%%A. D. 1190 ― 1435

%%or Śaka 1112 – 1357

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NO. 275

Śaṅkarānanda Maṭha Copper plates of King Narasiṃha

Deva-IV of Orissa of Śaka 1316 or 1395 A.D.

( Edited by M.M. Chakravarti in the J.A.S. Bengal,

Vol. LXIV, 1895, pp. 128-140. Grant portion

re-edited by Dr. D. C. Sircār in E. I.,

Vol. XXVIII, pp. 302-312 )

This set of copper plate inscription of Narasiṃha-IV was found in the Śaṅkarānanda Maṭha at Puri situated about half a mile to the south of the Jagannātha temple and close to the old palace of the Puri Rājās. It originally consisted of seven plates like the Trimāli Maṭha copper plate inscription of the same Gaṅga monarch, which has been re-edited by me as the Kenduli copper plate grant of Narasiṃha-IV in this volume. But the fifth plate of this set was missing at the time of its discovery. The letters of this set are often not legible, having been effaced at some places.

The grant was made at Vārānaśi-Kaṭaka or the present town of Cuttack in the presence of the following officers :‒

1. Mahāpātra Kṛshṇānanda Sāndhivigrahika

2. Mahāpātra Landu Ratha Sāndhivigrahika

3. Mahāpātra Gopinātha Sāndhivigrahika

4. Pātra Bhuvanānanda Sāndhivigrahika

5. Pātra Siddheśvara Jenā

6. Dvārapariksha (Door-examiner) Trivikrama Sāndhivigrahika

7. Śrī-Karaṇa Viśvanātha Mahāsenāpati.

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The subject matter of this grant was subsequently confirmed in the camps at Devakuṭa and Nārāyaṇapātanā, where the following officers were present.

At Devakuṭa :‒

1. Pātra Mahāmuni Purohita,

2. Dvārapariksha (Door-keeper) ‒ Trivikrama Sandhivigraha

3. Buḍḍhā leṅkā (Commander-in-chief) ‒ Somanātha Vāhinīpati

4. Bhirtara bhanḍāra Adhikāri (Treasurer) ‒ Narahari Sanadhivigraha

5. Pura-Śrī-Karaṇa (Keeper of Accounts) ‒ Viśvanātha Mahāsenāpati

At Nārāyaṇapura :‒

1. Commander in-chief (Buḍḍhā leṅkā) Somanātha Vāhinipati

2. Bhubaneśvara Saṅdhivigraha

3. Lakshmanānanda Saṅdhivigraha

4. Bhitara-bhaṇḍāra Adhikāri (Treasurer) ‒ Narahari Saṅdhivigraha

5. Dvāra-parīkshā ‒ Trivikrama Saṅdhivigraha

6. Pura-pariksha-Mahāpātra- Gateśvara Dāsa Srīchaṇdana.

Purpose of the Grant :‒

The purpose of the grant was to record the gift of the villages of Sāiso and Rāḍaso to a Brāhmaṇa named Devaratha Āchārya of Ātreyasa gotra and reader in the Kānva śākhā of the Yajur-veda. They appear to have been granted to him as a Sevaka of Ugreśvara Deva. In area the lands were 30 vāṭis or 600 acres and assessed at 449 māḍhas.

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Geographical Names :‒

The village Rāḍaso does not exist at present and has formed a part of Sainso. Its northern portion has become a separate village called Ugreśvara Deuli. These two villages are situated on the east bank of the Bhārgavī river. The temple of Ugreśvara still stands with a tank in its front. The village Vijaya Lakshmīpura has long gone out of existence. Other important places mentioned in this grant, i. e Bhagavatīpura Śāsana, village Vāṅgariso, Gopīnāthapura Śāsana can still be located round Ugreśvara Deuli between the rivers Bhārgavī and Dhanuā. The gifted villages Saiso and Dakhiṇa Rāḍaso were situated in the Madana Khaṇḍa which is called Āṭhakhaṇḍa Koshṭhadesa in line 4. In line 11, Madana Khaṇḍa is again called Odamola Madana Khaṇḍa Koshṭhadeśa bounded by the rivers Bhārgavi and Kuśabhadrā was a fertile and flourishing area in the district of Purī.

Dates in the record :‒

This important Gaṅga grant contains three dates :‒

1) Śaka year 1316, the 22nd Aṅka of Vīra Nṛsiṁha Deva, Bicchā Śukla Ekādasi, Maṅgalabāra, this being the first date of the grant made at Vārānaśī Kaṭaka (Cuttack). This corresponds to 23rd November, 1395, Tuesday.

2) The date of the first approval of the grant made in the royal camp at Devakuṭa-Kaṭaka was Vichhā 2, Kṛṣṇa Saptamī, Paṇḍita-vāra, in the 23rd Aṅka of the Emperor, which is equivalent with the 22nd November, 1396, Wednesday.

3) The date of final approval in the royal camp at Nārāyanapura Kaṭaka was Mīna Saṃkrānti, Kṛṣṇa Ekādaśi Śanivāra of the same Aṅka, which corresponds to the 24th February, 1397, Saturday.

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TEXT OF THE GRANT<\*>

The beginning portion of this grant as well as that of the Kenduli copper plate grant is similar upto the end of the verse 29 of the latter. After this we find some additional verses, which are noted below and have been printed in the footnotes of the Kenduli copper plate grant in their proper places.

Plate-II B ‒ two verses after 29.

1) āramyānagarāt ... gaṅgeśvarānudutaḥ

2) brahmāṇḍādvahirasya ... śrīcoḍagaṅgeśvaraḥ ..

Plate III A ‒ two verses after verse 37 of the K.C.P. grant

1) dṛpyadvairivabhū .... dhātuḥ śrutirādarāt

2) astrākṣītsahiraṇyagarbhaṃ ... pratyakṣataḥ prāṇinām,

Plate III B ‒ two verses after verse 51 of the K.C.P. grant

1) viśvaṃ kroḍayati... śatruḥ pade bhṛṅgati

2) sānanda vidadhāti... valayatyāśāpatīnāṃ gṛham

Plate IV A ‒ seven verses after verses 59, 60, 61, 63, 64, 65 of the Kenduli C.P. grant.

1) tasyodyadvājirāji... dhūlijālama . (After 59)

2) yatkīrttidugdhajaladhi... paridarśanīyaḥ . (After 60)

<\* The plates of this grant measure each 13.3”X11.1”. The first and the seventh plates have inscription only on the inner side, while the other plates are inscribed on both the obverse and the reverse. The numbers of lines on the different plates are as follows. I B ‒ 25, II A ‒ 24, II B ‒ 24, III A ‒ 24, III B ‒ 25, IV A ‒ 24, IV B ‒ 25, V is missing, VI A ‒ 24, VI B ‒28, VII A ‒ 23. These six plates together weigh 851 tolas,>

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3) rājarājonarapati... pratisthivāna . (After 61)

4) tasyānargaladoḥ ... purāṇomuniḥ .. (After 63)

5) vyānānuvandha ... kalayāṃcakāra . (After 64)

6) lakṣmīrakṣaṇa... vilasati krīḍānaṭaḥ sāyakaḥ .. (After 64)

7) yenābhiṣekasamayaḥ... śāsanavānakeliḥ .. (After 65)

Plate-IV B ‒ Three verses after verses 72 and 75 of the Kenduli C.P. grant.

1) aṣṭāśācakravālaḥ ... kāmamācāmatīva (After 72)

2) pāyepāyaṃ haviravirataṃ..... kālakūṭāśano'pi (After 75)

3) vrūmaḥ kimasya tulanā nijitasampadastān . (After 75)

Plate VI A

Begins with hvohapāya . Then kurvan... kṛpāyāḥ (V. 112 of K.C.P. grant)

iṣadroṣakaṣāyitena.... godāvarīvīcayaḥ (V. 113 of K.C.P. grant)

After the above verse 113 of the Kenduli copper plate grant, three new verses which are historically very important are found in the Śaṅkarānanda Maṭha copper plate grant only. So they are quoted below :‒

“nīragaṃlasaiva latāvagāminīṃ

sa pīḍayameka kareṇa kāmimām .

vṛṣaṃ puraskṛtya samīhitaṃ duha-

nnadṛṣṭapūrva sphuṭameti gopatām ..”

After this yasyaprasthānakāle... svairiṇīnāṃ samūhaḥ (V. 100 of K.C.P. grant)<☨>

kivrūmaḥ kṣauṇibharttajagati vijayatestasyadānaprakarṣaṃ

yenastavdhādyuloke vitaraṇavihita kṣāta yaḥ kalpavṛkṣāḥ .

<\* V. 112 K.C.P. pratyarthirājasthiti S.M. Plates ‒kāliṅga rājyasthi(ti)>

<☨ K.C.P. sahacarataruṇī S.M. Plates sahacara gṛhiṇī.>

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gūḍhacintāmaṇi syu kvacidapi gahane varttate kṣmādharāṇāṃ

brīḍānamrā ca śaṃke vahuvahati tṛṇānyānena kāmadhenuḥ ..

yasmin rājani rājanītiṃcature saṃrakṣati kṣmāmimā-

mindoreva kalaṅkitā surapaterevāsti gotrāritā .

śambhoreva viṣāditā ratipatereveśvaradveṣitā

viṣṇoreva vivarṇṇitā jalanidhereva kṣamāhīnatā ..

After this vīra śrīmāna ‒ vīralakṣmī (V. 114 of K.C.P. grant)

yajyaṃtadvājirāji – yadyaśo rājahaṃsaḥ(V. 115 of grant)

After this this sa śrīmān vairivīra pramadagajaghaṭātuṃgakumbhasthalānāṃ

prauḍhapañcānanoya jagati vijayate bhūpati śrīnṛsihaḥ .. <☨>

rāemata(tta)gajasihe narapatisihe pratāpanarasiṃhe

sā(śā) sati vasudhāmetāṃ ghātaivadhavaghanetajane .. śubhamastu .

After this the grant portion begins which is fully reproduced.

GRANT PORTION<\*>

Plate VI (obverse)

(19.) śakanṛpateratīteṣu ṣoḍaśādhikeṣu trayodaśasamvatsareṣu ca

(20.) catuddeśabhuvanādhapatyādivirudāvalīvirājamānaḥ śrīvīranarasiṃhadeva

nṛpatiḥ svarājasya dvāviśatyaṅke abhilikhya-

(21.) māne bichā śukla ekādaśyāṃ maṅgalavāre vārāṇasikaṭake śrīcaraṇe

bhitaranavare pujānantaraṃ- rājaḥ, tatra vi-

<☨ The first two lines of V. 116 of K.C.P. grant is omitted.>

<\* Based on the revised reading of Dr. D. C. Sircar.>

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(22.) jaya samaye pārśve māhāpātra kṛṣṇānanda sāṃdhivigrahika, māhāpātra

lāṇḍurathayā(ā)cāryya, māhāpātra gopīnātha sāndhivigrahī-

(23.) ka, pātra bhuvanānanda sāṃdhivigrahika, pātra siddheśvarajenā, dvāraparikṣa

trivikrama sāṃdhivigrahika + + kiṃṇāisenādhyakṣa eteṣu

(24.) sthiteṣu puro-śra karaṇa viśvanātha mahāsenāpatī gocre avadhārita

mudalā(t) śrīhastena usargya devarathācāryyāya bhūmi (dānaṃ)

Plate VI (reverse)

(1.) datta(ṃ)śatavāṭī parimita bhūminimittaṃ asmin rājya

trayoviśatyaṅke vichā dvitīya kṛṣṇasaptamī paṇḍitavā-

(2.) re devakūṭakaṭake śrīcaraṇe pujānava(nta)re lapasamaye

pārśve pātra māhāmunipurohita, dvāraparīkṣā trivikrama sandhi-

(3.) vigraha, buḍhāleṅkā somanātha bāhinīpati, bhitarabhaṇḍāraadhikārī

narahari sandhivigraha thāu purośrīkaraṇa

(4.) viśvanātha māhāsenāpti gocare avadharita mudale devarathācāryyaṅku

āṭhakhaṇḍa koṣṭhadeśa madanakhaṇḍaviṣaye sāiso

(5.) grāmara daci(kṣi)ṇare<1> dakṣiṇa rāḍasoo grāma e duigrāma śāsana

karī bhūmi śaevāṭi devā . e srāhi mīna sakrānti kṛṣṇa ekā-

(6.) daśī śanivāre nārāyaṇa purakaṭake śrīcaraṇe pujā uttāru

vije kari āsivā samaye pārśve buḍhāleṅkā somanā-

(7.) tha vāhinīpati, bhuvaneśvarasaṃdhivigraha, lakṣmaṇānanda saṃgradhivigraha

bhitarabhaṇḍāraadhikāri narahari saṃdhivigraha thā-

(8.) u dvāraparikṣā trivikrama saṃdhivigraha gocare avadhārita mudale

e māsi <2>puroparikṣa māhāpātra gateśvara dāsaśrī-

<1. grāmī mokṣeśvara ‒ Sicar.>

<2. o āmi ‒ Sicar.>

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(9.) cādana āge ava(dhā)rita ā(gya)jñā voilā mudale devarayā

cāryyara sāiso dakṣiṇarāḍhasao ca (e) duha grā-

(10.) ma koṣṭhadeśa ugreśvaradevaṅkara deulībhumi deulamadhye kari

catuḥsīmā samākrānta śāsanaka

(11.) paṭā devā . oḍamvolo madanakhaṇḍa madhye sāisogrāma

bri(vṛ)ddhi avadāna madhya kari koṭha vyāpā-

(12.) rara bhāga tinisa bāisa māḍha 322 kai purośrīkaraṇa

viśvanātha(the) māhāsenāpatira pa-

(13.) ḍiha ha(tha) maṭhi nāekara sīmā kalā pramāṇe; e grāmara

pūrvasīmā bhagavatīpura śāsanara paścima candrapra-

(14.) bhā daṇḍā adha ādikari bāṃgariso grāmara puvakoṇa

poḍāpoḍā pokhurira hiṃjala paryyaṃnteke sīmā; u-

(15.) ttara sīmā, bāṅgariso grāmara dakṣiṇa ciḍiciḍi bāṭīra

utara daṇḍāra adha vrāhmaṇavāṭīra timu-

(16.) ṇḍī gopatha adha ādikari bāiṅgaṇinadī adhā

adhā soi paryyantake sīmā .. paścimasīmā rāḍa-

(17.) sao grāmara pura(va) bāiṅgaṇīnadīra adhā soi

ādi kari naï pāri gopīnāthapura śāsanara nadī taḍā

(18.) āmvatoṭāra dakṣiṇakoṇa kuciā dhāira gopaya adha

paryanteke sīmā .. dakṣīṇasīmā gopīnāthapurara utara harāgaü

(19.) madhya(ādi)kari bhagavatīpura śāsanara gopīnāthapura śāsanara

timuṇḍi gopathara adhanaï utarakūla paryanteke sīmā, go(gā) catuḥ

(20.) sīmā samākrānta grāmeka . e viṣaya madhye rāḍasao bri(bṛ)ddhi saïkā

avadāna madhyakari majhi ghaḍa(ra)ra purusottama prasāda navara bhā-

(21.) ga sae satāisa māḍha 127 kai, e sīmā kalā pramāṇe e grāmara

pūrvasīmā . sāiso grāmara paścima bāiṅgaṇīā nadī adhā

(22.) soi ādikari deulībhūmira dakṣiṇa rakatapaṭā daṇḍā adha

paryanteke sīmā .. utara sīmā deulībhumira dakṣiṇa raktapaṭā daṇḍā-

%%p. 556

(23.) ra agha ādi kari bārogo naï adhā soi paryanteke sīmā .. paścima

sīmā, vijayalakṣmīpura śāsanara puve vārago naï aghā soi

(24.) ādi kari gopīnāthapura śāsana suduṇā ghāi va(vaṃ)dha tala gopatha

adha paryanteke sīmā . goponāthapura śāsanara uta-

(25.) ra naïkūle āmvatoṭāra paścima gopathara adha bāiṃgaṇiā naïra

aghā soi paryanteke sīmā, gācatru sī-

(26.) mā samākrānta grāma eka . e viṣaya madhye ugreśvaradevaṅkara deuli

avadharita mudala pramāṇe bhūmi triṃsa vāṭi 30 kai, e sīmā

(27.) kalā pramāṇe . e grāma pūrvasīmā bāṃgariso grāmara paścima bāiṅgaṇiā

naï ādi kari bāliā grāmara pūrvaṃ naï kula

(28.) gopatha agha paryanteke sīmā .. utara sīmā . bāliā grāma dakṣiṇa

kṣeta muṇḍara bohāla daṇḍā ādi kari bārago nadī-

Plate VII (obverse)

(1.) ra arddha paryanteke sīmā . paścima sīmā vijayalakṣmīpūra

śāsanara puva bārago nadīra adhā soi ādike sīmā ..

(2.) dakṣiṇa sīmā . rāḍhasoo grāmara utara rakatapaṭā daṇḍā arddha

paryante sīmā . gā catuḥsīmā samākrānta grāma eka,

(3.) grāma tiniki jita cāārisa cālisa na māḍha 449 bhumi

tirisa bāṭiki catuḥsīmākrānta yala stha(la)

(4.) maccha kachapa pādapāraṇya madhya kari ācandrārka thāi kari

debaratha ācāryaku deula ugreśvara, delā madhya kari

(5.) catuḥsīmā sā(samā)krānta śāsana datta paṭāka .. ātreyasagotrayā

yajurvedāntargata kāṇvaśākhaikadeśādhyāyine devaratha

(6.) śārmmaṇe vrāhmaṇāya ātreyasagotraḥ śrī narasi(ha) devavarmā oḍamolo

madanakhaṇḍa viṣaya madhya madhyā-

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(7.) sī(na) yathālikhita catuḥsīmā samākrānta sa(ja)la sthala ccha

kachapa pādapā(ra)ṇya-bālukā-bhiṭā sahitaṃ sāiso grāma da-

(8.) kṣiṇa rāḍasao grāma etat grāmadvayaṃ ācandrārka makarīkṛtya

prādāta, śubhaṃ astu . asya śāsanasyāṅgatayā

(9.) tannādhikāriṇo narahari sanimi(ndhi)vigrahikasya etad grāma

mahāja(na) bhāgavyavasthayā ekā (ka) ga (vā) (ṭī)

(10.) e tāmralekhaka gurudāsa senāpateḥ etadarddha .

maddhānaphalasiddhyartha tadrakṣā bhalasiddhaye

(11.) maddhadhaḥ paripāle(lyo)yaṃ bhu(bhū)merācandratāraka(kasa) .

bhā bhu(bhū)daaphala maṃ(śa)kaṃ(kā) te paradatteti pāthivā . svada-

(12.) ttādadhika puṇyaṃ(0) paradattānupālaṃ(lane) .. svadattā(0) paradattāṃ

va(vā) yatnādrakṣa yudhiṣṭhira . mahi(ho) mati-

(13.) mata (0) śreṣṭha dānāta śreyonupāla (naṃ) .. svadattāṃ paradattāṃ

pā yo hareśe(ta) vasu(0) dharā(0) . sa viṣṭhāyā (0) kṛ-

(14.) mi rbhūtva pitṛbhiḥ sa(ha) pacyate .. nirjane prā(0)tare deśe

śuṣka-kīṭera(koṭara) vāsinaḥ . kṛṣṇasarpā hi jāyante

(15.) ye harati(nti) vasundharāṃ .. gāmekāṃ suvarṇṇamekaṃ ca bhu(bhū)-

merapyarddhamaṅgulaṃ . harannarakamāpnoti yāvadāha (bhū)ta-

(16.) se(saṃ)plavaṃ .. śatruṇāpi ka(kṛ)ta(to)dharmaḥ pālanīyo

mahīpatiḥ(te) . śatrureva hi śatruḥmyāddharmaḥ śatu(tru) na kasyacit .

(17.) madvaṃśajāḥ paramahīpativaśajāvā

pāpo(pā)dapetamanaso bhuvi bhāvibhūpāḥ

ye pālayanti mama dharmamima sama(sta)

teṣāṃ maye(yā) vi

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(18.) racito(taṃ)ñjalireṣa mūrddhi ..

madvaṃśe paravaśe vā yaḥ kaścinnṛpatirbhavet

tasyāha(0) karalagnaḥ sā (syāṃ) yo matakīrtti na lu(mpa)ti .. kṣīrā-

(19.) mvudhirjagati maṅgalamāta notu .

yata(tra)śriyā . kanaka ke na(ta)ka patrakanyā(karṇyā)

śi(śli)ṣṭaḥ svapanmuraripu muditā (madditā)ñjanābhaḥ

toyaṃ pivannavagha-

(20.) na staḍiteva bhāti ..

jātaḥ śatta(mmu)śiro-dhṛta ti(tri)pathagāvāripu haṃsaśriyā (yaṃ)

va(vi)bha(bhra)ttamya kilodare trijagatinetrā(trā)ccha(tsa)vaścandramāḥ .. yo

(21.) ca (yaṃ) kāsti(nti)ri(vi)tāna ra (va)rṇṇananibhā dāsīpara sodravā

kītti dikṣu viniryyayana iva niśi vyomāṅganaṃ gāhate ..

bhūdevaṃsvastivādasta

(22.) rayatu durita(0) nirjarāḥ santu santaḥ,

santu prauḍhārivīra-vijaya kalāśālinaḥkṣoṇipālāḥ,

āstāṃ vidvañcakora śrama-hara-

(23.) ṇa-camatkāri kāvyaṃ kavinā

mastu vyāmohaśāntiḥ sṛjati hṛdi mudaṃ viśaśvala ? candracūḍaḥ .

śubhamastu bhava(savaṃ)jagataḥ

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‒ HISTORICAL NOTE ‒

During the second part of the Gaṅga rule over Orissa, between 1278 and 1435 A. D. some renowned scholars and poets of a Brāhmaṇa family having ‘Kapiñjala gotra’ and bearing the titles of Dāsa and Mahāpātra came to prominence in the administration of the Empire as ‘saṅdhivigrahikas’ or ministers of peace and war. Among them Viśvanātha Kavirāja of the reign of Bhānu-IV became famous in India, as the author of ‘Sāhitya Darpaṇa’. Though he was the author of some other works, only one of them named ‘Chandrakalā Nātikā’ has so far been published. His father Chandraśekhara Mahāpātra, was also a Sandhivigrahika of Narasiṃha-IV or Bhānu-III. A master in 14 languages, he worte ‘Pushpamālā Nātikā’ and ‘Bhāshārnava’, none of which has so far come to light.

In this ‘Kapiñjala-kala’ there flourished another poet and ‘Sandhivigrahika’ named Kṛṣṇānanda Mahāpātra, who was the author of a ‘Mahākāvya’ Known as the Sahṛdayānanda. The subject matter of it is based on the epic story of the king Nala and his queen Damayantī. Some verses of the Sahṛdayānanda have been cited in Sāhityadarpaṇa of Viśvanātha.

It is very interesting to note that the 11th verse of the 2nd canto of this Sahṛdayānanda is found inscribed in this Śankarānanda Maṭha copperplate grant of Narasiṃhadeva-IV of Śaka 1316 (1394 A. D.) where the name of Kṛṣṇānanda Sandhivigrahi is also mentioned among the list of officers. That verse is not found in the Kenduli inscription of Śaka 1305 (1383 A. D.). So, it is clear that the śloka of sahṛdayānanda as quoted hereunder was inserted in the Gaṅga praśasti after 1383 and before 1394 A. D., with a slight modification :‒

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“nirargalaśaila vanābhigāminīmapīḍayanneva kareṇa gāmasau .<\*>

vṛṣaṃ puraṣkṛtya samīhitaṃ duhannadṛṣṭapūrvā sphuṭamāpagopatām ..” (verse No. 113-क above)

The colophon of the last canto (the 15th sarga) of his Mahākāvya runs as quoted below :‒

“lakṣmīryāvadalaṃkaroti hṛdaya viṣṇornṛsiṃhākṛte-

ryāvadviṣṇupadī ca dhūrjaṭijaṭājūṭāntare krīḍati .

kṛṣṇānandakaveḥ kapiñjalakula kṣa rodaśītadyute

stāvatkāvyamida tanotu kṛtināmannāpramododayam”

iti śrī sāṃdhivigra hakamahāpātra śrī kṛṣṇānandakṛte sahṛdayānandamahākāvye

nalacarite niṣadhendra dvitīya sāmrājyalābhonāma pañcadaśa sagaḥ .”

Kṛṣṇānanda Sandhivigrahi’s name is mentioned in an inscription of the temple of Simhāchalam.<☨> There, his wife Lakuva (Lakshmī ?) Devī made some grants in S 130[7] or 1385 A. D. at the time when her husband Kṛṣṇānanda was the Sandhivigrahi. From this inscription we understand that he held the office of Sandhivigrahi in between 1383-85 and was the son or grandson <☩> of the Nārāyaṇa Guru. In the Sāhityadarpaṇa it is stated that one Nārāyaṇa of the Kapiñjalo family defeated a Pandita named Dharmadatta. If that Nārāyaṇa happens to be the same person as mentioned in the Siṃhāchalam inscription of 1307 Śaka, then it will be esta-

<\* In the inscription the first line is slightly changed but the second line is kept intact as found in the Kāvya.>

<☨ S. I. I. Vol. V, No. 907.>

<☩ The reading is doubtful. It may be read as ‘putra’ or ‘pautra’.>

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blished that the relation between Kṛṣṇānanda and Chandraśekhara, the father of Viśvanātha, was very close.

Due to similarity in the name endings (ānanda), title of Mahāpātra borne and the post of ‘Sandhivigrahika’ held by Bhuvanānanda, Kṛṣṇānanda, Lakshmaṇānanda and Pariharānanda (of the time of Niśśanka Bhānu) they may be presumed to have belonged to one family or branches of the same family.