Brāhmaṇa of Kāśyapa *gōtra* having the Kāśyapa, Āvatsāra and Naidhruva *pravaras*, is described as the king’s *Kumāra*-*mahāpātra* in the first set of the plates, while, in the present record as well as in the third set, he is called Bṛihat-*kumāra*-*mahāpātra*. *Mahāpātra* was no doubt a minister and *Kumāra*-*mahāpātra*, like *Kumār*-*āmātya* of the older records, a minister of the rank of a *Kumāra*, i.e., a prince of the royal blood. The word *bṛihat* suggests that Bhīmadēvaśarman was a *Kumāra*-*mahāpātra* of the foremost rank. The *mudala*, which in Telugu means ‘an order’ and in this context signifies the king’s order regarding the execution of the grant, passed through the *Purō*-*parīkshaka Pātra* Trilōchana Jēnā.[[242]](#footnote-242)1 The word *jēnā* originally meant ‘a prince’ and later came to be the cognomen of many noble families of the Orissa region. *Parīkshaka*, the same as Oriya *pariksha* or *parichhā*, was used to indicate a governor, a superintendent, an inspector, etc. Thus the word *purō* prefixed to *parīkshaka* may be Sanskrit *pura* and indicate a *Parīkshaka* attached to the capital or secondary capital of the Gaṅga monarch, which may, in the present case, have been the *kaṭaka* of Rēmuṇā.[[243]](#footnote-243)2

The land measuring 100 *vāṭikās* granted to Bhīmadēvaśarman consisted of several plots. The village called Vōhālagrāma situated in the Pūrva-khaṇḍa or eastern subdivision of the Sōṅgaḍā *vishaya* (district) formed the first of the plots. The *nala*, which in Oriyā means the measurement of area, was done by *Pūro*-*nāyaka* Śivadāsa *Sēnāpati*. The word *nāyaka* (meaning a superintendent, possibly a superintendent of survey in the present context) in the designation *Pūro*-*nāyaka* (possibly *pura*-*nāyaka*), indicated a high officer like the *Parīkshaka*. The designation *Sēnāpati* (leader of army) suggest that Śivadāsa held both an executive and a military post possibly at the same time. Vōhālagrāma is said to have been bounded in the east by the junction of two of the boundary lines of Bhaṁṇaṇāgrāma and in the west by the contiguous part of the boundary line of Jōmarāmagrāma. The southern boundary of the village was the contiguous part of the boundary line of Sunāilōgrāma, while its northern limit was the path (*daṇḍā*) in front of the *śālmalī* tree at Aṇḍiyōalāgrāma. Within these boundaries, the land measures 60 *vāṭikās* 7 *mānas* and 20 *guṇṭhas*; out of this, an area measuring 26 *vāṭikās* 2 *mānas* and 15 *guṇṭhas* was covered by cattle tracks, pasture lands, *maṇḍapas* (public buildings), canals, jungles, palmyra groves and *niśadhi* land under the enjoyment of gods and Brāhmaṇas and was subtracted leaving the net remainder (*niravakara*) of 34 *vāṭikās* 5 *mānas* and 5 *guṇṭhas*. The expression *niśadhi*-*bhūmi*, used in this connection, no doubt means the same thing as the *niśadhīkṛita* land referred to in line 190 of the first set of the Kēndupāṭnā plates. The word *niśadhi* may be a corruption of Sanskrit *nishēdha*. Thus *niśadhi*-*bhūmi* may indicate ‘forbidden land’. In Kannaḍa inscriptions, the word *nisidhi* is used to indicate a Jaina burial ground. Whether *niśadhi* is related to *nisidhi* cannot be determined. A *māna*, which consists of 25 *guṇṭhas* and 20 of which make a *vāṭikā*, is now regarded as equal to one acre of land in Orissa.

The second plot of the gift land comprised the village of Gadhaīgrāma situated in the Kusamaṇḍala *vishaya*. It was bounded in the west by an *aśvattha* tree near the tank at the junction of two boundary lines of the Maṅgalapura *śāsana* (gift village) and in the east by the contiguous part of the boundary line of Dēvapura. Its southern limit touched the junction of two boundary lines of Maṅgalapura and its northern limit comprised parts of the canal at Sāṅgapaḍāgrāma. The area within these boundaries measured 40 *vāṭikās* 17 *mānas* and 1 *guṇṭha*. Out of this, an area of 11 *vāṭikās* and 3 *guṇṭhas*, covered by cattle tracks, pasture lands and tanks under the enjoyment of gods and Brāhmaṇas from earlier times, was subtracted leaving the net remainder of 29 *vāṭikās* 16 *mānas* and 23 *guṇṭhas*.

The third plot of land comprised the village of Khaḍiṅgāgrāma situated in the same Kusamaṇḍala *vishaya*. This village was bounded in the east by two boundary lines of Naērōāgrāma and in the west by those of Gadhaīgrāma. Its southern limit touched two boundary lines of Maṅgalapura and its northern limit those of another village the name of which is doubtful. The land within these boundaries measured 10 *vāṭikās* 17 *mānas* and 8 *guṇṭhas*. Out of this, an area, which measured 1 *vāṭikā* 16 *mānas* and 23 *guṇṭhas* and was covered by cattle tracks under the enjoyment of gods and Brāhmaṇas from early times, was subtracted leaving the net remainder of 9 *vāṭikās* and 10 *guṇṭhas*.

The name of the village forming the fourth plot of the gift land was possibly Bhāṁḍapaḍā. Its southern boundary touched parts of two boundary lines of Khaḍiṅgāgrāma and its northern boundary ran from parts of the canal up to the village road of Gadhaīgrāma. In the east, the village was bounded by parts of two boundary lines of Maṅgalapura and in the west by those of Gadhaīgrāma. The area within these boundaries measured 31 *vāṭikās* 15 *mānas* and 6 *guṇṭhas*. Out of this land, an area measuring 4 *vāṭikās* 17 *mānas* and 19 *guṇṭhas* was covered by cattle tracks, pasture lands and tanks under the enjoyment of gods and Brāhmaṇas form earlier times and was subtracted, leaving the net remainder of 26 *vāṭikās* 17 *mānas* and 12 *guṇṭhas*.

The areas of the four plots of the gift land, *viz*., 34 *vāṭikās* 5 *mānas* and 5 *guṇṭhas*, 29 *vāṭikās* 16 *mānas* and 23 *guṇṭhas*, 9 *vāṭikās* and 10 *guṇṭhas*, and 26 *vāṭikās* 17 *mānas* and 12 *guṇṭhas*, together made a total 100 *vāṭikās* of land which was granted to the donee Bhīmadēvaśarman as a permanent rent-free holding together with the right to enjoy it along with land and water as well as fish and tortoise. The *śāsanādhikārin*[[244]](#footnote-244)1 (writer and keeper of documents) Allālanātha *Sēnāpati*, who is also known from other records of Narasiṁha II, received two *vāṭikās* of mixed homestead and water-covered land apparently as his free or perquisite. The engraver of the document, the copper-smith Pannāḍi, who was also the writer of the first set of the Kēndupāṭnā plates, similarly received one *vāṭikā* of mixed homestead and water-covered land. It is specially said that the copper-smith received his plot of land from the donee, the *Bṛihat*-*Kumāra*-*mahāpātra* Bhīmadēvaśarman. The absence of the specification of the boundaries, etc., of any extra plot of land suggests that the *śāsanādhikārin* also received his plot from the donee. This seems to have been the established custom as indicated by the expression *śāsan*-*ādhikāri*-*vyavasthitā* in line 197 of the first set of the plates.

The following seven rent-paying subjects were allotted to the *śāsana*, which is not endowed with a special name as in other charters:

(1) Kālidāsa who was the son of Aṇantiā, a *śaṅkhakāra* (maker of conch-shell bangles) of the Gōlāōḍā *haṭṭa* (markert); (2) Kēsō *śrēshṭhin* who was an inhabitant of Kōmaṭīchchhaṅgula and belonged to the Jayanagara *haṭṭa*; (3) Alālū[[245]](#footnote-245)2 who was the grandson of the goldsmith Vāmadēva of the Kivalēlō *haṭṭa*; (4) Vanamālin who was the grandson of Virjū, an oilman of Ārulapura[[246]](#footnote-246)3; (5) Aṇantāi who was the grandson of Raṇāi, a milkman of Vaṭṭakēśvara *haṭṭa*; (6) Indū who was the grandson of Sīrū, a potter of the Painnapaḍā *haṭṭa*; (7) Vanamālin who was the grandson of the oilman Rāju of Jhajhallapura. It has to be pointed out that the words *gōpa* and *gōpara* are prefixed to the names of *tailika*-Virjū and *tēlī*(li)-Rāju. The same word seems to have been used as *gōpāpa* in the passage *Vōirōā*- *gōpāpa*-*tailika*-*Jāguli*-*śrēshṭhikasya* in the Asankhali plates and in line 197 of the third set of the Kēndupāṭnā plates. Whether this refers to a particular community among the oilmen cannot be decided.

Besides Rēmuṇā, a well-known locality near Balasore, the charter mentions a number of districts, villages and market places. The districts mentioned are the Sōṅgaḍā and Kusamaṇḍala *vishayas*. The villages lying in the Sōṅgaḍā district were Vōhāla, Bhaṁṇaṇā, Jōmarāma, Sunāilō and Aṇḍiyōalā and those in the Kusamaṇḍala *vishaya* were *Gadhaī*, *Maṅgalapura* (styled *śāsana*), Dēvapura, Sāṅgapaḍā, Khaḍiṅgā, Naērōā and Bhāṁdapaḍā, all situated in the vicinity of one another. The list of rent-paying subjects discloses the names of the following localities: Gōlāōḍā *haṭṭa*, Kōmaṭīchchhaṅgūla, Jayanagara *haṭṭa*, Kivalēlō *haṭṭa*, Ārūlapura, Vaṭṭakēśvara *haṭṭa*, Painnapaḍā *haṭṭa* and Jhajhallapura. I have not been able to identify them satisfactorily. The name Sunāilō, also known from other records of king Narasiṁha II, was apparently borne by different villages.

TEXT[[247]](#footnote-247)4

[Lines 1-158 are incised on Plates I, IIa, IIb, IIIa, IIIb, IVa, IVb and Va.]

*Fifth Plate*; *Second Side*

Lines 159-175 [*Verse 105 of the introductory part ends with line 175*].

176 Svasti [||\*] chaturdaśa-bhuvan-ādhipat-ity-ādi-viruda-rāji-virājamānaḥ sva-pratāp-ānala-paripū(plu)shṭy-ā(shṭ-ā) rāti-gahanō vijaya-[ma\*]-

177 hōdayī vīra-śrī-Narasi[ṁ\*]hadēvaḥ sva-rājyasya dvāviṅśa(viṁśa)ty-aṅkē saptadaś-ādhika-dvādaśa-śata-mitē gatavati Śaka-vatsarē | Rā(Rē)-

178 muṇ-ābhidhēyē kaṭakē pānīya-chchhāyā-maṇḍapē Mēsha-kṛishṇa-chaturddaśyāṁ Sauri-vārē sv-ōnaviṅśa(viṁśa)ty-aṅka-samutsṛishṭa-bhū-madhyāta(dhyāt)

*Sixth Plate*; *First Side*

179 t[[248]](#footnote-248)1 purō-parīkshaka-pātra-jēnā-T[r]ilōchan-ākhya-mū(mu)dalēna Kāśyapa-sagōtrāya Kāśyap-Āvatsāra-Naidhruva-pravarāya vṛi(bṛi)hat-ka(t-ku)māra-ma-

180 hāpāta(tra)-Bhīmadēvaśarmmaṇē vāṭik-aika-śata-pradānāya Sōṅgaḍā-viya(sha)ya-pūrvva-khaṇḍa-madhya-sthitaṁ Vōhāla-grāmaṁ purō-nāyaka-Śi-

181 vadāsa-sēnāpati-nala-p[r]amāṇēna | pūrvvataḥ Bhaṁ[ṇa]ṇā-grāmīya-dvē(d vi)-śī(s)īma-da-[ṇḍā]taḥ Jōmarāma-grāmīy-ārddh-ādi-daṇḍā-paśchima-pari-

182 chchhēdaṁ(dam) | dakshiṇataḥ Sunāilō-grāmīy-ārddh-ādi-daṇḍām-ārabhya Aṇḍiyōalā-grāmīya-Śālmalī-vṛiksha-sammukha-daṇḍā-paryant-ā(nt-ō)ttara- | [[249]](#footnote-249)2

183 [sī\*]mānam=ēvaṁ chatuḥ-śī(sī)m-āvachchhinna-viṅśa(viṁśa)ti-guṇṭh-ōpēta-sapta-mān-ādhika-sha[shṭi]-vāṭikā-bhū-madhya-purātana-dēva-Vrā(Brā)hmaṇa-bhōgya-gō-

184 hari-gōpatha-gōprachāra-maṇḍapa-jōḍ-āṭavī-tālava[na]-niga(śa)dhi-bh[ū]mi-samēta-pañ-chadaśa-guṇṭh-ōttara-māna-dvay-ādhika-shaḍviṅśa(ḍviṁśa)- | 2

185 ti-vāṭikā-bhū-va(ba)hirbhūtaṁ niravakara-pañcha-guṇṭh-ōttara-pañcha-mān-ādhika-cha-tustriṅśa(striṁśa)d-vāṭikā-parimitaṁ(m) || Kusamaṇḍala-vishaya-ma-

186 dhya-varttinaṁ Gadhaī-grāmaṁ paśchimataḥ Jaṅgalapū(pu)ra-śāśanīya-dvi-śī(sī) ma-daṇḍā-pū(pu)shka[riṇī]-samīp-āśvatta-vṛikshāt Dēvapū(pu)r-ārddh-ādi-

187 daṇḍā-paryanta-pūrvva-parichchhēdaṁ(dam) | dakshiṇataḥ Maṁgalapū(pu)rīya- dvi-śī(sī)-ma-daṇḍām=adhikṛitya Sāṅgapaḍā-grā- | 2

188 mīya-jōḍ-ārddh-ōttara-parichchhēdam=ēvaṁ chatuḥ-śī(sī)m-āvachchhinna-guṇ[ṭh]-aik-[ō]ttara-saptadaśa-mān-ādhi[ka-chatv]ā-

189 riṅśa(riṁśa)d-vāṭikā-madhya-pū(pu)rātana-dēva-Vrā(Brā)hma[ṇa]-bhōgya-gōhari-gōpatha-gō[pra]chā[ra]-pushkariṇī-samēta-gu-

190 ṇṭha-tray-ādhik-aikādaśa-vāṭikā-va(ba)hirbhūta-niravakara-guṇṭha-trayōviṅś-ā (viṁś-ā)-dhika-shōḍaśa-mān-ō[ttar]-ō-

191 natriṅśa(triṁśa)d-vāṭikā-parimitaṁ(tam) | tath=aitad-vishaya-madhy-āsīna-Khaḍi [ṅgā]-grāmaṁ pūrvvataḥ Naērōā-grāmīya-dvi-[śī(sī)ma]-daṇḍām=ā[ra]bhya Ga-

192 dhāi-grāmīya-dvi-śī(sī)ma-daṇḍā-paśchim-āvachchhēdaṁ dakshiṇataḥ Maṅgalapurīya-dvi-śī(sī)ma-[da]ṇḍā[m=a]vadhīkṛitya XXXX grāmīya-dvē(dvi)-|2

193 śī(sī)ma-daṇḍā-paryant-ōttara-śī(sī)mānam=ēvaṁ chatu[ḥ]-śī(sī)m-ā[va][chchhi\*] [nna]-guṇṭh-āshṭ-ādhika-saptadaśa-mān-ōttara-da[śa-vā]ṭi[kā]-madhya-purā-

194 tana-dēva-Vrā(Brā)hmaṇa-bhōgya-gōhari-gōpatha-trayōviṅśa(viṁśa)ti--guṇṭh-ōttara-shōdaśa-mānān[[250]](#footnote-250)3-ādhik-aika-vāṭikā-va(ba)hirbhūta-nira-

195 vakara-daśa-guṇṭh-ōttara-nava-vāṭikā-parimitaṁ(tam) | tath=aita[d-visha]ya-madhya-varttinaṁ [Bhāṁ][ḍa?]paḍā-grāmaṁ(mam) | dakshiṇataḥ | Khaḍiṅgā- | 2

196 [grāmī]ya-[dvi-śī(sī)]ma-daṇḍ-ār[ddham=ā]diṁ kṛitvā Gadhaī-grāmīya-jōḍ-ārddh-ādi-da-[ṇḍā-paryant-ōttara]-śī(sī)mānaṁ(nam) || pūrvvataḥ [Ma]ṅgalapurī-

197 ya-[dvi-śī(sī)]ma-[daṇḍ-ārddhā]t Gadhaī-grāmīya- dvi-śī(sī)ma-daṇḍā-paśchi[m-āvachchhē]-dam=ēva[ṁ] cha[tuḥ\*]-s[īm-āvachchhi\*]nna-[shaḍ-gu]ṇṭh-ōpēta-pañchadaśa-mā- | [[251]](#footnote-251)1

198 n-ā[dhik-aika][triṅśa(triṁśa)d-vā\*][ṭi]kā-madhya-[purātana-dēva-Vrā(Brā)hmaṇa]- bhōgya-[gō]hari-gōpatha-gōprachāra-pushkariṇī-samēt-ō[na- | 1]

*Sixth Plate*; *Second Side*

199 viṅśa(viṁśa)ti-guṇṭha-sahita-saptadaśa-man-ādhika-chatushṭaya[[252]](#footnote-252)2-vāṭikā-va(ba) hirbhūta-niravakara-guṇṭha-dvādaś-ōpēta-[saptada][śa-mā\*]-

200 n-ōttara-shaḍviṅśa(ḍviṁśa)ti-vāṭikā-parimitaṁ(tam)|| ma(ē)vaṁ si(mi)litvā vāṭikā-śataṁ jala-sthala-machchha(tsya)-kachchapa-sahitam=āṁ(m-ā)chandr-ārkka[m=a\*]-

201 karīkṛitya prādāt || asmin śāsanē śāsan-ādhikāri-[[253]](#footnote-253)3 A[llā]lanātha-sēnāpatayē vāstu-samēta-jala-[kahē][tra\*]-

202 vāṭikā-dvayaṁ(yam)|| śāsana-lēkhaka-tāmvra(mra) kārāya Pannāḍi-nāmnē vāsta (stv-a)-rddha-samēta-jalakshētra-vāṭik-aikā vṛi(bṛi)ha[t-ku][mā\*]-

203 ra-mahāpātra-Bhīmadēvēna datt=ēti ||[[254]](#footnote-254)4|| ētach-chhāsanasy=āṅgatayā Gōlāōḍā-haṭṭīya-śa[ṅkha]kāra-[Aṇa]-

204 ntiā-sutō(taḥ) Kālidās-ākhyaḥ||o|| Jayanagara-haṭṭīya-Kōmaṭīchchhaṅgū(?)līyā(ya)-Kēsō-śrē(śrē)shṭhī(shṭhi)-nāmā||o|| Kiva(?)lē-

205 lō-haṭṭīya-suvarṇṇakāra-Vāmadēvasya naptā Alālū-nāmā||o|| Ārū(?)lapura-gōpa-tailika-Virjū-naptā Va-

206 namālī(li)-nāmadhēyaḥ||o|| Vaṭṭakēśvara-haṭṭīya-gōpāla-Raṇāi-naptā Aṇantāi-nāmā [|\*]

207 Painnapaḍā-haṭṭīya-kumbhakāra-Sīru-naptā Indū-nāmā||o|| Jhajhallapū(pu)rara-gopara[[255]](#footnote-255)5-

208 telī(li)-Rāju-naptā Vanamālī(li)-nāmā|| ētāḥ sapta parajāḥ prādāta(dāt)||[[256]](#footnote-256)6||……

Lines 209-16 [*Imprecatory verses*]

*Seventh Plate*; *First Side*

217 …………..

B.—Set III: Śaka 1218.

The charter is written on six plates, although there is a seventh plate without writing either on the obverse or on the reverse, apparently meant for the protection of the inscription on the second side of the sixth plate. The plates, each measuring about 13" X 9", are very similar to those of the other records of Narasiṁha II including the second set of the Kēndupāṭnā plates described above. The preservation of the writing is not very satisfactory. As in the case of the other set, some letters have suffered from the effects of corrosion on many of the plates. Of the six inscribed plates, the first has writing on the inner side, while the others are inscribed on both the sides. Five plates are consecutively numbered on the left margin of the reverse and the numerals are preceded by the *akhsara bhī* or *bhi* (wrongly written *kī* in one case) which appears to be a contraction of the donee’s name Bhīmadēvaśarman. It may be recalled that on the first set of the Kēndupāṭnā plates the numerical figures are similarly preceded by the *akhsaras kuma* or *kū* which we have taken to be an abbreviation of the donee’s designation *Kumāramahāpātra* as given in that record. There are altogether 208 lines of writing. The second sides of the fifth and sixth plates have respectively 19 and 9 lines, all the other inscribed sides having 20 lines each. The seven plates together weigh 952 *tolas*, the weight of the uninscribed seventh plate being 127½ *tolas*. The seal which must have resembled the one described above and the ring on which the plates were originally strung appear to be lost.

The palaeography, language and orthography of the inscription are similar to those of the king’s other records and do not call for any special remarks.

The introductory part of the record ends in line 176 and is followed by the word *svasti* and the date which actually begin the charter. The date recorded in lines 176-77 is Thursday, the fifth *tithi* of the bright half of the month of Mēsha (solar Vaiśākha) in the expired Śaka year 1218. The year of the *Aṅka* reckoning is not mentioned. The date is irregular; but if the Śaka year is taken to be current, the date correspond to Thursday, the 21st April, A.D. 1295.

The king is said to have had previously made, for the increase of his longevity, health, wealth and sovereignty, a number of grants of land, one of which was recorded on the plates under discussion. This particular grant of 50 *vāṭikās* of land was made in favour of the same *Bṛihat*-*Kumāra*-*mahāpātra* Bhīmadēvaśarman who was a Brāhmaṇa of the Kāśyapa *gōtra* having the Kāśyapa, Āvatsāra and Naidhruva *pravaras* and was a student of the Kāṇva branch of the Yajurvēda. The *mudala* or order of the execution of this grant was issued by king *Vīra*-*śrī* Narasiṁhadēva (*i*.*e*., Narasiṁha II) on the date discussed above, when he was staying at the *kaṭaka* (city, camp or residence) of Chauhaṭṭā, to the *Purō*-*parīkshaka* Alāla, who was also a *Bṛihat*-*Sandhivigrahi*-*Mahāpātra*, in the presence of Kumāra who seems to have been the adopted son (*dulāla*) of the *Halin* and *Kōshādhyaksha* Yāgānanda styled *Khaḍgagrāhi*-*Mahāpātra*. The expression *maṇahā*-*samay*-*ānantarē* used in connection with the issue of the king’s order is difficult to explain.[[257]](#footnote-257)1 The executor of the grant, Alāla, was not only a *Purō*-*parīkshaka* (possibly *Pura*-*parīkshaka*) but also a *Bṛihat*-*Sandhivigrahi*- *mahāpātra*, *i*.*e*., a minister of the superior rank for war and peace. *Mahāpātra* Yāgānanda, called *Khaḍga*-*grāhin* (possibly the same as Oriyā *Khaṇḍāita*), has also the official designation *Halin* (officer in charge of the royal lands) and *Kōshādhyaksha* (treasurer). He seems to be no other than the *Ghaṭavaṭīya*-*Khaḍgagrāhi*-*Mahāpātra* Yāgānanda mentioned in the Alalpur plates of Narasiṁha II as the owner of a *śāsana* or gift village possibly called Ghaṭavaṭa.

The 50 *vāṭikās* of land granted by Narasiṁha II to Bhīmadēvaśarman covered two plots. The first of them comprised the village of Siṁhaḍāmaṇḍoi situated in the Rēmuṇā *vishaya*. The measurement of the area was done by Mahēśvara-nāyaka (*nāyaka* here indicating the case or family name of Mahēśvara or his official position as a surveyor) who was the representative of the *Purō*-*nāyaka* Śivadāsa also known from the second set of the Kēndupāṭnā plates edited above. The villages was bounded in the west by parts of the boundary line of Tantiōdāgrāma (also called Tantiaudāo) and in the east by the western boundary line of village, the name of which ended with the letter *rṇa*. Its southern boundary was a sandy waste land and its northern limit was the bridge on the river Suvarṇarēkhā. Within these boundaries, the land measured 48 *vāṭikās* 12 *mānas* and 10 *guṇṭhas*. Out of this, an area which measured 3 *vāṭikās* and 10 *mānas* and was covered by cattle tracks and tanks enjoyed by gods and Brāhmaṇas from earlier times was subtracted leaving the net remainder of 45 *vāṭikās* 2 *mānas* and 10 *guṇṭhas*.

The second plot of the gift land comprised the village called Chchhōdrā (possibly otherwise called Chchhōḍā) situated in the same district of Rēmuṇā. The measurement of the area was done by Ravī-nāyaka who was another representative of the *Purō*-*nāyaka* Śivadāsa. The village was bounded in the north by the bridge to the field in the south of Tantiōdāgrāma and in the south by another bridge to the north of the cornfield (*kēlāra*) on the Rupāidhāri *ṭikkara* (possibly Oriya *ṭikara*, “a mound of sand”) to the north of the Suvarṇanadī and to the south of Chchhōḍāgrāma. The eastern boundary of the village was the Sijguā *ṭikkara* on the border of the field to the west of Tantiōdā and its western limit was the Bhairā *ṭikari*-*bandha* (possibly sand embankment) in the field to the east of Chchhōḍā. Within these boundaries, the area measured 4 *vāṭikās* 17 *mānas* and 15 *guṇṭhas*. Out of this land, 10 *mānas*, covered by cattle tracks and village roads and enjoyed by gods and Brāhmaṇas, was subtracted leaving the net remainder 4 *vāṭikās* 7 *mānas* and 15 *guṇṭhas*. The two plots of land, the first measuring 45 *vāṭikās* 2 *mānas* and 10 *guṇṭhas* and the second 4 *vāṭikās* 7 *mānas* and 15 *guṇṭhas*, are said to make a total of 50 *vāṭikās*, although actually the total comes up to only 49½ *vāṭikās*.

The gift land was given the name Bhīmanārāyaṇapura[[258]](#footnote-258)1 and was made a permanent rent-free holding to be enjoyed along with land and water as well as fish and tortoise. The *Śāsanadhikārin*, Allālanātha *Sēnāpati*, who was a Brāhmaṇa of the Pūtimāsha *gōtra* and a student of the Śākala branch of the Ṛigvēda, is said to have received two *bhāgas* (possibly meaning *vāṭikās*), while the copper-smith Pannāḍiraṇā[[259]](#footnote-259)4 who engraved the plates received similarly one *bhāga*. These receipts of the *śāsanādhikārin* and the *tāmra*-*lēkhaka* are described as *dvija*-*vyavasthita* possibly referring to a custom sanctioned by the *Brāhmaṇas*. These three *bhāgas* or *vāṭikās* were probably taken out of the land granted to the donee.

Four rent-paying subjects were allotted to the *śāsana*. They were (1) Kumbhāra-sādhu who was the grandson of the goldsmith Nārāyaṇasādhu of the Jayapura *haṭṭa*; (2) Gōpiā who was a milkman of the Siḍraṅga *haṭṭa*; (3) Kālō-śrēshṭhin who was the grandson of Dradāiśrēshṭhin, a *gōpāpa* oilman of the Vaḍatāla *daṇḍā*; and (4) Dēvāiśrēshṭhin who was the grandson of potter Jayadēva-śrēshṭhin of the Saṭhagrāma *navā*-*haṭṭa* (new market).

On the geographical names mentioned in the record, the *kaṭaka* of Chauhaṭṭā cannot be satisfactorily identified. The Rēmuṇā *vishaya* must of course have been the district round modern Rēmuṇā near Balasore. The Suvarṇarēkhā is the celebrated river of that name running through the Balasore District of Orissa and Suvarṇanadī is either the same as the Suvarṇarēkhā or one of its branches or tributaries. The villages of Siṁhaḍāmaṇḍoi, Tantiōdā, Chchhōḍā, etc., all mentioned in connection with the gift land and situated in the Rēmuṇā *vishaya*, must have been near the banks of the Suvarṇarēkhā. In the list of the rent-paying subjects, mention has been made of the Jayapura *haṭṭa*, the Siḍraṅga *haṭṭa*, the Vaḍatāla *daṇḍā* and the Saṭhagrāma *navā*-*haṭṭa*. None of these can be satisfactorily identified, although Jayapura is also mentioned in some other records of Narasiṁha II.

TEXT[[260]](#footnote-260)2

[Lines 1-160 are incised on Plates I, IIa, IIb, IIIa, IIIb, IVa, IVb, and Va]

*Fifth Plate*; *Second Side*

kī(bhī) 5[[261]](#footnote-261)3

Lines 161-75…………….

176 …..[[262]](#footnote-262)1 Svasti [||\*] Śaka-nṛipatitaḥ samatītē=shṭhayādaś[[263]](#footnote-263)2-ōttara-dvādaśa-śata-[vatsa]-rēshu |[[264]](#footnote-264)3

177 Mēsha-śukla-pañchamyāṅ=Guru-vārē Chauhaṭṭā-nāmadhēyē kaṭakē maṇahā-samay-ānantarē halī(li)-kō[sh]ādhyaksha-kha- | 3

178 ḍgagrāhi-mahāpātra-Yāgānanda-dulāla-Kumāra-sannidhau purō-parīkshak-Ālāla-vṛi(bṛi)-hat-sandhivigrahi-mahāpātra-mū(mu)-

179 dalēna Vīra-śrī-Narasiṁhadēvaḥ sv-āyur-ārōgy-aiśvarya-sāmrājya-samṛiddhayē pūrv-ōtsṛishṭ-ānēka-bh[ū]-madhyā-

*Sixth Plate*; *First Side*

180 [t Kāśyapa]-sagōtrāya Kāśyarpa(p-Ā)va(tsāra-Nai]dhruva-pra[va]rāya Yajurvvēd-āntar-ggata-[Kā]ṇva-śākh-aika-dēś-ādhyāyinē [vṛi(bṛi)hat-Kumā]ra-mā(ma)hā-

181 pātra-śrī-Bhīmadēva[śa]rmmaṇē pañchāśad-vāṭikā-pradān[āya Rē]muṇā-vishaya-ma[dh]ya-varttinaṁ Siṁhaḍāmaṇḍōi-gr[āmaṁ purō-nā]-

182 yaka-Śivadāsa-pratihasta-Mahēśvara-nāyaka-nala-pramāṇēna paśchimataḥ Tantiōdā-grāmīya-daṇḍ-ārddh-ādim=āra[bhya] X X X

183 rṇa-grāmīya-paśchima-śī(sī)mā-daṇḍā-pūrv-āvachchhēdaṁ dakshiṇataḥ vālū(lu)kā-patita-bhūmim=adhikṛitya Suvarṇnarēkhā-nadī-s[ē][tu-parya]-

184 nt-ōttar-āvachchhēda ēvaṁchatuḥ-śī(sī)m-āvachchhinna-bhūmi-guṇṭha-daś-ōpēta-māna-dvādaś-āshika-vāṭik-āshṭāchatvāriṁśata-[[265]](#footnote-265)4madhya-[purāta]-

185 purātana-dēva-Vrā(Brā)hmaṇa-bhōgya-gōhari-jalāśaya-samēta-māna-daś-ōttara-vāṭikā-tritaya[ṁ\*] va(ba)hishkṛitya niravakara-[daśa-gu]-

186 ṇṭh-ādhika-māna-dvay-ōttara-paṁchachatvāriṅśāṭikā[[266]](#footnote-266)5-parimitaṁ(tam) || tath =aitad-vishay-āsīnaṁ Chchhōdrā-grāmaṁ(mam) [ | ] purō-nāyaka-Śivadāsa-[pratiha]-

187 sta-Ravī-nāyaka-nala-pramāṇēna | ētad-grām-ōttara-śī(sī)mānta-Tantiaudā-grāma-dakshiṇa-kshētra-sētum=ādīkṛitya Chchhōḍā-grāma-dakshiṇa-[Su- | 3 ]

188 varṇṇa-nady-uttara-Rupāidhāri-ṭikkar-āsthita-kēdār-ōttara-sētu-paryanta-dakshiṇ-āvachchhēdaṁ(dam) | pūrvvataḥ | Tanti-

189 audā-paśchima-kshētra-parichchhēda-Sijguā-ṭikkaram=adhikṛitya Chchhōḍā-pūrvva-kshētra-madhya-Bhairā-ṭikari-[va(ba)ndha]-

190 parichchhēdam=ēvaṁ chatuḥ-śī(sī)m-āvachchhinna-bhūmi-pañchadaśa-guṇṭh-ōttara māna-saptadaś-ādhikaṁ(ka)-vāṭikā-chatushṭa-

191 ya-parimita-madhya-dēva-Vrā(Brā)hmaṇa-bhōgya-gōhari-gōpatha-daṇḍā-samēta-māna-daśa-mitaṁ va(ba)hishkṛitya ni-

192 ravakara-pañchadaśa-guṇṭh-ādhika-sapta-mān-ōpēta-vāṭikā-chatushṭaya-parimitam=ēvaṁ grāma-dvayēna pa-|[[267]](#footnote-267)6

193 ñchāśad-vāṭikā-parimitaṁ jala-sthala-machchha(tsya)-kachchhapa-sahittaṁ(ta)m= ā-chandr-ārkkam=akarīkṛitya prādāt ||[[268]](#footnote-268)7|| Asmin Bhīmanārā-

194 yaṇṭa(ṇa)phu(pu)r-ākhyē śāsanē Pūtimāsha-gōtrasya [Ṛi]gvēd-āntarggata-Śākala-śākh-ādhyāyinaḥ śāsan-ādhikā[ri] | [[269]](#footnote-269)1

195 Allālanātha-sēnāpatēr=bhāga-dvayaṁ dvija-vyavasthitaṁ(tam) || ētat-tāmvra(mra)-lē-khka-tāmvra(mra)kārasya Pannāḍiraṇ-ākh[yasya]

196 dvija-vyavasthitaṁ bhāgam=ēkaṁ(kam)[[270]](#footnote-270)2 ||o|| asya śāsanasy-āṅgatayā Jayapura-haṭṭīya-suvarṇṇakāra-Nārāyaṇa-[sā]-

197 [dhōr-na]ptā Kumbhāra-sādhu-nāmā || Siḍraṅga-haṭṭīya-gōpāla-Gōpiā-nāmā || Vaḍa-tāla-daṇḍā-gōpāpa-t[aili]-

198 ka-Dradāi-śrēshṭhikasya naptā Kālō-śrēshṭhi-nāmā || Saṭha-grāma-navā(va)-haṭṭīya-kumbhakāra-Jayadēva-śrē[sh]ṭhikasya na[ptā]

199 Dē[vā]i-śrēshṭhi-nāmā || etāś=chatasraḥ prajāḥ prādāt ||[[271]](#footnote-271)3 ………

*Sixth Plat*; *Second Side*[[272]](#footnote-272)4

Lines 200-208 …….. …………….[[273]](#footnote-273)5

Vol. XXVIII

No. 40—NAGARI PLATES OF ANANGABHIMA III; SAKA 1151 AND 1152

(*3 Plates*)

D.C. Sircar, Ootacamund

In November 1949, I received a set of inscribed copper-plates for examination from Mr. P. Acharya of Baripada in the Mayurbhanj District of Orissa through Mr. K.C. Panigrahi, Curator of the Orissa Provincial Museum, Bhubaneswar. The plates, which were thickly covered with verdigris, were properly cleaned and good impressions of their inscribed sides were prepared in the office of the Government Epigraphist for India at Ootacamund. After having completed the examination of the inscription from both the original plates and the impressions, I personally carried the plates to Cuttack, where I had to attend the Indian History Congres in December 1949, and handed them over to Mr. Acharya. At Cuttack I came to learn that the plates belonged to Mr. Harekrishna Mahatab, then Chief Minister of Orissa. Considering the importance of the inscription I requested Mr. Mahatab in March 1950 to be so good as to permit me to edit it in the *Epigraphia Indica*. I also requested Mr. Mahatab to supply me with details of the discovery of the plates, which could be incorporated in my paper on the subject. In a letter, dated the 15th March, 1950, Mr. Mahatab kindly agreed to my editing the inscription and also furnished me with the following story of its discovery. “The set of plates,” Mr. Mahatab wrote to me, “was recovered in a village called Nagarī about eleven miles from the town of Cuttack. The villagers were sinking a well and the copper plates were found about six feet below the surface level. As soon as the villagers found the set out, somehow it struck them to present the plates to me. They could have easily disposed them of and got a good sum as the value of the copper; but instead they came all the way and presented the plates to me in my office. I offered to pay them Rs. 100 which too they declined and expressed the desire that the amount should be spent for some public work in their village. Recently I went to the village. Near about it there are traces of ancient structures. Probably it was at one time a prosperous town as the name *Nagarī* of the village implies.” I am very grateful to Mr. Mahatab for his kindness in allowing me to publish the Nagarī plates. Thanks are also due to the villagers of Nagarī whose good sense saved the plates from being lost to the students of Indian epigraphy and history.

The set consists of five plates each measuring 12.6 inches by 7.9 inches. They are held together by a ring to which a seal, resembling those attached the other imperial Gaṅga records, is soldered. The thickness of the ring 7 inch and it passes through a ring-hole which is 1 inch in diameter. The seal, which is 3-5 inches in diameter, has the form of an expanded lotus or a radiating sun-dial and has in the centre an embossed figure of a seated bull, caparisoned and bedecked with ornaments, facing front and having raised neck and head. To the proper left of the bull are found the emblems of a conch, the crescent moon, a dagger pointed downwards and a *ḍamaru*. To the right of the bull are similarly found a *triśūla* and *aṅkuśa* or a *chāmara*. In front of the bull there is an emblem possibly representing the solar orb. The plates have raised rims for the protection of the writing. The first plate is written on the inner side only, the rest being engraved on both the sides. There are altogether 156 lines of writing. The first side of the third plate has 17 lines, the first sides of the fourth and fifth plates 19 lines each and the second side of the fifth plate only 11 lines. All other inscribed sides have 18 lines each. The writing is well-preserved with the exception of a few slightly damaged passages on the second side of the last plate. The *aksharas* are deeply incised and measure about 4 inch in height. The plates alone wigh 596 *tolas* while the weight of the ring and the seal is 111 *tolas*.

The characters belong to the class usually termed proto-Bengali, although a more appropriate name of the script ought to beGauḍī.[[274]](#footnote-274)1 Many of the letters have developed Bengali forms of the thirteenth century; but there are a few traces of Oriya (*cf*. medial *i* sign in *khi* in line 4, *si* in line 44 and *ni* in line 94) and Dēvanāgarī (*cf*. medial *ō* sign in *dhō* in line 41 and medial *u* sign in *bhu* in line 104) influence. An interesting fact about the palaeography of the inscription under discussion is that there are many cases in which different *aksharas* are indicated by the same or similar signs. Thus there is absolutely no appreciable difference between *ṭū* and *ṭṭa*, between *tva* (*cf*. also cases where it looks like *ty*) and *rtha*, and between *ḍga* and *dga* (*cf*. also *ṅga* which has only an additional loop at the top right end). *Hu* has the ordinary sign for medial *u* in a few cases (*cf*. line 95); but it is often undistinguishable from the sign for *hva* (*cf*. lines 11, 12, 18, 19, 69, 78, etc.). Similar is the case with *tu* and *tta* (*cf*. lines 54, 64, 66, 69, 71, 74,114, 128, etc.). In some cases *n* is not distinguishable from *v* (*cf*. *yasy*=*āna*o in line 109). The sign for medial *ī* often does not rise much above the top *mātrā* of the consonants and somewhat resembles the *ā*-*mātrā* (cf. *kshmī* in line 1). It is of course expected that *b* should be indicated by the sign for *v*. Of initial vowels, the inscription under discussion employs *a* (lines 60, 66, 82, 96, 97, 121, 123, 146), *ā* (lines 25, 50, 89, 120), *i* (lines 9, 10, 36, 37, 47, 64, 67, 69, 87, 105, 123, 132, 133), *u* (line 122), *ṛi* (lines 144, 145), *ē* (lines 16, 56, 75, 81, 90, 103, 140, 141) and *ō* (line 1). Of final consonants there are *t* (line 15), *n* (lines 29, 62, 79, 85, 126, 130, 140, 145) and *m* (lines 4, 10, 11, 20, 27, 35, 41, 43, 45, 48, 53, 61, 67, 89, 111, 116, 146, 150, 151, 153). The half-nasal sign called *chandra*-*bindu* is employed in writing *Ōm* in line 1. Double *daṇḍa* as a mark of interpunctuation is usually joined at the bottom. In some cases the *anusvāra* looks like the superscript *r*.

The language of the inscription is Sanskrit. Its composition is partly in prose and partly in verse. With the exception of only one, all the eighty verses of the introductory portion of the epigraph are found also in the copper-plate records of the successors of the king who issued the charter under discussion.

As regards orthography, attention may be drawn to the occasional reduplication of certain consonants in conjunction with *r*. A common mistake in the record is the confusion between *ś* and *s*. Interesting is also the spelling of words like *śrēyānsi* (for *śrēyāṁsi*) in line 1, *payānsi* (for *payāṁsi*) in line 79, *vaṅśa* in lines 8 and 10 and *vansa* in line 83 (for *vaṁśa*), *tāmvra* (for *tāmra*) in line 142, *siṁgha* (for *siṁha*) in line 132, etc. *Ṛi* is once indicated by *ru* in line 144. In a large number of cases final *m* followed by a consonant has not been changed into *anusvāra*, while in a few it has been substituted by the *anusvāra* wrongly (*cf*. lines 102, 137). It has been usually joined with *v* in wrong *sandhi* (lines 40, 48, 53, 150, 151, 152).

The inscription contains several dates on which different gifts of land were made by the king responsible for the charter, although the exact date when the charter was issued is not mentioned. Lines 122-23 refer to the *Mīna*-*saṅkrānti* on Saturday, Chaitra śudi 9, in the Śaka year counted by *chandra* (1), *ishu* (5) and *rudra* (11) which indicate, according to the well known principle *aṅkānāṁ vāmatō gatiḥ*, the Śaka year 1151. The date regularly corresponds to Saturday, the 23rd February, 1230 A.C. Line 126 speaks of a gift made on Thursday, Māgha badi 6 in the next year (*abd*-*āntarē*), *i*.*e*., in Śaka 1152. This date corresponds to the 26th December, 1230 A.C. Lines 134-35 refer to a lunar eclipse on Thursday, Mārgaśīrsha śudi 15 in the same year (*tasminn*=*ēv*=*ābdē*), *i*.*e*., in Śaka 1152. The date corresponds to the 21st November, 1230 A.C. Line 137 speaks of the *Makara*-*saṅkrānti* no doubt in the same year falling on the 26th December, 1230 A.C. Line 142 refers to a solar eclipse on the *Karkaṭak*-*āmāvāsyā* apparently in the same year (*i*.*e*., Śaka 1152), although it has to be admitted that, according to Swamikannu Pillai’s *Indian Ephemeris*, the solar eclipse took place in Śaka 1152 not on the *Karkaṭak*-*āmāvasyā* (Thursday, the 11th July, 1230 A.C.) but on the *Vṛishabh*-*āmāvasyā* (Tuesday, the 14th May, 1230 A.C.).The last date is found in line 146 which speaks of the *Makar*-*āmāvasyā* on Sunday apparently in the same Śaka year. This date corresponds to the 5th January 1231 A.C. The actual date when the charter under discussion was issued must have come sometimes after this date probably in the same year 1231 A.C.

The prose portion of the inscription in lines 122-49 records a number of grants of land made by the celebrated Gaṅga monarch Anaṅgabhīma III (circa 1211-38 A.C.) in favour of certain Brāhmaṇas. As already indicated above, this part of the charter is preceded by no less than eighty verses (with a prose passage between verses 6 and 7), seventynine of which are found quoted with slight variations in some later records of the family. These verses describe the genealogy of the Imperial Gaṅga family up to the reigning monarch. The resemblance of our text is the closest with the corresponding part of the copper-plate charters[[275]](#footnote-275)1 of Narasiṁha II (*circa* 1278-1305 A.C.), great-grandson of Anaṅgabhīma III. Of the two Purī copper-plate grants[[276]](#footnote-276)2 of Narasiṁha IV (*circa* 1379-1414 A.C.), the one styled B agrees more closely with our text than that styled A. It has to be noticed that the verses describing the activities of the successors of Anaṅgabhīma III up to Narasiṁha II are similarly found quoted in the records of Narasiṁha IV. In spite of the fact that we have as yet not secured copper-plate grants of all the imperial Gaṅga rulers, it is clear from the records at our disposal that each of these later Gaṅga monarchs quoted in their charters the introductory portion of the records of his predecessor and added to them some new verses describing his own activities. That this custom must have been introduced after the days of Anantavarman Chōḍagaṅga (1078-1147 A.C.) is shown by the fact that the verses cannot be traced in the introduction of the charters issued by that monarch and his predecessors.[[277]](#footnote-277)3 In the absence of any copper-plate grant of any of the Gaṅga monarchs ruling between Anantavarman Chōḍagaṅga and Anaṅgabhīma III, it is indeed difficult to determine as to who among them was actually responsible for the composition of the earlier part of the genealogy copied in later records. It may, however, be pointed out that, in the whole genealogy as found in so many records, only the description of Kāmārṇava (*circa* 1147-56 A.C.), the immediate successor of Anantavarman Chōḍagaṅga, gives astronomical details about the date of the king’s accession. This fact singles him out amongst the successors of Anantavarman Chōḍagaṅga in the genealogy under discussion and may suggest that it was the poet at his court who composed the earlier part of the genealogy that was copied in the copper-plate grants of his successors.

The mythical genealogy from the moon to Kōlāhala-Anantavarman given in a prose passage between verses 6 and 7, in lines 12-16, of our record was drawn on the basis of the later records of Anantavarman Chōḍagaṅga. We know that the records of Vajrahasta III, grandfather of Anantavarman Chōḍagaṅga, offer the following genealogy:—

In the Gaṅga family belonging to the Ātrēya *gōtra*:

1. Guṇamahārṇava (*i*.*e*., Guṇārṇava) who acquired the glory of *sāmrājya*.

|

2 Vajrahasta I who united the earth that had been divided into five kingdoms

and ruled for 44 years.

|

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

| | |

3. Guṇḍama I 4. Kāmārṇava I 5. Vinayāditya

(3 years) (35 years) (3 years)

|

6. Vajrahasta II Aniyaṅkabhīma (Anaṅgabhīma I)

(35 years)

|

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

| | |

7. Kāmārṇava II who 8. Guṇḍama II 9. Madhukāmārṇava

married the Vaiḍumba princes (3 years) (19 years)

Vinayamahādēvī (½ year)

|

10. Vajrahasta III

(1038-68 A.D.)

The same genealogy was copied in the earlier copper-plate grants of Anantavarman Chōḍagaṅga such as the Korni and Vizagapatam plates of Śaka 1003 (1081-82 A.C.).[[278]](#footnote-278)1 There is nothing suspicious about this genealogy. But the Korni plates of Śaka 1034 (1112-13 A.C.)[[279]](#footnote-279)2 and the Vizagapatam plates of Śaka 1040 (1118-19 A.C.)[[280]](#footnote-280)3 give a more elaborate genealogy, the beginning of which is practically the same as found in the later records of the family including the grant of Anaṅgabhīma III under discussion. This later genealogy traces the origin of the family to the god Vishṇu through his navel-born son Brahman, his mind-born son Atri, his eye-born son Moon, his son Budha, Bhuda’s descendants Purūravas, Āyus, Nahusha, Yayāti and Turvasu[[281]](#footnote-281)4 and a host of apparently imaginary personages from Turvasu to Guṇārṇava who is the progenitor of the family according to the earlier account but is represented here as Guṇārṇava II and is assigned a reign-period of 27 years.[[282]](#footnote-282)5 Names of a certain Kōlāhala, founder of Kōlāhalapura in the Gaṅgavāḍi *vishaya* in Mysore, and his successors, some of whom are said to have migrated to Kaliṅga, are cleverly inserted before the reference to Guṇārṇava. There is some confusion in the description of the sons of Guṇārṇava; but the two accounts, earlier and later, tally with each other from Vajrahasta II Aniyaṅkabhīma I, grandfather of the great Vajrahasta III (1038-68 A.C.). It is impossible that Vajrahasta III made mistakes in recounting the names of his immediate predecessor and that his grandson Anantavarman Chōḍagaṅga had more reliable information about them. It has to be noticed that even the name of the father of Vajrahasta III is wrongly given in the later records of his grandson. I have therefore no doubt that whatever is new in the later genealogy and is conflicting with the earlier account is absolutely unreliable. It seems that Vajrahasta II Aniyaṅkabhīma I (also called Anantavarman like his grandson), who apparently was the issuer of the Mandasa plates of Śaka 917 (995 A.C.) and the Ponduru plates of the Gaṅga year 500 (996-98 A.C.) and ruled in the period circa 982-1016 A.C.,[[283]](#footnote-283)6 was the founder of the family’s greatness and that there was little authentic information about his immediate predecessors up to Guṇārṇava, progenitor of the family, at the disposal of the court poets of Anantavarman Chōḍagaṅga. The genealogy from the god Vishṇu to this Guṇārṇava was no doubt entirely fabricated. The fabrication was, however, dependent on several factors. In the first place, its basis was the Ātrēya *gōtra* and and the status of the Brāhmaṇa[[284]](#footnote-284)7 claimed by the Gaṅga emperors. As the Pallavas belonging to the Bhāradvāja *gōtra* claimed to have descended from the sage Bharadvāja, these Gaṅgas forged a genealogy tracing their descent from their *gōtrarshi* Atri. The second factor seems to be a desire to claim relationship with the Gaṅgas of Mysore, in whose tradition the city of Kōlāhalapura, mentioned in the genealogy under discussion, finds an important place. Another factor was apparently the desire to claim descent from the celebrated Chandra-vaṁśa or lunar dynasty of epic and Purānic fame and, unlike the case of the old Chandra-vaṁśī kings, from the god Vishṇu himself. We know that the earlier Gaṅgas were all Śaivas, being staunch devotees of the god Śiva-Gōkarṇēśvara worshipped at the top of the Mahēndragiri in the Ganjam District. Like his predecessors, Anantavarman Chōḍagaṅga is also called a *paramamāhēśvara* (devout worshipper of Māhēśvara or Śiva) in his earlier records, *viz*., the Korni and Vizagapatam plates of 1081-82 A.C. But the Korni plates of 1112-12 A.C. describe him both as *paramamāhēśvara* and as a *paramavaishṇava* (devout worshipper of Vishṇu), while the Vizagapatam plates of 1118-19 A.C. omit the title *paramamāhēśvara* altogether and represent Anantavarman Chōḍagaṅga as a devotee of Vishṇu alone. It is very interesting to note that these later records refer to Anantavarman Chōḍagaṅga’s conquest of the Utkala country which must have indicated the dominions of the Sōmavaṁśīs including the Puri-Cuttack region.[[285]](#footnote-285)1 This event, which took place earlier than 1112-13 A.C., seems to have had something to do with the change of the king’s religious faith from Śaivism to Vaishṇavism. As will be seen below, one of the achievements of Anantavarman Chōḍagaṅga, as described in the introductory portion of later Gaṅga copper-plate charters, including the record under discussion, was the construction of the great temple of Purushōttama-Jagannātha at Purī. In any case, the genealogy tracing Chōḍagaṅga’s descent from Vishṇu seems to be concocted after he had been initiated to the Vaishṇava faith.

The inscription begins with the usual symbol for *siddham* and with the *praṇava* written as *Ō*. Verse 1 is in adoration to the goddess of prosperity, while the following verse speaks of her husband, the god Vishṇu. Verse 3 describes how the god Brahman sprang from the navel of Vishṇu, how the sage Atri was produced by Brahman (from his mind) and how the Moon was born from Atri’s eyes. Verse 4 describes the greatness of the Moon, progenitor of the Chandravaṁśīs, and verses 5-6 with a prose passage refer to the glories of the Moon’s descendants up to Kōlāhala who is said to have also been called Anantavarman. Verse 7 speaks of Gaṅgavāḍi; and Anantavarman (Kōlāhala) is said to have become the king of this land. It is further said that the descendants of this king became famous under the name of Gaṅga. Verse 8 says how Sarapura, the capital of Kōlāhala-Anantavarman’s kingdom, came to be known as Kōlāhala (or more fully Kōlāhalapura) and how a number of kings ruled there in succession. Verse 9 suggests that of Kōlāhala-Anantavarman had several (probably six) sons of whom the eldest Mārasiṁha succeeded him, while the latter’s younger brothers left the country with a view to conquering other territories. Verse 10 says how these wandering brothers, the fifth of whom was called Kāmārṇava, reached Kaliṅga and fought with the people of that country. Verse 11 speaks of the conquest of the Kaliṅga country apparently by the Gaṅgānvaya indicating Kāmārṇava. Verse 12 says that Kāmārṇava became a *vaṁśa*-*kartṛi*, ‘the progenitor of a royal family’ and that his descendants became kings of renow. Verse 13 introduces Vajrahasta III (1038-68 A.C.) as sprung from the above Kāmārṇava (cf. *tasmāt* in line 26), although the real relationship is no doubt that Vajrahasta was a descendant and not a son of this Kāmārṇava. As already indicated above, this part of the genealogy is based on that found in the later records of Anantavarman Chōḍagaṅga, although there is some modification and omission of details.[[286]](#footnote-286)2 The freedom with which the later poet handled the genealogy found in the later records of Anantavarman Chōḍagaṅga, as indicated by the present case, is possibly another argument in favour of its fabricated nature. As we have suggested above, much of this account is fabricated, and the genealogy found in the records of the time Vajrahasta III (1038-68 A.C.) and of the earlier years of Anantavarman Chōḍagaṅga is much more reliable.

Verses 14-15 described the greatness of Vajrahasta who is called ‘lord of Trikaliṅga’. Verse 16 speaks of Vajrahasta’s queen Naṅgamā and his son Rājarāja I born of her. Verses 17-18 deal with Rājarāja and his chief queen (*agra*-*mahishī*) Rājasundarī.[[287]](#footnote-287)1 The following 15 verses (verses 19-33) describe the achievements of [Anantavarma] Chōḍagaṅga, son of Rājarāja and Rājasundarī. Verse 20 deals with his learning in various subjects, while the next verse refers to his great prowess. Verse 22 says that Chōḍagaṅga levied tribute from the whole land between the Gaṅgā (Bhāgī-rathī) and the Gautama-Gaṅgā (Gōdāvarī). Verses 23-24 again refer to Chōḍagaṅga’s prowess. According to verse 25, Trilōchana-vibhu was bound in agreement with the Gaṅga (*i*.*e*., Chōḍagaṅga) saying that no hero could venture to conquer him. Trilōchana may of course indicate the god Śiva; but the reference may also be to an enemy captured in battle by the Gaṅga king. Verse 26 speaks of Gaṅgēśvara’s (*i*.*e*., Chōḍagaṅga’s) victory over the king of Utkala, which led to his obtaining *dharaṇī*, *i*.*e*., new territories no doubt in the Utkala country. We have elsewhere[[288]](#footnote-288)2 discussed the history of the Sōmavaṁśīs who were ruling in Utkala comprising the Puri-Cuttack region about this time. The Utkala king defeated by Chōḍagaṅga was possibly a successor of the Sōmavaṁśī ruler Uddyōtakēsarin (circa 1060-85 A.C.). According to verse 27, Chōḍagaṅga built a temple for the great god Purushōttama, as the earlier kings were afraid to take up this great task, while the next verse seems to suggest that the temple was built on the sea-shore. It is rightly believed by scholars[[289]](#footnote-289)3 that these two verses refer to the erection of the great temple of Purushōttama-Jagannātha at Purī on the shores of the Bay of Bengal by king Anantavarma Chōḍagaṅga. As we have seen above, this Gaṅga king, like his predecessors, was at first a Śaiva, but later became a Vaishṇava, and that the annexation of the Purī region to his empire may have had some thing to do with this change in his religious faith. The language of verse 27 seems to suggest that the god Purushōttama-Jagannātha had been in worship at Purī for many years before the conquest of that region by Chōḍagaṅga, but that the Śaivite Sōmavaṁśīs, who were supplanted from Utkala by the Gaṅgas, had neglected the erection of a temple for the Vaishṇavite deity. It seems that like Mīnākshī at Madura, Bālājī-Vēṅkaṭēśvara at Tirupati, Vindhyavāsinī near Mirzapur, Kāmākhyā near Gauhati and many other gods and goddesses worshipped in different parts of India, god Purushōttama-Jagannātha of Purī was originally worshipped by the local aboriginal people but was later on gradually accommodated in the orthodox Brahmanical pantheon.[[290]](#footnote-290)4 The identification of this deity with the Brahmanical god Vishṇu is, however, apparently earlier than the beginning of the twelfth century when Chōḍagaṅga conquered the Utkala country. Verse 29 refers to the hunting excursions of Anantavarman Chōḍagaṅga and the next verse to his victory over the king of Mandāra in a battle that took place on the banks of the Ganges. The walls and gates of Āramyā, the capital city of the Mandāra king who fled from it, are said to have been destroyed by the Kaliṅga forces. Mandāra has been identified by scholars with Garh Mandaran and Āramyā with Arambag both in the Hoogly District of West Bengal.[[291]](#footnote-291)1 Verse 31 speaks of the heaps of gold that the Gaṅga king used to grants to the people in distress and of the burning of the capitals of his enemies. Verse 32 says that Chōḍagaṅga reigned for 70 years. We know that Anantavarman Chōḍagaṅga was crowned in the Śaka year 999 (17th February 1078 A.C.),[[292]](#footnote-292)2 although he may have actually occupied the throne sometime earlier after his father’s death, and, as we shall presently see, his immediate successors was crowned in Śaka 1069 (1147-48 A.C.). Thus Chōḍagaṅga actually ruled for 70 years between Śaka 999 and 1069 (1078-1147 A.C.). Verse 33 refers to Chōḍagaṅga’s queen Kastūrikāmōdinī and the next three verses to his son Kāmārṇava *alias* Kumāra from that queen. Verse 37 says that Kāmārṇava’s coronation took place in the Śaka year measured by the Nandas (9), the seasons (6), the sky (zero) and *chitra* which is a mistake for *chandra* meaning the moon (1). According to the dictum quoted before, this date come to Śaka 1069. It has to be pointed out that the same verse, as quoted in the later records of the family, reads *vēda* (4) instead of *nanda* (9). Consequently it was so long believed by scholars that the coronation of Kāmārṇava took place in Śaka 1064 possibly as a regent and that his extremely old father may have arranged then to transfer the active duties of kingship to him.[[293]](#footnote-293)3 Since the record under discussion is the earliest document containing the verse giving the date of Kāmārṇava’s coronation, it appears that the original reading was *nanda* which was later made *vēda* by an error of one of the copyists. The suggestion is again supported by the fact that the latest recorded date found in the epigraphs of Chōḍagaṅga’s time is Śaka 1069 and that the earliest record of his successor Kāmārṇava is dated in Śaka 1070.[[294]](#footnote-294)4 Verse 41 refers to a ceremony of the Hiraṇyagarbha *mahādāna* performed by king Kāmārṇava and verse 43 says that he ruled for ten years, *i*.*e*., during Śaka 1069-78 (1147-1156 A.C.).

Verses 44-45 speak of Indirā who was the daughter of a king of the solar dynasty and was another queen of Anantavarman Chōḍagaṅga. Indirā’s father, mentioned as a king, cannot be satisfactorily identified. Verse 46 introduces the king of kings Rāghava who was the son of Chōḍagaṅga by Indirā. King Rāghava’s glory is described in verses 47-52. His claim of the status of a Brāhmaṇa is probably suggested by his comparison with Paraśurāma in verse 49. Verse 52 says that Rāghava ruled for fifteen years, *i*.*e*., during Śaka 1078-1092 (1156-1170 A.C.).

Verse 53 introduces king Rājarāja II, another son of Anantavarman Chōḍagaṅga by the queen Chandralēkhā. The next five verses describe the glory of king Rājarāja II who is said in verse 58 to have ruled for twenty-five years. This has to be regarded as the number of *Aṅka* years which, deducting according to rule the first, sixth, sixteenth and twentieth years, would be equal to twenty-one actual years.[[295]](#footnote-295)5 Consequently the king actually ruled in Śaka 1092-1112 (1170-1190 A.C.). The following five verses (verses 59-63) deal with Rājarāja’s younger brother and successor Aniyaṅkabhīma (Anaṅkabhīma or Anaṅgabhīma II) who is said, in verse 63, to have reigned for ten years, which, regarded as *Aṅka* years, would be equal to eight ordinary years. This king therefore ruled in Śaka 1112-19 (1190-97 A.C.). Verse 64 introduce Vāghalladēvī, chief queen of Anaṅgabhīma II, and the next verse king Rājarāja III who was the son of Anaṅgabhīma II and Vāghalladēvī. Verses 65-70 describe the glory of king Rājarāja III who is said to have ruled for seventeen years apparently of the *Aṅka* reckoning, corresponding to fourteen actual years. Thus the king ruled in Śaka 1120-33 (1198-1211 A.C.).

Verse 71 speaks of Malhaṇadēvī who was descended from the Chālukya dynasty and was the queen of Rājarāja III. The name of this queen is found as Sadguṇadēvī in the grant (B) of Narasiṁha IV no doubt due to an error of one of the copyists. The reading *Maṅkuṇadēvī* in the record of Narasiṁha II preferred by N.N. Vasu, however, is quite clearly *Mahlaṇadēvī* as in our epigraph. It is only natural to expect that the queen’s name has been correctly spelt in the present cheater issued by her son. Verses 72-80 describe king Anaṅgabhīma III, who issued the charter under discussion, as the son of Rājarāja III from Malhaṇadēvī. Verse 77 of our record, which seems to have been dropped from later copies, seems to refer to the ceremony of the Hiraṇyagarbha *mahādāna* performed by the king. Verse 79 refers to his celebration of the Tulāpurusha *mahādāna*. This verse also refers to the numerous gifts of land made by the king in favour of the Brāhmaṇas. The claim is supported not only by the present charter, but also by the description of the king as found in the Oriya chronicle called *Mādalā Pāñjī*.[[296]](#footnote-296)1 Later copper-plate records of the family add one verse to this description of Anaṅgabhīma III, saying that he ruled for thirty-four years, which regarded as *Aṅka* years would be equal to 28 actual years. He thus ruled in Śaka 1133-60 (1211-38 A.C.).[[297]](#footnote-297)2

The above introductory section of the inscription in verse is followed by a prose portion giving details of the several grants of land made by the illustrious Anaṅkabhīma-rāutta-dēva, *i*.*e*., king Anaṅgabhīma III, in favour of a number of Brāhmaṇas. The king is called *Rāutta* (from Sanskrit *Rājaputra* in the sense of a prince, nobleman or horseman) also in some other records and the title is also known to have been used by some, if not all, of his successors.

We have elsewhere[[298]](#footnote-298)3 shown that the title indicated a subordinate ruler and that Gaṅga Anaṅgabhīma III and some or more probably all of his successors adopted it because, as ruler of the Gaṅga empire, they considered themselves mere deputies of the god Purushōttama-Jagannātha of Purī, whom they regarded as the real lord of the dominions. It has been shown definitely that, like the present Mahārājas of Purī, at least Anaṅgabhīma III and his great-great-grandson Bhānu II (circa 1305-1327 A.C.) considered themselves servants of the god,[[299]](#footnote-299)4 but that, as the title *Rāutta* or *Rāuta* is known to have been assumed by some other later rulers of the imperial Gaṅga family, it is very probable that all the later imperial Gaṅga monarchs claimed the same relation with the got Purushōttama-Jagannātha of Purī to whom the empire must have been formally dedicated. Whether the ruler responsible for such dedication was Anaṅgabhīma III himself cannot be definitely determined until further evidence is forthcoming. It should, however, be noticed that he is the earliest imperial Gaṅga monarch who is so far known to have assumed the subordinate title *Rāutta* and claimed theoretically at least to have been a feudatory of the god Purushōttama-Jagannātha.

The details of the grants of Anaṅgabhīma III recorded in the present charter throw some additional light on the religious activities of this Gaṅga monarch. There are altogether seven grants detailed in the charter, of which three are mentioned together, and they may be analysed as follows.

1. On the occasion of the *Mīna*-*saṅkrānti* on Saturday, Chaitra śudi 9, in Śaka 1151 (*i*.*e*., on the 23rd February, 1230 A.C.), king Anaṅgabhīma III, while he was apparently taking a sacred bath in the waters of the Mahānadī between the temples of the gods Chitrēśvara and Viśvēśvara at the Abhinava-Vārāṇasī *kaṭaka* (city of or camp or residence at ‘New Banāras’) granted twenty *vāṭīs* of land at Pūraṇagrāma in the Sāilō *vishaya* to Brāhmaṇa named Saṅkarshaṇānandaśarman. The grant is said to have been made in connection with a number of gifts of land made by the king on the occasion of a *dāna*-*sāgara* performed by him according to the recommendations of the *Mahābhārata*. The donee Saṅkarshaṇānandaśarman was a student of the Kāṇva branch of the Yajurvēda and belonged to the Ghṛitakauśika *gōtra*. The grant was made a permanently revenue-free gift for the *prīti* or favour of the god Purushōttama.

According to Wilson’s *Glossary of Judicial and Revenue Terms*, a *vāṭī* of land in Orissa is equal to twenty *mānas*. A *māna* seems to be otherwise called *bīghā* and is said to be equal to twenty-five *guṇṭhas* at Cuttack.[[300]](#footnote-300)1 A *guṇṭha* (measuring “121 square yards or the fortieth part of an acre” in some places) is regarded as sixteen *biswas*, while a *biswa* is said to be one-twentieth of a *bīghā*. This seems to show that a *vāṭī* is sometimes regarded as equal to 12½ acres of land. But there seems to be varying areas of the *vāṭī* prevalent in different parts of the country and there may have also been different between the areas of a *vāṭī* of the present day and that recognized by the Gaṅga king of Orissa in the thirteenth century A.C. This is possibly suggested by the fact that the *Pramōda Abhidhāna*, an Oriya dictionary published in 1942, regards a *māna* as equal to one acre of land and a *vāṭī* as equal to 20 acres.

2. On Thursday, Māgha badi 6, in the following Śaka year, meaning Śaka 1152 (*i*.*e*., on the occasion of the *Makara*-*saṅkrānti* on the 26th December 1230A.C.) the king, while he was taking a sacred bath in the same river (Mahānadī), granted a township covering thirty *vāṭīs* of land to the same Brāhmaṇa Saṅkarshaṇānandaśarman. This grant was made in connection with a number of others made during the month by the king according to the recommendations of the *Vāmana Purāṇa*. Of the thirty *vāṭīs* of land granted, twenty *vāṭīs* of corn land lay in the abovementioned Pūraṇagrāma, while ten *vāṭīs* of homestead land were in Jayanagaragrāma. Both the villages were situated in the same Sāilō *vishaya* probably in the vicinity of each other. The township contained four houses resembling royal residences and endowed with walls, *mukha*-*maṇḍapas* and *madhya*-*maṇḍapas*, and also thirty other houses inhabited by a number of citizens. The inhabitants of the township included a number of merchants such as a perfumer, a worker or dealer in conch-shells, a splitter of wood (*pāṭakāra*), a goldsmith and a brazier or a worker in bellmetal. Their names were Vāpuli, Nārāyaṇa, Dāmōdara, Mādhava, Chitra, Sōma, Vālhu, Kēśava, Mahādēva, Narasiṁha and Śivu. There were the sellers of betel (*tāmbūlika*) named Mahānāda, Sōmā and Iraṇḍu, the florist named Manū, the maker of or dealer in sugar (*guḍika*) named Mahādēva, the milkmen named Dhīru and Gabhī, the weavers named Nāgu and Jagāi, the oilmen named Gaṇū and Sunyā, the potters named Arjuna and Visū, and the fishermen (*Kaivartta*) named Rājū, Vāsū and Padma. There were also a barber, some craftsmen and a washerman. This interesting list of the people of different castes inhabiting an Oriya township of the thirteenth century throws considerable light on the Orissan social life in that age. The grant of the township was made a permanently revenue-free gift for obtaining the favour of Lord Purushōttama.

3(a). In the same year, meaning Śaka 1152, while the king was taking a bath in the Mahānadī on the occasion of a lunar eclipse on Thursday, Mārgaśīrsha sudi 15 (*i*.*e*., on the 21st November 1230 A.C.), he granted eighteen *vāṭīs* of land in the said Pūraṇagrāma to a Brāhmaṇa named *Dikshita* Rudrapāṇiśarman. The grant was made in connection with other grants of land made by the king according to the recommendations of Bṛihaspati. The donee Rudrapāṇiśarman belonged to the Bhāradvāja *gōtra*.

The area of 18 *vāṭīs* of land is referred to here as a *gō*-*charman*. Originally *gō*-*charman* may have indicated that area of land which could be covered by the hides of cows slaughtered in a sacrifice and which was granted to the priests as sacrificial fee. But the expression is differently interpreted by later authorities. According to Nālakaṇṭha’s commentary on the *Mahābhārata*,[[301]](#footnote-301)1 it indicated a piece of land large enough to be encompassed by straps of leather from a single cow’s hide. The *Parāśara*-*saṁhitā*[[302]](#footnote-302)2 and *Bṛihaspati*-*saṁhitā*[[303]](#footnote-303)3 appear to suggest that the *gō*-*charman* was that area of land where one thousand cows could freely graze in the company of a hundred bulls. According to the *Vishṇu*-*saṁhitā*,[[304]](#footnote-304)4 the area of land, sufficient to maintain a person for a whole year with its produce, was called a *gō*-*charman*. There is more specific determination of the area of the *gō*-*charman* in the *Saṁhitās* of Śātātapa[[305]](#footnote-305)5 and Bṛihaspati,[[306]](#footnote-306)6 according to which it was ten times a *nivartana* which was the area 300 X 300 square cubits (about 4¾ acres). Unfortunately the area of the *nivartana* also is not the same with different writers. Even according to a variant reading[[307]](#footnote-307)7 of Bṛihaspati’s text referred to above, the *nivartana*, regarded as one-tenth of the *gō*-*charman*, was the area of 210 X 210 square cubits (about 2¼ acres). Bhāskarāchārya’s *Līlāvatī*[[308]](#footnote-308)8 speaks of the *nivartana* as 200 X 200 square cubits (about 2 acres). Elsewhere[[309]](#footnote-309)9 we have pointed out that the *nivartana* is 240 X 240 square cubits (about 3 acres) according to the *Kauṭilīya*-*Arthaśāstra* (II, 20) but only 120 X 120 square cubits (about ¾ acre) according to its commentator. All these differences were mainly due to the varying length of the cubit and the measuring rod, of which there were no recognized standards.[[310]](#footnote-310)10 But the very basis of the measurement of the *gō*-*charman*, was in many parts of the country apparently vague and uncertain. Since 18 vāṭīs of land is quite a large area, the *gō*-*charman*, mentioned in our record as an equivalent to that area, seems to be that recognized by such authorities as Parāśara referred to above. It may be pointed out that Bṛihaspati, who supports Parāśara in one passage, is actually mentioned in our record in this connection.

3(b). Likewise in the same year on the occasion of the *Makara*-*saṅkrānti* (December 26, 1230 A.C.), the king granted in accordance with the recommendations of the *Āditya Purāṇa*, five *vāṭīs* of land, apparently in the same village of Purāṇagrāma, to the *Āhitāgni* Brāhmaṇa Sōmapālaśarman of the Rāthītara *gōtra*.

3(c). Likewise in the same year, on the occasion of the installation of the god Purushōttamadēva, the king granted two *vāṭīs* of land apparently in the same village of Purāṇagrāma, to the Brāhmaṇa *Āchārya* Chandrakaraśarman of the Kāśyapa *gōtra*.

The three grants, mentioned together as one gift in a single sentence, were made permanently revenue-free gifts for obtaining the favour of the god Purushōttama.

All the donees of the grants previously mentioned were students of the Kāṇva branch of the Yajurvēda. The amount of land granted to the Brāhmaṇas was altogether fifty-six *vāṭīs* in the village of Purāṇagrāma. This land was bounded in the west, north and east by well-defined boundaries and in the south it ran up to a locality called or a tree known as Nalita. Out of the fifty-six *vāṭīs* of land, two *vāṭīs*—one *vāṭī* of corn land and one homestead land—were allotted to the *śāsan*-*ādhikārin* Gaṅgādhar-ārya (Gaṅgādhar-āchārya?) of the Pūtimāsha *gōtra* and an equal area of land was also allotted to the *tāmra*-*śilpin* (copper-smith) Mahānāda who was apparently the engraver of the plates and received the land as fees or perquisite. *Śāsan*-*ādhikārin* of the Pūtimāsha *gōtra* are also known from later records of the family. In one case, the *śāsan*-*ādhikārin* is represented as the writer of the document. He seems to have been the keeper of records and used to receive a plot of land for writing a charter.[[311]](#footnote-311)1

4. Apparently in the same year (Śaka 1152), on the occasion of a solar eclipse on the *Karkaṭak*-*āmāvāsyā* (*Vṛishabh*-*āmāvāsyā* on the 14th May, 1230 A.C.?). while king Anaṅgabhīma III was on a pilgrimage to Purushōttama-kshētra (*i*.*e*., Purī) on the shores of the south Tīrtharāja (*i*.*e*., the Southern Ocean), he granted five *vāṭīs* of land in the said Purāṇagrāma in favour of the Brāhmaṇa *Āchārya Agnichit* Kāyaḍīśarman, who belonged to the Kātyāyana *gōtra* and was a student of the Kāṇva branch of the Yajurvēda, and some other Brāhmaṇas of various *gōtras* who were *ṛitviks* and students of the Ṛigvēda and other Vēdas. The names of these *ṛitviks* were Dhṛitikara, Ananta, Viśvēśvara, Yajña, Siddhū, Śaṅkara, Mādhava and Pṛithvīdhara. This grant was made as a part of the Hiraṇyagarbha *mahādāna* ceremony celebrated by the king and referred to above in verse 77 of the introductory part of the inscription. It is said that, of the five *vāṭīs* of land, three *vāṭīs* were granted to the *Āchārya* (Kāyaḍīśarman) and the remaining two *vāṭīs* to the *ṛitviks*. The land was made a permanently revenue-free gift.

5. Apparently in the same year (Śaka 1152), when the king was standing before the god Purushōttamadēva at Abhinava-Vārāṇasī on the occasion of the *Makar*-*āmāvāsyā* on Sunday (5th January, 1231 A.C.), he granted four *vāṭīs* and eight *vāṭīs* (*i*.*e*., 4⅔ *vāṭīs*) of land covered with barley, wheat and sugarcane crops situated in the village of Vilāsapuragrāma in the Kuddiṇḍā *vishaya* to the Brāhmaṇa Dēvadharaśarman who belonged to the Bhāradvāja *gōtra* and was a student of parts of the Kāṇva branch of the Yajurvēda and the Kauthuma branch of the Sāmavēda. The grant was made in connection with a *dāna*-*sāgara* celebrated by the king in accordance with the recommendations of the *Vishṇudharma* (*i*.*e*., the *Vishṇudharmōttara*). The land was made a permanently revenue-free gift for obtaining the favour of the god Purushōttama.

It is not known why the grants made in favour of different donees were entered into a single record, especially when the lands were situated in two separate *vishayas*. The above details of the seven grants, three of which are mentioned together, are followed by the imprecatory and benedictory verses, eight in number (verses 81-88). The record ends with verse 89 which says that Nappana composed the *ślōkas* of the *praśasti*. As indicated above, this man appears to have copied the verses relating to the predecessors of Anaṅgabhīma III from an earlier record and composed only the verses describing the reign of Anaṅgabhīma III himself.

The details of the seven grants show that six of them were made when the king was staying at Abhinava-Vārāṇasī or Abhinava-Vārāṇasī-*kaṭaka*, which is no other than the present Cuttack (*Kaṭaka*), chief city of Orissa. As the contraction of the name *Satyabhāmā* was both *Satyā* and *Bhāmā*, so was the contraction of *Purushōttama*-*purī* both *Purushōttama* and *Purī* and of *Vārāṇasī*-*kaṭaka* both *Vārāṇasī* and *Kaṭaka* (Cuttack). One of the grants was made when the king was atPurushōttama-kshētra or Purī on the shores of the southern ocean, *i*.*e*. the Indian Ocean. Very interesting is the reference to the king making a grant while standing before the god Purushōttama at Vārāṇasī-kaṭaka *i*.*e*. modern Cuttack, on the 5th January 1231 A.C. and to the installation of the said Purushōttama apparently during the Śaka year 1152 (1230-31 A.C.) by king Anaṅgabhīma III. We know that the temple of the god Purushōttama-Jagannātha of Purī was constructed by Anantavarman Chōḍagaṅga and the god was being worshipped there for a long time before the days of Anaṅgabhīma III. There is thus no question of Anaṅgabhīma III installing the god Purushōttama at Purī. The god Purushōttama installed by Anaṅgabhīma III must therefore be the god of the same name at Vārāṇasī-kaṭaka or Cuttack before whom the king was standing to make a grant of land on the 5th January 1231 A.C. There is little doubt that the temple for this deity at Cuttack was completed and its installation took place in Śaka 1152 (1230-31) shortly before the 5th January, 1231 A.C. We know that the *Mādalā Pāñjī* or the chronicle of the Purushōttama-Jagannātha temple at Purī attributes the construction of the Purī temple to Anaṅgabhīma III and not to its actual founder Anantavarman Chōḍagaṅga. This confusion may be due to the fact that Anaṅgabhīma III, as is now known, actually built a temple for a god of the same name at Cuttack. That Anaṅgabhīma III is represented as the most important Gaṅga monarch in the same chronicle may be due to the fact that it was this king who dedicated the empire to the god and became famous as the most ardent royal devotee of Purushōttama-Jagannātha. The idea underlying the installation of a substitute of the god Purushōttama-Jagannātha of Purī at Cuttack is apparently the same that inspired Śivājī to install a substitute of his patron deity, the goddess Bhavānī of Tuljapur near Osmanabad in the present Hyderabad State, in his newly built fort at Pratāpgarh near Javli.[[312]](#footnote-312)1 Apparently the Gaṅga king wanted to live constantly in the company of his patron-deity at his residence at Cuttack. It is to be noticed that, during the time of Anaṅgabhīma III or sometime before his accession, the Gaṅga monarchs, who had been originally ruling from Kaliṅganagara (modern Mukhalingam in the Chicacole District), transferred their headquarters to Cuttack.

An interesting reference to the god Jagannātha (*i*.*e*., Purushōttama-Jagannātha) worshipped by the king of Jājnagar (*i*.*e*., the imperial Gaṅga rulers of Orissa) in their fort at Banārasī (*i*.*e*., Vārāṇasī-kaṭaka or the present Cuttack) is found in the *Ta*’*rīkh*-*i*-*Fīrūz Shāhī* by Shams-i-Sirāj.[[313]](#footnote-313)2 According to this work, Sulṭān Fīrūz Shāh of Delhi led an expedition against the kingdom of Jājnagar about 1360 A.C. when it was under the rule of the Gaṅga king Bhānu III (circa 1352-78 A.C.). The Sulṭān is said to have occupied Banārasī (Vārāṇasī-kaṭaka) when the Gaṅga king fled from the city. In connection with this expedition, the *Ta*’*rīkh*-*i*-*Fīrūz Shāhī* says: “It is reported that inside the Rāi’s fort (*i*.*e*., the Gaṅga king’s fort at Banārasī or Vārāṇasī-kaṭaka), there was a stone idol which the infidels called Jagannāth and to which they paid their devotions. Sulṭān Fīrūz in emulation of Mahmūd-i-Sabuktigīn, having rooted up the idol, carried it away to Delhi, where he subsequently placed it in an ignominious position.”[[314]](#footnote-314)1 From this account we come to know the fate of the god Purushōttama-Jagannātha installed by Anaṅgabhīma III at Cuttack and worshipped there for about 130 years from 1230 to 1360 A.C.

Of the geographical names mentioned in the inscription, the city of Kōlāhala in Gaṅgavāḍi is usually identified with modern Kolar in East Mysore. Gaṅgavāḍi was the name of the kingdom of the Gaṅga of Mysore. In a wide sense Kaliṅga was the whole of the coast land between the Vaitaraṇī and the Gōdāvarī, while in a narrower sense it indicated roughly the present Puri, Ganjam and Chicacole Districts. In the present record, however, the name Kaliṅga seems to be applied to the original Gaṅga kingdom round the capital city of Kaliṅganagara (modern Mukhalingam) in the Chicacole District, as the Purī region in the dominions of the Sōmavaṁśīs seems to be referred to as lying within the Utkala country. There is difference of opinion as regards the location of the country called Trikaliṅga of which some kings are said to have been the overlords. Some writers are inclined to take it to mean the three parts (northern, central and southern) of the Kaliṅga country, while others prefer to take it as indicating three contiguous territories in the Kaliṅga region such as Kaliṅga, Utkala and South Kōsala. A third group of writers suggests that Trikaliṅga was the name of the tract of rather jungly land lying between Kaliṅga and South Kōsala.[[315]](#footnote-315)2 The location of Utkala and Mandāra has already been discussed. Originally Utkala was the coast country lying between the river Kapiśā (modern Kānsāi) running through the Midnapur District and the Kaliṅga country in the Puri Ganjam region. But the present inscription, as already indicated above, appears to locate the Purī temple in Utkala, probably intended to signify the dominions of the Sōmavaṁśīs in lower Orissa, which were conquered by Anantavarman Chōḍagaṅga. The extension of a country no doubt varied in accordance with the expansion of the dominions of its rulers. The location of Abhinava-Vārāṇasī, Vārāṇasī-kaṭaka or Abhinava-Vārāṇasī-kaṭaka, which was the place of residence of the Gaṅga kings after they had removed their headquarters from Kaliṅganagara and which is no other than the modern Cuttack, has been already discussed. It has also been noticed that the Southern Ocean is referred to in the record as *dakshiṇa*-*tīrtha*-*rāja*, *i*.*e*., the best of the Tīrthas in the south, the word *tīrtha* here meaning either “a sacred place of pilgrimage” or “waters.” That Purushōttama-kshētra on the shores of this southern *tīrtha*-*rāja*, mentioned in the inscription, is no other than modern Purī has likewise been pointed out above.

The different pieces of land granted by king Anaṅgabhīma III as recorded in the charter were situated in Pūraṇagrāma and Jayanagaragrāma in the Sāilō *vishaya* (district) and Vilāsapuragrāma in the Kuddiṇḍā *vishaya*. The Sāilō *vishaya*, also known from other later Gaṅga records, is no doubt the present Sāilō Pargana in the Cuttack District, and the township, covering thirty *vāṭīs* of land and situated in Pūraṇagrāma and Jayanagaragrāma, may actually be represented by the present village of *Nagarī*, literally meaning ‘a township,’ which is about eleven miles from Cuttack and is the findspot of the charter under discussion.

TEXT[[316]](#footnote-316)1

[Metres:—Verses 1-3, 5-6, 9-11, 15, 20, 24-31, 33, 40, 41, 48, 50, 54, 56-58, 60-61, 64, 67, 73, 74, 76, 78 *Śārdūlavikrīḍita*; verses 4, 21, 37, 42, 53, 66 *Sragdharā*; verses 7, 23, 49, 65 *Mālinī*; verses 8, 13, 34, 38, 39, 44-46, 51, 59, 68, 75, 79-80, 88 *Vasantatilakā*; verses 12, 16, 18, 19, 22, 32, 36, 43, 52, 55, 62, 63, 69-71, 77, 81-87, 89 *Anushtubh*; verses 14, 17, 35, 72 *Upajāti*; verses 47 *Indravajrā*.]

*First Plate*

1 [Siddham||][[317]](#footnote-317)2 Õ [||\*] Lakshmī-pāda-sarōruha-dvayam=adaḥ śrēyānsi(yāṁsi) dāsīshṭha (shṭa) vaḥ prasphūrjjan-nakha-raśmi-kēsara-saṭam=bhāsvan-nakh-ālī-dalama (lam | )

2 vispashṭam=prativimvi(mbi)ta[ḥ\*] praṇamaṇaiḥ krīḍ-āparādh-ōdbhavaiḥ Kṛishṇō yan-nakha-dīptishu bhramaratān=da(n=dha)ttē sa Lakshmī-priyaḥ || [1\*]

3 Kshīr-āvdhē(bdhē)r=mmathitāt=sur-āsura-gaṇaiḥ prādṛi(du)rbhavantī Ramā Śambhu-Vra(Bra)hma-Purandara-prabhṛitishu prakhyāta-kīrttishv=api | paśyatsv= Amva(mbu)ja-nābham=ī-

4 śam=avṛiṇōl=lōka-tray-āhlādinam bhṛiṅg-ālī sahakāram=ēti hi vanē phullē=nya-śākhiny=api || [2\*] Tan-nābhī-sarasīruh-ōdbhava-Vi-

5 dhēr=Atrir=vva(r=bba)bhūv=āmutaś=Chandraś-chandrikayā prakāsi(śi)ta-jagat-sambhū-tavān=nētrataḥ | trailōkya-grasan-aikadaksha-timīra-grāṣitva-sāmyē=

6 pi yō lakshma-vyāji dadhat=tamaḥ prativapuḥ sūyy-ā(ryy-ā)dhikō nirmmalaḥ || [3\*] Śrīdēvī-sōdartvāḍ=amṛita-su(sa)khatayā kalpa-vṛiksh-ānujatvā-

7 l=lōk-āṇandaṁ vidhātā timira-visha-haraḥ sarvva-dai(dē)v-aikabhōgyaḥ | tat-tat-saṁ sargga-lābhā[t\*] tad-anugata-guṇakaṁ[[318]](#footnote-318)3 sv-āṅga-nishṭhan=da-

8 dhānaḥ svasy=aitan=nirmmalatvaṁ jagati vijayatē darśayan=nūnam=induḥ || [4\*] Vaṅśē-(Vaṁśē) tasya nṛip-ēśvarāḥ samabha[va\*]ntē(vaṁs=tē)-

9 shāṅ=guṇāch=chha(ś=chha)ndasaḥ prōtpha(tphu)llā iva yat=purāṇa- pathagās= tatr=āpi nō sammatāḥ | tat-tat-kāvya-patha-śritā-

10 s=tri-bhuvanē mūrttin=dadhānā iva bhrāmyant=īva sa-chētanāḥ-gṛihē viśramya viśramya cha || [5\*] Pratyēkam(kaṁ) śaśi-vaṅśa(vaṁśa)-

11 bhūpati-bhuja-vyāpāra-saṅkīrttanaṁ(nam) karttuṅ=kaḥ kshamatē kshitau va(ba)hu-mukhō yatr=Ārjjunasy=aiva hi | dōrddaṇḍ-ārjjita-kītti(rtti)-varṇṇana-

12 paran=tad=bhāratam=prābhavat=tasmād=āhvaya-mātram=ādi-nṛipati-śrēṇi[ḥ\*] karmā=li(l=li)-khyatē || [6\*] tathā hi Chandrād-Vu(d=Bu)dhaḥ | Vu(Bu)dhāt= Puru(rū)ravāḥ[[319]](#footnote-319)4 [|\*]

13 tasmād=Āyuḥ[[320]](#footnote-320)5 | tatō Naghu(hu)shaḥ | tatō Yayātiḥ | tatas=Turvvasuḥ | tatō Gaṅgēyaḥ | [tatō\*] Virōchanaḥ | tat-sutaḥ Samvē (Saṁvē)dyaḥ | tatō

14 Bhāsvān | tatō Dattasēnaḥ | tata[ḥ\*] Saumyaḥ | tatō=śvadattaḥ | tataḥ Saurāṅgaḥ | tasmār = Vvi(d=Vi)chitrāṅgadaḥ[[321]](#footnote-321)1 | tat-sūnuḥ | [[322]](#footnote-322)2 Sāradhvajaḥ[[323]](#footnote-323)3 |

15 tatō Dharmaishī[[324]](#footnote-324)4 | tataḥ Parīkshit | tatō Jayasēnaḥ | tat-sutō=pi Jayasēnaḥ[[325]](#footnote-325)5 | tatō Vṛi-shadhvajaḥ | tataḥ Śaktiḥ | tataḥ Pra-

16 galtaḥ[[326]](#footnote-326)6 | tataḥ Kōlāhalaḥ sa ēv=Ānantavarman=ābhavat | Dhana-kanaka-samṛiddhō Gaṅgavāḍiḥ prasiddhaḥ sakala-vishaya-bhūpa(ta)ḥ sva-

17 rggi-vagg-ō(rgg-ō)pabhōga(gya)ḥ | tad-adhipatir=ath=ādyō=nantavarmmā nṛipēndraḥ sama-bhavad=iti ru(rū)ḍhā Gaṅga-nāmnā tad-ādyāḥ || [7\*] Kōlāha-

18 laḥ samara-mūddhni(rddhni) tatō nṛipāṇām bhūtō yataḥ Sarapurañ=cha tadīyam=atra | Kōlābal-āhvayam=abhūt=sura-sadma-tulyan=tas[m]i-

*Second Plate*; *First Side*

19 n=kramēṇa[[327]](#footnote-327)7 patibhir=vva(r=bba)hubhir=vvu(r=bba)bhūvē |[|8\*] Rājyaśrī-bhṛiti Mārasiṁha-[[328]](#footnote-328)8 nṛipatau jē(jyē)shṭhē kim=atr= āsmahē dōr-ddaṇḍ-ārjjita-bhūtal-ōtthita-Ramā-ka-

20 ṇṭha-grah-ānandinaḥ ||( | ) kiñ=ch=āsmākam=iyam bhuj-āsi-latikā saṁvēshṭatām (tāṁ) vairiṇām(ṇāṁ) kaṇṭh-āraṇyam=iyañ=cha kīrtti-latikā dyān=naḥ samā-

21 rōhatu |[9\*] Bhrāmyadbhir=vvijigīshayā kshiti-talaṁ(lē) kv=āpi dvishad-vanditaiḥ kv=āpi dvēsḥi-kula-pramādhi(thi)bhir= api prāptāḥ Kaliṅgaiḥ kila || ( | ) taiḥ

22 Kāmārṇṇava-pañchamair=nṛipa-varair= yyuddhaṅ=Kaliṅgaiḥ samaṁ[[329]](#footnote-329)9 prāptaṁ drashṭum=iv=ārṇṇavād=udagamat=kūrmm-āvatārō Hariḥ || [10\*] Kṛi(Kū)rmma-svāmini sā-

23 kshṇi tri-nayanē tasmin=Mahēndraṅ=gatē Gōkarṇṇē=pi mahōdadhau viyati vā sūryyē tath=ēndāv=api | Kaliṅgīm=bhuvam=āharad=bhuja-va(ba)lād=a-

24 ny-ōpabhuktāñ=chēvam[[330]](#footnote-330)10 Lakhmīñ=chi(ñ=ch=ē)ty=ē(ty=a)tha kā sta(stu)tir=vvada tahē-(tō) Gaṅg-ānvayasy=āhavē || [11\*] Tatr=āsīd=vaṁśa-kartt=āsau Kāmārṇṇava-mahīpa-tiḥ | yasy=ai=

25 tē putra-pō(pau)tr-ādyā rājānaḥ khyāta-vikramāḥ || [12\*] Śāstr-ārtha-nishṭhita-matir= dvishad-anta-kārī sarvv-ārthi-vargga-paritōshaṇa-hētu-varggaḥ | ā-

26 chāva(ra)tō=pi muni-puṅgava-mārgga-chārī tasmād=abhūn=nṛipa-varō bhuvi Vajrahastaḥ || [13\*] Na nāmataḥ kēvalam=arthatō=pi sa vajra-hasta-

27 s=Trikaliṅga-nāthaḥ | kō Vajrahastād=aparaḥ prirthivyām(pṛithivyāṁ) vajram= patad=vārayitum(tuṁ) samarthaḥ || [14\*][[331]](#footnote-331)11 Vyāptē Gaṅga-kul-ō-

28 ttamasya yaśasā dik-chakravālē śasi(śī)-prāyēṇ=āmalinēna yasya bhuvana-prahlāda-sampādinā | sindūrair=ati-

29 sāndra-paṅka-paṭalaiḥ kumbha-sthalī-paṭṭakēshv=ālimpanti punaḥ punaś=cha haritām=ādhōraṇā vāraṇān || [15\*] Mahishī

30 Naṅgamā tasya Pārvvat=īva Pinākinaḥ | tasmād=tasyām=abhūd=vīrō Rājarājō mahīpatiḥ || [16\*] Sa rāja-rājō dvijarāja-kāntir=bhuja-

31 ṅga-rāj-ānana-varṇṇya-kīrttiḥ [ |\*] śrīmattay=ādhaḥkṛita-rājarāja[ḥ\*] sva-vikrama-nyak-kṛita-dēvarājaḥ |[17\*] Tasy=āgra-mahishī rājñō nāmnā

32 yā Rājasa(su)ndarī | Lakshmīr=Nnārāyaṇasy=ēva Chandrasy=ēva cha Rōhiṇī |[18\*] Tatas=tasyām=abhūd-dēvaś=Chōḍagaṅgō narēśvaraḥ || ( | ) kshōṇī-

33 bhṛid-garvva-vichchhityau(ttau) div=īndrāt=kuliśaṁ yathā |[|19\*] Dhātrī tasya Sarasvatī samabhavan=nūnan=na chēt=pītavān=tat-sāraśva(sva)tam=ā-

34 ryya-vā(bā)laka-tamaḥ śrī-Chōḍagaṅgaḥ payaḥ | tādṛig=vēda-matiḥ kathan=nipuṇatā śāstrēpu(shu) tādṛig=va(k=ka)than=tādṛig=kāvya-kṛitiḥ katham=pariṇati[ḥ\*] śilpēshu

35 tādṛig=va(k=ka)thama(tham) || [20\*] Kshōṇīm(ṁ) dikpāla-sē(śē)shām=ayam=akṛita pada-dvand[v]am=ētasya vairi-kshmābhṛich-chūḍā-śriy=āptam(ṁ) stutir=iti kiyatī Chōḍagaṅg-ēśvara-

36 sya | n[ū]nam=pūrṇṇaḥ sudhāṁśuḥ para-nṛipa-dhavala-chchhatra-vu(bu)ddhy-āpaharttā mām=ity=aṅgasya vṛiddhi[ṁ\*]tyajati yata iva trasta-chittaḥ pravīrāt|| [21\*] Gṛihṇāti

*Second Plate*; *Second Side*

37 sma karam=bhūmēr=gGaṅgā-Gautamagaṅgayōḥ | madhyē paśyatsu vīrēshu prauḍhaḥ prauḍha-stishā(striyā) iva || [22\*] Pratibhaṭa-śastra-vyāha-

38 ta-sv-āṅga-niyya(ryya)d-rudhiram=avani-nishṭhan=nō bhavēd=yān=tad-ēva(yat= tad=aiva) | nija-kara-dhṛita-śastra-chchhinna-bhinn-āṅgam=ētān=akṛita dharaṇi-śaryyā(yyā)-

39 n=dvandva-yuddhēshu Gaṅgaḥ || [23\*] Yat-tējaḥ-paribhūta-śatru-nagara-prōdbhūta-dhūm-ōdgamair=bhūyaḥ Khāṇḍava-dāha-śaṅki-manasō dēvāḥ ksha-

40 ṇam=bhā(m=bhī)ravaḥ | svar-ṇṇī(r-nī)tād=asi-dhārayā ripu-gaṇād=vṛittāntam= ākarṇṇya cha prauḍhin=tasya nuvanti Gaṅga-nṛipatēr=bhītim=vi(tiṁ vi)hāya dhruvam

41 || [24\*] Krōdh-ōdyad-dvipa-mēgha-vṛindini madaḥ(da)-mrō(srō)tasvatī-durggamē chañchat-khaḍga-taḍit-prabhāvati nadan-nārācha-vajr-ōdayē | ma(ya)t-sainyē jalad-āga-

42 ma-pratinidhau jēttu(tu)m=pravartēta kaḥ śūrō=p=īti vadaṁs=Trilōchana-vibhur= vva(r=bba)-ddhō=munā saṅgarē || [25\*] Nirmmathy=Ōtkala-rāja-sindhu[[332]](#footnote-332)1m= aparaṅ=Ga-

43 ṅg-ēśvaraḥ prāptavān=ēkaḥ kīrtti-sudhākaram=pṛithutamal=la(maṁ la)kshmīn= dharaṇyā samam | mādyad-danti-sahasram=aśva-niyutam(taṁ) cha[[333]](#footnote-333)2 ratnāny= asaṁkhyāni

44 vā tat-sindhōḥ kim=imam=prakarsham=athavā vru(brū)mas=tad-unmāthinaḥ || [26\*] Pādau yasya dhar-āntariksham=akhilan=nābhiś=cha sarvvā diśaḥ śrōtrē nētra-

45 yugam(gaṁ) rav-īndu-yugalam=mūddh=ā(rddh=ā)pi vā dyaur=asau | prāsādam= Purushōtta-masya nṛipatiḥ kō nāma karttuṁ kshamas=tasy=ē

46 ty=ādya-nṛipair=upēkshitam=ayañ=chakrē=tha Gaṅg-ēśvara[ḥ] || [27\*] Lakshmī-janma-gṛiham=payōnidhir=asau sambhāvitasya sthitīr=nō

47 dhāmni śvasu(śu)rasya pu(pū)jyata iti kshīr-āvdhi(bdhi)-vāsā[d\*] dhruvam | nirvviṇṇaḥ Purushōttamaḥ pramuditas=tad-dhāma-lābhād=Ram=āpy=ētad= bhartṛi-gṛi-

48 ham(haṁ) varam=pitṛi-gṛihāt=prāpya pramōd-ānvitā || [28\*] Tvaṅ=kūrmm-ādhipa niśchala tvam=api bhōḥ(bhō) vyālēndra dhairyyam=va(ryyaṁ va)ha tvaṁ pṛithvi sthiratām=bhaja

49 tvam=adhunā vra(bra)hmāṇḍa gāḍham=bhava | śrī-Gaṅg-ādhipa-va(ba)ddha-siṁha-visarad-ghōshā jagad-vyāpinō diṅ-nāgēshu bhayāch=chalatsu jagatī ka-

50 mpēnda(ta) vā yu(ya)t-kramāta(māt) || [29\*] Āramyā-nagarāt=Kaliṅgaja-va(ba)la-pratyagra-bhagn-āvṛiti-prākār-āyata-tōraṇa-prabhṛitayōrṅ[[334]](#footnote-334)1=Gaṅga-taṭashtāt=tataḥ | Pā-

51 rth-āstrair=yyudhi jajja(rjja)rīkṛita-namad-Rādhēya-gātr-ākṛiti[r\*]=Mmandār-ādri-patir=ggatō raṇa-bhuvō Gaṅg-ēśvar-ānudrutaḥ || [30\*] Vra(Bra)hmāṇḍād=va(ba) hir=asya kī-

52 tti(rtti)-yaśasā liptan=na vā bhāvinē dattaś=ch=ārthi-gaṇāya hēma-nichayaḥ saṅkalpinō(nē) vā va(ba)hu | nirddagdh-āri-pa(pu)raś=cha bhāvita-navas=tasya pra-

53 tāpair=ṇṇa(r=nna) vā kim=vā(kiṁ vā) nō kṛitavān=asau stuti-padam(daṁ) śrī-Chōḍagaṅg-ēśva-raḥ || [31\*] Varpā(rshā)ṇām(ṇāṁ) saptatim=vī(tiṁ vī)raḥ kshōṇī-sambhōgam=ācharat | di-

54 ṅ-nāyakāt=pra(n=pra)tīhārān=vidhāy=āśāsu sarvvataḥ || [32\*] Kip=prā(m=prā)ptā mahishī tapōbhir=atulaiḥ śrī-Chōḍagaṅgēna sā dēvai stutya-guṇai=vvi(r=vvi)bhū-

*Third Plate*; *First Side*

55 pi(shi)ta-vapuḥ Kasū(stū)rikāmōdinī | n=ā-Vishṇuḥ pṛithivīpatiḥ prabhavat=īty= asmina(smin) Harau vā bhuvō raksh-ārthan=dhṛita-janmani svayam=a-

56 sau Lakshmī[ḥ\*] prasūt=āthavā || [33\*] Tasyān=tatō=jani jagat-tritay-aika-viraḥ Kāmārṇṇa-vas=tri-jagad-ēka-vadānya ēshaḥ | sūryyaṁ pratāpa-vibhava(vē)-

57 na jagat-prasiddha-kīrttiḥ(rttyā) śaśāṅkam=adharīkṛitavān=viśuddhyā |[34|\*] Gaṅg-ēśa-sūnōr=vvivu(bu)dh-āśrayasya dṛipya[d\*]-dvishad-vaṁśa-vibhēdi-śaktēḥ [|\*]

58 Kāmārṇṇavasy=āsya Kumārakatvaṁ na nāmataḥ ka(kē)valam=arthatō=pi || [35\*] Prāpy=ōdayaṁ śaśāṅbha(ṅka)sya vaddha(rddha)tān=nāma vāridhiḥ | varddhatē kīrtti-cha-

59 ndrō=yaṁ chitraṅ=Kāmārṇṇar-ō(v-ō)dayē || [36\*] Nand-arttu-chyō(vyō)ma-chitra-[[335]](#footnote-335)2 pramita-Śaka-samā-vyāpta-kālē din-ēśē chāpa-sthē=nya-grah-aughē va(ba)lavati ri-

60 pushu prakshayaṁ prāptavatsu | asmin-mūrddh-ābhisiktē nṛipavara-tanayē sarndha (rvva)-lōk-aika-nāthē śrīmat-Kāmārṇṇāva(rṇṇav-ē)śē jagad=abhavad=i-

61 dan=tat-tad-ānanda-pūrṇṇama(rṇṇam) || [37\*] Kshīr-ārṇṇavād=ajani chandra-kal=ēti vārttā Kāmārṇṇavāt=tu sakal-ēndu-divākar-ābham | kīrtti-pratāpa-

62 mithunaṁ sahachāri lōkē ślishyaty=ahō para-nṛipān=anurāga-śūnyān || [38\*] Yasy= āsi-nirdda-lita-vairi-karīndra-ku-

63 mbha-nirmukta-mauktika-phalāny=asṛig-ukshitāni | Kāmārṇnavasya ripu-saṁhati-hētv=akāla(lē) sandhyā-prabh-āpta-bha-gaṇā

64 iva bhānti yuddhē[[336]](#footnote-336)3 || [39\*] Dṛipyad-vairi-chamūr=mmayā kavalitā n=aivam=may= āsvādit=ēty=anyōnyaṅ=kalahē tu nirṇṇaya-vi-

65 dhau khaḍga-pratāp-ēchchhayā | mādhyasthaṅ=gamit=ēva nirmmalatarā kīrttir= yyadīyā vra(bra)vīmy=ālōchy=ēha mahadbhir=ity=upagatā

66 dhātu[ḥ\*] śrutī v=ādarāt || [40\*] Asrākshīt=sa hiraṇyagarbham= aparaṁ[[337]](#footnote-337)1 lōkam= mahēśaḥ pur=ēty=arthō=yaṁ vivadanti yē cha vadana-vrātas=tadīyō=dhu-

67 nā | ruddhō yat=tu hiraṇyagarbham=akarōt=Kāmārṇṇav-ēśas=tataḥ sampanna[ṁ\*] janitaṁ jagad=yata iha pratyakshataḥ prāṇinām || [41\*] Sa-

68 pt=āmbhōdhīn=vahanti kshitir==atitaralā nāga-kūrmm-ēśvarāṇāṁ sāhāyyaṁ[[338]](#footnote-338)2 vāñchhat=īyan=tad=api punar=ayaṅ=kalpitas=tatra bhāraḥ | dhā-

69 tā Kāmārṇṇav-ākhyaḥ sa tu nija-tulanā[ṁ\*] nirjjayat=svarṇṇa-bhārair=bhūyō bhūyas=ta-(s=tu)lāyāṁ sthita iti dharaṇēr=bhāra-vā(bā)hulyam=ā-

70 ptama(ptam) || [42\*] Hṛisha(shṭa)-pushṭa-jan-ākīrṇṇaṁ vidvaj-jana-manōrama[m\*] daś-āvdī-(bdī)m=akarōd=rājyaṅ=Kāmārṇṇava-mahīpatiḥ || [43\*] Śrī-Chōḍagaṅga-nṛipatē-

71 r=mmahishā(shī) tatō=nyā tasy=ēndirā ravi-kul-ōdbhava-rāja-putrī | y=ādy=āpi dhātur=upam=ājani sundarīṇāṁ s=ēyaṁ sudhāṁśu-

*Third Plate*; *Second Side*

72 vadanā svayam=ēva jātā || [44\*] Yad-ru(d-rū)pa-śīla-gati-varṇṇanayā prasiddhā dṛishṭānta-bhū[r\*]=ggirisut=ēty=ativāda-dōshaḥ | n=āsty=ēva chaṇḍa-ruchi-kāma-

73 harō yad=atra tām=Indirām=udavahad=bhuvi Chōḍagaṅgaḥ || [45\*] Tasyān=tataḥ samajani kshitinātha-nāthaḥ śrī-Rāghavaḥ para-dhanēśvava(ra)-darpa-

74 marddī|yat-paṭṭa-va(ba)ndhana-vidhi-śravaṇa-prabhītāḥ sarvvē nṛipā[ḥ\*] sva-hṛidi kampam=avāptavantaḥ || [46\*] Śrī-Rāghavē rājani chitram=ētat=tējō-vihī-

75 naḥ kshitipāla-varggaḥ | tat=pāda-sēvā-kṛita-dēha-siddhir=mitrībhavaty=ēva samasta ēshaḥ || [47\*] Prauḍh-āri-prahati-prakāra-vihita-prācha-

76 ṇḍyam=antarbhava(d\*)-dōr-ddaṇḍ-ōpamiti-pragalbha-vishaya-prāgbhūtavān= Arjjunaḥ | sampraty=āhā(ha)va-raṅga-saṅgata-ripu-śrēṇī-śiraḥ-kanduka-krī-

77 ḍ-āśa(sa)kta-bhujaḥ śarāsana-bhṛitāṁ chitr-ōpamā Rāghavaḥ || [48\*] Jagati Paraśurāmaḥ prādurāsī[d\*] dvitīyaḥ kimu ripu-kula-hantā

78 sv-ājñay-āchchhanna-lōkaḥ | kshiti-vitaraṇa-dīksh-āsakta-hastaḥ pratāpād=api daśa-śata-vā-(bā)hur=yyasya śatru=vvi(r=vvi)nāśī || [49\*] Bhēdam bhēda-

79 m=arāti-kuñjara-ghaṭāḥ kshōṇīdhra-paṁkti[ṁ] raṇē pāyaṁ pāyam=asṛik-payānsi (yāṁsi) va(ba)hudhā śrī-Rāghav-āsiḥ kshaṇāt | śu-

80 bhraṁ śubhram=iv=ōdvaman=vijayatē kīrtti-pratānam=paraṁ chandraṁ chandrikayā pra-pūrṇṇatarayā saṁsēvyamān-ākṛitima(tim) || [50\*] Du-

81 rggēshu dāva-dahanaḥ kshitibhṛitsa(tsu) vajra[ṁ\*] mādyat-karīndra-ghaṭanāsu cha siṁha ēshaḥ | vidvēshi-bhūmipatayō ni-

82 vasanti yatra śrī-Rāghavaḥ-kshitipatir=vvitata-pratāpaḥ || [51\*] Śrī-Rāghava-dharādhīśaḥ kshōṇīnātha-śirōmaṇiḥ | akarōd=rājyam=avdā(bdā)nā-

83 m=uddāmō daśa pañcha cha || [52\*] Tasya śrī-Chōḍagaṅga-kshiti-valaya-patēr= vvansa(r=vvaṁśa)-santāna-vallī-kanda-śrī-Chandralēkhā spha(sphu)ṭam=Aditir= iva prēyasī

84 Kasya(śya)pasya | tasyām=uddāma-dhāma-kshayita-dinamaṇir=yya(r=jja)jñivān= Rājarājō rājanya-kshōda-kēlī-tilakita-mahima-vyāpta-divva(kcha)kra-

85 vālaḥ ||[53\*] Tasmin dig-vijaya-prayāṇa-raśi(si)kē saṁrambha-śumbhach-chamū-saṁkshuṇṇa-kshiti-chakra-pāṁśu-paṭala-prāgbhāravaty=amva(mba)rē | bhū-saṁrspa(spa)-

86 rśa-ghṛiṇā-vaśād=dinamaṇēr=uchchaiḥ p[lu]taṁ sapta(pti)bhiḥ svabhyastaṁ[[339]](#footnote-339)1 sura-sindhu-rēṇa dharaṇī-paṭṭē rad-ōdghaṭṭanam ||[54\*] Chōḍagaṅga-narēndrasya sūnu-

87 r=uddāma-vikramaḥ | Rājarāja iti khyātas=Trikaliṅga-mahīpatiḥ || [55\*] Viśvaṁ krōḍayati pragalta(lbha)-yaśaśi(si) prālēyaśaila-tvishi[[340]](#footnote-340)2 yad=yad=yāḍri-

88 g=abhūta(d=a)bhūta-sadṛiśaṁ santaḥ samākarṇṇyatām | dhātrī pīṭhati liṅgati svar-ava-(cha)laḥ prāsādati tvad-yaśō diṅ=nāthāḥ pratimanti yasya pari-

89 taḥ śrashva(śrēya)ḥ-pada[ṁ] śṛiṅgati || [56\*] Ānandaṁ vidadhāti chētasi bhu(bha) vat-kīrttir=gguṇa-grāhiṇaḥ sūtē dōhadam=arthinaṁ(naḥ) sumanaśi(si) śrī-Rājarāja dhruvam [|\*]

*Fourth Plate*; *First Side*

90 s=ēyaṁ karṇṇa-pathaṁ samētya hṛidayē śalyāyatē vairiṇaḥ sv-ātm-ēchchh-ānuvidhāyinān=na hi nijō bhāva[ḥ\*] kvachid=dṛiśyatē || [57\*] Ētasyām=bhuvi pañcha-viṅśa(viṁśa)ti-sa-

91 māḥ kshmāpāla-lakshmīdhavaḥ kṛitvā jitvara-chāpa-chañchala-bhujā-dambhōlir= urvvī-patiḥ | rājyaṁ prājya-yaśas-tushāra kiraṇa-śrēṇī-ragā(sā)d=āsanād= udgachchha-

92 t-puruhūta-gīta-charita- śrī-Rājarājō nṛipaḥ || [58\*] Tasy=ānujō nṛipati-rāja-padē= bhishiktaḥ s-ūkti-priyaḥ parimit-ādinṛipa-praśastiḥ | pṛithvīpatiḥ ka-

93 li-mal-ōjjhita-dhamma(rmma)-śuddhaḥ kāryya-kshamaḥ prabhur=asāv= Aniyaṁkabhīmaḥ || [59\*] Vīr-ādhishṭhita-saṅga[r-ā][[341]](#footnote-341)3dri-śikharē śaṅkha-śva (sva)n-āśāsitē kunt-ōdbhi[nna]-madē(hē)-

94 bha-kumbha-vigalan-mukt-āvalī-puñjitē | harshād=ugra-nija-pratāpa-dahanē khaḍga-śruchā vidvishāṁ rājñām=ānana-paṅkajāni nṛipatir=ggatv=ānayad=yaḥ śriya-

95 ma(m) || [60\*] Kashīr-ādhvē(bdhē)r=amṛita(tā)t=sur-āsura-bhuja-vyāpāra- vikshōbhitāch=chandrasy=ārddham=abhūt=tad=apy=adhiyayāv=īśānam=ēkaṁ kila | chañchad-vā(bā)-hu-va(ba)lēna saṅgara-bhuvi

96 tvat-khaḍga-dhārā-jalāj=jātas=tv-ashṭadigīśvarāt=pṛi(n=pṛi)thu-yaśas-chandraḥ samāliṅ-gati || [61\*] Yat-prayāṇa-samudbhūta-rajaḥ-saṁpūritē=mva(mba)rē | abhū[d\*]=dviradarājasya dhū-

97 lī-mada-chitā tanuḥ || [62\*] Daśa varshāṇi vīrō=sau nirjjit-ārāti-maṇḍalaḥ [|\*] Anaṅkabhīma-bhūpālō dharitrīṁ samapālayat[[342]](#footnote-342)4 || [63\*] Prauḍh-ānarggala-vikra-

98 maḥ kula-gṛihaṁ yō daṇḍa-nīti-śriyaḥ saty-āchāra-vichāra-chāru-charitaḥ puṇy-aika-pārā-yaṇaḥ || ( | ) tasy=āsīd= Aniyaṅka-

99 bhīma-nṛipatēr =addh-ā(rddh-ā)ṅga-lakshmīḥ svaya[ṁ]\* snēhasy=ātiśayēna paṭṭa-mahishī Vāghalladēvī bhuvi || [64\*] Tulita-pitṛi-guṇ-aughaḥ sūnu-

100 r=āsīd=amushyā niratiśayita-tējā yauvan-āvāpta-rājyaḥ || ( | ) praṇata-nṛipati-chūḍā-ratna-rōchiḥ-piśaṅgīkṛita-charaṇa-sa-

101 rōjō Rājarājō nṛipālaḥ || [65\*] Yasy=ōdyad-vāji-vṛinda-prakhara-khura-puṭ-āghāta[[343]](#footnote-343)5-nirdnā-(rddā)rit-ōrvvī-sambhūtam=bhūribhāsvat-kara-nikara-mahaḥ syūta-sāndra-pra-

102 yāṇō(ṇam |) vistīrṇṇaṁ karṇṇa-tāl-āhatibhir=avirat-ōnmatta-sēnā-gajānām= ashṭānāṁ[[344]](#footnote-344)1 dig-gajānāṁ mukha-tulanām=ādadhē dhūli-jālaṁ(lam) || [66\*] Yasmina(smin) śāsati

103 śāsit-āmara-gaṇaiḥ samyaka(myak) samudr-āmva(mba)rā[ṁ\*] pṛithvīṁ pārthiva-puṅgavē naya-guṇaiḥ śrī-Rājarājē-nṛipē | chakraṁ Mādhava ēva taikshṇyam= adhikaṁ kau-

104 kshēyakē chintanaṁ śāstr-ābhyāsa-vidhau vidhau cha jaḍatā kale kali(lē)ḥ śrūyatē || [67\*] Yat-kīrtti-dugdha-jaladhir=bhuvan-āntarālaṁ saṁplāvya du(dū)rataram=u-

105 tchchha(chchha)litaḥ sa bhāti | tārā-gaṇāḥ sphū(sphu)ṭa-ruchō gaganē samantāt= sūkshm-ātisūkshma-taralā iva viprushanti || [68\*] Tyāgē sau(śau)ryye cha satyē cha

106 Karṇṇ-Ārjjuna-Yudhishṭhiraiḥ [|\*] sadṛiśō=yam=mahāvīrō Rājarājō narādhipaḥ || [69\*] Rājarājō narapatir=ddaśa sapta cha vatsarāna(rān | ) bhuvi rājya-śri-

107 yama(yaṁ) bhuktvā svā-rājyāya pratasthivāna(vān) |[|70\*] Chālukya-kula-saṁbhūtā vēlā saundaryya-vāridhēḥ [ |\* ] nāmnā Mahlaṇadēv=īti[[345]](#footnote-345)2 mahishī tasya bhūpatēḥ ||[71\*]

108 Tasyām=abhūd=adbhuta-vikrama-śī(śrī)ḥ śrīmī(mā)n=ayaṁ bhūbhṛid= Anaṅkabhīmaḥ | virājatē kīrtti-sudhā-taraṅgai[r\*]=dhautāsu [di\*]g-bhittishu yat-praśasti[ḥ\*] |[|72\*]

*Fourth Plate*; *Second Side*

109 Yasy=ānarggala-dōr- vvilāsa-lahaṛī-lāvaṇya-vairi-vraja-tkra(kra)ndat-paura-vadhū-vilōchana-payaḥ-pūrair=ddharā danturāma[[346]](#footnote-346)3 | kiñ=cha tyāga-taraṅga-

110 bhaṅgi-ki(ka)lanaiḥ pāthō-dhiyā n=ōtsavād=vrīḍā-vakrita-kandharaḥ sa bhagavān= manyē purāṇō muniḥ || [73\*] Kas=tvam=bhōḥ kalir=aśmi(smi) kin=nu

111 vimanāḥ kasmai nivēdy=ātmanaḥ śōk-āmbhōdhim=apāharāmi kalayā ki[ṁ\*] vētsi nō māṁ Harim | yady=ēvaṅ=kalay=āsmadā-

112 na[[347]](#footnote-347)4-samay-ōtkshēpāya Gaṅg-ānvayē jātaḥ śrīmad-Anaṅkabhīma-nṛipatiḥ sō=py= arthabhūtō[[348]](#footnote-348)5 mama |[|74\*] Dhyān-[[349]](#footnote-349)6ānuva(ba)ndha-niviḍa-prasara-

113 pramōda[ṁ\*] mādhvīka-mugdha-masṛiṇaṁ hṛiday-āravindama(ndam) | dēvaḥ purāṇa-puru-shaḥ parirabhya yasya rōlamva(mba)-ḍamva(mba)ra-kalām(lāṁ) ka-

114 layāñchakāra |[|75\*] Lakshmī-rakshaṇa-sauvidarlla(lla)-padavī[ṁ\*] pratyarthi-pṛithvī-bhujām=prāṇ-ākarshaṇa-rajju-vaibhava-tulām=uddāmam-āma-

115 ṇḍayana(yan) | saṅgrāma-sthala-kēli-tāṇḍava-kalā-pāṇḍityam=āmaṇḍayan yēn=āya [ṁ\*] jagad-adbh[u]t-aika-vilasat-krīḍā-naṭaḥ

116 sāyakaḥ || [76\*] Hiraṇyagarbha mā garvvam(rvvaṁ) kurushv=ēv=ēti s-ērshyayā | hiraṇyagar-bhō bhūtvā yaḥ kshmām=imam=pari(rya)pālaya-

117 ta(t) || [77\*][[350]](#footnote-350)7 Yasy=ānarggala-vikram-ārjjita-yaśaḥ-kshīr-ōda-dān-ōrmmibhiḥ dā(bhir=dā)tāraḥ kila–kāma-gō-prabhu(bhṛi)tayaḥ[[351]](#footnote-351)8

118 prōtsāritā dūrataḥ ||( | ) kiñ=ch=āyañ=cha hiraṇyagarbha-kalanā-vaidagdhyam= ākarṇ[ṇ]-ayal=lajjā-lōla-chaturmmu-

119 kh-ākshi-yugalō manyē mahān padmabhūḥ || [78\*] Yēn=ābhishēka-samayaḥ kalita-trayēṇa nītas=tulāpurusha-dāna-ka-

120 l-ānuva(ba)ndhaiḥ | lavdh=ā(bdh=ā)pi naḥ kshitir=amushya mudē tath=ābhūd= yādṛig=vi-(g=dvi)jāti-jana-śāsana-dāna-kēliḥ |[|79\*] Ākarshatā hṛida-

121 yam=ēṇa-vilōchanānām=ādhun[va]tā cha paritaḥ pratipārthivānām | arth-ānvaya-praṇayinā kṛitinām=Ānaṅgabhīma-pra-

122 siddhir=amunā vidathe(dhē) nṛipēna ||[80\*][[352]](#footnote-352)1 Sō=yaṁ śrīmad-Anaṅkabhīma-rāutta-[[353]](#footnote-353)2 dēvaḥ Śākāvdē(bdē) chandr-ēshu-rudra-gaṇitē Chaitra-śukla-navamyāṁ

123 Sauri-vārē mīna-sa[ṁ\*] krāntyāṁ Abhinava-Vārāṇasī-kaṭakē Chitrēśvara-Viśvēśvarayōr=mmadhyē Mahānadyāṁ Sāilō-vishayē P[ū]raṇa-

124 grāmē dānasāgara-bhūmi-dān-āvartta(rttē) Mahābhārat-ōktāṁ puṇyāṁ mṛidu-rasāṁ viṁśati-vāṭī-parimitāṁ bhūmiṁ Ghṛitakauśika-gōtrā-

125 ya Yajurvvēd-āntarggata-Kāṇva-śākh-ādhyāyi-paṇḍita- Saṅkarshaṇānanda-śarmmaṇē Vrā-(Brā)hmaṇāya bhagavataḥ śrī-Purushōttamasya prītayē

126 dhārā-pūrvvakam=ā-chandr-ārk[k]am=upabhōgāy=ākarīkṛitya prādāt || punar=avd-ā(bd-ā)-ntarē Māgha-kṛishṇa-shashṭhyāṁ Guru-vārē tasyān=nadyān=tasminn=ēva vi-

*Fifth Plate*; *First Side*

127 shayē tasmin māsa-dān-āvarttē Vāmana-purāṇ-ōktā[ṁ\*] prākāra-mukhamaṇḍapa-madhya-maṇḍapa-sahita-nṛipatigṛiha-tulya-gṛiha-cha-

128 tushṭaya-nānā-purajana-samēta-triṁśat(śad)-gṛiha-nirmmitaṁ triṁśad-vāṭī-parimita-bhūmikan=nagaran=tasmai paṇḍita-Saṅkarshaṇā-

129 nandaśarmmaṇē Vrā(Brā)hmaṇāya bhagavataḥ śrī-Purushōttamasya prītayē dhārā-pūrvva-kam=ā-chandr-ārkkam=upabhōgāy=ākarīkṛi-

130 tya prādāt || tasya cha Jayanagaragrāmē daśa-vāṭī-parimitā vāstu-bhūmiḥ | Pūraṇagrāmē viṁśati-vāṭī-parimitā sasya-

131 bhūmiḥ || tasya pura-jana-jāti-nāmāni || tatra vaṇijaḥ gāndhika-śāṅkhika-pāṭakāra-svarṇṇa-kāra-kāṁsyikāḥ Vāpuli-Nārayaṇa-Dāmōdara-Mādha[va]-[Chi]-

132 tra-Sōma-Vāhlu-Kēśava-Mahādēva-Narasiṁgha(ha)-Śivu-nāmānaḥ || tāmvū (mbū) likāḥ Mahā-nāda-Sōmā-I(m-ē)raṇḍu-nāmānaḥ || mālikō Manū-nāmā | gau[ḍ]i-

133 kō Mahādēva-nāmā | gōpālau Dhīru-Gabhī-nāmānau | tantuvāyau Nāgu-Jagāi-nāmānau | tailikan Gaṇū-Sunyā-nāmānau | Kumbhakā-

134 rau Arjjuna-Visū-nāmānau | Kaivarttāḥ Rāju-Vāsū-Padma-nāmānaḥ | nāpitaḥ śilpinō rajakaś=cha || tathā tasmin=ēv=āvdē(bdē) ta-

135 syām=Mahānadyāṁ Mārggaśīrsha-paurṇṇamāsyāṁ Guru-vārē chandr-ōparāgē tasmin=Pūraṇagrāmē bhūmi-dān-āvarttē Vṛi(Bṛi)haspaty-u-

136 ktā[ṁ\*] gōcharmma-mātrām=ashṭādaśa-vāṭī-parimitām=bhūmiṁ Bhāradvāja-sagōtrāya Dikshita-Rudrapāṇiśarmmaṇē Vrā(Brā)hmaṇā-

137 ya tathā Makara-saṁkrāntyāṁ(ntyām) Āditya-purāṇ-ōktāṁ pañcha-vāṭī-parimitām= bhūmiṁ Rāthītara-sagōgōtrāy[[354]](#footnote-354)1=āhit-āgni-Sōmapālaśa-

138 rmmaṇē Vrā(Brā)hmaṇāya[[355]](#footnote-355)2 tathā śrī-Purushōttamadēvasya pratishṭhā-samayē Kāsya(śya)pa-sagōtrāy=āchāryya-Chandrakaraśarmmaṇē Vrā(Brā)hmaṇāya

139 chadvi-vāṭī-parimitām=bhūmiṁ bhagavataḥ śrī-Purushōttamasya prītayē dhāra-pūrvvakam=ā-chandr=ārkkam=upabhōgāy=ākarīkṛitya

140 prādāt || ētē Kāṇva-śākh-ādhyāyinaḥ || Pu(Pū)raṇagrāmē militvā ētāḥ pañcha-shashṭhi-(shṭi)r-vvāṭyaḥ || paśchim-ōttara-pūrvva-pradēśēshu pūrvva siddha-

141 grāma-sīm-āvachchhinā(nnā)ḥ | dakshiṇē yāvan=Nalitam || ētan-madhyē Pūtimāsha -gōtra-śāsan-ādhikāri-Gaṅgādhar-āryyasya[[356]](#footnote-356)3 bhū-vāṭyi(ṭy=ē)kā gṛha-vāṭī

142 cha || tāmvra(mra)-śilpinō Mā(Ma)hānādasy=aitadam[[357]](#footnote-357)4 || śrī-Purushōttama-kshētrē dakshiṇatrī(tī)rtharāja-taṭē Karkkaṭak-āmāvāsyāyāṁ sūryy-ōparāgē

143 tasmin= Pūraṇagrāmē Kātyāyana-gōtrāy=āchāryy-āgnichit-Kāyaḍīśarmmaṇē Vrā(Brā)-hmaṇāya Yajurvvēd-āntarggata-Kāṇva śākh-ādhyāyinē nā-

144 nā-gōtra-Rugvē[[358]](#footnote-358)5vēd-ādy-addhyāyi-ṛitvika-Dhṛitikar-Ānanta-Viśvēśvara-Yajña-Siddhū-Śaṅ-kara-Mādhava-Pṛithī(thvī)dhara-sahitāya hiraṇyagarbha-mahādā-

145 n-āṅgatvēna pañcha-vāṭī-parimitām=bhūmin=dhārā-pūrvvakam=ā-chandr-ārkam=upabhō-gāy=ākarīkṛitya prādāt || tatr=āchāryyasya tisrō vāṭyaḥ || ṛi-

*Fifth Plate*; *Second Side*

146 tvijām(jāṁ) dvē vāṭyau | tathā Abhinava-Vārāṇasyāṁ bhagavataḥ śrī-Purushōttama-dēvasya sannidhau Makar-āmāvāsyāyāṁ Ravi-vārē Kuddiṇḍā-vishayē-Vilā-

147 sapuragrāmē dāna-sāgarē Vishṇudharmm-ōktā[ṁ\*] yava-gōdhūm-ēkshu-santatām= ashṭa-mān-ātirikta-[chatu]r-vvāṭī-parimitām=bhūmiṁ Bhāradvāja-sagōtrā-

148 ya Dēvadharaśarmmaṇē Brāhmaṇāya Yajuḥ-Sām-āntarggata-Kāṇva-Kauthuma-śākh-aika-dēś-ādhyāyi[nē] bhaga[vata]ḥ śrī-Purushōttama prītayē

149 dhārā-pūrvvakam=ā-chandr-ārkkam=upabhōgāy=ākarīkṛitya prādata(dāt) || Mad-dāna-phala-siddhy-arthan=tad-rakshā-[phala-siddhayē |] [ma\*]d-dharmmaḥ paripālyō=yam=bhūpair=ā-cha-

150 ndra-tārakam || [81\*] Mā bhūd=a-phala-śaṅkā tē para-datt=ēti pārthiva | sva-dattād=adhikam=puṇyam=para-datt-ānupāla[nē || 82 || Sva\*]-dattām=para-dattām= vā(ttāṁ vā) yalā(tnā)d=raksha Yudhi-

151 shṭh[i]ra | mahīm=matimatāṁ śrēshṭha dānāt=srē(ch=chhrē)yō=nupālanam || [83\*] Sva-dattām=para-dattām=vā(ttāṁ vā) yō harēta vasundha[rām] | sa vishṭhāyāṁ kṛimir=bhūtvā pitṛibhiḥ

152 saha pachyatē || [84\*] Nirjjalē prāntarē dēśē śushka-kōṭara-vāsinaḥ | kṛishṇa-sarpā hi jāya-ntē yē haranti vasu[ndharām] || [85\*] Gām=ēkāṁ svarṇṇam=ēkam= vā(kaṁ vā) [bhūmēr=a]-

153 py=arddham=aṅgulam | haran=narakam=āpnōti yāvad=ābhūta-sa[ṁ\*]plavam || [86\*] Śat-ruṇ=āpi kṛitō dharmmaḥ pā[la]nī[yō] manīshibhiḥ | śatrur=ēva hi śatru[ḥ\*] syād=dharmmaḥ

154 śatrur=nna kasyachit || [87\*] Mad-vaṁśajāḥ para-mahīpati-vaṁśajā vā pāpād= apēta-ma-[nasō] [bhuvi] bhāvi-bhūpāḥ | yē pālayanti mama

155 [dha]rmmam-ida(ma)ṁ samastan=tēshām=mayā virachitō=ñjalir=ēsha mūddhni (rddhni) || [88\*] Tasy=ājñayā yathā-jñānaṁ Gaṅg-ānvaya-gaṇān=prati | praśasti-ra-

156 [cha]nā-ślōkā[n\*] Nappanaḥ[[359]](#footnote-359)1 kṛitavān=kṛitī || [89\*]

1. 1 Above, Vol. IV, p. 183 ff. [↑](#footnote-ref-1)
2. 2 Above, Vol. IX, p. 94 ff [↑](#footnote-ref-2)
3. 1 *Bhūmichhīdr*-*āpivāna*- and *bhumichchhitr*-*āpidhāna*- occur in the two grants of Daṇḍīmahādēvī published by the late Prof. Kielhorn (above, Vol. VI, p. 139, text line 31 and p. 142, text line 29), who has corrected them into *bhūmichchhidr*-*ābhidhāna*-. [↑](#footnote-ref-3)
4. 1 *Journ*. *Beng*. *As*. *Soc*., Vol. LXIV, Part I, pp. 136 ff.; 151 ff. [↑](#footnote-ref-4)
5. 2 Above, Vol. III, p. 127, note 5; Vol. IV, p. 185, note 5; Vol. IX, p. 95. [↑](#footnote-ref-5)
6. 3 Expressed by a symbol. [↑](#footnote-ref-6)
7. 4 Read –*prakshālita*-. [↑](#footnote-ref-7)
8. 5 This line, with the exception of the syllables *rmmā*, *ṇai*, and *śaśāṁka*, is written in Telugu characters. [↑](#footnote-ref-8)
9. 6 Read *prasādāt*=*sam*- [↑](#footnote-ref-9)
10. 7 Read =*chchhattra*- [↑](#footnote-ref-10)
11. 8 Read -*lāṁchhana*-*samujjvala*- [↑](#footnote-ref-11)
12. 9 The *ta* of -*samasta*- has been engraved over the *pa* of –*samupalavdha*-, l. 12 [↑](#footnote-ref-12)
13. 10 Read -*ōttuṅga*-. [↑](#footnote-ref-13)
14. 11 Read *Gāṅgānām*=. [↑](#footnote-ref-14)
15. 12 [There is a superfluous *anusvāra* over the akshara *ri* of o*riva*.—Ed.] [↑](#footnote-ref-15)
16. 13 Metre: *Śārdūlavikrīḍita*. [↑](#footnote-ref-16)
17. 14 Read –*nivahāñ*-. [↑](#footnote-ref-17)
18. 15 Read –*rājō*. [↑](#footnote-ref-18)
19. 16 Close the upper circle of the *visarga* there is another circle whose significance is not clear. [↑](#footnote-ref-19)
20. 1 Read =*abdān*. [↑](#footnote-ref-20)
21. 2 Read, with the Naḍagām and Madras Museum plates, *tasy*=*ānujō*. [↑](#footnote-ref-21)
22. 3 Metre: Śloka; read –*vāj*=*jātō*. [↑](#footnote-ref-22)
23. 4 The Naḍagām and Madras Museum plates read =*vanīpatiḥ*. [↑](#footnote-ref-23)
24. 5 Metre: Śārdūlavikrīḍita; read *praśchyōtan*-. [↑](#footnote-ref-24)
25. 6 Read =*gajān*=. [↑](#footnote-ref-25)
26. 6a Cancel the *visarga*. [↑](#footnote-ref-26)
27. 7 Read =*Ggāṅg*-. [↑](#footnote-ref-27)
28. 8 Read *pṛithvīṁ*, to suit the metre. [↑](#footnote-ref-28)
29. 9 Metre: Vaṁśastha. [↑](#footnote-ref-29)
30. 10 Read *samṛiddhimān*=. [↑](#footnote-ref-30)
31. 11 Read *samujjvalaḥ*. [↑](#footnote-ref-31)
32. 12 Metre: Mālinī. [↑](#footnote-ref-32)
33. 13 Metre: Ślōka. [↑](#footnote-ref-33)
34. 14 Read *ēkōna*-*viṁśatiṁ*. [↑](#footnote-ref-34)
35. 15 Metre: Gīti; read *Vajra*o. [↑](#footnote-ref-35)
36. 16 Read –*pragīyamān*-. [↑](#footnote-ref-36)
37. 17 Metre: Gīti. [↑](#footnote-ref-37)
38. 18 Read –*samudbha*-. [↑](#footnote-ref-38)
39. 19 Metre: Mālinī. [↑](#footnote-ref-39)
40. 20 Read -*kṛiti*. [↑](#footnote-ref-40)
41. 21 Metre: Vasantatilaka; read *nyāyyēna*. [↑](#footnote-ref-41)
42. 22 Read =*ācharituṁ*. [↑](#footnote-ref-42)
43. 23 Metre: Śārdūlavikrīḍita; read *Gāṅga*-*kul*-*ōtta*-. [↑](#footnote-ref-43)
44. 1 Metre: Ślōka. [↑](#footnote-ref-44)
45. 2 Read *āsīnē*. [↑](#footnote-ref-45)
46. 3 Read =*anukūlē* or =*ānukūlyē*. [↑](#footnote-ref-46)
47. 4 Read –*māhēśvara*. [↑](#footnote-ref-47)
48. 5 The aksharas *ṭṭārakō mahārājā* are in Telugu characters. [↑](#footnote-ref-48)
49. 6 It looks as if the engraver has placed two dots under *hā* in *mahā*-, three under *ssa* in *purassarāna*, one before and one after *sā* in *sāmanta* and three under *i* in -*jīvinaḥ*. The *ma* of *mahā* seems to have been cancelled. I take the three dots under *purassarāna* and *rājapādōpajīvinaḥ* to signify that these words should be cancelled. The two dots under *hā* perhaps correspond with the two dots, before and after *sā*, and indicate that –*hā*- should be replaced by *sāmanta*. We would then arrive at the reading *sāmantāmātyapramukhajanapadān*=*samāhūya*. The Naḍagām and Madras Museum Plates read *samastāmātyapramukhajanapadān*=*samāhūya*, which may also be the reading intended. [↑](#footnote-ref-49)
50. 7 Read–*bāhira*-*pañcha*-*triṁśatā*. [↑](#footnote-ref-50)
51. 8 Read *prasiddhaś*=*chatuḥ*-*sīm*-. [↑](#footnote-ref-51)
52. 9 Read *achāṭabhaṭapravēśō*. [↑](#footnote-ref-52)
53. 10 Read -*kālaṁ yāvan*=. [↑](#footnote-ref-53)
54. 11 Read –*yaśō*-. [↑](#footnote-ref-54)
55. 12 The *ē* of *mē*, the *ē* of *pravēsō* in line 55 and the *ē* of *chakravālē* in line 44 look like *i*; also the *ē* of *Mēṇṭōju* in line 73 f. [↑](#footnote-ref-55)
56. 13 Read Kāśyapa. [↑](#footnote-ref-56)
57. 14 Read *sūnur*=*Vaidumbādityād*= [↑](#footnote-ref-57)
58. .14a Cancel the *visarga*. [↑](#footnote-ref-58)
59. 15 In spite of śrī-*Mānādityachottāya*, (l. 60) which begins a verse in the ślōka meter, we should perhaps read *śrīmān*=*Āditya*-*Chottaḥ*. [↑](#footnote-ref-59)
60. 16 Read *sūnava*. [↑](#footnote-ref-60)
61. 17 Read –*sudūrāya*. [↑](#footnote-ref-61)
62. 18 Read *tāmraśāsa*- [↑](#footnote-ref-62)
63. 19 Read =*atō*=*sya vidhēyī*-*bhūya samasta*-*pravaṇikaraiḥ*. [It is not impossible that –*bhēy*=*ājñā*-*śravaṇakaraiḥ* was meant; see above, Vol. IX, p. 173, text l. 10 f.—H.K.S.] [↑](#footnote-ref-63)
64. 20 Read –*bhāribhir*=*bhūpatibhir*=. [↑](#footnote-ref-64)
65. 21 Read –*gauravāt*=*paripālanīyam*=*iti*. [↑](#footnote-ref-65)
66. 22 Read –*vishayasya sīmānō*. [↑](#footnote-ref-66)
67. 23 Read *nairṛityē*. [↑](#footnote-ref-67)
68. 24 Read *Vaṁśa*o. [↑](#footnote-ref-68)
69. 25 Read –*śilā*. [↑](#footnote-ref-69)
70. 1 Read *aiśānyē*. [↑](#footnote-ref-70)
71. 2 Read –*śilā*. [↑](#footnote-ref-71)
72. 3 Read -*dattāṁ vā*. [↑](#footnote-ref-72)
73. 4 Read –*śāsanika*. [↑](#footnote-ref-73)
74. 1 [It is difficult to reconcile the fact that Rūpadēvi, a lady, is called the ‘Sun’ of the Vaidumba family. Perhaps Vaidumbāditya is to be taken as a proper name.—H.K.S.] [↑](#footnote-ref-74)
75. 1 Above, Vol. XVII, p. 330. [↑](#footnote-ref-75)
76. 2 Above, Vol. III, p. 128. [↑](#footnote-ref-76)
77. 3 *J*.*A*.*H*.*R*.*S*., Vol. IV, p. 21. [↑](#footnote-ref-77)
78. 4 *Ind*. *Ani*., Vol. XVI, p. 134. [↑](#footnote-ref-78)
79. 5 *J*.*A*.*H*.*R*.*S*., Vol. III, p. 49. [↑](#footnote-ref-79)
80. 6 The difference is, no doubt, partly the result of difference in the style of writing, but as the two records belong to the same locality, we may assume, with a tolerable degree of certainty, on the basis of the paleographic examination alone, that the Jirjingi grant is earlier than the present one. [↑](#footnote-ref-80)
81. 7 Above, Vol. XVII, p. 330. [↑](#footnote-ref-81)
82. 1 I leave out of account the Tirlingi grant, dated 28 (*J*.*A*.*H*.*R*.*S*., Vol. III, p. 54), for the reading of the date appears to me to be very doubtful. The writer of this grant is also Vinayachandra, son of Bhānuchandra. So if the year of the Tirlingi plate belongs to the same era to which those of Hastivarman and Indravarman II are to be referred, we have to presume that Vinayachandra was in active service from the year 28, or some time previous to it, to the year 91 (date of Parlā-kimēḍi plates of Indravarman II), or some time posterior to it. In other words, he held the office for nearly sixty-five to seventy years. This appears to be highly improbable. [↑](#footnote-ref-82)
83. 2 *The Historical Inscriptions of Southern India*, edited by Dr. S.K. Aiyangar, p. 357. [↑](#footnote-ref-83)
84. 3 *History of Orissa*, Vol. I, p. 239. [↑](#footnote-ref-84)
85. 4 *J*.*B*.*O*.*R*.*S*., Vol. IX, pp. 398 ff. [↑](#footnote-ref-85)
86. 5 *Ind*. *Ant*., Vol. XVI, p. 133. [↑](#footnote-ref-86)
87. 6 *J*.*A*.*H*.*R*.*S*., Vol. V, pp. 272-4. [↑](#footnote-ref-87)
88. 7 Mr. J.C. Ghosh suggested that it should more properly be A.D. 496; *Ind*. *Ant*., 1932, p. 237. See also Bhandarkar’s *List*, p. 201, note 1. [↑](#footnote-ref-88)
89. 8 I shall discuse the question more fully in a separate article. [↑](#footnote-ref-89)
90. 1 Above, Vol. XVII, p. 331. [↑](#footnote-ref-90)
91. 2 For the Śilōdbhava Inscriptions, *cf*. Bandarkar’s *List*, Nos. 1672-6. [↑](#footnote-ref-91)
92. 3 The phrase *khaṇḍa*-*sphuṭita*-*bhagna*-*ghaṭana* occurs in the Madras Museum plates of Vajrahasta; above, Vol. IX, p. 98. [↑](#footnote-ref-92)
93. 4 *J*.*A*.*H*.*R*.*S*., Vol. IV, p. 21. [↑](#footnote-ref-93)
94. 5 *Cf*. my book *Ancient Indian Colonies in the Far East*, Vol. I. *Champā*, pp. 184-6. [↑](#footnote-ref-94)
95. 6 *Cf*. *Ind*. *Ant*., Vol. XVI, p. 132, f. n. 3. [↑](#footnote-ref-95)
96. 7 *Ind*. *Ant*., Vol. XIII, p. 121. [↑](#footnote-ref-96)
97. 8 Above, Vol. XIV, p. 362. [↑](#footnote-ref-97)
98. 9 It is a sub-division of a district. *Cf*. *e*.*g*., ‘*Vishayapati*-*bhōgapati’* in Khālimpur Copper plate Dharmapāla; above, Vol. IV, p. 243; also *Vōṅkhāra*-*bhōga*-*sambaddha*-*Jijjika*-*grāmē* in l. 11 of the Jirjingi grant of king Indravarman (*J*.*A*.*H*.*R*.*S*., Vol. III, p. 52). The editor reads Jijjikā. [↑](#footnote-ref-98)
99. 1 Kaliṅganagara was identified by Fleet with Kalingapatam (*Ind*. *Ant*., Vol. XVI, p. 132). Mr. G.V. Ramamurti proposed the identification with Mukhaliṅgam (above, Vol. IV, pp. 187-8). This view is now generally accepted, but it is not free from doubts (*cf*. *Ann*. *Rep*. *S*. *Ind*. *Ep*. 1924-25, p. 79). Fleet’s view is still upheld by some (*cf*., *e*.*g*., Prof. B.C. Bhattacharya’s article in *J*.*B*.*O*.*R*.*S*, Vol. XV, pp 623 ff.). For a detailed discussion of the subject, *cf*. *J*.*A*.*H*.*R*.*S*., Vol. VI, pp. 57 ff. [↑](#footnote-ref-99)
100. 2 Above, Vol. IX, p. 95. [↑](#footnote-ref-100)
101. 3 Edited below, pp. 67 ff. [↑](#footnote-ref-101)
102. 4 Above, Vol.XIII, p. 213. [↑](#footnote-ref-102)
103. 5 See above, Vol XIV, p. 361. [↑](#footnote-ref-103)
104. 6 *Journal of the Mythic Society*, Vol XIV, p. 271. [↑](#footnote-ref-104)
105. 7 Above, Vol.XVIII, pp. 307 ff. [↑](#footnote-ref-105)
106. 8 Expressed by a syombol. [↑](#footnote-ref-106)
107. 9 This letter has been read by Dr. Hultzsch (above, Vol. XVII, p. 332, l. 2) as *rṇna*. But undoubtedly we have to take it as the normal symbol for *rṇṇa*, in which the curves of *ṇ* are not repeated twice. [↑](#footnote-ref-107)
108. 1 This mark of punctuation is unnecessary.

     2 Read *paribādhā*. [↑](#footnote-ref-108)
109. 3 Read *varaṇḍakaś*. [↑](#footnote-ref-109)
110. 4 Read *gītān*- [↑](#footnote-ref-110)
111. 5 Read *vasēt* [||3\*] *iti*. [↑](#footnote-ref-111)
112. 6 Read *Jyēshṭha*. [↑](#footnote-ref-112)
113. 7 Read *siṁhasya*. [↑](#footnote-ref-113)
114. 8 Read *saṁhatēh*. [↑](#footnote-ref-114)
115. 9 The long epithets of the king are omitted in the translation, as they have been translated many times (*cf*. above, Vol. III, p. 129). [↑](#footnote-ref-115)
116. 1 All the three epithets of Nārāyaṇa occur in the Raghuvaṃśa, X, 21

     *Sapta*-*sām*-*ōpagītaṁ* *tvāṁ sapt*-*ārṇava*-*jalēśayam* |

     *sapt*-*ārchir*-*mukham*-*āchakhyuḥ* *sapta*-*lōk*-*aika*-*saṁśrayam* || [↑](#footnote-ref-116)
117. 2 See introductory remarks. [↑](#footnote-ref-117)
118. 3 (*a*) The Naḍagām plates, year 979 Śaka (above, Vol. IV, p. 183); (*b*) The Madras Museum plates, year 984 Śaka (above, Vol. IX, p. 94); (*c*) The Chicacole plates, year 971 Śaka (*J*.*A*.*H*.*R*.*S*., Vol. VIII, p. 171) and (*d*) Narasapatam plates, year 967 Śaka (above, Vol. XI, p. 147). [↑](#footnote-ref-118)
119. 1 (*a*) The Naḍagām plates, year 979 Śaka (above, Vol. IV, p. 183); (*b*) The Madras Museum plates, year 984 Śaka (above, Vol. IX, p. 94); (*c*) The Chicacole plates, year 971 Śaka (*J*.*A*.*H*.*R*.*S*., Vol. VIII, p. 171) and (*d*) Narasapatam plates, year 967 Śaka (above, Vol. XI, p. 147). [↑](#footnote-ref-119)
120. 2 *J*.*A*.*H*.*R*.*S*., Vol. VI, pp. 203-205. [↑](#footnote-ref-120)
121. 3 This has been noticed also in the *Annual Report on South Indian Epigraphy* for 1925-26 (No. 1 of Appendix A). But by mistake the name of the dynasty is given as Eastern Chālukya instead of Eastern Gāṅga. [↑](#footnote-ref-121)
122. 4 A few minor changes are introduced in Narasapatam plates. [↑](#footnote-ref-122)
123. 5 Hence I do not give any translation of the text, for which cf. above, Vol. IV, pp. 192-93 and Vol. XI, pp. 152-53. [↑](#footnote-ref-123)
124. 1 [Apparently *vēsyā* in the present record is an error in writing for *Vaiśya* to which caste the Nāyakas in this part are known to have belonged. Cf. *An*. *Rep*. *on Epigraphy*, 1918-19, C.P. No. 5.—Ed.] [↑](#footnote-ref-124)
125. 2 Cunningham—*Anc*. *Geogr*., p. 594. Fleet, above, Vol. III, p. 327. Recently Mr. B.C. Majumdar and Mr. B. Misra have interpreted Tri-Kaliṅga as denoting the three countries ‘Kaliṅga, Kōṅgōda, and Utkala’ (*Orissa in the Making*, p. 187; *J*.*B*.*O*.*R*.*S*., Vol. XIV, p. 145) [↑](#footnote-ref-125)
126. 3 *J*.*A*.*H*.*R*.*S*., Vol. VI, p. 203. [↑](#footnote-ref-126)
127. 4 *Ann*. *Rep*. *on Epigraphy*, 1914, p. 84. [↑](#footnote-ref-127)
128. 5 Above, Vol. IV, p. 240. [↑](#footnote-ref-128)
129. 6 Above, Vol. V, p. 131. [↑](#footnote-ref-129)
130. 7 *S*.*I*.*I*., Vol. I, pp. 43 ff. [↑](#footnote-ref-130)
131. 8 Ārumbāka pl. of Bādapa, above, Vol. XIX, p. 137. [↑](#footnote-ref-131)
132. 9 Mangallu Grant, *Ann*. *Rep*. *on Epigraphy*, 1917, p. 132; also cf. *I*.*H*.*Q*., Vol. XI, p. 43. [↑](#footnote-ref-132)
133. 1 *J*.*B*.*O*.*R*.*S*., Vol. XIV, pp. 547 ff; Vol. XV, pp. 635 ff. [↑](#footnote-ref-133)
134. 2 See f.n. 1 on p. 68. The Triplicane Grant also gives the same genealogy (*Ann*. *Rep*. *on S*. *Ind*. *Ep*., 1924-25, p. 78). [↑](#footnote-ref-134)
135. 3 *Ind*. *Ant*., Vol. XVIII, pp. 165 ff. [↑](#footnote-ref-135)
136. 4 *J*.*A*.*H*.*R*.*S*., Vol. I, p. 106. [↑](#footnote-ref-136)
137. 5 (*a*) Vizagapatam Grant, dated 1003 Ś. (*Ind*. *Ant*., Vol. XVIII, p. 161); (*b*) Vizagapatam Grant, dated 1057 Ś. (*Ibid*., p. 172) and (*c*) Korni Grant, dated 1003 Ś. *J*.*A*.*H*.*R*.*S*., Vol. I, p. 39). [↑](#footnote-ref-137)
138. 6 Above. Vol. IV, p. 185. Prof. S.Rao gives the date of Vajrahasta, once as 1037-1070 A.D. (*J*.*A*.*H*.*R*.*S*., Vol. V, p. 276; Vol. VI, p. 208), and again as 1038-1069 A.D. (*Ibid*., Vol. VI, p. 212). [↑](#footnote-ref-138)
139. 7 Expressed by a symbol. [↑](#footnote-ref-139)
140. 8 This sign of interpunctuation is unnecessary. [↑](#footnote-ref-140)
141. 9 Read *salila*. [↑](#footnote-ref-141)
142. 10 Read *prakshālita*. [↑](#footnote-ref-142)
143. 1 Read *pratishṭhitasya*. [↑](#footnote-ref-143)
144. 2 Read *bhuvana*. [↑](#footnote-ref-144)
145. 3 Read *bbhagavatō*. [↑](#footnote-ref-145)
146. 4 Read *samujjvala*. [↑](#footnote-ref-146)
147. 5 Read *samapalabdha*. [↑](#footnote-ref-147)
148. 6 Read -*ōttuṅga*. [↑](#footnote-ref-148)
149. 7 Read *Gā*o. [↑](#footnote-ref-149)
150. 8 Read *sutaḥ*. [↑](#footnote-ref-150)
151. 9 Read *bhuktā*. [↑](#footnote-ref-151)
152. 10 Read –*balāt*. [↑](#footnote-ref-152)
153. 11 Read *nivahān*. [↑](#footnote-ref-153)
154. 12 Metre: *Śārdūlavikrīḍita*. [↑](#footnote-ref-154)
155. 13 Read –*rājō*. [↑](#footnote-ref-155)
156. 14 Read *abdakān*. [This also appears to be a verse in faulty *Āryā* metre, though none of the published editions seems to have noticed it.—Ed.] [↑](#footnote-ref-156)
157. 15 Metre: *Ślōka*. [↑](#footnote-ref-157)
158. 16 Read *lubdha*. [↑](#footnote-ref-158)
159. 17 Read *sa*. [↑](#footnote-ref-159)
160. 18 Read *gGaṅg*-*ānvay*-*ōttaṁsakaḥ*. [↑](#footnote-ref-160)
161. 19 Read *abdakān*. [↑](#footnote-ref-161)
162. 20 Read *pṛithvīṁ*. [↑](#footnote-ref-162)
163. 21 Metre: *Śārdūlavikrīḍita*. [↑](#footnote-ref-163)
164. 22 Read *śamit*o. [↑](#footnote-ref-164)
165. 23 Read *bbhuvaṁ*. [↑](#footnote-ref-165)
166. 24 Read *samujjvalaḥ*. [↑](#footnote-ref-166)
167. 25 Metre: Vaṁśastha. [↑](#footnote-ref-167)
168. 26 Read *janmā*. [↑](#footnote-ref-168)
169. 1 Read *mahīśaḥ*. [↑](#footnote-ref-169)
170. 2 Metre: *Mālinī*. [↑](#footnote-ref-170)
171. 3 Read *abdān*. [↑](#footnote-ref-171)
172. 4 Read *ēkānna*o. [↑](#footnote-ref-172)
173. 5 Metre: *Ślōka*. [↑](#footnote-ref-173)
174. 6 Metre: *Gīti*. [↑](#footnote-ref-174)
175. 7 Read *Śriya*. [↑](#footnote-ref-175)
176. 8 Read *Vaidumb*o. [↑](#footnote-ref-176)
177. 9 Metre: *Gīti*. [↑](#footnote-ref-177)
178. 10 Read *Śāk*-*ābda*-. [↑](#footnote-ref-178)
179. 11 Read *Dhanushi*. [↑](#footnote-ref-179)
180. 12 Read *tṛitīyā*-. [↑](#footnote-ref-180)
181. 13 Read *dharitrīṁ*. [↑](#footnote-ref-181)
182. 14 Metre: *Mālinī*. [↑](#footnote-ref-182)
183. 15 Read *varggaṁ*. [↑](#footnote-ref-183)
184. 16 Read *matyaḥ*. [↑](#footnote-ref-184)
185. 17 Metre: *Vasantatilaka*. [↑](#footnote-ref-185)
186. 18 Read *Gāṅga*. [↑](#footnote-ref-186)
187. 19 Read *pradyōt*-. [↑](#footnote-ref-187)
188. 20 Read *bhuvana*-. [↑](#footnote-ref-188)
189. 21 Metre: *Śārdūlavikrīḍita*. [↑](#footnote-ref-189)
190. 22 There is a redundant medial *ē* sign before *g*. [↑](#footnote-ref-190)
191. 23 Read -*āhjayōḥ*. [↑](#footnote-ref-191)
192. 24 Read *āsīnē*. [↑](#footnote-ref-192)
193. 25 Metre: *Ślōka*. [↑](#footnote-ref-193)
194. 1 The syllables within the brackets are indistinct. Probably the engraver, through mistake, repeated the phrase *Viditamastu bhavatām*, and then tried to cancel it by rubbing off the letters. [↑](#footnote-ref-194)
195. 2 The portion of the plate before this letter is very damaged, and there might have been two or three letters. The last one, immediately preceding *Va*, seems to be *tra*. There might be the word *atra*. [↑](#footnote-ref-195)
196. 3 These three letters are very indistinct, as this portion of the plate is very damaged. [↑](#footnote-ref-196)
197. 4 The letter *śā* is very indistinct. Read –*Śāk*-*ābdē*. [↑](#footnote-ref-197)
198. 5 Read *Ashāḍha*. [↑](#footnote-ref-198)
199. 6 Read *vēśyā* or *Vaiśya*. [↑](#footnote-ref-199)
200. 7 There is a dot over *ka*, but I doubt whether it was intended for *anusvāra*, as this is usually represented in this plate by a circle to the right of the consonant. [↑](#footnote-ref-200)
201. 1 *Epigraphia Carnatica*, Vol. IX, Bn 140, and Plates; see also the Introduction, p. 9 (text on p. 33 of the section called *Text of the Inscriptions in Roman characters*, and translation on pp. 26 f. of the section called *Translations of the Inscriptions*). It is stated that there is the figure of an ‘elephant on the seal’. Possibly the figure of a bull has been mistaken here for that of an elephant. Moreover, the editor assigns the plates roughly to A.D. 700, of course without the knowledge of the dated records of this Dēvēndravarman. [↑](#footnote-ref-201)
202. 2 *An*. *Rep*. *on S*.*I*. *Epigraphy*, 1918-19, Appendix A. No. 7. These plates have been published first in Telugu by R. Subba Rao in the *Rao Sahib G.V. Ramamurti Pantulu Garu Commemoration Volume*, pp. 294 f. and later en English by C. Narayana Rao and R. Subba Rao jointly in the *J*.*A*.*H*.*R*.*S*., Vol. VIII, pp. 185 ff. [↑](#footnote-ref-202)
203. 3 Above, Vol.XVIII, pp. 311-313, and Plates. [↑](#footnote-ref-203)
204. 4 According to the editors, while the name of the village is Viriṇika, it was granted “to Hētilōka, son of Vilachi” (*J*.*A*.*H*.*R*.*S*., Vol. VIII, pp. 193). It may be pointed out that the text given by the editors is obviously inae-curate in several places. Their account, therefore, may not entirely be depended upon. At the same time, it may be admitted that the writing on the plates is not very clear . [↑](#footnote-ref-204)
205. 5 The reading is *śata*-*mayē daś*-*ōttarē*. The first compound is suggested to be a clerical error for *śata*-*trayē*; *cf*. above Vol. XVIII, p. 312, and *A*.*R*. *on S*.*I*.*E*., 1923-24, pp. 97-98. [↑](#footnote-ref-205)
206. 6 *J*.*A*.*H*.*R*.*S*., Vol. VI, pp. 196-97. See also *A*.*R*. *on S*.*I*.*E*., 1931-32, p. 45, where the origin of the Eastern Gaṅga era has been discussed, and almost the same conclusion has been reached. [↑](#footnote-ref-206)
207. 7 This is according to R. Subba Rao, whereas according to some other views, he is Dēvēndravarman III, see *e*.*g*., R.D. Banerji’s *History of Orissa*, Vol. I, p. 234. [↑](#footnote-ref-207)
208. 1 This reading is due to restoration. [↑](#footnote-ref-208)
209. 2 *See*, i or instance, *Ind*. *Ant*., Vol. XVIII, p. 145. [↑](#footnote-ref-209)
210. 3 Above, Vol. III, p. 21. [↑](#footnote-ref-210)
211. 4 From the impressions. [↑](#footnote-ref-211)
212. 5 Expressed by a symbol. [↑](#footnote-ref-212)
213. 6 This *ti* looks more like *ni*. [↑](#footnote-ref-213)
214. 7 This letter has a peculiar form. It no doubt stands for *ka*. In –*āvanata*-, l. 10, *va* has an almost like shape, but in that case only the central dash is superfluous. [↑](#footnote-ref-214)
215. 8 The right-hand curve attached to the *ka* is superfluous here. Usually it represents medial *u* in this inscription; see, for example, in *kuśali*, l. 14. [↑](#footnote-ref-215)
216. 9 The formation of this syllables is hardly recognizable. [↑](#footnote-ref-216)
217. 10 The doubling of the consonant is doubtful here. [↑](#footnote-ref-217)
218. 1 A dash and a dot above are superfluously added to the left-hand vertical stroke of the *pa*. That they may have stood for an *upadhmānīya* is highly improbable. Besides, the right-hand vertical stroke of the *pa* is abnormally long. [↑](#footnote-ref-218)
219. 2 The *daṇḍa* is unnecessary. [↑](#footnote-ref-219)
220. 3 This syllable seems to be redundant. Mr. N.L. Rao reads *Bukudravakōṇē* in which case there will be no superfluous syllable. [↑](#footnote-ref-220)
221. 4 The formation of this syllable is hardly recognizable. [↑](#footnote-ref-221)
222. 5 The reading *ṭa* is tenable, only if the dash and the two dots above it are regarded superfluous. [↑](#footnote-ref-222)
223. 6 The reading is very uncertain. Moreover, in case of the suggested reading, the form of *j* would be Nāgarī. [↑](#footnote-ref-223)
224. 7 Read probably *śāsanēna*. [↑](#footnote-ref-224)
225. 8 The corresponding phrase in the Tekkali Plates is *chandr*-*āditya*-*paryantaṁ*. [↑](#footnote-ref-225)
226. 9 Perhaps we have to read this syllable as *pu* and correct it into *pū*, but the vowel sign here is quite different from that in the *pu* of the –*purva*-, l. 25. [↑](#footnote-ref-226)
227. 10 There is a curve below the *ch*, but it can hardly represent the required *chh* after the *ch*. [↑](#footnote-ref-227)
228. 11 Read perhaps *praḅhāshyatē*. The *visarga* after this word must originally have been intended to be a *daṇḍa*. [↑](#footnote-ref-228)
229. 12 The syllable *rā* here resemble the *ka* as seen in –*aika*-, l. 5. [↑](#footnote-ref-229)
230. 13 The right-hand portion of the *ya* looks separated from it and affixed to the next letter. [↑](#footnote-ref-230)
231. 14 There is a sign after *phalaṁ*, perhaps meant to be the required double *daṇḍa*. [↑](#footnote-ref-231)
232. 15 Metre *Anushtubh*. [↑](#footnote-ref-232)
233. 1 Metre *Anushtubh*. [↑](#footnote-ref-233)
234. 2 Two dots placed next to each other and a dash a dash or a curve below constitute the usual sign for initial *i* in this script. In the present instance, however, only the two dots are visible. It looks probable that the scribe did put a dash beneath, but that the engraver mistakenly mixed it with the letter *chi* further below in the next line. [↑](#footnote-ref-234)
235. 3 The formation of this syllable is hardly recognizable. [↑](#footnote-ref-235)
236. 4 Metre *Pushpitāgrā*. [↑](#footnote-ref-236)
237. 5 This *ga* possibly stands for *Gaṅgavaṅśa* as is found in the Tekkali Plates. Evidently the scribe intended to conclude the charter on this very face of the plate and was, through want of space, obliged to employ the abbreviation. [↑](#footnote-ref-237)
238. 6 Read *saṁvatsarē*. [↑](#footnote-ref-238)
239. 1 See now, *op*.*cit*., Letters, Vol. XVII, 1951, pp. 33-39. [↑](#footnote-ref-239)
240. 2 See the Nagarī plates of Anaṅgabhīma III (*circa* A.D. 1211-38) to be published in this journal; the Purī plates of Bhānu II (*circa* A.D. 1305-27), son of Narasiṁha II, which have been discussed by me in the *JRASB*, L. Vol. XVII, pp. 19-26; the Puri plates of Narasiṁha IV, *JASB*, Vol. LXIV, Part I, 1895, pp. 133 ff; the Asankhali and Alalpur plates of Narasiṁha II to be published in this journal. [↑](#footnote-ref-240)
241. 3 The Gaṅgas were originally Śaivas but became Vaishṇavas from the time of Anantavarman Chōḍagaṅga. The Śaiyite emblem on their seal, however, was not modified. [↑](#footnote-ref-241)
242. 1 In the records of Narasiṁha IV and in the *Mādalā Pāñjī*, the word *mudala* seems to mean ‘an arrangement made or to be made according to an order’. [↑](#footnote-ref-242)
243. 2 If *puro* stands for Sanskrit *puras*, it may indicate a higher officer in the class in question. The word is found as *pōrō* in the grants of Narasiṁha IV and as *pōra* in the *Mādalā Pāñjī*. [↑](#footnote-ref-243)
244. 1 *Cf*. *śāsanādhikārika* in the records, e.g., of the Western Chālukyas. See above, Vol. XII, pp. 115, 314. Allāla is a Tamil name and Allālanātha may have been the descendant of one of the Tamil officials of the ancestors of Narasiṁha II. See our article on the Alagum inscription to be published in this journal. [↑](#footnote-ref-244)
245. 2 Cf. the name *Allāla* above. [↑](#footnote-ref-245)
246. 3 Aru | is a Tamil name and appears to point to Tamil influence in Orissa. Cf. note 1 above. [↑](#footnote-ref-246)
247. 4 From the original plates and their impressions. [↑](#footnote-ref-247)
248. 1 This *t* is superfluous. [↑](#footnote-ref-248)
249. 2 The *daṇḍa* is superfluous and is used to cover some space at the end of the line. [↑](#footnote-ref-249)
250. 3 Read *mān*-*ādhi*o. [↑](#footnote-ref-250)
251. 1 The daṇḍa is superfluous and is used to cover some space at the end of the line. [↑](#footnote-ref-251)
252. 2 Read *vāṭikā*-*chatushṭaya*. [↑](#footnote-ref-252)
253. 3 *Sandhi* has not been observed here. [↑](#footnote-ref-253)
254. 4 There is the usual flower design between the double *daṇḍas*. [↑](#footnote-ref-254)
255. 5 The intended reading may be *gōpāpa* or *gōpa*. The second *ra* of *purara* may either be regarded as redundant or as the Oriya suffix indicating the sixth case-ending. [↑](#footnote-ref-255)
256. 6 There is a flower design between the double *daṇḍas*. These are followed by the usual imprecatory and benedictory verses. [↑](#footnote-ref-256)
257. 1 *Maṇahā* (for *maṇahī*?) may be Oriyā *maṇōhi* meaning the act of taking food by a king. The word *mōṇōhi* occurs in the *Mādalā Pāñji*, ed. A.B. Mahanti, p. 30. [↑](#footnote-ref-257)
258. 1 The name reminds us of the donee, *Bhīmadēva*. [↑](#footnote-ref-258)
259. 4 (notes from additions): ‘*Raṇā* or *Mahāraṇā* is the family name of a class of Oriya artisans. Pannāḍi belonged to this community [↑](#footnote-ref-259)
260. 2 From the original plates and their impressions. [↑](#footnote-ref-260)
261. 3 In the left margin of the face. [↑](#footnote-ref-261)
262. 1 Verse 105 of the introductory part ends about the beginning of this line. [↑](#footnote-ref-262)
263. 2 Read -*shṭādaś*-. [↑](#footnote-ref-263)
264. 3 The *daṇḍa* is superfluous and is used to cover some space about the end of the line. [↑](#footnote-ref-264)
265. 4 Read o*riṁśan*-*madhya*. The following three *aksharas* are superfluous. [↑](#footnote-ref-265)
266. 5 Read o*chatvāriṁśad*-*vāṭikā*- [↑](#footnote-ref-266)
267. 6 The *daṇḍa* is superfluous. [↑](#footnote-ref-267)
268. 7 There is the usual ornamental flower design between the double *dandas*. [↑](#footnote-ref-268)
269. 1 The *daṇḍa* is superfluous. *Sandhi* has not been observed here. [↑](#footnote-ref-269)
270. 2 Better read *ovyavasthitō bhāga ekaḥ*. [↑](#footnote-ref-270)
271. 3 This is followed by parts of the verse *mad*-*dāna*-*phala*-*siddhy*-*arthaṁ*, etc. [↑](#footnote-ref-271)
272. 4 This face is not numbered as the reverse sides of the first five plates. [↑](#footnote-ref-272)
273. 5 Continuation of the usual imprecatory and benedictory verses found in the records of Narasiṁha II. [↑](#footnote-ref-273)
274. 1 For the literary style, dialect and script of Gauḍa or Eastern India, see *A*.*I*.*O*.*C*. *Summary of Papers* Lucknow, 1951, p. 177 [↑](#footnote-ref-274)
275. 1 *Cf*. *J*.*A*.*S*.*B*., Vol. LXV, Part I, 1896, pp. 235 ff. Unfortunately the text published by N.N. Vasu is not free from mistakes. [↑](#footnote-ref-275)
276. 2 *Ibid*., Vol. LXIV, Part I, 1895, pp. 136 ff. [↑](#footnote-ref-276)
277. 3 *Cf*. such records as the Korni and Vizagapatam plates of Anantavarman Chōḍagaṅga (*J*.*A*.*H*.*R*.*S*., Vol. I, pp. 40-48; 113-24; *Ind*. *Ant*., Vol. XVIII, pp. 161-76) and the Narasapatam, Nadagam and Madras Museum plates of his grandfather Vajrahasta III (above, Vol. XI, pp. 147-58, Vol. IV, pp. 183-93, Vol. IX, pp. 94-98). Only verse 14 of our record appears to have been copied from Chōḍagaṅga’s grants. Verse 15 is found not only in the charters of Chōḍagaṅga but also in those of his father and grandfather. [↑](#footnote-ref-277)
278. 1 *J*.*A*.*H*.*R*.*S*., Vol. I, pp. 40-48; *Ind*. *Ant*., Vol. XVIII, pp. 161-65. One set of the Vizagapatam plates (*Ind*. *Ant*., Vol. XVIII, pp. 172-76) tallies with these earlier records in respect of this and other early characteristics noticed below, although its date was read as Śaka 1057 (1135-36 A.C.). I have doubts that, in the date of this inscription, the word *kara* (2) was wrongly written or read as *sa*(*śa*) *ra* (5) and that the date should probably be Śaka 1027 (1105-06 A.C.) instead of Śaka 1057 (1135-36 A.C.). [↑](#footnote-ref-278)
279. 2 *J*.*A*.*H*.*R*.*S*., Vol. I, pp. 113-24. [↑](#footnote-ref-279)
280. 3 *Ind*. *Ant*., Vol. XVIII, pp. 165-72. [↑](#footnote-ref-280)
281. 4 These names were taken from the epic and Purānic traditions [↑](#footnote-ref-281)
282. 5 *Cf*. Ray, *Dynastic History of Northern India*, Vol. I, pp. 451-53 below p. 240, note 2. [↑](#footnote-ref-282)
283. 6 See *J*.*K*.*H*.*R*.*S*., Vol. I, pp. 219-21. [↑](#footnote-ref-283)
284. 7 According to the *Ta*’*rīkh*-*i*-*Fīrūz Shāhī* by Shams-i-Rirāj, which described Sultān Fīrūz Shāh’s war with Gaṅga Bhānu III (*circa* 1352-78 A.C.), the Rāīs of Jāgnagar (*i*.*e*, the Gaṅga kings of Orissa) were Brāhmaṇas (Ray, *op*. *cit*., p. 492). That the claim for the Brāhmaṇa status was not regarded seriously is suggested by the Kshatriya name-ending *varman* preferred by Bhānu II and Narasiṁha IV (*J*.*R*.*A*.*S*.*B*., I., Vol. XVII, p. 21). The Sōmavaṁśīs also claimed the Ātrēya *gōtra* and descent from the Moon. [↑](#footnote-ref-284)
285. 1 See *I*.*H*.*Q*., Vol. XXII, pp. 300-07. [↑](#footnote-ref-285)
286. 2 According to the later records of Anantavarman Chōḍagaṅga, Kōlāhala was succeeded by his son Virōchana, in whose lineage, after 81 kings had ruled at Kōlāhalapura came Vīrasiṁha. This king had five sons, *viz*., Kāmārṇava, Dānārṇava, Guṇārṇava, Mārasiṁha, and Vajrahasta. We are told that Kāmārṇava gave over the kingdom to his paternal uncle and set out on *digvijaya* with his four brothers. He came to Mount Mahēndra where he worshipped Gōkarṇasvāmin, through whose favour he received the bull crest and the insignia of sovereignty. He then took possession of the Kaliṅga country after defeating Bālāditya and ruled from Jantāvura for 36 years. His brother Dānārṇava succeeded him and ruled for 40 years, while the other brothers, *viz*., Guṇārṇava, Mārasiṁha, and Vajrahasta, were assigned respectively the Ambavāḍi *vishaya*, Sōdā *maṇḍala* and Kaṇṭakavarttanī. Dānārṇava’s successors were: his son Kāmārṇava (50 years), his son Raṇārṇava (5 years), his son Vajrahasta (15 years), his younger brother Kāmārṇava (19 years), his son Guṇārṇava (27 years), his son Jitāṅkuśa (15 years), his brother’s son Kaligalāṅkuśa (12 years), his father’s brother Guṇḍama (7 years), his younger brother Kāmārṇava (25 years), his brother Vinayāditya (3 years), his son Vajrahasta (35 years), his son Kāmārṇava (½ year), his brother Guṇḍama (3 years), his step-brother Madhukāmārṇava (19 years), his son Vajrahasta (1038-68 A.C.). *Cf*. this with the genealogy found in earlier records and quoted above. Notes to this f.n. from additions: *Read* Śabarāditya *for* Bālāditya *and* Pōtāṅkuśa *for* Jitāṅkuśa. See *A*.*R*.*Ep*., 1935-36, p. 61. [↑](#footnote-ref-286)
287. 1 She was a Chōḻa or Chōḍa princess. Her father was king Rājēndra Chōḻa (Bhandarkar, *List*, No. 1100). Her son’s name *Chōḍagaṅga* points to the latter’s claim to both Chōḻa and Gaṅga blood. Chōḍagaṅga is sometimes called Vīrarājēndra-Chōḍagaṅga (Subba Rao, *History of Kaliṅga*, p. 136) apparently after his maternal grandfather. Thus Rājasundarī’s father was actually Vīrarājēndra Chōḻa (circa 1063-70 A.C.). [↑](#footnote-ref-287)
288. 2 *I*.*H*.*Q*., Vol. XX, pp. 76-82; Vol. XXII, pp. 300-07. [↑](#footnote-ref-288)
289. 3 *J*.*A*.*S*.*B*., Vol. LXVIII, 1898, pp. 328-31. [↑](#footnote-ref-289)
290. 4 The *Utkala*-*khaṇḍa* (chapters VII-VIII) section of the *Skanda Puṛāṇa* (*Vishṇu*-*khaṇḍa*, section II) clearly says that Purushōttama-Jagannātha of Purī was originally worshipped by the aboriginal Śabara people in secret in an inaccessible forest on the Nīlāchala and that the priest of king Indradyumna of Avanti, who popularized the god, received informations regarding the deity and his worship from a Śabara named Viśvavasu. [↑](#footnote-ref-290)
291. 1 Ray, *op*. *cit*., p. 360; *History of Bengal*, Dacca University, Vol. I, p. 168. [↑](#footnote-ref-291)
292. 2 Bhandarkar, *List*, No. 1099. [↑](#footnote-ref-292)
293. 3 Ray, *op*. *cit*., p. 469 [↑](#footnote-ref-293)
294. 4 *Ibid*., pp. 467-68, 472. [↑](#footnote-ref-294)
295. 5 The use of the *Aṅka* reckoning is known from the time of Chōḍagaṅga; but, in mentioning the number of years in a reign in the introductory part of the genealogy in later imperial Gaṅga records, it is introduced here for the first time. According to the rules, established by M. Chakravarti (*J*.*A*.*S*.*B*., 1903, p. 100), (1) I and all figures ending in 0 and 6 (except 10) should be omitted from the actual years to get the number of *Aṅka* years; (2) the last *Aṅka* year of one king and the first of his successor fell in the same year; and (3) the year begins on Bhādrapada sudi 12. [↑](#footnote-ref-295)
296. 1 Cf. Ray. *op*. *cit*., p. 478. [↑](#footnote-ref-296)
297. 2 M. Chakravarti believed (*op*. *cit*., p. 117) that the death of Anaṅgabhīma III and the accession of his son Narasiṁha I took place in Śaka 1160. But that the events may have occurred some time later is suggested by the Lingaraj temple inscription of Narasiṁha I dated in Śaka 1165 and in his fifth *Aṅka* (or fourth actual regnal) year. See *Ind*. *Cult*., Vol. III, pp. 121-23. The point, however, cannot be settled finally unless further evidence is forthcoming. It is possible that in some inscriptions the *Aṅka* years of a reign were confused with the actual regnal years of the ruler in question. [↑](#footnote-ref-297)
298. 3 *J*.*K*.*H*.*R*.*S*., Vol. I, pp. 251-53. [↑](#footnote-ref-298)
299. 4 In inscriptions, the empire of Anaṅgabhīma III is mentioned as *Purushōttama*-*sāmrājya* (the dominions of Purushōttama) while Bhānu II is represented as a feudatory of Purushōttama or Jagannātha (called *dēv*-*ādidēva* in one case). See *J*.*R*.*A*.*S*.*B*., L., Vol. XVIII, p. 21. [↑](#footnote-ref-299)
300. 1 That 1 *Vāṭī* or *Vāṭikā* was equal to 20 *mānas* and 1 *māna* to 25 *guṇṭhas* in the age of the imperial Gaṅgasis known from the Alalpur plates of Narasiṁha II to be edited in a future issue of this journal. [↑](#footnote-ref-300)
301. 1 Vaṅgavāsī ed., I, 30, 23: *Vadhrī ēka*-*tantukā charma*-*rajju*….. *ēkēna gō*-*charmaṇā kṛitayā rajjvā ākrānta*-*bhūr*=*gō*-*charmaṇā*-*mātrā*. [↑](#footnote-ref-301)
302. 2 Calcutta ed., XII, 43: *gavāṁ śatam s*-*aika*-*vṛishaṁ yatra tishṭhaty*=*a*-*yantritam* | *tat*-*kshētraṁ daśa*-*guṇitaṁ* *gō*=*charma* *parikīrttitam* || [↑](#footnote-ref-302)
303. 3 Vaṅgavāsī ed., verse 9: *Sa*-*vṛishaṁ* *gō*-*sahasraṁ tu yatra tishṭhaty*=*a*-*tandritam* | *bāla*-*vatsa*-*prasūtānāṁ* *tad* *gō*-*charma* *iti smṛitam* || [↑](#footnote-ref-303)
304. 4 Vaṅgavāsi ed., V, 179: *Ēkō*=*śnīyād yad*=*utpannaṁ naraḥ sāṁvatsaraṁ phalam* | *gō*-*charma*-*mātrā sā kshauṇī stōkā vā yadi vā bahu* || [↑](#footnote-ref-304)
305. 5 Vaṅgavāsi ed. (*Ūnaviṁśati*-*saṁhitāḥ*): *daśa*-*hastēna daṇḍēna triṁśad*-*daṇḍaṁ nivartanam* | *daśa tāny*=*ēva* *gō*-*charma dattvā svargē mahīyatē* || [↑](#footnote-ref-305)
306. 6 *Loc*. *cit*., verse 8: *daśa*-*hastēna daṇḍēna triṁśad*-*daṇḍā nivartanam* | *daśa tāny*=*ēva* *vistārō* *gō*-*charm*= *aitan*=*mahāphalam* | [↑](#footnote-ref-306)
307. 7 Cf. Vijñānēśvara’s commentary on the *Yājñavalkya*-*smṛiti*, I, 210: *sapta*-*hastēna daṇḍēna triṁśad*-*daṇḍair*=*nivartanam*. See also *Śabdakalpadruma*-*pariśishṭa*, p. 160. The *Prāṇatōshaṇī*-*tantra*, Vasumatī ed., p. 106, ascribes the verse to the *Svarōdaya*-*ṭīkākāra*. [↑](#footnote-ref-307)
308. 8 Calcutta ed., ed., I., 6:….. *tathā karāṇāṁ* *daśakēna vaṁśaḥ* | *nivartanaṁ viṁśati*-*vaṁśa*-*saṁkhyaiḥ kshētram chaturbhiś*=*cha bhujair*=*nibaddham* || [↑](#footnote-ref-308)
309. 9 *Successors of the Sātavāhanas*, p. 330 note. [↑](#footnote-ref-309)
310. 10 See my paper on the *Kulyavāpa*, etc., in the *Bharata*-*kaumudī*, Part II, pp. 943-48. [↑](#footnote-ref-310)
311. 1 Cf., e.g., *asmin Gatranarasiṁghapura*-*śāsanē Pūtimāsha*-*gōtrāya Ṛigvēd*-*āntargata*-*Śākala*-*śākh*-*ādhyāyinē śē*(*sē*)*nāpaty*-*Allālanāthaśarmmaṇē śāsan*-*ādhikāra*-*vyavasthitā vāṭik*=*aikā* || 0 || *tāmvra*(*mrā*) *kārā*(*ra*)-*Pannāḍi*-*nāmnē vāṭik*-*ārddhañ*=*cha* in *JASB*, Vol. LXV, 1896, Part I, p. 256. Note the mistakes in the published transcript. See now *J*.*R*.*A*.*S*.*B*., L., Vol. XVII, pp. 33-39. [↑](#footnote-ref-311)
312. 1 J.N. Sarkar, *History of Aurangzeb*, Vol. IV, p. 32. [↑](#footnote-ref-312)
313. 2 See Elliot, *The History of India as told by its own Historians*, Vol. III, pp. 312-15. There is another account of the Jājnagar expedition of Sulṭān Fīrūz in the *Sīrat*-*i*-*Fīrūz*-*Shāhī* (cf. *J*.*R*.*A*.*S*.*B*., L., Vol. VIII, 1942, pp. 57-77) The author of this work, although he does not explicity mention Purī, seems to have confused the Jagannātha of Cuttack with his namesake at Purī. [↑](#footnote-ref-313)
314. 1 Cf. Ray, *op*. *cit*., p. 493. [↑](#footnote-ref-314)
315. 2 Cf. *Select Inscriptions*, p. 450, note 8. [↑](#footnote-ref-315)
316. 1 From the original plates and their impressions prepared at the office of the Government Epigraphist for India, Ootacamund. For errors in the transcript, see below, Vol. XXXI, p. 249, note 2.(notes in additions) [↑](#footnote-ref-316)
317. 2 Expressed by a symbol. [↑](#footnote-ref-317)
318. 3 Read *guṇaṁ* for the sake of the metre. [↑](#footnote-ref-318)
319. 4 Some other later Gaṅga records make Purūravas the son of Anala and grandson of Budha, although the relationship indicated by our record is supported by ancient Indian literature. [↑](#footnote-ref-319)
320. 5 Some records wrongly read Vāyu in place of Āyuḥ. [↑](#footnote-ref-320)
321. 1 Some inscriptions read Chitrāṅgada instead of Vichitrāṅgada. [↑](#footnote-ref-321)
322. 2 The *daṇḍa* is superfluous. [↑](#footnote-ref-322)
323. 3 The first *akshara* of this name is often found to be *śi*, *śī* and *sī*. Sīradhvaja is a famous name in the epics and the Purāṇas. [↑](#footnote-ref-323)
324. 4 The name has been read in one record as Mēdhāvī. [↑](#footnote-ref-324)
325. 5 In some records Jayasēna’s son is called Vijayasēna. [↑](#footnote-ref-325)
326. 6 Read *Pragalbhaḥ* and note how the word is written in line 76 below. In line 87 the word has been written as in the present case. In some records Pragalbha is mentioned as the father or Śakti. [↑](#footnote-ref-326)
327. 7 An extra hook of *k* wrongly incised at the right of the superscript *n* has made *n*=*kra* look like *kkra*. [↑](#footnote-ref-327)
328. 8 In some inscriptions the name has been read as Nārasiṁha. [↑](#footnote-ref-328)
329. 9 A sign of superscript *r* had been incised above *sa* and then erased. [↑](#footnote-ref-329)
330. 10 Read oñ=chiraṁ [↑](#footnote-ref-330)
331. 11 Verse 14 is found in some records of Anantavarman Chōḍagaṅga while the following verse is found in the records of Vajrahasta III, his son Rājarāja I and the latter’s son Chōḍagaṅga. [↑](#footnote-ref-331)
332. 1 A *visarga* had been here incised and afterwards erased. [↑](#footnote-ref-332)
333. 2 Omit *cha* for the sake of the metre. [↑](#footnote-ref-333)
334. 1 Read *prabhṛititō Gaṅgā*o. [↑](#footnote-ref-334)
335. 2 Read *chandra* in place of *chitra*. Other records read *Vēda*-*rttu*-*vyōma*-*chandra* instead of *Nanda*-*rttu*-*vyōma*- *chitra*. [↑](#footnote-ref-335)
336. 3 *Y* is written here as in modern Oriya. [↑](#footnote-ref-336)
337. 1 Read o*aparē* *lōkē*. The *anusvāra* looks like the superscript *r* in this case. Some versions read om=*aparē* *lōkē*… *pur*=*ēty*=*atyarthaṁ* (or o*utkṛishṭaṁ*) *pravadanti*. [↑](#footnote-ref-337)
338. 2 *Jya* was at first incised in the place of *yya*. [↑](#footnote-ref-338)
339. 1 The *anusvāra* here looks like a superscript *r*. [↑](#footnote-ref-339)
340. 2 *Kshi* was originally incised in place of *tvi*. [↑](#footnote-ref-340)
341. 3 *Rā* had been at first omitted and afterwards somehow indicated. [↑](#footnote-ref-341)
342. 4 The *halanta* mark is placed below *ya*. [↑](#footnote-ref-342)
343. 5 The *ā*-sign of *ghā* had been at first omitted and was later indicated by a short stroke. [↑](#footnote-ref-343)
344. 1 The *anusvāra* here looks like a superscripts *r* sign. [↑](#footnote-ref-344)
345. 2 This seems to be correct form of the name that has been read wrongly in one record as Maṅkuṇadēvī and actually reads Saguṇadēvī in other. *Cf*. *prahlāda* in line 28 and *Vāhlu* in line 132. [↑](#footnote-ref-345)
346. 3 Read *danturā*. [↑](#footnote-ref-346)
347. 4 Read o*y*=*āsmadīya*. [↑](#footnote-ref-347)
348. 5 Better read *sō*=*nartha*o. [↑](#footnote-ref-348)
349. 6 An additional medial *u* sign is found with *nā*. [↑](#footnote-ref-349)
350. 7 This verse is not found in some later records giving the genealogy of the Gafigas. [↑](#footnote-ref-350)
351. 8 Note the same from of *bhu* in line 104. [↑](#footnote-ref-351)
352. 1 The verses from the beginning up to line 122 are found quoted in the later charters of the family often with slight variations. [↑](#footnote-ref-352)
353. 2 *Tia* may also be read as *tu*; since, however, the words is from Sanskrit *rāja*-*putra* and Prakrit *rāa*-ū*tia*, *tta* seems to be intended. [↑](#footnote-ref-353)
354. 1 Read *sagōtrāy*o. [↑](#footnote-ref-354)
355. 2 *H* in *hma* in this case has the usual loop of *n*. [↑](#footnote-ref-355)
356. 3 *Āchāryyasya* may have been intended. [↑](#footnote-ref-356)
357. 4 The word *aitada* from *ētad* is interesting. The passage no doubt meants that, like the *śāsan*-*ādhikārin*, the copper-smith, who engraved the plates, also received two *vāṭīs* or *vāṭikās* of land including one *vāṭī* of homestead land. [↑](#footnote-ref-357)
358. 5 Read o*gōtra*-*rgvēd*-*ādy*-*adhyāyi*-*ṛitvig*o. [↑](#footnote-ref-358)
359. 1 The name may also be read *Nayyana* or *Napyana*. [↑](#footnote-ref-359)