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# EPIGRAPHIA INDICA.

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No. 1.—REWAH PLATES OF THE TIME OF TRAILOKYAMALLADEVA: [KALACHURI] YEAR 963.

BY N. P. CHAKRAVARTI, M.A., PH.D., OOTACAMUND.

This set of **two copper-plates** was found in 1929 at **Dhureti**, a village about 7 miles from the Rewah town, by a cultivator while ploughing his field, and is now preserved in the Treasury at Rewah. During my visit to Rewah early in 1936, I came to know of this find and later in the same year the Political Minister of the State very kindly sent me the plates for examination and taking impressions. The record has already been noticed by me in the *Annual Report, Archaeological Survey of India*, 1935-36, pp. 90-91 and I am now editing it in the *Epigraphia Indica* with the kind permission of the Rewah Darbar.

The plates measure  $15\frac{1}{2}'' \times 10\frac{1}{2}''$  each and are strung together by means of a ring, passing through a hole pierced about the middle of each plate. They are inscribed on one side only, the obverse of the first and the reverse of the second plate being left blank. They have highly raised rims which have protected the writing beautifully. There is a **seal** attached to the ring, bearing at the top the figure of Gaja-Lakshmi in relief, rather crudely executed. Below the figure is a **legend** in one line which reads *Śrīmat-Trailōkyamalla*. When the plates were received by me the ring was found already cut but there can be no doubt that both the ring and the seal belong to the plates under discussion. The seal measures  $6\frac{3}{4}'' \times 4\frac{1}{4}''$  and the plates including the ring and the seal weigh 419 *tolas*.

Each plate has 11 lines of writing, the letters being approximately  $\frac{1}{2}''$  in height. The engraver appears to have left too much margin between the lines in the second plate and had to engrave the last two lines in slightly smaller characters so that the record could be completed in this face of the plate. The engraving was done rather carelessly. Some of the letters are ill formed and while syllables have been dropped in many places, only in two cases the missing letters have been supplied at the top of the line concerned. The **characters** are Nāgarī, the **language** being Sanskrit. The whole record with the exception of three verses in ll. 1-5 is in prose. Several mistakes in grammar and syntax show that though the record was composed by two Pandits, neither of them was a proficient scholar in Sanskrit. The script does not call for any special remarks but attention may be drawn to the following minor points. The *anusvāra* has sometimes been represented by a circle above the syllable to which it belongs, e.g., *siṃha* (l. 8), *Śrīchanda* (l. 9), *paṇḍita* (l. 11), etc., and sometimes it has been written in an ornamental way, e.g., *ōṃ* (l. 1), *maṇḍi*, *maṇḍalaka* (l. 8), *śaṇḍhi*<sup>o</sup> (l. 8), etc. In writing *ś* sometimes a cross bar has been used joining the two limbs of the letter thus making it look like *s*, cf. *Śivāya* (l. 1), *śaranyah* (l. 4), *śrī-Malayasiṃha* (l. 8), *Śaiv-ūchāry*<sup>o</sup> (l. 11), etc. Due to shabbiness in writing it is sometimes hard to distinguish between *v* and *ch*. For the same reason *pra* in *pravarddhamāna* and *ṭha* in *Jyēshṭha* (l. 7) look like *va* and *ra* respectively. As

1 2 3 4 5 6 7 8 9 10 11

regards **orthography** the following points may be noted : (1) The same sign has been used for writing *v* and *b*, e.g., *Kanyakurj*<sup>o</sup> (l. 6). (2) While consonants in conjunction with a subscript *r* have never been doubled, those joined with a superscript *r* have sometimes been doubled and sometimes left single, e.g., *sarvva*- (ll. 4, 5, etc.), *pravarddhamāna* (l. 7), *chakravartti*- (l. 11), *Durv-rāsā* (l. 12), etc., as against *samarthō* (l. 3), *Chaturmukha* (l. 4), *dharmā*<sup>o</sup> (l. 9), *kārya* (l. 19), etc. (3) *Anusvāra* has invariably been used in place of the nasal of the same class, e.g., *namdanō* (l. 1), *kōmal-āṅgō* (l. 2), *Nīlakamṭha* (ll. 2-3), *-āmbhōja* (l. 4), etc. (4) *Rēpha* has been wrongly dropped in *Tipura* (l. 3) and *visarga* in *Nīlakamṭha* (ll. 2-3), *tapa*, *kuśala* (l. 11), *Sēvarāja* (l. 14), etc. (5) While *ś* and *s* cannot always be distinguished for reasons stated above, *ś* has been definitely used for *s* in *hamśa* (l. 4), *śamdhī*<sup>o</sup> (l. 8), *=āśvāśa* (l. 17) and *vice versa* in *Sēvarāja* (l. 14) if it stands for *Śivarāja*. (6) *Sandhi* has not been observed in many places, sometimes not even between members forming a compound, e.g., *°ra-aśvapati* (l. 5), *Vāhaḍa-arthalēkhī*- (ll. 8-9) and wrong *sandhi* is found in *-sutō Śāmta*<sup>o</sup> (l. 13). In l. 13 though honorific plural has been used in *Śāmtasiva-charaṇāḥ*, all the qualifying epithets have been left in singular. The genitive in *Dharēkasya* (l. 14), however, has been correctly used, as this person was not the recipient of a permanent gift.<sup>1</sup> The term *vittava(ba)mdha* (ll. 13, 19) which I have taken in the sense of 'mortgage, or pledge for money received' is of lexicographic interest. All the errors occurring in the record have been corrected either in the body of the text or in the footnotes accompanying it.

The inscription opens with the sacred syllable *ōm* and obeisance to Śiva and Gaṇapati which are followed by three invocatory verses. The first two of these verses are in praise of Kṛishṇa and Śiva respectively and the third is a quotation of the verse found at the commencement of Daṇḍin's *Kāvyaḍarśa*. A similar instance is found in the Rewah Plates of the Mahārāṇaka Kumārapāla (V. S. 1297) and the Mahārāṇaka Harirājadēva (V. S. 1298)<sup>2</sup> where the last of the three introductory verses is taken from the introduction to Bāṇa's *Kāḍambarī*.

The record (ll. 5-7) refers itself to 'the prosperous, auspicious and victorious reign of the illustrious **Trailōkyamalladēva**, who was endowed with all the royal titles commencing with *Paramabhṭṭāraka* (i.e., *Paramabhṭṭāraka-Mahārājāḍhirāja-Paramēśvara*), who was a devout worshipper of Mahēśvara (Śiva), who was the lord over three *rājas* (viz.), the lord of horses, the lord of elephants and the lord of men, who was a veritable Vāchaspati in the investigation of the various (branches of) knowledge, who meditated on the feet of the illustrious Vāmadēva, (and) who was the lord of Kanyakubja'. In l. 12 he is also called *triśatī-rājy-āḍhipati*, an epithet not met with elsewhere.

The **date** of the record is given in l. 7 as **Samma(va)t 963 Jyēshṭha-śudi 7 Sōmē dinarī-(nē)**, i.e., on Monday the 7th day of the light half of the month of Jyēshṭha in the year 963, which **must** be referred to the Kalachuri era. The date is, however, irregular, unless *Sōmē* is an error for *Saumyē* in which case it would regularly correspond to Wednesday, the 9th May A.D. 1212.

Lines 7-9 mention some of the officers of the king and the offices they held. Malayasimha who bears the titles *Mahāmahattaka* and *Maṅḍalika* was the minister (*mantrin*) of the king. The other officers mentioned are : Ṭhakkura Haripāla, the *Sandhivigrahika* or the minister of Foreign Affairs, Vāhaḍa, the city-prefect (*Kōṭṭapāla*) and Srīchamda, who was a merchant (*śrēshṭhin*), the writer of deeds (*arthalēkhin*). The last three among others appear to have been the members of the *paṁchakula* and the *dharmāḍhikaraṇa*.

<sup>1</sup> Cf. *Tattvabōdhinī* on the rule *Karmanā yam=abhipraiti sa sampradānam* (Pāṇini, 1-4-32) : *dānam ch=āpunar-grahanāya sva-svalva-nivṛitti-pūrvakam para-svalva-ōtpādanam*.

<sup>2</sup> *Ind. Ant.*, Vol. XVII, pp. 231 ff. and 235 ff. For another inscription where the benedictory stanza of Kāli-dāsa's *Śakuntalā* is cited as an introductory verse, see above, Vol. XI, p. 65.



The record is interesting in that it is not the usual land-grant but is a *vitta-bandha* or ' deed of mortgage ' <sup>1</sup> for the village **Alirā**, situated in the **Dhōvahaṭṭa-pattana** of the **Dhanavāhipattalā**. The village was pledged by the Śaiva teacher **Śāntaśiva**, son of the royal preceptor (*rājaguru*) Vimalaśiva, to the Rāṇaka **Dharēka**, but no mention is made of the actual amount of money that was taken as loan. The mortgagee, who belonged to the Vatsa-gōtra, was a son of Sēvarāja (Śivarāja) and grandson of Rāsala. The document is said to have been issued from a camp in a certain auspicious place, apparently in the city of Dhōvahaṭṭa (ll. 10-14). The deed was executed by Nādaśiva, another son of Vimalaśiva, on the authorisation of his elder brother Śāntaśiva (ll. 15-18). The mortgagee was given all the rights of collecting taxes. As far as it can be made out from l. 19, the meaning of which is not quite clear, he also appears to have been given the right of holding the village in pledge as long as he wished, probably meaning thereby till all the dues were cleared. There were seven witnesses to the deed, *viz.*, the *Pattakila* Madanē, Śilē, Ṭhākura Sūpaṭa, Ṭhākura Gāmgē, Raṇadhavala, Gaṃgadēva and Kavita (? ll. 19-20). It appears from the use of punctuation marks in lines 20-21 that Ṭhākura Gōllana, probably an additional witness, was also authorised to take possession, evidently on behalf of the mortgagee. The document was drawn up by the Pandits Viśvēśvara and Gaṃgādhara and engraved by Śiruka. As it is not a land-grant, it naturally does not contain any imprecatory and benedictory verses at the end.

In connection with the identification of Trailōkyamalla mentioned in the present record we may observe that most of the *birudas* used by this ruler were used by the Kalachuri rulers of Tripurī and also by the Gāhaḍavāla rulers of Kanauj. But though places in the neighbourhood of Rewah were within the Kalachuri territory we do not know of any Kalachuri ruler of this name. I would therefore identify this Trailōkyamalla with the homonymous ruler mentioned in the Rewah Plates of Harirāja of V. S. 1298.<sup>2</sup> Cunningham and Kielhorn have already suggested that he is no other than the Chandēlla ruler Trailōkyavarman for whom we have records dating from V. S. 1261 to 1298 (A.D. 1205-1241). But while Trailōkyavarman, like his predecessors, calls himself *Kālañjarādhipati* in both the sets of Garrah plates of V. S. 1261<sup>3</sup> and *Trikaliṅgādhipati* in the Rewah plates of the Mahārāṇaka Kumārapāla dated V. S. 1297,<sup>4</sup> he is called *Kanyakubjādhipati* in the present inscription, a title used by the Gāhaḍavāla rulers of Kanauj. Though this last-mentioned title is not found in any other Chandēlla record, it is not unlikely that with the decline of the Gāhaḍavāla power, Trailōkyamalla assumed this title, as he did also the title of *Trikaliṅgādhipati* borne by the Kalachuris of Ḍāhala. Many years ago a hoard of 48 silver coins of the Chandēlla Madanavarman was found at Panwar in the Teonthar Tahsil of the Rewah State.<sup>5</sup> This find tends to show, as has been already suggested by Dr. H. C. Ray<sup>6</sup>, that even in the time of this ruler the Chandēlla power penetrated into Bāghelkhand, north of the Kaimur range. But that the country around Rewah still continued to be under the Kalachuris for several decades is certain. We have two inscriptions of the Kalachuri Vijayasimha's time to support this view. The first is the Rewah plate of Salakshaṇavarman, the chief of Kakarēḍi (modern Kakreri on the border of Rewah and Panna States) and still a feudatory of

<sup>1</sup> For a deed of mortgage engraved on brick which was found in a village near Jaunpur, see *J. A. S. B.*, Vol. XIX, pp. 454-56. It is dated *Samvat* 1273 *Ashādha-śudi* 6 *Ravau* (=Sunday, 11th June, A.D. 1217) and records the loan of 2,250 *drammas* on the pledge of certain fields.

<sup>2</sup> *Ind. Ant.*, Vol. XVII, pp. 235 f.

<sup>3</sup> Above, Vol. XVI, pp. 274 ff.

<sup>4</sup> *Ind. Ant.*, Vol. XVII, pp. 231 ff.

<sup>5</sup> See *J. P. A. S. B.*, Vol. X (1914), pp. 199 f.

<sup>6</sup> See his *Dynastic History of Northern India*, Vol. I, pp. 727 f.

Vijayasimha in V. S. 1253 (A.D. 1195),<sup>1</sup> the date of the record, and the second, the Rewah inscription of Malayasimha<sup>2</sup> dated K. 944 (A.D. 1192-93). Verse 24 of the latter record seems to show that already before K. 944, Salakshana had tried to throw off the yoke of subordination of these rulers, probably by joining hands with the Chandēllas, an attempt in which he was not apparently successful. I have noticed elsewhere a damaged inscription of the reign of Vijayasimha,<sup>3</sup> the date on which seems to read (Chēdi year) 962. Unfortunately the provenance of this record, which was issued from Tripurī, is not known. But as it is now deposited in the Rewah Treasury, it is likely that it did not come from a place far from the Rewah town. If that is so, it is clear that the Kalachuris were still holding sway in this part of Bāghelkhand in K. 962. The record under consideration, however, shows that in K. 963, *i.e.*, only a year later, their territory contiguous to the Rewah town had passed under the Chandēllas.

In the inscription of Vijayasimha of K. 962 referred to above, we find the name of one Maṇḍalika Malayasimha mentioned among the officers of this ruler. The Rewah inscription of K. 944 also mentions a Sāmanta Malayasimha who was responsible for the excavation of a tank and also for the setting up of the record in the reign of the very same Kalachuri ruler. Now there is nothing against our taking Malayasimha mentioned in these two records as identical. It is quite likely that Malayasimha, whose ancestors were connected with the Kalachuri rulers as officers for several generations, was himself appointed an officer by Vijayasimha sometime between K. 944 and K. 962. But what is surprising is that the record under consideration also not only mentions a Malayasimha bearing the titles *Mahāmahattaka* and *Maṇḍalika* but in addition calls him a *mantrin* or minister of the ruling king, *viz.*, Trailōkyamalla. As this inscription is later than the inscription of K. 962 by one year only, there is little doubt that Malayasimha mentioned in all the three inscriptions is one and the same person. If this view is correct, then we have to admit that one of the chief officers of Vijayasimha not only transferred his allegiance to the conquering ruler but was also appointed a minister under him. It is reasonable to assume that he had to accept the Chandēlla suzerainty to save himself and his estate. We have a parallel instance in the history of the chiefs of Karkarēdi. We know from his Rewah plate that in V. S. 1253 Salakshana varman was still a feudatory of the Kalachuri Vijayasimha. But in the Rewah plates of Harirāja (V. S. 1298) and his son Kumārapāla (V. S. 1297) we find these chiefs owing allegiance to the Chandēlla ruler Trailōkyavarman. But what is puzzling in the present record is the appointment of Malayasimha as a minister by the Chandēlla ruler. It may be that he helped the latter in his cause in some way or other or it may be that on account of his experience in local administration his services were utilized in the newly conquered territory on his accepting the Chandēlla supremacy.

In conclusion it would not be out of place to say a few words about the Saiva teachers mentioned in the record. As I have already pointed out<sup>4</sup> Vimalaśiva mentioned in the record is no other than the *Rājaguru* Vimalaśiva of the Jubbulpore Kotwali Plates of Jayasimhadēva of K. 918.<sup>5</sup> Though the name is not found elsewhere it is probable that he belonged to the line of the ascetics of the Mattamayūra clan who were held in great reverence by the Kalachuri rulers of Tripurī. We know from the present record that Vimalaśiva had two sons, the elder being Śāntaśiva and the younger Nādaśiva. The epithets applied to the latter two teachers show that they, like their father, were also held in high estimation. Śāntaśiva is said to be the incarnation of the

<sup>1</sup> *Ind. Ant.*, Vol. XVII, pp. 228 ff.

<sup>3</sup> See *An. Rep. A. S. I.*, 1935-36, pp. 89-90.

<sup>5</sup> Above, Vol. XXI, pp. 93 ff.

<sup>2</sup> Above, Vol. XIX, pp. 296 ff.

<sup>4</sup> *An. Rep. A. S. I.*, 1935-36, p. 91.



i.

2 ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 4 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 6 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 8 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 10 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

ii.

12 लोहघातात्तारुणिकराज्यात् ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 14 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 16 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 18 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 20 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥  
 22 अथ श्रीमद्भक्तिसिद्धयंत्राय नमः ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

sage Durvāsas in the Kali age. The interpretation of another phrase used in connection with him is rather puzzling. It is *trīsatī-rāṅy-ādhipati-śrīmat-Trailōkyamalla-pād-ārchchana-rataḥ* (l. 12). Probably this has to be translated as 'whose feet were devotedly worshipped by the illustrious Trailōkyamalla, the lord of the kingdom (*consisting*) of three hundred.' If that is so, it is reasonable to conclude that this teacher was getting some patronage from the new ruler as well, who also calls himself a *Paramamāhēśvara*. It is not clear under the circumstances why he should have to alienate what was apparently one of the gifts these teachers received from the Kalachuri rulers. Probably the Chandōlla conquest was very recent and as such these teachers did not get the same patronage as was hitherto extended to them by their former patrons and as a result they had to mortgage one of their gift villages to raise funds. A somewhat similar instance is provided by the Bengal Asiatic Society's Plates<sup>1</sup> of the Gāhaḍavāla Gōvindachandra which record that in V. S. 1177 (A.D. 1120), in presence of this ruler, the village of Karaṇḍa in the Antarāla-pattalā which was originally given to the Rājaguru-Śaivāchārya-Bhaṭṭāraka Rudrasīva by (the Kalachuri ruler) Yaśaḥkarna was transferred to Ṭhakkura Vasishṭhaśarman. Dr. F. W. Hall, who edited this record, suggested that the village which changed hands lay in the country conquered by Gōvindachandra from Yaśaḥkarna.

Of the **localities** mentioned in the record **Dhōvahaṭṭa** which was a *pattana* at the time is identical with the village of Dhureti where the plates were found. The other localities mentioned in the record, *viz.*, Dhanavāhi-pattalā and the village Alira, I am unable to identify.

### TEXT.<sup>2</sup>

#### First Plate.

- 1 Ōm namaḥ Śivāya ; Gaṇapatayē namaḥ , Jayatu jayatu dēvō Dēvakī-nāṇdanō= yam<sup>3</sup> jayatu jayatu Kṛishṇō Vṛishṇi-vaṁśa-pradīpaḥ | ( ) ja-
- 2 yatu jayatu mēgha-śyāmala[ḥ\*] kōmal-āṅgō jayatu jayatu pṛithvī-[bhā]ra-nāśō(sī) Mu-  
kuṇḍaḥ | [I]\*<sup>4</sup> Avatu sakala-lōkān=Nī-
- 3 lakamṭha[ḥ\*] Smarāris=Ti(Trī)pura-dahana-samarthō mūrhnī(rddhni) bhāsva-  
[ch\*]-chhaśāṅkaḥ |<sup>5</sup> Tuhinagiri-sutāyā vallabhah Śūlapāṇiḥ<sup>3</sup>
- 4 sakala-jana-śaraṇyaḥ sarvva-lōk-aika-nāṭhaḥ [2]\*<sup>4</sup> Chaturmukha-mukh-āmbhōja-vana-  
hamśa(sa)-vadhūr=mama [I]\* mānasē ramatāni ni-
- 5 tyaṁ sarvva-śuklā Sa[ra\*]svatī | [3]\*<sup>6</sup> Paramabhaṭṭāraka(k-ē)ty-ādi-samasta-rājāvali<sup>7</sup>-  
virājamāna-Paramamāhē[śva\*]ra-aśvapati<sup>8</sup>-gajapati-
- 6 narapati-rājatray-ādhipati-vividha-vidyā-vichāra- Vāchaspati-śrī - Vāmadēva-pād-ānudhyātā-  
(ta)-Kanyakuvj(bj)-ādhipati-mahī-
- 7 [pra]varddhamāna-kalyāṇa-vijaya-rājyē śrīmat-**Trailō(ḷō)kyamalladēva-rājyē Sam-**  
**ma(va)t 963 Jyēshṭha śudī 7 Sōmē dinaṁ(nē)** mahā-
- 8 mahanna(tta)ka-manīti(mantri)-manḍala(li)ka-śrī-Malayasiṁha-vyāpriyamānē sam(sam)-  
dhi[vi\*]grahīka-ṭhakkura-Haripāla-kōṭṭapāla-Vāhaḍa-

<sup>1</sup> J. A. S. B., Vol. XXXI (1862), pp. 123 f.

<sup>2</sup> From impressions and the original plates.

<sup>3</sup> *Danda* unnecessary.

<sup>4</sup> *Metre* : *Mālinī*.

<sup>5</sup> There is an excess of a *mātrī* in the second *pāda*. Read *-dahana-śaktō mūrhnī*, etc.

<sup>6</sup> *Metre* : *Anuṣṭubh*.

<sup>7</sup> The letter *va* which was at first omitted is written above the line between *jā* and *kī*.

<sup>8</sup> Read *°r-āśvapati-*.

- 9 arthalēkhī<sup>1</sup>-Śrī[cha]m̐da-śrēṭhi<sup>2</sup>-yathāvarttamāna-samasta-vaṇig-jana-vyavṛihi(vyavahri)-  
yamāṇ<sup>3</sup>a-pañchakula-dharmādhikaraṇa-chimtayām
- 10 **Dhōvahaṭṭa**-pattanē **Dhanavāhi**-pattalāyām yatra kva[cha]na-śubha-pradēśa-samā-  
vāsita-kaṭakāta(t) yama-niyama-svādhyāya-
- 11 dhyān-ānushṭhāna-tapa[ś\*]-chakravartti-paṁḍita-chakra-chūdāmaṇi-śaiv-ā[ch]āry-ādhipati-  
sarvva-vidyā-kuśala[h\*] Ka-

*Second Plate.*

- 12 lau Durvvāsā(ō)-vatāraḥ(ras)=trīṣati(i)-rājy-ādhipati-śrīmat-Trailōkymalla-pād-a(ā)rchchana-  
rataḥ dhyānam kurvvaṇō(ṇa)
- 13 ēk-āgra-chittatayā bhaṭṭāraka-śrīmad-rājaguru-Vimalaśiva-sutō(tas=) Śāntaśiva-charaṇāḥ  
Vatsa-gōtr-ānvayē vita(tta)-vaṁ(baṁ)dha-
- 14 [sva]rūpatayā ṭha Rāsala-suta-Śē(Śi)varāja[s\*]=tat-suta-Rāṇaka-śrīmad-[Dha]rēkasya  
**Alīra**<sup>4</sup>-grāmasya bhāga-bhōga-pravaṇi-
- 15 kara-sarvv-ādāya-sahitam yāvadhiraṇasya<sup>5</sup> dattam=iti : gūruṇām<sup>6</sup>=anujñyām(jñām)  
prāpya yam-ādi-guṇ-ōpēta[s\*]=samasta-
- 16 prakriy-ānvita[s\*]=tri-kāla-snāna-dēv-ārchchana-rataḥ agni-pūjā-rataś=[cha] sarvva-  
bhūta-dayā-paraḥ sarvvēśhām vaṁdi-janā-
- 17 nām=ādhārabhūtaḥ jamtūnām=āśvāśa(sa)-bhūmi[h\*] sarvvāsu kalāsu chaturāḥ ||<sup>7</sup>  
śāstra-śāstra-vīśāradaḥ bhaṭṭa(ṭṭā)raka-śrīma-
- 18 d-rājaguru-Vimalaśiva-sutaḥ Śāntaśiv-ānujō Nādaśiva[s=tē\*]na paṭṭasya [ha]rsha-  
rūpatayā yāva[d\*]=diyatē tāvad=avā-
- 19 pitam<sup>8</sup>=iti [;\*] Vitta-vaṁ(baṁ)dhatayā kimchi[t\*]-kārya-kāraṇitāpi vā<sup>9</sup> Rāṇa-śrīmad-[Dha]-  
rēkasya yāvad<sup>10</sup>=i[ch\*]chhā pratipadyatē . Atr-ā-
- 20 r[th]ē sākshīṇaḥ || Paṭa(ṭṭa)kila-Madanē tathā Silē tathā ṭha Sūpaṭa ṭha Gāṁgē  
vi<sup>11</sup> Raṇadhavala<sup>12</sup> vi<sup>11</sup> Gāṁgadēva pa[ṭṭa] vi Ka[vi]ta , Ṭha Gōlla-
- 21 ṇa iti kṛitvā pravi[shṭē] sati grī(gra)hītavyam | śubham bhavatu lēkhaka-pāṭhakayōḥ ||  
Svalpa-vudhyā<sup>13</sup> maṁda-matir=aham ya[t\*]=tu vālyāti-
- 22 mu[dgī]ritam<sup>14</sup> [\*] śuddham=asuddham vā paṁ[ḍita\*]-Viśvēśvarēṇa likhitam=iti ||<sup>15</sup>  
paṁ Gāṁgādhareṇa cha [;\*] utakīritam(utkīrṇam) Śīrukēna(ṇa) || ||<sup>16</sup>

<sup>1</sup> Read *Vāhaḍ-ārthalēkhi*-. There is a superfluous medial *ē* sign at the top of *a* in *artha*°.

<sup>2</sup> Read *Śrīchandra-śrēṣṭhi*-.  
<sup>3</sup> The *anusvara* meant for *pa* has been wrongly placed on *ṇa*.

<sup>4</sup> It seems that *lau* was first engraved which was then corrected into *li*.

<sup>5</sup> Read *yāvad=āhiraṇyam* ?

<sup>6</sup> Read *gurūnām*-.  
<sup>7</sup> *Danḍas* unnecessary.

<sup>8</sup> Read *avāptam*-.  
Read *-kāraṇatō=pi vā*.

<sup>9</sup> *Va* is written at the top of the line, above *yā*. If we read *yād-ichchhā*, then *Vitta* etc. will form a stanza in the *Anuṣṭubh* metre.

<sup>11</sup> I am unable to state what the abbreviation *vi* stands for. In the grant of Mahārāṇaka Harirājadēva it stands for *visuā*. But in the latter record as this term is always followed by certain figures, it apparently indicates shares in the donated property. See *Ind. Art.*, Vol. XVII, p. 231 and n. 62.

<sup>12</sup> I.e., *Raṇadhavala*.

<sup>13</sup> Read *-buddhyā* or *-buddhir*-.  
<sup>14</sup> The intended reading may be *bālyāt=kim=udgīritam*.

<sup>15</sup> This portion appears to be in *Āryāgīti* though the metre is faulty.

<sup>16</sup> There is an ornamental mark between these two sets of *danḍas*.

## No. 2.—RAMTEK STONE INSCRIPTION OF THE TIME OF RAMACHANDRA.

BY PROF. V. V. MIRASHI, M.A., AND L. R. KULKARNI, M.A., NĀGPUR.

**Rāmṭēk** is the head-quarters of a *tahsil* of the same name in the Nāgpur District of the Central Provinces. It is situated 28 miles North by East of Nāgpur and derives its name from the temple of Rāma on a hill close to the town. The place is regarded as very holy on account of a number of temples and *tīrthas* on the hill and in its vicinity. A fair is held in the month of Kārttika, which attracts thousands of people from even far-off places. The sanctity of the place can be traced back to the fourth century A.D. at least : for the Riddhapur plates, which were issued from the foot-prints of the Lord of Rāmagiri<sup>1</sup> (modern Rāmṭēk), record a grant of the Vākāṭaka dowager queen Prabhāvatiguptā on the twelfth *tithi* of the bright fortnight of Kārttika. Kālidāsa also mentions in his *Mēghadūta* that the hill was marked with the foot-prints of Rāma<sup>2</sup>. These references indicate that the shrine at Rāmagiri at first contained only the foot-prints of Rāma. Later on the images of Rāma and Sītā appear to have been installed there and another temple dedicated to Lakshmaṇa was built. This is probably the reason why the temple of Lakshmaṇa is at present situated in front of that of Rāma and Sītā. The present images of these deities are said to have been found in the Dudhālā tank at Rāmṭēk<sup>3</sup> and were substituted some years ago for the earlier ones which had been mutilated. These temples are surrounded by a number of smaller shrines. They are situated in the innermost of three enclosures on the hill and none but caste Hindus get access to them.

The present inscription is incised on a large slab let into the wall on the right hand side of the door of the *garbhagrha* in the temple of Lakshmaṇa. It was first referred to by General Cunningham's Assistant Beglar,<sup>4</sup> who visited Rāmṭēk in 1873-74. He was not admitted to the innermost court-yard of the temple, but he got the inscription copied by his Hindu servant and noticed in it the name of Rāmadēva.<sup>5</sup> He could not, however, offer any conjecture about the identification of this Rāmadēva. Subsequently from a faint rubbing of it supplied by Dr. Fleet, Prof. Kielhorn first noticed in it the names of Śimhaṇa and Rāmachandra whom he identified with the homonymous princes of the Raipur branch of the Haihaya dynasty<sup>6</sup> mentioned in the Khalāri and Raipur stone inscriptions. In 1904-05 Mr. Cousens visited the place, but he too was not admitted inside<sup>7</sup> and was therefore unable to give any account of the contents of the inscription. Finally Rai Bahadur Hiralal briefly noticed the inscription in his *Inscriptions in the C. P. and Berar*<sup>8</sup> and identified many of the *tīrthas* mentioned in it in an informative article entitled 'A visit to Rāmṭēk', published in the *Indian Antiquary*, Vol. XXXVII, pp. 202-08. Though referred to or noticed several times the inscription has remained unedited so far. In the absence of a reliable edition it has given rise to some misconceptions about its historical contents. We have, therefore, edited it here from the original stone which we could examine several times during our visits to Rāmṭēk.

<sup>1</sup> रामगिरिस्वामिनः पादमूलाद्- *J. P. A. S. B.*, Vol. XX, p. 58.

<sup>2</sup> वन्द्यैः पंसा रघुपतिपदैरङ्कितं मेखलासु । (Verse 12.)

<sup>3</sup> *Ind. Ant.*, Vol. XXXVII (1908), pp. 207 ff.

<sup>4</sup> Cunningham's *A. S. R.*, Vol. VII, p. 112.

<sup>5</sup> This occurs in lines 54 and 61 but there it denotes the deity Rāma.

<sup>6</sup> Above, Vol. II, p. 230.

<sup>7</sup> *P. R. A. S.*, Western Circle, for 1904-05, p. 41, para. 125.

<sup>8</sup> First Edition (1916), pp. 3 f. : Second Edition (1932), p. 3.

As stated above, the record is inscribed on a stone fixed in the front wall of the *garbhagr̥iha* in the temple of Lakshmaṇa. It now contains 75 lines of writing covering a space 2' 9" broad and 3' 3" high, but a few lines may have been lost at the top. The extant portion falls into two parts, separated by some ornamental figures in lines 31 and 32, the first part comprising ll. 1-31 and the second ll. 31-75. As the surface of the stone has flaked off in several places the record has suffered very much, especially in its upper and lower portions and on the left hand side. The loss of the upper portion is very much to be regretted; since, judging from the fragments still extant, it seems to have contained a description of the exploits of the reigning king and his ancestors.

The **characters** belong to the Nāgarī alphabet of about the thirteenth century A.D. The **language** is Sanskrit. As regards **orthography**, we find that the vowel *ṛi* is in some places wrongly written for *ri*, see *ṭṛibhuvana* l. 31; *v* is throughout used for *b*, see *vāla* for *bāla* l. 26; *sh* is employed for *kh* and *vice versā*, see e.g., *vishanḍita* l. 13 and *namaskarikhyē* l. 54; the *visarga* before *k* and *p* is changed to *sh*, see *tushturush-kalp-āntē* l. 47 and *nṛipash=Paṁktirathō* l. 48, etc.<sup>1</sup> The sign of *avagraha* is also noticed in some places.

The first four lines of the inscription are too much mutilated to yield any coherent sense. The fifth line contains the words *Yādavō vaṁśaḥ* and *Yadu-vaṁśajaḥ* evidently indicating that the reigning king called himself Yādava and traced his descent from the legendary hero Yadu. The exploits of some king of this family are next described, but the only names of his adversaries that can be made out are **Rudra** in l. 7, **the lord of the Āndhras** and **Chōḍa** in l. 8 and possibly the lord of the **Gurjaras** in l. 9. The syllables *Jaitra* which occur at the end of l. 9 probably denote some name like **Jaitrapāla**. The name of the king **Simhāna** occurs in l. 15 in the course of the description of his successor, who is said to have made the Earth forget her grief on account of separation from the illustrious king Simhāna. This name seems to have occurred at the beginning of l. 13 also, but the first two *aksharas* of it have now been broken away. Line 16 mentions the genealogy of a person named Śrī-Rāghava. He was a descendant of one Vāyināyaka. From l. 17 we learn that the king, the illustrious **Rāmachandra**, bestowed on him (*i.e.*, Rāghava) fortune which appeared lovely owing to the prosperity of his empire and himself enjoyed the company of ladies skilled in all arts. This means that the king entrusted the government of his kingdom to him and being free from care gave himself up to the enjoyment of pleasures. This Rāghava is probably referred to again in ll. 18 and 21 as *Śayyāpāla* (guardian of the royal bed-chamber). His wife Rājāyī is mentioned in l. 19. Once upon a time Rāghava asked his preceptor how he could cross the ocean of worldly existence. In answer to this the latter seems to have given a description of the hill as well as of the temples and *tīrthas* situated on it and in its vicinity. The first part of the record seems to have described the hill and the temples on the four sides of it, *viz.*, Ghaṅṭēsvara, Sudhēsvara, Kēdāra and Āñjanēya. The second part, which is better preserved, names and describes the temples and *tīrthas* on the hill and in the town of Rāmṭēk after the manner of the *tīrtha-māhātmyas*. As a matter of fact many of them find mention in two *Sindūragiri-māhātmyas*, one of sixteen and the other of forty-five *adhyāyas*<sup>2</sup>. The description and topography of these temples and *tīrthas* given in the present inscription agree with those in the *māhātmyas*. Some of them are again mentioned in a work of the Mahānubhāva sect<sup>3</sup> in connection with the itinerary of Chakradhara, the founder of the sect, who lived in the

<sup>1</sup>[ Probably this *sh* is intended to represent the sign for both *jihvāmūliya* and *upadhmanīya*.—Ed.]

<sup>2</sup> Of these the former was published together with a Marāthī translation some years ago at Nāgpur, but the latter is still unpublished.

<sup>3</sup> An extract from this work called *Sthānapōthī* was kindly supplied to us by our friend Mr. H. N. Nene.



time of the Yādava king Rāmachandra (13th century A.D.). Most of these temples and *tīrthas* can even now be identified at Rāmṭēk. The traditions about them are thus at least seven centuries old.

As stated above, Prof. Kielhorn, in his article on the Khalāri stone inscription, expressed the opinion that the kings Simhaṇa and Rāmachandra mentioned in the present inscription were identical with the princes of the same names who were respectively the grandfather and father of Haribrahmadēva, a Haihaya or Kalachuri prince who ruled in Chhattisgarh in the beginning of the fifteenth century A.D.<sup>1</sup> From this he concluded that the rule of the Kalachuris extended in the west as far as Nāgpur. An examination of several Kalachuri dates had led him to the conclusion that the Kalachuri year commenced on the first *tithi* of the bright fortnight of Āśvina, but he had no evidence of the actual use of the Āśvinādi year in any territory under the rule of the Kalachuris. This was subsequently furnished by the remark of Colebrooke in his *Journal of Occurrences at Nagpur* that the year at Nāgpur commenced on the first of the bright half of Āśvina.<sup>2</sup> Kielhorn thought that this usage was reminiscent of the use of the Kalachuri era in the territory round Nāgpur, which on the evidence of the Rāmṭēk inscription he believed to have once been under the rule of the Haihayas or Kalachuris of Raipur.<sup>3</sup> The identification of the family to which the princes Simhaṇa and Rāmachandra mentioned in the present inscription belonged is, therefore, important not only for the interpretation of the record, but also for the determination of the beginning of the Kalachuri year.

Kielhorn had no opportunity to examine the inscription *in situ*. He had before him only a faint rubbing of it. The characters of the inscription have become very shallow, being choked up with oily dust and white-wash. It is therefore extremely difficult to decipher the record from rubbings or inked estampages. Rai Bahadur Hiralal, who personally examined it, read the words *Yādavō ramśah* (l. 5), but he chose to stick to Kielhorn's view that the kings Simhaṇa and Rāmachandra mentioned therein belonged to the Haihaya dynasty, because he thought that the Haihayas being descended from Yadu could be called Yādavas<sup>4</sup>. It is no doubt true that the Haihayas were descendants of Yadu; for their ancestor Haihaya was, according to the Purānas, a grandson of Sahasrajit who was himself a son of Yadu<sup>5</sup>. But the name Yādava was by usage restricted to the descendants of Krōshṭri, another son of Yadu<sup>6</sup>. Nowhere in their numerous inscriptions have the Haihayas or Kalachuris called themselves Yādavas. Besides, in the genealogy of the Haihayas there occurs nowhere any name like Jaitrapāla, which, as shown above, appears at the end of line 9 of the present inscription. But the most important objection to the identification of the kings Simhaṇa and Rāmachandra with their namesakes who ruled in Chhattisgarh is that neither these latter kings nor any of their immediate ancestors achieved any victories over Rudra, the lord of the Āndhras, the Chōla and the lord of the Gurjaras; for they were petty princes, whose rule did not extend much beyond the modern district of Raipur. Besides, there is no king of the name Rudra known from history as ruling in the fourteenth or fifteenth century

<sup>1</sup> His Khalāri stone inscription is dated Vikrama Saṁvat 1470 (for 1471), corresponding to A.D. 1415.

<sup>2</sup> 'The new year begins here with the light fortnight of Āśvina, but opening in the midst of Durgā's festival, the New Year's day is only celebrated on the 10th lunar day.' *Life of H. T. Colebrooke* by Sir T. E. Colebrooke, p. 163.

<sup>3</sup> See his article entitled 'Die Epoche der Cēdi-Aera' in the *Festgruss an Roth* (1893), pp. 53 ff.

<sup>4</sup> In the second edition of his *Inscriptions in C. P. and Berar* (p. 3) he has admitted the possibility of Simhaṇa being a king of the Yādava dynasty.

<sup>5</sup> See *Harivamśa* (Bombay Ed.), *adhyāya* 33, vv. 1-2. Compare also the Piṭhāpuram pillar inscription of Mallidēva and Manma-Satya II, above, Vol. IV, p. 89.

<sup>6</sup> See Pargiter, *Ancient Indian Historical Tradition*, p. 87.

A. D., who may have been defeated by these kings. It is therefore difficult to uphold the identification first proposed by Kielhorn.

We find, on the other hand, the names Jaitrapāla, Simhaṇa and Rāmachandra in the genealogical list of the Later Yādavas of Dēvagiri, who flourished in the twelfth and thirteenth centuries A.D. Jaitrapāla, whose name seems to have occurred at the end of line 9, is probably identical with the homonymous king who was the father of Simhaṇa. The names of Rudra, the kings of Āndhra and Chōla in ll. 7-8, seem to have occurred in the course of the description of Jaitrapāla's victories; for we know from the introduction to Hēmādri's *Vratakhanda*<sup>1</sup> as well as from the Paiṭhan plates<sup>2</sup> and other Yādava grants that Jaitrapāla killed the Kākatīya king Rudra. This latter king is in some places called the king of Āndhra. We can therefore unhesitatingly identify the kings mentioned here with the Yādava kings of Dēvagiri. That the kingdom of the Yādavas extended in the East as far as Lānji in the Bālāghāṭ District is known from a stone inscription of the dynasty found at Lānji<sup>3</sup> which mentions the Yādava king Rāmachandra.

We know from other records that Simhaṇa was succeeded by his grandson Kṛishṇa, but his name does not occur in the extant portion. We can, however, conjecture that he must have been described in line 15, which speaks of a king having made the earth forget its grief due to separation from Simhaṇa. The names of Kṛishṇa's brother Mahādēva and his short-lived son Āmaṇa may have been omitted in the present record. As no successor of Rāmachandra has been mentioned here, it seems that the inscription was put up during his reign. It may, therefore, be referred to the last quarter of the thirteenth century A. D.

As the kings mentioned in the present inscription are thus proved to be of the Yādava dynasty of Dēvagiri and no inscriptions of the Kalachuris are found in the Marāṭhī-speaking districts of the Central Provinces, Kielhorn's view that the Kalachuri year commenced in the month of Āśvina cannot be supported by any usage current in the territory round Nāgpur<sup>4</sup>.

The mutilated condition of the inscription makes it difficult to say what it was intended to record. But the fact that the genealogy of a personage named Rāghava is given in lines 16 and 17 where he is also said to have been entrusted by Rāmachandra with the government of his whole empire combined with the statement in l. 63 that this Rāghava felt gratified on doing something seems to show that the object of the inscription was to record some service rendered by Rāghava to the deities at Rāmṭēk—perhaps some repairs done to the temple of Lakshmaṇa where the inscription is put up. Māidēva, who is mentioned in ll. 70-71, seems to have been a local official in charge of the work.

The hill on which the main temples of Rāma and Lakshmaṇa are situated is called Sindūragiri and Tapaṅgiri<sup>5</sup> (for Tapōgiri) in the present inscription. The tradition about the former

<sup>1</sup> Cf. तिळगाधिपतेः पशोर्विशसनं रौद्रस्य रौद्राकृतः

कृत्वा पूरुषमेधयज्ञविधिना लब्धस्त्रिलोकीजयः ॥४१॥ See R. G. Bhandarkar's *Early History of the Deccan*, Appendix C.

<sup>2</sup> *Ind. Ant.*, Vol. XIV, p. 316.

<sup>3</sup> See Hiralal—*Inscriptions, etc.* (Second Ed.), p. 20. Lānji is about 100 miles north by east of Nāgpur. Hiralal remarks that 'some passages of this record correspond exactly to those given in the Rāmṭēk Lakshmaṇa temple inscription'. We have examined the Lānji inscription in the Nāgpur Museum, but have failed to notice any such passages.

<sup>4</sup> As a matter of fact Colebrooke was mistaken in supposing that the year commenced in Nāgpur in the month of Āśvina. As shown elsewhere (above, Vol. XXIV, p. 122), the era current at Nāgpur in Colebrooke's days was the so-called Sālivāhana or Śaka era, its months were *amānta* and the year commenced in Chaitra and not in Āśvina. For the commencement of the Kalachuri year, see above, Vol. XXIV, pp. 116 ff.

<sup>5</sup> In the larger *Sindūragiri-māhātmya* the name occurs in the correct form Tapōgiri.

name was apparently given in line 23 which is partly mutilated. What remains of it is, however, sufficient to show that the hill was called Sindūragiri, because it was reddened by the blood flowing from the breast of Hiraṇyakaśipu which was torn by Narasiṃha with his sharp claws. There are two temples on the hill containing huge images of the man-lion incarnation of Viṣṇu. As conjectured by Cousens<sup>1</sup> the name Sindūragiri may have been originally given to the hill because of its red stones which when broken or newly dressed appear blood-red. The second name of the hill Tapāgiri (for Tapōgiri, penance-hill) which occurs in this very form in one of the *Sindūragiri-māhātmyas* owes its origin to the tradition that Śambūka, a Śūdra ascetic, practised penance here. He was afterwards killed by Rāma with his sword called Chandrahāsa. But, the Māhātmya says, he asked for three boons from Rāma, viz., that his mortal remains should be transformed into a *liṅga in situ*, that Rāma should live on the hill for ever and that he himself should be worshipped before Rāma. In accordance with this, pilgrims first worship the *liṅga*, now called Dhūmrēśvara, situated on the southern plateau of the hill outside the citadel, before they proceed to the temples of Rāma and Lakshmaṇa. The story of Śambūka is given in line 45 of the present record, which mentions the *liṅga* Dhūmrāksha.

The story of Śambūka occurs also in the *Rāmāyaṇa* of Vālmīki. It would, therefore, be interesting to see how far the topography of the place where Śambūka was practising penance suits Rāmṭēk. According to the Epic the Śūdra ascetic was engaged in austerities on the bank of a large lake to the north of the mountain Śaivala.<sup>2</sup> This mountain is not mentioned anywhere else. But from the *Rāmāyaṇa* itself we learn that a king named Daṇḍa was ruling over the territory between the Vindhya and Śaivala mountains.<sup>3</sup> His rape of a Brāhmaṇa girl led to the devastation of the country measuring a hundred *yōjanas* round the Śaivala mountain and this country came consequently to be known by the name of the Daṇḍaka forest.<sup>4</sup> This Daṇḍa or Dāṇḍakya is called Bhōja elsewhere<sup>5</sup> and it is well known that the Bhōjas were ruling over Vidarbha. So the site of Śambūka's penance must have been situated in Vidarbha to the south of the Vindhya mountain. The *Rāmāyaṇa* tells us that after killing Śambūka, Rāma went in his aerial car to the hermitage of Agastya which was situated not very far from the Gōdāvarī,<sup>6</sup> but it gives us no idea of the distance between the site of Śambūka's penance and the hermitage of Agastya. Still the description in the epic shows clearly that the former lay somewhere in ancient Vidarbha between the Vindhya mountain and the Gōdāvarī. The description in the *Rāmāyaṇa* of the site of Śambūka's penance suits Rāmṭēk where there is a large tank at the foot of the hill. As there is no hill in Vidarbha where there is such a tradition connecting it with Śambūka's penance, it would not be wrong to identify Rāmṭēk with the Śaivala mountain.<sup>7</sup>

<sup>1</sup> P. R. A. S., W. C. for 1904-05, p. 41, para. 127.

<sup>2</sup> *Rāmāyaṇa, Uttarakāṇḍa, adhyāya 75*, verses 13-14.

<sup>3</sup> *Ibid.*, *adhyāya 79*, verse 16.

<sup>4</sup> *Ibid.*, *adhyāya 81*, verse 8.

<sup>5</sup> See Kauṭilya's *Arthaśāstra, adhyāya 1, prakaraṇa 3*.

<sup>6</sup> *Rāmāyaṇa, Uttarakāṇḍa, adhyāya 76*, verses 16-20.

<sup>7</sup> The larger *Sindūragiri-māhātmya* mentions Mahāśaivala as a name of the hill at Rāmṭēk in addition to the two names noticed above, and explains it as being due to Śiva bringing the Śaivas to the hill. According to the colophon the Māhātmya has been taken from the *Kaumārakhaṇḍa* of the *Padmapurāṇa*; but the portion dealing with Śambūka's story seems to have been copied *verbatim* from the *Rāmāyaṇa* of Vālmīki. We have not been able to trace the *Kaumārakhaṇḍa* in the printed edition of the Purāṇa. Still this description corroborates our inference that Śaivala was one of the old names of the hill at Rāmṭēk. For the identifications of the *tīrthas* mentioned here see *Ind. Ant.*, Vol. XXXVII, pp. 202 ff.

TEXT.<sup>1</sup>

- 1 . . . . . <sup>2</sup>सु . . . . . <sup>3</sup>मवाप्तु . . . . . <sup>4</sup>
- 2 . . . . . पूजित . . . . . स्तत्वे(त्वे)न . . . . .
- 3 . . . . . देवासुरोर[ग\*] . . . . . वचरितो . . . . .
- . . . . .
- 4 . . . . . <sup>5</sup>कः सुकविसार्धपथे प्र[विष्टः\* ?]<sup>6</sup> . . . . . <sup>7</sup>ज्यो-  
त्नाप्र- . . . . . <sup>8</sup>
- 5 . . . . . युग्मः ॥ ततोभूद्यादवो वंशः<sup>9</sup> . . . . . ॥ किं  
वर्ष्यतेऽ[यं य\*]दुवंशजः<sup>10</sup> . . . . .
- 6 . . . . . क्षीप्यालष्कालः<sup>11</sup> प्रोद्यद्दैरिवीरव्र<sup>12</sup> . . . . . जंभ-  
शत्रुः ॥ भ्रश्यत्कलंकविधुम<sup>6</sup> . . . . .
- 7 . . . . . <sup>13</sup>यस्यातिभीषणरत्नांगण<sup>6</sup> . . . . . <sup>14</sup>मंडलमिदं स्मरति स्म  
रुद्रको<sup>6</sup> . . . . .
- 8 . . . . . लीवनालीतलगभुजग<sup>15</sup> . . . . . त्वमंभ्राधिप<sup>16</sup> त्वं रे चोड  
विमंच द[र्प]- . . . . . धरानाथप्रबोध . . . . .<sup>17</sup>
- 9 . . . . . ऽषि(स्त्रि)लभूपतीनां<sup>6</sup> शिर[स्सु ?] . . . . .  
[गुर्ज\*?]रिन्द्रः पराङ्मुखो यस्य पुरो रणेऽभूत्<sup>18</sup> . . . . . हेषु महा-  
महौन्द्रे जैत्र- . . . . .

<sup>1</sup> From the original stone.<sup>2</sup> From 15 to 18 *aksharas* are lost in the beginning of ll. 1-3.<sup>3</sup> About 25 *aksharas* are broken off here and in the corresponding portion of ll. 1-3.<sup>4</sup> About 45 *aksharas* are gone at the end of ll. 1-3.<sup>5</sup> About 13 *aksharas* are gone in the beginning of ll. 4-6.<sup>6</sup> Metre : *Vasantatilakā*.<sup>7</sup> From 23 to 27 *aksharas* are lost here and in the corresponding portion of ll. 5-6.<sup>8</sup> From 35 to 45 *aksharas* are lost at the end of ll. 4-7.<sup>9</sup> Metre : *Anushṭubh*.<sup>10</sup> Metre : *Indravajrā*.<sup>11</sup> Read क्षीप्यालः कालः. [See above, p. 8, n. 1.—Ed.]<sup>12</sup> Metre : *Śālinī*.<sup>13</sup> About 18 *aksharas* are lost in the beginning of ll. 7-14.<sup>14</sup> From 18 to 22 *aksharas* are broken off here and in the corresponding portion of ll. 8-14.<sup>15</sup> Metre : *Mālinī*.<sup>16</sup> Metre : *Śārdūlavikrīḍita*.<sup>17</sup> About 5 *aksharas* are lost at the end of ll. 8-14.<sup>18</sup> Metre : *Upēndravajrā*.

- 10 . . . . . र्यदस्रप्रभिन्नप्रतिभटविक<sup>1</sup> . . . . . [मौक्ति\*]-  
कौघैर्मगनमिव सतारं संध्या स<sup>2</sup> . . . . . [क]रोत्कराणां<sup>3</sup> सौंदर्य . .  
. . . . .
- 11 . . . . . [क्षो]णिपतेरस्य<sup>4</sup> भूमिपालोऽ . . . . . हासि-  
निहतोत्कटप्रतिभटेभकुंभद्वयो<sup>5</sup>पटुद्यु(ः) . . . . . कमुक्ताच्छलात् ।  
अमु[ष्य] . . . . .
- 12 . . . . . महीरुहस्य यशसा चंद्र] . . . . .  
वाचस्पतेः । <sup>6</sup>तेजोभिर्दिनकद्रुचामपि हठादा[धि]क्व . . . . . द्वाल-  
भोगभूमिरभवत्काल . . . . .
- 13 . . . . . [घ]णदेवनामा<sup>7</sup> गुणाभि . . . . . [॥\*] — — — —  
— — — — चंडकोदंडमुक्तैः शितकांडदंडै<sup>8</sup>विष(ख)ण्डितारक्त — — —  
देहषं(ख)डैरमंडि चितिराहवस्य<sup>9</sup> ॥ . . . . .
- 14 . . . . . [मा]साद्य शान्तिं परमामवाप<sup>16</sup> । . . . . .  
. . . . . जगतीं क्षितौशः । शशाश(स) विश्रामतस्ततो यष्फलेग्रहि<sup>10</sup>र्याचक-  
पत्रिपंक्तेः<sup>7</sup> ॥ <sup>11</sup>धराचक्रं भ्रांत्वा तद(त्रि)दश . . . . .
- 15 . . . . . <sup>12</sup>धिष्ठाय रचयत्यहो नृत्यत्का[बंध\*] . . . . .  
[॥\*] अपारसंसारसमुद्रसारैर्यशःसुधौघैर्वसुधा यदीयैः श्रीसिंहणक्षोणिपतेर्वियोगतार्प  
जहौ<sup>13</sup> [॥]अ . . . . .<sup>14</sup>
- 16 . . . . . [म\*]हौतले ॥ वायिनायक इति क्षमातले नि  
— — — — द्यशोभरैः । तत्सुतः सकललोकविश्रुतो न अतः  
क्वचिदपौह यत्समः<sup>15</sup> ॥ तस्याप्ययं राघवदेव[नामा]<sup>16</sup> . . . . .

<sup>1</sup> Metre : *Mālinī*.<sup>2</sup> Metre : *Vasantatilakā*.<sup>3</sup> Metre : *Prithvī*.<sup>4</sup> Metre : *Śārdūlavikrīḍita*.<sup>5</sup> Metre : *Upēndravajrā*.<sup>6</sup> Read शितकांडदंडैः । विश्वखि<sup>9</sup>.<sup>7</sup> Metre : *Upajāti*.<sup>8</sup> Read यः फलेग्रहि-<sup>9</sup> Metre : *Sikharinī*.<sup>10</sup> From 20 to 24 *aksharas* are lost in the beginning of ll. 15-20.<sup>11</sup> The metre of this verse is irregular. The first hemistich is in *Upēndravajrā*.<sup>12</sup> From 5 to 8 *aksharas* are lost at the end of ll. 15-20.<sup>13</sup> Metre : *Rathōddhatā*.<sup>14</sup> Metre : *Indravajrā*.<sup>15</sup> Metre : *Mālinī*.<sup>16</sup> Metre : *Anushūbh*.

- 17 . . . . . [गु]णगौरवप्रणयिनं श्रीरामचंद्रः प्रभुर्यं साम्राज्यसमृद्धि-  
सुंदररुचः पात्रं विधाय श्रियः । क्रीडोद्यानतलेऽपि(खि)ल्लोक्कवलकलालीलागृह-  
स्त्रौजनालाप<sup>1</sup> . . . . .
- 18 . . . . . श्रीरामभूपत्वधरस्य शय्यापालीकतात्मानममानसत्वं-  
(त्वम्)<sup>2</sup> ॥ श्रीवैद्यनाथशिवपादपयोजभक्तिसंपादितापि(खि)लमहत्व(त्व)पदाय तस्मै ।  
के के नृपा ज<sup>3</sup> . . . . .
- 19 . . . . . तिर्क्षीरं चांतिरपि प्रधानकुलजं श्रद्धा यथा सात्वि-  
(त्वि)कं(कम्) । तद्वद्भूषयति स्म यं पृ(प्रि)यतमा सौभाग्यसौंदर्यभू राजायीति गुणा-  
श्रया गुणगणाधारं धरा<sup>1</sup> . . . . .
- 20 . . . . . दिनकदिनकद्युतिं(तिम्) । गुरुमात्मौयमित्येष पप्रच्छ  
तदनु द्विजम्<sup>4</sup> ॥ जानासि सर्वं भगवंस्ततस्त्वां पृच्छामि पर्युत्सुकतामुपेतः ।  
अगाधसंसारपयोधि<sup>5</sup> . . . . .
- 21 . . . . . <sup>6</sup>पि(खि)लपारट्टश्ला ॥ शय्यापालकुलाधीश निबोधेदं  
वचो मम । संसारसागरोत्तारकारणं न हरेः परं(रम्) ॥<sup>7</sup> अवतारा दशाप्यस्य  
रामस्ते[षां ?] . . . . .<sup>8</sup>
- 22 . . . . . वायुपुत्रयुक्तो वसत्युत्तमयोगिचिन्त्यः ।  
महौधरस्यास्य तपंगिरिस्तं प्रभावमग्रं किमुदाहरामि<sup>5</sup> ॥ विहाय मे . . . . .
- 23 . . . . . साद्य रघूदहस्य<sup>9</sup> ॥ प्रागत्र देवी  
नृहरिः सुरारिर्वि(र्वि)भेद वक्षः करजैः शिताग्रैः । तद्रक्तपूराकणितस्ततोऽयं<sup>5</sup>  
. . . . .
- 24 . . . . . [गु]णकथां सौंदर्यसारैः पुनस्तद्वद्वक्तुममं  
वृ(ह्)हस्यतिसमोऽप्यन्यो हि जानाति कः<sup>1</sup> ॥ पपौ समुद्रं चुलुकेन यस्तं  
मुनी[श ?]<sup>9</sup> . . . . .

<sup>1</sup> Metre : *Sārdūlavikrīdita*.<sup>2</sup> Metre : *Indravajrā*.<sup>3</sup> Metre : *Vasantatilakā*.<sup>4</sup> Metre : *Anuṣṭubh*.<sup>5</sup> Metre : *Upajāti*.<sup>6</sup> From 29 to 34 *aksharas* are gone in the beginning of ll. 21-25.<sup>7</sup> Metre of this and the next verse : *Anuṣṭubh*.<sup>8</sup> From 9 to 11 *aksharas* are lost at the end of ll. 21-25.<sup>9</sup> Metre : *Upēndravajrā*.

- 25 . . . . . मनो मृदु . . . [रा\*]मिष्वर इतोह  
 कौर्त्तते ॥ श्रीरामाय मुनीश्वरः कलशभूर्मध्येसभं व्र(व्र)ह्मणः श्रुत्वैतस्य  
 गिरः प्र[भाव\*]<sup>1</sup> . . . . .
- 26 . . . . . विलोक्य सादरं जन्तुर्मुच्यते व्र-  
 (व्र)ह्महृत्या<sup>3</sup> ॥ गोविप्रवा(वा)लप्रमदावधादिपापौघपूर्णा अ<sup>4</sup> . . . . .<sup>5</sup>
- 27 . . . . . लयपर्वतेद्रे ॥ कृतोपवासा हरिवासरे  
 ये कुर्वन्ति रात्रौ रघुनन्दनाग्रे । तपंगिरौ<sup>6</sup> जागर[ण\*] . . . . .
- 28 . . . . . मराधिकामैः ॥ घटेश्वरं चैव सुधेश्वरं  
 च केदारमीशं च तथाजनेयं(यम्) । द्वारेश्वरं<sup>7</sup> . . . . .
- 29 . . . . . [म\*]ज्जनेन दुरितं निर्धूय वं(वं)धच्छिदा  
 स्वाच्छंदां मनुजा भजन्ति भवने भर्गस्य यत्तत्परं(रम्)<sup>1</sup> ॥ म . . . . .
- 30 . . . . . प्रभावं शक्तोतिवक्तुं न गुरुः सुराणाम-  
 न्यस्य<sup>7</sup> तत्कस्य<sup>4</sup> . . . . .<sup>8</sup>
- 31 . . . . . श्रीशंष(ख)नाम्नि ॐ ॐ ॐ त्रि-  
 भुवनजनतापूज्यपादारविन्दं स्नात्वा श्री-<sup>9</sup>
- 32 . . . . . ॐ ॐ ॐ<sup>10</sup> लत्यनलां समयम[प\*]भयः  
 शंखपाख्यंतिकस्यः ॥ तामग्नितीर्थप्रभवां विभूतिं<sup>4</sup>
- 33 . . . . . [अ\*]म्ब(म्ब)तीर्थे नरः स्नात्वा पूजयित्वा-  
 वि(बि)कापतिं(तिम्) । अंवि(बि)कानाथसदने याति भोगैकभूमितां(ताम्)<sup>3</sup> ॥  
 अधिगम्य वरुणतीर्थं

<sup>1</sup> Metre : *Sārdūlavikrīḍita*.

<sup>2</sup> About 45 letters are gone at the beginning of ll. 26-31.

<sup>3</sup> Metre : *Anuṣṭubh*.

<sup>4</sup> Metre : *Indravajrā*.

<sup>5</sup> About 9 letters are broken off at the end of ll. 26-29.

<sup>6</sup> Read तपंगिरौ. Metre : *Upajāti*.

<sup>7</sup> Read सुराणाम् । अन्यस्य.

<sup>8</sup> About 20 *aksharas* are gone here.

<sup>9</sup> Metre : *Sragdharā*.

<sup>10</sup> From 50 to 60 *aksharas* have been lost in the beginning of ll. 32-33.

- 34 . . . . .<sup>1</sup> वरुणादिलोकपालैर्व्वदितचर[णं] . . . . .  
 रिशरखं(खम्)<sup>2</sup> ॥ यत्सुकृततीर्थे<sup>3</sup>ऽप्यभिषेकभाजां जायेत पुन्यं(ख्यं) नरपंग-  
 वानां(नाम्) । तदश्वमेधार्दमहामघा(खा)नामोघैर्न लभ्यं न तपोभि-
- 35 कुर्यैः<sup>4</sup> ॥ ती[र्थ] नृसिंहस्य कथं[चि\*]दाद्यैः पु[स्थैः\*] समासाद्य विशुद्धमूर्त्तेः ।  
 नरस्य लोकट(त्रि)तये करस्थं किमौषितं नास्ति दुरापमन्यैः ॥ अष्टमे च  
 कुरुचेचनान्नि तीर्थवरं नरः । निमञ्च(ज्य) ब्र(ब्र)ह्महत्यादिमृजा शुद्धी  
 दिवं ब्र-
- 36 जेत्<sup>5</sup> ॥ तीर्थपंचकमिहाचलराजे यत्त्रिलोकविदिते विदि[ता]ख्यं(ख्यम्) । तत्रभाव-  
 कथने न समर्थो देवसार्थगुरुरस्ति न सोऽपि<sup>6</sup> ॥ लक्ष्मीतीर्थं तेषु मुख्यं दुरापा  
 लक्ष्मीर्न स्यान्मज्जतां यत्र तूर्णं(र्णम्) । यावज्जीवं पातकोद्भृतिहेतुप्रोद्य[द्]षो(ःखो)-  
 द्रेकदारिद्र्यभाजां(जाम्)<sup>7</sup> ॥
- 37 किं हंसतीर्थस्य तथा प्रभावः प्रभूतपुण्योच्च(ज्व)लकेतनस्य । व्या[ख्या]यते यज्ज-  
 लपानतोऽपि हंसो हृदिस्थो विमलत्वमेति<sup>8</sup> ॥ श्रीचक्रतीर्थमहिमानममानमुख्यां  
 गुर्वी प्रवक्तुमपि कस्य नरस्य शक्तिः । यस्य स्वयं भगवता हरिणा स्वचक्रं  
 रक्षार्थमुद्यतमकल्पि
- 38 सुदर्शनाख्यं(ख्यम्)<sup>9</sup> ॥ स्नात्वा धनुस्तीर्थजले धनुश्च प्रदाय हेमादिकृतं स्वशक्त्या । नरो  
 विदूरीकृतपापराशिः श्रीशार्ङ्गपाणेः सदनं प्रयाति<sup>10</sup> ॥ तीर्थे पितृणां पितृतीर्थ-  
 नाच्च स्नात्वा च कृत्वा पितृतर्पणादि । कोटिं पितृणां नियतः(तं) पवि-  
 त्रीकृत्ये(त्यै)ति दिव्यं हि पदंपितृ-
- 39 णां(णाम्)<sup>11</sup> ॥ गिरिरपाच्यां दिशि वाजिमधतीर्थे समर्थेऽखिलतीर्थसार्थात् । नरो  
 निमज्जग्नया समेतस्तनूभवानाशु लभेत धन्यान्<sup>12</sup> ॥ या ररक्ष कलि-  
 कालतो बलाद्धर्ममूर्मिकरपंकजैर्नदी । सा तथास्य कलिपेति विश्रुता संनिधौ  
 कलिमलं हरत्यलं(लम्)<sup>11</sup> ॥ सुरनदी च सुरौघ-

<sup>1</sup> About a dozen *aksharas* may have been lost here.

<sup>2</sup> Metre : *Gīti*.

<sup>4</sup> Metre of this and the next verse : *Upajāti*.

<sup>5</sup> Metre : *Anushṭubh*.

<sup>6</sup> Metre : *Svāgatā*.

<sup>7</sup> Metre : *Śalinī*.

<sup>9</sup> Metre : *Vasantatilakā*.

<sup>10</sup> Metre : *Indravajrā*.

<sup>11</sup> Metre : *Rathōddhatā*.

<sup>3</sup> Read यच्छुकृततीर्थे .

<sup>8</sup> Metre : *Upajāti*.



- 40 समाश्रिता निकटतोऽस्य वहत्यचलस्य सा । सुरनिकेतनभोगसमृद्धिदा सकृद्विवाच-  
मनादिकृतां नृणां(णाम्)<sup>1</sup> ॥ कलिपासुरनद्यंबु(बु)संगादंगाकजांबु(बु)नोः । संगं न  
गणयंत्युच्चैर्मनुख्य(थ्य)मुनिदेवताः<sup>2</sup> ॥ नाश्चर्यमस्मिन्मणिकालकुंडं तीर्थोत्तमे प्राप्य  
समस्तसिद्धीः ।
- 41 प्राप्नोति मर्त्यः खलु मुक्तिरस्य प्रसादतः साऽपि न दूरसंस्था<sup>3</sup> ॥ [मां]चकुंडं  
समासाद्य दक्ष(क्षि)णस्यां महीभृतः । दुर्लभाऽपि भवेन्मोक्षः सुलभः प्राणिनां  
क्षणात्<sup>2</sup> ॥ श्रीरामतीर्थं यदिहास्ति तीर्थं साक्षात्सदर्थप्रथितप्रभावं(वम्) । तस्या-  
प्नुतिप्रोद्भवपुन्य(स्य)राशिफलप्रदाता<sup>4</sup> दशकंधरा-
- 42 रिः<sup>5</sup> ॥ एकादशीवासरवासभाजां तीर्थं शुभार्थं दशकंठशत्रोः । मुक्तिर्वराकी करपंज-  
रस्था करोति सेवां गृहसारिकेव ॥ यत्कार्तिके मासि नरो निमज्य(ज्ज)।  
श्रीरामतीर्थे दशकंधरारिं(रिम्) । भक्त्या प्रपश्यन्न शरौरकोशि कोटत्वमायाति तदन्त-  
रात्मा<sup>6</sup> ॥ सकृद्रामगयाश्राद्धं गिराविह क-
- 43 रोति यः । लभन्ते पितरस्तस्य मुक्तिमत्यन्तदुर्लभां(भाम्)<sup>2</sup> ॥ श्रीरामचंद्रस्य समीपतोऽस्ति  
सिंदूरवापी सुकृतप्रदा सा । यस्या विशुद्धेन विलोकनेन विजित्य नाकं  
समुपैति मुक्तिं(क्तिम्)<sup>3</sup> ॥ कर्पूरवापी सुकृतप्रवाहपूरणं पूर्णा किमु वर्णनीया ।  
देवस्य सौतादयितस्य पार्श्वे दास्यं हि यस्याः कुरुतेऽपि
- 44 मुक्तिः<sup>6</sup> ॥ काशी नोज्जयिनी न चापि मथुरा नो द्वारका नो पुरी तद्वत्पुण्य-  
भरं प्रयच्छति नृणां वासेन नित्यायुषा । यद्द्वारासरमेकमष्टिति(?)कृतां सिंदूर-  
भूमीधरः श्रीरामस्य पदारविंदयुगलस्पर्शेन सर्वोत्तमः<sup>7</sup> ॥ जगन्मंगलमाधत्ते  
यस्य कुंभद्वयी स्मृता । गजन्द्रवदनः
- 45 साक्षादत्रास्ते रामकांचया<sup>8</sup> ॥ आस्ते धर्मेश्वरो नित्यं स रामस्य गिराविह ।  
पौडितं कलिना धर्मं यः कृपालुरपालयत् ॥ श्रीरामचंद्रस्य करेण चंद्रहा-  
साहतः प्राप्य पदं पुरारिः । स शम्बु(म्बु)कः शूद्रमुनिर्महोभ्रराजेऽत्र धूम्राच्च  
इति प्रसिद्धः<sup>9</sup> ॥ पश्यन्ति मुक्तीश्वरनामधेयं शिवं शिवा-

<sup>1</sup> Metre : *Drutavilambita*.<sup>2</sup> Metre : *Anushtubh*.<sup>3</sup> Metre : *Upajāti*.<sup>4</sup> Read राशेः फलप्रदाता .<sup>5</sup> Metre of this and the next verse : *Upajāti*.<sup>6</sup> Metre : *Indravajrā*.<sup>7</sup> Metre of this and next verse : *Anushtubh*.<sup>8</sup> Metre : *Śārdūlavikrīḍita*.<sup>9</sup> Metre of this and the next three verses : *Upajāti*.

- 46 नाथमिहाचलेन्द्रे । शिवव्रतस्थाः शिववासरे ये शिवत्वमायाति त्रिवालये ते ॥  
गोपीजनानंदसमुद्रपूर्णचंद्रो विनिद्रोज्व(ज्ज्व)लपद्मनेत्रः । गोपाखमूर्त्तिर्जगदेकमू-  
र्त्तिर्व्वसत्यसावत्र धराधरेन्द्रे ॥ अतीव तेजःप्रसरप्रतप्तं जगत्समग्रं कृपया ररच्च ।  
योऽयं चतुर्थोऽवतरोऽच्युतस्य श्री-
- 47 मान्नृसिंहोपि वसत्यमुष्मिन् ॥ सप्तांभोनिधिपूरदूरपिहितं वि(वि)भ्रहरां दंष्ट्रया  
योऽयं भाति सरोजिनोदलनिभो दन्तेन यद्वन्नयन्<sup>1</sup> । यं रोमान्तरगुप्तवास-  
सुखिनो देवर्षयस्तुष्टुवुष्कल्पान्ते<sup>2</sup> दशकंधरारिसदने सोऽचादिकोलः प्रभुः<sup>3</sup> ॥ अन-  
न्यलभ्यामतुलां सपर्यां नित्यं
- 48 परित्यज्य महेन्द्रदत्तां(त्ताम्) । श्रीमान्नृपुष्पंक्तिरथोपि<sup>4</sup> पुत्रप्रीत्या वसत्यत्र गिरीन्द्रसानौ ॥<sup>5</sup>  
सुतो श्रीरामचंद्रस्य गिरौ कुशलवाविह । दधाते कल्पवृक्षत्वं भक्तिभाजां जगत्प्र-  
भू<sup>6</sup> ॥ मातरोऽष्टौ महासिद्धिनामधेयोपलक्षिताः । अत्र तिष्ठति भक्तानामणि-  
माद्यष्टकप्रदाः ॥ कल्पान्ते कवली-
- 49 करोति सकलं त्रैलोक्यमल्पेतरज्वालाजालकरालकालवदनो यष्कालिकाकेलिभूः<sup>7</sup> ।  
सिन्दूराचलमीक्षणं क्षणमपि क्षीणान्यवाससृष्टः श्रीरामसृष्टया करोति भगवान्किं  
वा महाभैरवः<sup>8</sup> ॥ पंचास्यं चंद्रमौलिं दशभुजमुदयकोटिभानुग्रभासं च्यवं  
वृक्षा उ —
- 50 — सिवरशरधनुःशूलष(ख)ङ्गांगहस्तं(स्तम्) । हृत्पद्मे भक्तलोकाभयवरदकरं चिन्तयन्त्यं नरः  
स्यात्त्रैलोक्ये सिद्धिसम्नाइसति पवनजः सोऽत्र रामैकभृत्यः<sup>9</sup> ॥ मालां पुष्पमयी-  
मिव क्षितिमिमां वि(वि)भ्रच्छिरोभिर्व्विभुः श्रीरामावतरे हरेः सहचरः शंखोऽ-  
प्यशंखात्मकः । आस्ते सोऽ[त्र] स-
- 51 मस्तभक्तजनतातत्तन्मनोवांच्छि(च्छि)तं संयच्छन्ज(ञ्ज)नकाधिराजतनयानायांतिके लक्षणः<sup>9</sup> ॥  
यन्नामस्मरणात्प्रयाति निषि(खि)लः पापाद्रिरुच्चैः क्षयं या विश्वैकपतिव्रताध्वनि  
गुरुर्देवो दयैकापगा । या शापेन निनाय भस्मकणिकाभूयं न लंकापतिं  
कर्त्ता मे दयिताऽ[स्य]

<sup>1</sup> Perhaps उन्नयन् is intended here. [This reading would involve a sandhi with the preceding word which would spoil the metre. I would suggest -dalam=ibhō dantēna yadvan=nayan as the intended reading.—Ed.]

<sup>2</sup> Read सुष्टुवुः कल्पान्त.

<sup>3</sup> Metre: Śārdūlavikrīḍita.

<sup>4</sup> Read श्रीमान्नृपः पंक्तिरथो-

<sup>5</sup> Metre: Upajāti.

<sup>6</sup> Metre of this and the following verse: Anuṣṭubh.

<sup>7</sup> Read यः कालिका-

<sup>8</sup> Metre: Sragdharā.

<sup>9</sup> Metre of this and the next verse: Śārdūlavikrīḍita.

- 52 नाशमिति साप्यत्रास्ति रामान्तिके ॥ इहाचलेन्द्रे दशकंठशत्रोर्विलोक्य मूर्तिः खसु  
— उ मर्त्यः । परत्र काले न करोति भीतिं कातास्तम(?)संहतिघोर-  
मूर्त्तेः<sup>1</sup> ॥ भक्त्या महत्या प्रभुमादिरामं जगत्सुषा(खा)रामतनुं निरीक्ष्य । नरः  
सुरेन्द्रादिकरोपनीतपूजाग्रपात्रत्वमु[पैति] नि-
- 53 त्यं(त्यम्) ॥ श्री[भो]गराममभिरामतनुं निरीक्ष्य क्षोणाषि(खि)लाघसरणिः शरणे सुरारिः ।  
भोगा[नभंगुररसा]न्सुचिरं विचित्रान्प्राप्नोति कल्पशतमल्पितदेवराजः<sup>2</sup> ॥ दृष्ट्वा प्रकृष्ट-  
महिमानमनन्तभक्त्या तं गुप्तराममतिगुप्तपदं च किञ्चित् । प्राप्नोति यत्तदिह  
किं ननु देवरा[जो] — — उ
- 54 तद्गुरुरथांगिरसोऽपि सोऽपि ॥ श्रीशंखरामं प्रणिपत्य मर्त्यः पदं समभ्येति हि शंख-  
पाणेः । विशुद्धभावेन हृदा महेंद्रमुख्यादिदेवैरभिवन्द्यमानः<sup>3</sup> ॥ जगन्महानन्दनि-  
दानमीशं श्रीमैथिलीलक्ष्मणदेवयुक्तं(क्तम्) । श्रीरामदेवं प्रणिपत्य मूर्द्धा नमस्करिष्ये-  
(थे)ल्पतरैर्व्व[चोभिः\*] ॥
- 55 देव श्रीरघुनन्दन त्व(त्रि)जगतामहैतवादप्रभो भास्वद्वंशमहाविभूषणमणे कारुण्यरत्नाकर ।  
त्रैलोक्यारिदशास्यकंठदशकच्छेदोन्नसत्पाण्ये पा — — उ उ — उ — उ उ उ  
ते त्रैलोक्यगोप्त्रे नमः<sup>4</sup> ॥ देव क्षीरसमुद्रसांद्रलहरी[नि]र्मथ्य हृत्कीर्त्तये तत्ताड-  
माण — उ — उ
- 56 उ उ — विश्वैकभर्त्रे नमः । श्रीरामाय हनूमदादिवदनांभोजन्यषण्डप्रभाभर्त्रे श्री-  
जनकचित्तींद्रतनयानंदैक[कं]दाय च ॥ देव त्वां स्फुरदुग्रशोषण उ — — —  
उ — — उ — — — दारचटुस्रुतिप्रशमितक्रोधं नमस्कुर्महे । तत्का[ला]प-  
चितिक्रियार्थमिलिताशेषाम्ब — — उ
- 57 — धत्ता(?)त्यन्तसुजात्यरत्नचयभाभ्राजिष्णुपादांबु(बु)जं(जम्) ॥ देव त्वां गिरिपादपेषि(खि)-  
लभुजामुष्टिप्रहारो उ — — — उ उ — उ — उ उ उ — — — उ —  
— उ — । — — — उ उ — उ — उ निषि(खि)लं त्रैलोक्यनाशचमं धात्वा  
— उ सहस्रपूर्य्यरुचिम — — उ — मं नुमः ॥ — — — उ

<sup>1</sup> Metre of this and the following verse : *Upajāti*.

<sup>2</sup> Metre of this and the next verse : *Vasantuttilakā*.

<sup>3</sup> Metre of this and the next verse : *Upajāti*.

<sup>4</sup> Metre of this and the next seven verses : *Sardūlavikrīṭita*.

- 58 विसर्परोगजगतीनाथारिदारिद्र्यभूर्भक्तिर्भक्तजनस्य संमदपदं रामेति नामस्मृतेः । गव्यु-  
तिप्र उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
सामन्तसिन्दूरजं रेषुं संशमयन्तम उ—उ—उ—
- 59 क्षोभुजां तेजसां(साम्) । कुर्वाणे जगदिष्टवृष्टिमृतासारां भवोन्माथिनीं — — प्रार्थितट-  
प्रभाक उ—उ—उ—उ—उ—उ—[॥\*]—उ—उ—उ—उ—उ—उ—  
उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
—उ—उ—[॥\*] सिंदूराचलमौलिकल्पि उ—उ—
- 60 प्रतिष्ठं विभुं कुंभोजूतमुनौश्वरेण भगवन्वदे मुदे नित्यशः ॥ देव त्वां पुरुषं  
पुरातनमजं तत्त उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
—उ—उ—[॥\*]—उ—उ—उ—उ—उ—उ—उ—उ—  
—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
भगवते भक्त्या नमोऽस्तु प्र[भो ॥\*]  
उ—उ—उ—
- 61 रामदेवं य स्तौति मर्त्यः पवित्रधीः । सिंदूराचलमौलिस्थं भजते तस्व य उ  
उ<sup>1</sup> ॥ काशीप्रभु उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—[॥\*] उ—उ—उ—  
उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—  
कल्पांतावधिनिर्मलाषि(खिल)जला वृक्षा  
उ—उ—
- 62 लः । आस्ते वा(बा)लसमुद्र एष विलसद्देवालयालीमिल — — — उ जलो जले-  
क्षणकृतां देवा उ—उ—उ—<sup>2</sup>[॥\*] . . . . .  
<sup>3</sup>धन्यः ॥ समभ्यर्च्य नरो भक्त्या न उ—उ—उ—
- 63 उ—उ— । दुर्लभां लभते कां कां न हि सिद्धिं विशुद्धधीः<sup>1</sup> ॥ — — उ—  
उ वराणि तानि देवांश्च — — उ—उ—उ—[॥\*] — — उ—  
उ—उ—उ—उ—उ—उ—उ—उ—उ—उ—[॥\*] — — उ—  
उ—उ—उ—उ—उ—उ—उ—उ—उ—[॥] — — उ—  
भरणं गरौयः श्रीराघवोऽमंस्त कृतार्थमुच्चैः<sup>4</sup> ॥<sup>5</sup>

<sup>1</sup> Metre : *Anushṭubh*.

<sup>2</sup> Metre : *Śārdūlavikrīḍita*.

<sup>3</sup> About 40 *aksharas* are gone here.

<sup>4</sup> Metre : *Indravajrā*.

<sup>5</sup> Lines 64-75 are too much mutilated to be transcribed here. Lines 69 and 71 mention one Māidēva and line 70 has आह्वय सत्वरमुवाच वचः स . . . . . मैथिलीनाथस्तुष्यति येन मे कुरु . . which shows that the inscription was intended to record something done by Māidēva by the order of Rāghava—perhaps some repairs to the temple of Lakshmana.

No. 3.—A GRANT OF THE WESTERN CHALUKYA VIJAYADITYA : SAKA 653.

By S. C. UPADHYAYA, M.A., LL.B., BOMBAY.

This set of **three copper-plates** was presented by the Bombay Branch of the Royal Asiatic Society to the Archæological Section of the **Prince of Wales Museum**, Bombay, and is now exhibited in the Epigraphical Gallery.

These plates have not been published so far nor have they been noticed anywhere. Their authenticity is, however, unquestionable and therefore they are taken up for publication in this journal.

Each plate is 10" × 5½" in size. The whole grant runs into 45 lines. A circular hole with a diameter of about ¾" is found in all the three plates. There is neither any ring nor any Royal seal attached to the set at present. The first and third plates are written on one side only while the second plate is inscribed on both the sides. As regards **orthography** the record has no peculiarity worth mentioning.

**Vijayāditya**, the donor of the present grant, seems to have ascended the throne in 618-619 Śaka as the Bādāmi Sanskrit and Kanarese inscription is dated Śaka 621, in his third regnal year.<sup>1</sup> The present grant was made in his **36th regnal year** when **653 Śaka** had passed. His reign seems to have ended in 654-655 Śaka as his son Vikramāditya II issued from Raktapura a grant in his 2nd regnal year in 656 Śaka expired.<sup>2</sup>

The donation was made on the full-moon day of Vaiśākha to Bhavasvāmi-Bhaṭṭa of the Viśvāmitra-gōtra, who was well versed in the Vaidika literature and who was the son of Paśupatiśarman and grandson of Yajñaśarman. The donation was of a village (?) in a certain *viśhaya*<sup>3</sup>. The grant was issued from the victorious camp at **Raktapura**.<sup>4</sup>

The writer was **Niravadya-Puṇyavallabha**. We know that in the reign of Vinayāditya the *Mahāsāmdhivigrahika* was one Rāma-Puṇyavallabha.<sup>5</sup> But in the reign of Vijayāditya there was one Niravadya-Paṇḍita *alias* Udayadēva-Paṇḍita, a Jaina to whom Vijayāditya granted a village.<sup>6</sup> Niravadya-Paṇḍita who was of the Mūla-Saṁgha was the spiritual guide of Vinayāditya.<sup>7</sup>

The inscription opens with *Scasti* followed by a verse in praise of the Boar incarnation of Vishṇu. Then it successively refers to the famous *Mānavya-gōtra*, the descent from **Hāritī** of the **Chalikyas** who were guarded by the Seven Mothers, the receipt of a banner bearing the figure

<sup>1</sup> *Ind. Ant.*, Vol. X, p. 60.

<sup>2</sup> *Ibid.*, Vol. VII, p. 104.

<sup>3</sup> [According to my reading of lines 35-37 the name of the village granted would be Tārāvadra which was situated in Tēllād-āhāra, a district in Navasāri-*viśhaya*. I read the portion as follows:—

35 भवस्वामिभद्राय नवसारिविषये तेज्जादाहारे

36 कीञ्चलत्यातेज्जादपदमत्याणवेसीमायामाणां मूधेय तारा[व]द्रना-

37 मयाम(मी) वाप्युद्यमने विजयादित्येन दत्तः etc.—N. L. R.]

<sup>4</sup> This Raktapura was a famous place in the times of the Western Chālukya kings. Vinayāditya issued a grant from this place. Cf. *Ind. Ant.*, Vol. VII, p. 112. Vikramāditya II issued one more grant in 656 Śaka, cf. *ibid.*, p. 104.

<sup>5</sup> *Ind. Ant.*, Vol. VI, p. 85.

<sup>6</sup> *Ibid.*, Vol. VII, p. 112.

<sup>7</sup> [The late Prof. Pathak has suggested (above, Vol. X, p. 15) that the name Niravadya, which seems to have been a *biruda*, originally of Vijayāditya, was assumed by the writer of his grants.—N. I. R.]

of a Boar on it through the favour of Vishṇu, etc., as found in most of the other grants of this dynasty.

The genealogy begins with **Pulakēsi-Vallabha (I)**<sup>1</sup> who had purified his limbs with the holy waters at the time of the horse sacrifice performed by him. Then his son, the famous **Kirtti-varman(I)** who had defeated the kings of **Vanavāsī**, is referred to. Then we find mentioned his son **Satyāśraya** otherwise famous as **Pulakēsin (II)** who bore the additional titles *Mahārājā-dhirāja* and *Paramēśvara*; the last-mentioned title he obtained by defeating **Harshavardhana**. Then comes his 'favourite' son **Vikramāditya (I)**. Mounted on the back of his favourite steed **Chitrakaṇṭha** and with only a sword in hand he is said to have retrieved the fortune of his father which had been taken away by the alliance of three kings. He also broke down the power of the **Pāṇḍyas, Chōlas, Kēraḷas** and **Kaḷabhras**, and made the king of **Kāñchī** bow down in reverence to him. Then is mentioned **Vinayāditya**, who is also stated to have subdued the triple alliance. He subdued the kings of **Kavēra, Pārasika** and **Sirṃhaḷa** and by defeating the king of the north acquired the emblems of greatness such as the *Pālidhvaja*, etc.

His favourite son was **Vijayāditya-Samastabhuvanāśraya**, the donor of the present grant. He secured peace at home while his grandfather carried on wars with the southern kings and he assisted his father in a campaign in the north and going further to the north (more than what his father had done) he acquired for himself the emblems of **Gaṅgā, Yamunā, the Pālidhvaja** banner and the *Dhakkā* drum. He was once caught by the enemies but he skilfully contrived to escape and brought peace and order unaided by others in the provinces where disorder reigned supreme for a while.

### TEXT.<sup>2</sup>

#### First Plate.

- 1 स्वस्ति [॥\*] जयत्याविष्कृतं विष्णोर्वाराहं चाभितार्णवं(वम्) [॥\*] दक्षिणोत्त-  
दंष्ट्राग्रविश्रान्तभुवन<sup>3</sup> वपुः [॥\*] श्री-
- 2 मतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां सप्तलोकमातृ-
- 3 भिस्सप्तमातृभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगव-
- 4 न्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां
- 5 चलिक्वानां कुलमलंकरिणीरश्वमेधावभृथज्ञानपवित्रीकृतगात्रस्य श्रीपुलकेशि-
- 6 वल्लभमहाराजस्य सूनुः पराक्रमाक्रान्तवनवासादिपरवृत्तपतिमण्डलप्रणिव-
- 7 हविशुद्धकीर्त्तिः श्रीकीर्त्तिवर्मपृथिवीवल्लभमहाराजस्तस्यात्मजस्मर-<sup>4</sup>
- 8 संसत्तासकलोत्तरापथेश्वरश्रीहर्षवर्द्धना<sup>5</sup> पराजयोपात्तपरमेश्वरशब्दा-

<sup>1</sup> His title *Satyāśraya* is not given here, unlike in *Ind. Ant.*, Vol. VI, p. 73.

<sup>2</sup> From the original plates.

<sup>3</sup> Read *-bhuvanam*.

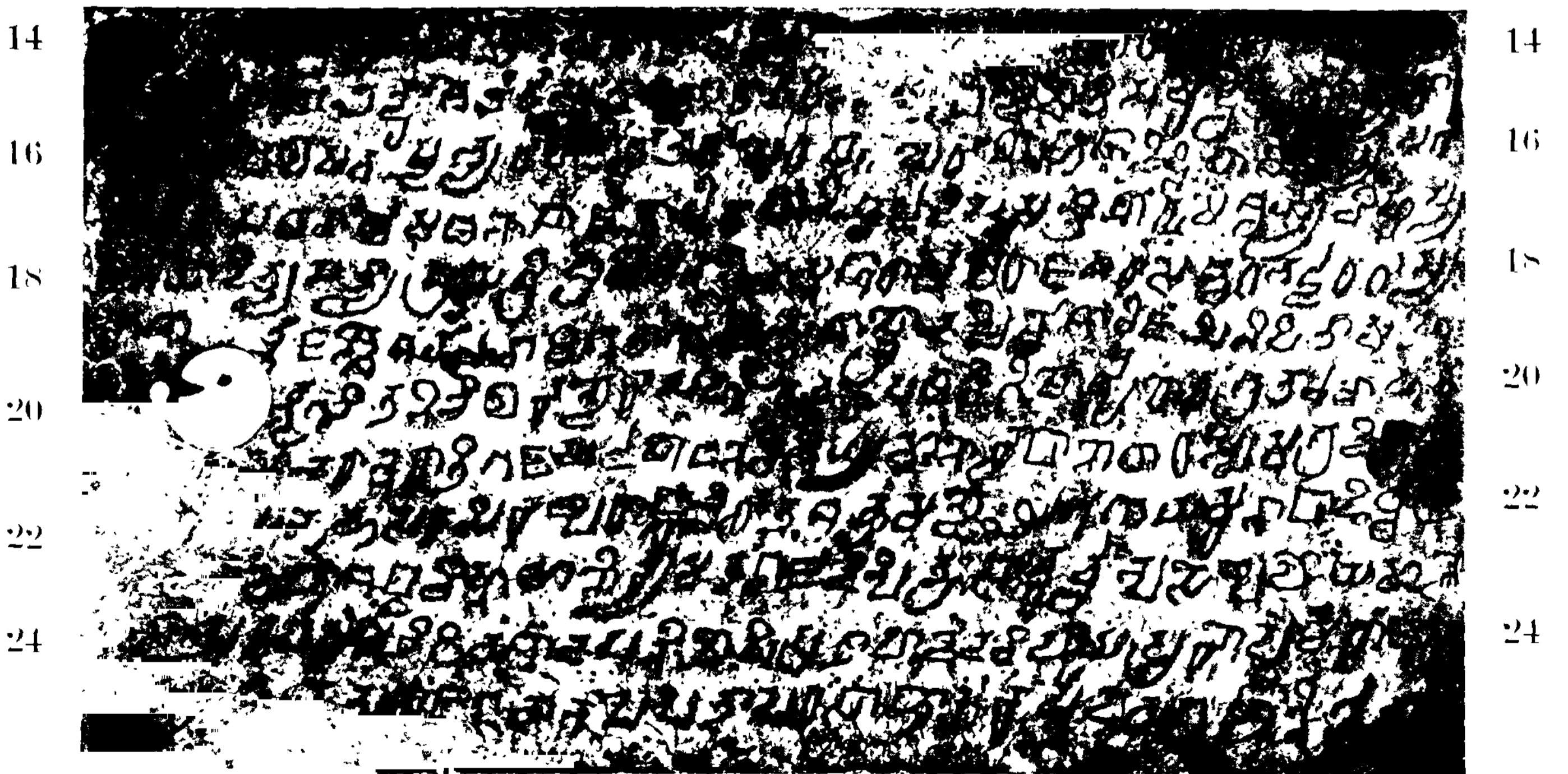
<sup>4</sup> Read *°ya samara*. [This emendation is unnecessary as the reading of the text in ll. 8-9 is correctly *-paramēśvara-śabdā-tasya*.—Ed.]

<sup>5</sup> Read *tri-Harshavardhana*.

i.



ii,a.



ii.b.

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iii.

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- 9 [ङ्]स्य सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरस्य प्रियतनय-  
 10 स्य प्रज्ञा[त]नयस्य खड्गमात्रसहायस्य चित्रकण्ठाभिधानप्रवरतुरङ्गमेणै-  
 11 केनैवोत्सारिताशेषविजिगोषोरवनिपतित्रितयान्तरितां स्वगुरो<sup>1</sup> श्रियमात्मसा-  
 12 त्कृत्य(त्वा) प्रभावकुलिशदलितपाण्यचोक्केरककम्भप्रभृतिभूभृददभ्रवि-  
 13 भ्रमस्यानन्यावनतकाञ्चीपतिमुकुटचुंबितपादांबुजस्य विक्रमादित्य-

*Second Plate ; First Side.*

- 14 सत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य प्रियसूनोऽपि-  
 15 तुराज्ञया बालेन्दुशेखरस्य तारकारातिरिव दैत्यबलमतिसमुद्धतं त्रैराज्यका-  
 16 ञ्चीपतिबलमवष्टभ्य करदौक्तकमे(वे)रपारसीकसिंहकादिद्वीपाधिपस्य सक-  
 17 लोत्तरापथनाथमथनोपार्जितोर्जितपाकिध्वजादिसमस्तपारमैश्वर्यचिह्नस्य  
 18 विनयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्य  
 19 प्रियात्मजशैशव एवाधिगताशेषास्त्रशास्त्रो दक्षिणाशाविजयिनि पितामहे  
 20 समुन्मूलितनिखिलकण्ठक<sup>2</sup>सह[ति\*]रुत्तरापथवि[जि\*]गौषोर्गुरोरग्रत एवाहव-  
 21 व्यापारमाचरन्नरातिगजघटापाटनविशौर्यमाणकृपाणधारस्समग्रविग्रहा-  
 22 ग्रेसरस्स[त्वा]हसरसिकऽपराङ्गु(ङ्)खीकृतशत्रुमण्डलो गंगायमुनापाकिध्वज-  
 23 पट[ह\*]ठक<sup>3</sup>महाशब्दचिह्नमाणिक्यमतंगजादौन्पत्र(त्)सात्कुर्वन्प[रै]ऽपलायमानै-  
 24 रासाद्य कथमपि विधिवशादपनौतोपि प्रतापादेद<sup>4</sup> विषय<sup>5</sup>प्रकोपमराजक-  
 25 मुत्सारयन्वत्सराज इवानपेक्षितापरसहायकस्तदवग्रहाद्भिर्गत्य स्व-

*Second Plate ; Second Side.*

- 26 भुजावष्टंभप्रसाधिताशेषविश्वंभरऽप्रभुरखण्डितशक्तित्रय-  
 27 त्वाच्छत्रुमदभंजनत्वादुदारत्वान्निखद्यत्वाद्यस्समस्तभुवना-

<sup>1</sup> Read °gurōh.  
<sup>2</sup> Read °hakkā-.  
<sup>3</sup> Read °vishaya-.

<sup>4</sup> Read °sakhātir-.  
<sup>5</sup> Read °d-iva.

- 28 अयस्सकलपारमैश्वर्य्यव्यक्तिहेतुपालिध्वजाद्युज्व(ज्व)लप्राज्य-  
 29 राज्यो विजयादित्यसत्याश्रयश्रीपृथिवीवल्लभमहाराजाधिरा-  
 30 जपरमेश्वरभट्टारकस्सर्वान्ने(ने)वमाज्ञापयति विदितमस्तु वोस्मा-  
 31 भि<sup>1</sup>त्रिपञ्चाशदुत्तरषट्(ट्श)तेषु शकवर्षेष्वतोतेषु प्रवर्द्धमानविजय-  
 32 राज्यसंवत्सरे षट्दशे वत्तमाने रक्तपुरमधिवसति विजयस्कन्धावारि  
 33 वैशाखपौर्णमास्यां विश्वामित्रगात्राय — — — <sup>2</sup>वे[द\*]वेदांगपारगाय  
 34 अशर्मपौत्राय <sup>3</sup>पटुपतिशर्मपुत्राय सकलविदितशास्त्रा-  
 35 य भवस्वामिभट्टाय — — — <sup>4</sup>विषये — — — <sup>5</sup>हारो

Third Plate.

- 36 — — — — लु<sup>5</sup> — पश्चिमे — — — <sup>5</sup> सीमा — — — — —  
 37 — — — — — — — <sup>5</sup> विजयादित्येन दत्तः तदागामिभिरस्त्रहं-  
 38 श्यैरन्यैश्च राजभिरायुरैश्वर्यादौनां विलसितमचिरांशुचञ्च-  
 39 लमव[ग\*]च्छिराचन्द्रार्कधरणवस्थितिसमकालयशस्विभि[:\*] स्वदत्ति-  
 40 नि[र्वि]शेषं परिपालनीयमुक्तञ्च<sup>6</sup> भगवता वेदव्यासेन व्यासेन [||\*]  
 41 बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिर्य(भिः । य)स्य यस्य य-  
 42 दा भूमिस्तस्य तस्य तदा फलं(लम्) [||\*] स्वन्दातुं सुमहच्छक्यं दुःखम-  
 43 न्यस्य पालनं(नम्) [||\*] दानं वा पालनं चेति दानाच्छेयोनुपालनं(नम्) [||\*]  
 44 स्वदत्तां परदत्तां वा यो हरेत वसुधरां(राम्) [||\*] षष्टिवर्षसहस्राणि विष्ठा-  
 45 यां जायते कृमिः [||\*] श्रीनिरवद्यश्रीपुण्यवल्लभेन लिखितमिदं शासनं [||\*]

<sup>1</sup> Read °bhis=tri°.

<sup>2</sup> Reading doubtful. [It is विदित°.—N. L. R.]

<sup>3</sup> Read Paśupati°.

<sup>4</sup> The order of the words in the compound is incorrect.

<sup>5</sup> [See note 3 on p. 21.—Ed.]

<sup>6</sup> Read °yam/uktān=cha.

## No. 4.—ELLORA PLATES OF DANTIDURGA . SAKA 663.

BY S. K. DIKSHIT, M.A., NEW DELHI.

The copper-plates which bear the subjoined inscription of the earliest Rāshtrakūṭa emperor Dantidurga were discovered at **Ellora** (ancient Ēlāpura) in Aurangābād District of H. E. H. the Nizām's Dominions. They were handed over to Sir John Marshall by Major Garforth, Under Secretary, Public Works Department, in the year 1921, but originally belonged to a widow lady, by name Mrs. Plunkett, from whom they were subsequently purchased by the Archaeological Department. Unfortunately they have somehow remained in oblivion for more than 17 years, until Rao Bahadur K. N. Dikshit happened to come across them. He has kindly lent them to me for editing, which I am doing under his guidance.

The **plates** are **two** in number, each measuring in the middle roughly 6 inches in length and 4½ inches in breadth. They are joined together by a copper ring which is oval in shape, being roughly 1½ inches in length and 1½ inches in breadth. The letters, which are engraved with fair accuracy, vary in size from ⅓th to ⅔rd of an inch. The plates are inscribed on one side only, and the engraving is fairly deep, though the letters do not appear on the other side except in a few cases. The edges of the plates are thickened only very slightly, so that the first plate is worn out in the middle of the upper edge though no damage is thereby caused to any letters. The copper ring which joins the two plates together has a **seal** attached to it, on which appears a winged figure sitting cross-legged. The figure must be of Garuda who usually appears on the Rāshtrakūṭa seals. The **language** is Sanskrit and the inscription is throughout written in prose, except for the imprecatory and benedictory verses (lines 23 to 28) which are usually found near the end. As regards **orthography**, it may be noted that the consonant following *r* is generally duplicated (cf. *Dantidurgga*, l. 8; *antarggata* and *vinirggata*, ll. 13 and 14; *Adhvaryu*, l. 14; *utsarppapūrttham*, l. 17). A certain amount of laxity in rules relating to *sandhi*, etc., is also observable.

The **palaeographical peculiarities** found in this inscription mark it out from the Rāshtrakūṭa inscriptions like the Multāi and Tiwarkhēḍ plates of Nannarāja Yuddhāsura,<sup>1</sup> the Bhāndak plates of Krishnarāja I<sup>2</sup>, which, according to Dr. V. S. Sukthankar, have characters belonging to the "Northern class of alphabets". On the other hand, a comparative study of this record with some of the Valabhī and Southern Gujarāt plates betrays their closest affinity in palaeographical details. Thus the Ilāo (Broach District) plates of Dadda II-Prasāntarāga,<sup>3</sup> Prince of Wales Museum plates of Jayabhāṭa,<sup>4</sup> Āntrōh-Chhārōh plates of Karka II (dated Śaka 679) and Baroda plates of Suvarṇavarsha (dated Śaka 734)<sup>5</sup> bear a much closer resemblance with the present record than the first-mentioned three grants from the Bētūl and Chāndā Districts. Special attention may be drawn to the form of the letter *ē* (l. 10), which could easily be mistaken for 'ga' or 'l', but is obviously meant to be of the same type as is found in *Ēlāpur-āchala*, etc., of the Baroda plates<sup>7</sup>.

The **object** of this inscription is to record the grant of a village called **Pippalāla** in the district of Chandanapuri-eighty-four, to certain Brāhmaṇas originating from Navasārikā, by the Rāshtrakūṭa prince **Dantidurga**, son of Indrarāja and grandson of Karkkarāja. The grant was issued

<sup>1</sup> *Ind. Ant.*, Vol. XVIII, pp. 230 ff.; above, Vol. XI, pp. 276 ff.

<sup>2</sup> Above, Vol. XIV, pp. 121 ff.

<sup>3</sup> *Ind. Ant.*, Vol. XIII, pp. 115 ff.

<sup>4</sup> Above, Vol. XXIII, pp. 147 ff.

<sup>5</sup> *J. B. B. R. A. S.*, Vol. XVI, pp. 105 ff.

<sup>6</sup> *Ind. Ant.*, Vol. XII, pp. 156 ff. Also cf. the Valabhī plates illustrated in *Ind. Ant.*, Vol. XIV, facing p. 328; above, Vols. XI, XIII and XXII, facing pp. 106, 339 and 118 respectively, etc.

<sup>7</sup> *Ind. Ant.*, Vol. XII, plate facing p. 158, text l. 14.

from, and probably recorded at, Badarikā-vāsaka, though it was originally made at Ēlapura (Ēlapura) by the donor after bathing in the Guhēśvara tīrtha. Its chief importance, however, lies in the fact that it is the **earliest dated record of the Imperial Rāshtrakūṭa dynasty** so far known. The inscription is dated in the (Śaka) **Samvat 663, Āsvina Śuddha trayōdaśī, Sōma-vāra**. According to S. K. Pillai's *Indian Ephemeris* the date is not regular either for Śaka 663 current or for 663 expired. The details cited, however, regularly correspond to Monday, the 17th September 742 A.D., in the Śaka year 664 expired. The present inscription, whose authenticity can be borne out by the palaeographical test, is thus dated 12 years earlier than the Sāmangaḍ plates of Dantidurga,<sup>1</sup> which are dated in the Śaka year 675. The genuineness of the latter has been called in question by scholars like Dr. Sukthankar<sup>2</sup> and Dr. D. R. Bhandarkar,<sup>3</sup> who base their arguments mainly on palaeographical grounds, which are, however, 'hardly convincing' to Dr. A. S. Altekar, 'when the difference is only of a few decades.'<sup>4</sup> One may not perhaps fully agree with Dr. Altekar in his doubts as regards the validity of the palaeographical test, which has always to reckon the district in which the inscription is found, the district in which the grant is given and the personality of the writer: but one cannot set aside the Sāmangaḍ inscription altogether, especially in view of the possibility that it might have been copied from an earlier and authentic inscription which really gave the correct date of Dantidurga (*viz.*, Ś. 675). The present record also bears out Dr. Altekar's suggestion that at any rate "there is nothing impossible in Dantidurga being a ruling prince in 753-4 A. D."<sup>5</sup>

Another point to be considered is regarding the titles that were borne according to this inscription by Dantidurga and his predecessors, Karka and Indra. All the three bear only feudatory titles, such as *Samadhuyata-paṅcha-mahāśabda* and *Mahāsāmantādhipati*. Thus Dantidurga had not as yet assumed the imperialistic titles which appear in the Sāmangaḍ plates. No doubt, he bears in this record the title of *Prithivīvallabha*, but that may signify at best his increased importance. It is true that the title *Prithivīvallabha* was often borne, along with *Śrīvallabha*, by kings of the Imperial lines of the Chālukyas and the Rāshtrakūṭas; but while the latter title, like the simpler *Vallabha*, was exclusively a suzerain's title, the former, *viz.*, *Prithivīvallabha*, was borne also by important feudatories. Thus in *circa* 645 A. D. Chandrāditya, the eldest son of Pulakēśin II, is styled *Prithivīvallabha* and *Mahārāja*. About a century later, *i.e.*, in or before 739 A. D., the same title *Prithivīvallabha* was conferred upon Pulakēśin (the repeller of the Tājikas) along with other titles, *viz.*, *Avanījanāśraya*, *Dakṣiṇāpathasādhāra-Chalukyakulālakāra*, etc., by *Śrī-Vallabhanarēndra* who evidently was his suzerain<sup>6</sup>. Dantidurga also seems to have defeated certain enemies, before 742 A. D., since he is said in this inscription to have obtained victory in many battles. One may therefore suggest that he too was honoured by *Śrī-Vallabhanarēndra* with the title *Prithivīvallabha* in recognition of his service in some battles, possibly fought in collaboration with Pulakēśin-*Avanījanāśraya*. The date of the present record is only three years later than the date of Pulakēśin's record. The connection of the Rāshtrakūṭa predecessors of Dantidurga with Gujarāt is borne out by the fact recorded in the Sanjān and other inscriptions that the mother of Dantidurga (called Bhavagaṇā in the Bhāndak plates of Kṛishṇarāja)<sup>7</sup> was a Chālukya princess who was carried away by Indrarāja from *Khēṭaka-maṇḍapa* in accordance with the *Rākshasa* form

<sup>1</sup> *Ind. Ant.*, Vol. XI, pp. 110 ff.

<sup>2</sup> Above, Vol. XIV, p. 121, n. 5.

<sup>3</sup> Above, Vol. XVIII, p. 238.

<sup>4</sup> *Rāshtrakūṭas and Their Times*, pp. 33-34, footnote 11.

<sup>5</sup> *Ibid.*

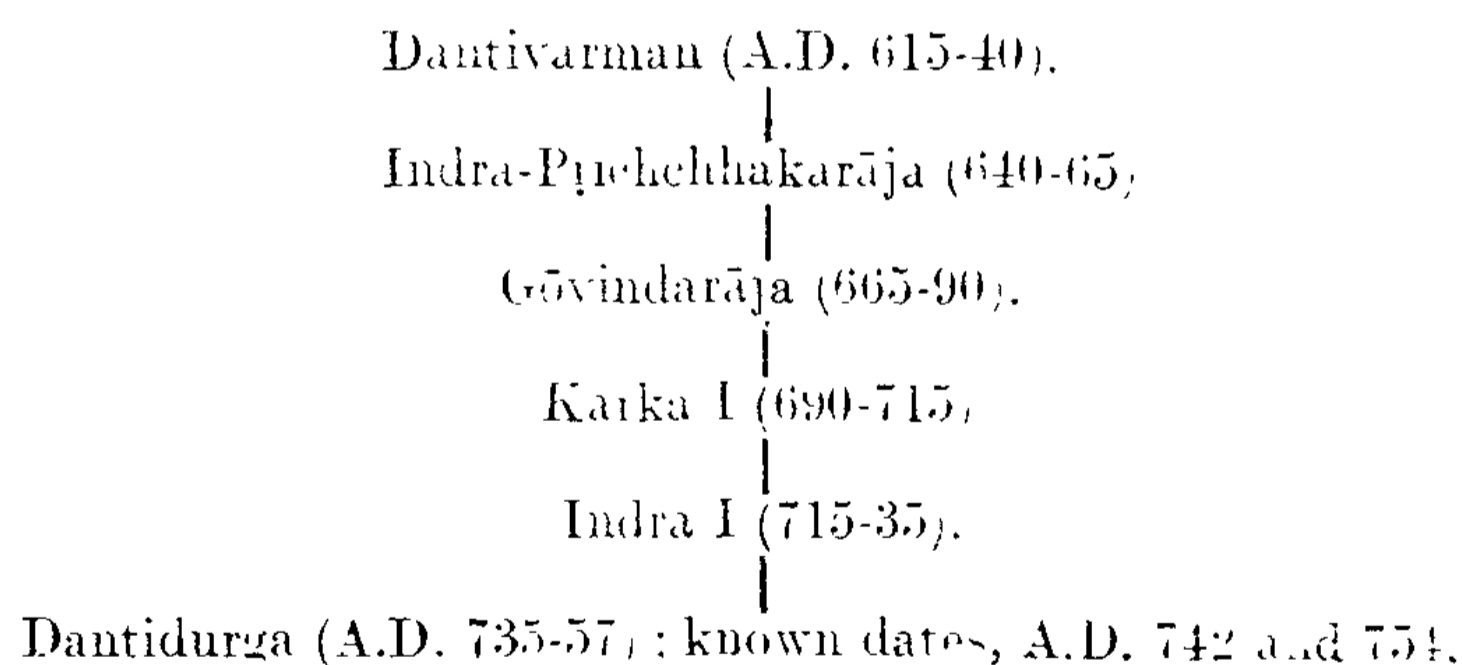
<sup>6</sup> *Bombay Gazetteer*, Vol. I, Pt. 1, p. 109, n. 2. Also cf. *Ind. Ant.*, Vol. XVIII, p. 265, where Nikumbhallaśakti Sēndraka assumes the title *Prithivīvallabha*.

<sup>7</sup> Above, Vol. XIV, p. 124, text l. 19.

of marriage. Further, the connection of Dantidurga with Southern Gujarāt is perhaps betrayed by the fact that one or probably all of the donees of the present grant hailed from Navasārikā. Lastly, as shown above, close palaeographical examination of this inscription confirms this connection, for the inscription was probably engraved somewhere in South Gujarāt. Thus, there is nothing impossible in Dantidurga helping Pulakēśi-*Avanjanāśraya*, when the Tājikas were penetrating into Dakṣiṇāpatha at Navasārikā, though it has to be admitted that this is nothing more than a supposition.

When did this scuffle between the Gujarāt Chālukyas and the Tājikas take place? Several scholars have averred that it must have taken place soon after 724 A.D., when Junayd<sup>1</sup> under Caliph Hisham carried raids into the dominions of the Hindu kings. But it seems to me that the Chālukyan skirmishes with the Tājikas did not take place before 731 A.D., since Pulakēśi-*Avanjanāśraya* who claims for himself the credit for repulsing the Tājikas, did not come to the throne till after A.D. 731, for an inscription of Vijayāditya Janāśraya Yuddhamalla Maṅgalarāja the elder brother of Pulakēśin, is dated in that year.<sup>2</sup> Pulakēśin must have, therefore encountered the Arabs sometime between 731 A.D. and 739 A.D., i.e., probably in the reign of Vikramāditya II who ruled from 733 A.D. to 746 A.D. Thus Vikramāditya was probably the *Śrī-Vallabhanarēndra* who conferred titles on both Pulakēśin and Dantidurga. The assumption of the title *Prithvīvallabha* and the *brāhṇa Khadgāvalōka* on the part of Dantidurga shows, at any rate, that he had materially added to the dignity and prestige of the Rāshtrakūṭas before the grant was issued; while the issue of a land grant itself shows a certain amount of independence enjoyed by Dantidurga.

Dantidurga must have required some time to achieve victory in many battles as is claimed by him in the present record, or at least to add to the dignity and prestige of the family, as is indicated by the assumption of additional, if not higher, titles. Hence, Dantidurga's career probably began some time before 742 A. D. This would probably invalidate Dr. Altekar's supposition that Indra I married the Chālukya princess Bhavaganā in or after 725, when he "very probably served in this campaign (against the Valabhī king) as one of the feudatories of the Chālukya king (Maṅgalarasa)"<sup>3</sup>. Another statement of Dr. Altekar that "Nanna Guṇāvalōka, a younger brother of Indra I, was still alive in 792 A.D., as the Daulatabad plates show"<sup>4</sup> also needs correction, since it is nowhere told in the original record that Nanna was still alive at that date, though his son who issued the grant was then certainly living. Hence, the dates suggested for Dantidurga and his ancestors by Dr. Altekar have to be revised in the light of this record and the suggestions made above and we have perhaps to assign the following approximate dates to Dantidurga and his ancestors :—



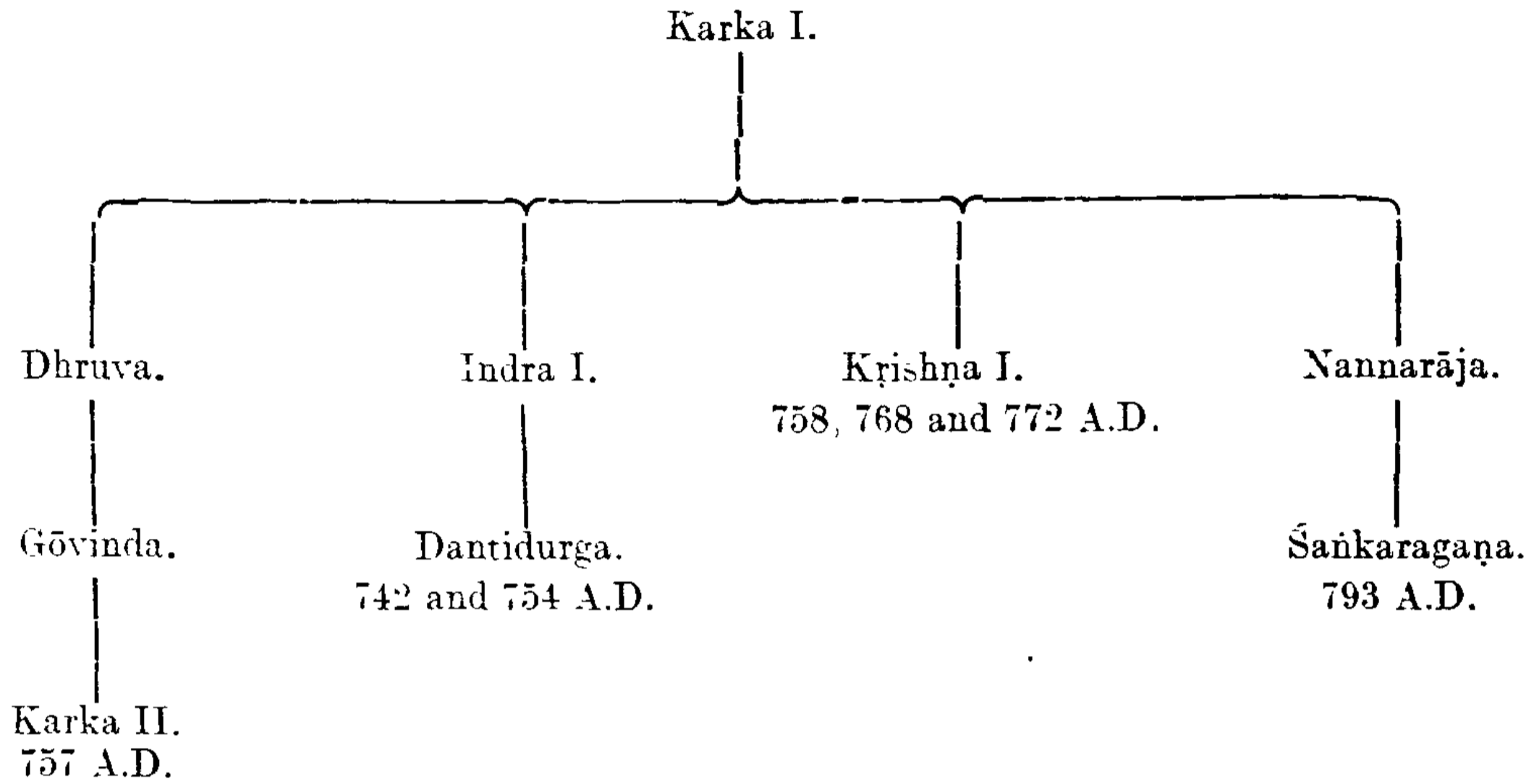
<sup>1</sup> Elliot : *History of India*, Vol. I, pp. 125-26.

<sup>2</sup> See *J. B. B. R. A. S.*, Vol. XVI, p. 5.

<sup>3</sup> Altekar, *Rāshtrakūṭas and Their Times*, p. 32.

<sup>4</sup> *Ibid.*, p. 10. See above, Vol. IX, pp. 195 ff.

Consideration of the above facts would make it clear that the suggestion of Dr. Bhagwanlal Indraji about the identity of Karka I of Āntrōli-Chhārōli plates with the grandfather of Dantidurga is more probable than Dr. Altekar is disposed to agree. According to him, "the drawback in this theory is the necessity of assuming that Dhruva, Govinda and Karka II were, all of them, the eldest sons of their parents."<sup>1</sup> This is because he would assign later dates to the predecessors of Karka I, and would place Nannarāja in 793 A.D., when he probably did not exist. Thus the various branches of the Rāshtrakūṭa family emanating from Karka I may be shown with their known dates as follows :—



As stated already, the palaeography shows a close similarity between the letters of this record and those of the Āntrōli-Chhārōli record of Karka II, which favours Dr. Bhagwanlal's hypothesis. Dr. Altekar, however, tries to connect the line of Dantidurga with Nannarāja Yuddhāsura of Multāi and Tiwarkhēd plates, which palaeographically differ from the present grant.

A verse in the Sāmangaḍ plates possibly connects early activities of Dantidurga with the Mahī and the Rōvā as also with the Mahānadī. But this does not necessarily show that he was connected with the Rāshtrakūṭas of Berār. He might have led an expedition and gained a victory on the bank of the Mahānadī. As regards Dantidurga's revolt against the Vallabha it is possible to hold that it did not take place till the death of Vikramāditya II who had bestowed on him the title *Prithivīvallabha*, while the accession of Kīrtivarman II in *circa* 747 A.D. probably gave an impetus to his desire to catch hold of the royal sceptre, which he did, according to the Daśāvatāra cave, Sāmangaḍ and many other inscriptions, by means of *daṇḍa* or *daṇḍabala*. In view of this definite statement of the use of force, it is difficult to agree with Dr. Altekar's suggestion that 'the overthrow of the Chālukya emperor was brought about by strategem or treachery.'<sup>2</sup> The very fact that Kīrtivarman II was alive at least upto 757 A. D. shows that very probably there was no intrigue against him, but that he was defeated in a regular battle by Dantidurga, who had raised the standard of rebellion in consequence of the weakness of the central authority. Another fact that I should mention here is about the reading *Sandhubhūpa* found in l. 10 of the Daśāvatāra record, which Dr. Bhagwanlal reads as : *daṇḍēn=aiva jiqāya Vallabha-balan̄ yaḥ Sandhubhūp-ādhipam̄*. According to Dr. Altekar, *Sandhubhūpa* "is obviously a mistake for *Sindhuhūpa*"<sup>3</sup>. But

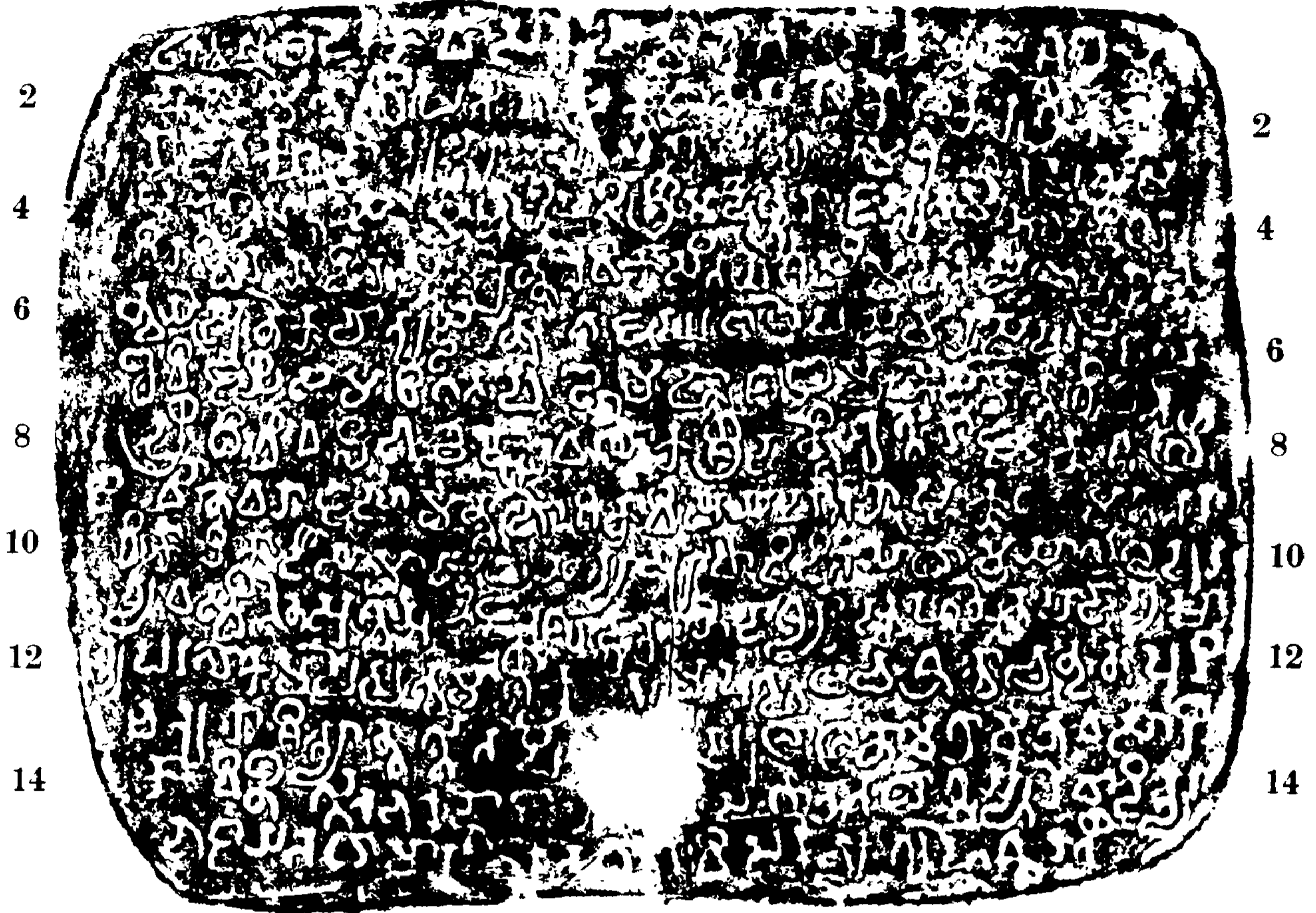
<sup>1</sup> Altekar, *op. cit.*, p. 13.

<sup>2</sup> *Ibid.*, p. 39.

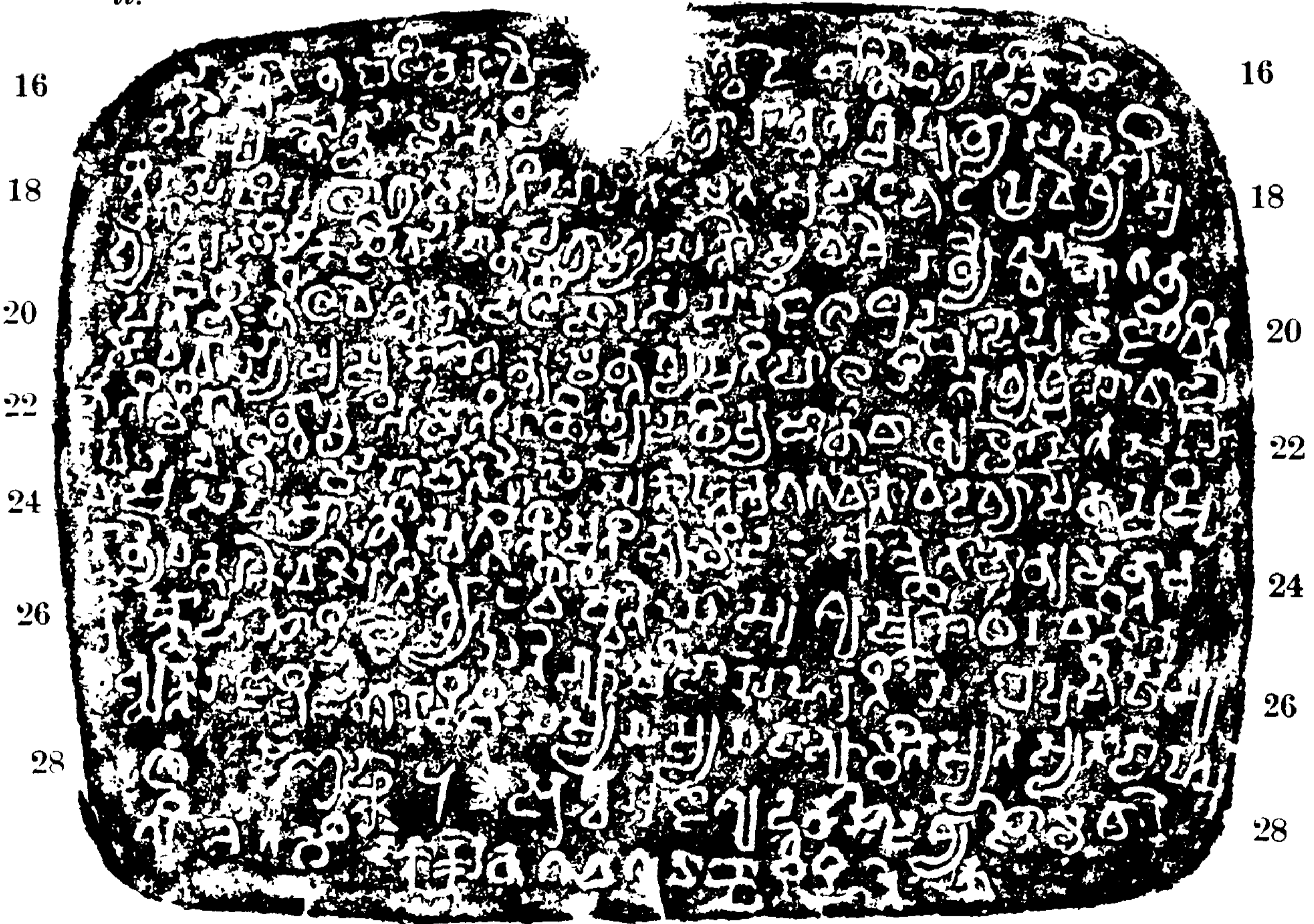
<sup>3</sup> *Ibid.*, p. 30.



i.



ii.





then, it would mean that Dantidurga conquered "the overlord of the kings of Sind". The correct reading, so far as I can see from ink-stampages of the Daśāvatāra inscription, kindly supplied by Dr. N. P. Chakravarti, is : *daṇḍēṇ=aiṇa ṛigāya Vallabha-nṛipam (?) yaḥ sarva-bhūp-ādhipam*, etc., that is : "He conquered Vallabha, the king of all kings by means of force". We may here note that *Ballava* "signifies king of kings", according to Ibn Khurdabd, Al-Idrisi, etc.<sup>1</sup> There is thus no question of Dantidurga conquering Sind according to this reading.

Of the **localities** mentioned in this inscription, **Badarikā** whence this record was issued probably lies as indicated by the palaeography of the record, somewhere in southern Gujārāt, though an alternative that the writer who inscribed the record might have hailed from that region is not altogether barred out. **Navasārikā** is the famous Nausārī (Baroda), while **Ēlāpura**<sup>2</sup> is the famous Ellora, where Dantidurga built the Daśāvatāra cave temple as can be inferred from his inscription found in that cave, and where his successor Kṛishṇa built the Kailāsa temple. As regards the *Gubhēsvāra-tīrtha*, which, according to this inscription, seems to be in Ēlāpura, one may suggest that this Īsvara of the cave (*guhā*) is none else but Gṛishṇēsvāra of Ellora,<sup>3</sup> one of the twelve *Jyōtir-liṅgas*. **Chandanapuri** is the same as the modern Chandanpuri a small town on the Girna river, three miles to the south-west of Malegaum, and about forty-five miles to the north-west of Ellora while **Pippalāla** is the same as the modern Pimpral 12 miles south-east of Chandanpuri, and about 33 miles from Ellora. Since Pippala changes into Pimpal in Marāṭhī, there is little phonetic difficulty with regard to the equation Pippalāla=Pimpral. This geographical consideration therefore suggests that the Rāshtrakūṭa territory included at least the Aurangābād District and parts of Nāsik and Khāndesh Districts as early as 742 A. D.

#### TEXT.

##### First Plate.

- 1 ॐ<sup>†</sup> स्वस्ति [।\*] बदरिकावासकात्ममधिगतपंचमहाशब्दम-
- 2 हासामन्ताधिपतिराष्ट्रकूटान्वयगोत्रालंकारश्रीकर्क-
- 3 राज[स्\*]तत्पादानुद्ध्यातपरममाहेश्वरसमधिगतपंचम-
- 4 हाशब्दमहासामन्ताधिपतिश्रीमदिन्द्रराजसुत(राजस्तत्सुतो) मेरुमहीधर-
- 5 गिर(? विजर)स्थिररुचिरसमुन्नते विकसितयशसि महति स इन्द्रराज्ञा(ज्ञो)-

<sup>1</sup> Elliot's *History of India*, Vol. I, pp. 13, 75, 86, 88, etc. [To me the reading appears to be *Vallabha[ra]sav*. Is *arasa* here to be taken as the Kanarese form of *rāja* as in *Vittarasa* (= *Vishnurāja*)?—Ed.]

<sup>2</sup> For the history of its name and the traditions connected with it *vide A. S. W. I.*, Vol. V, p. 26, footnote. I may point out another tradition narrated in the *Brahmapurāna*, Ch. 108 (*Gautamī-Māhātmya*), according to which Ilapura owes its name to king Ila. The story says that Ila changed his sex on entering the forest called *Umāvana* due to a curse of Śiva and came to be known as Ilā. Wishing to regain her former sex Ilā worshipped Śiva on the banks of the river *Gautamī* (*Gōdāvarī*) in the forests of *Danḍaka*. She succeeded and hence the town established there came to be known as Ilapura. The *tīrtha*, according to Dr. Burgess, "was originally at the caves" (*A. S. W. I.*, Vol. V, p. 4).

<sup>3</sup> I owe this suggestion to R. B. K. N. Dikshit, as also the reading *Ēlāpura*.

*Vide* : हिमालये तु केदारं पृथ्वेशं तु शिवालये ।

इलापुरौरथ्यशिवालयेऽग्निन् समुल्लसन्तं च जगदरेष्यम् ।

वन्दे महीदारतरस्वभावं पृथ्वेश्वराख्यं शरणं प्रपद्ये ॥

—*J. B. B. R. A. S.*, Vol. X, pp. 4-6.

<sup>†</sup> Expressed by a symbol.

- 6 न्वये अनेकचातुर्दन्तगजघटाटोपसमरसंघट्टल-  
 7 अविजयो(यः)<sup>1</sup> समधिगतपञ्चमहाशब्दमहासामन्ताधिपति-  
 8 प्री(पृ)थिवीवल्लभखड्गावला(लो)कश्रोदन्तिदुर्गराजः कुशली  
 9 सर्वानिव राजसामन्तभोगिकविषयपतिराष्ट्रकूटमहत्तरा-  
 10 धिकारिकादौ[न्\*] समान्नापयत्यस्तु वो विदितं यथा मया एल(ला)पुर-  
 11 व्यवस्थितेन अश्वयुजशुद्धयोदश्यां स्वहस्तेन पादां(दौ) प्रक्षा-  
 12 ल्य परलोकमपेक्षत्वमंगौकृत्य(लोकमपेक्ष्य) महत्फलं च श्रुत्वा चन्दनपुरि-  
 13 चतुराशित्या(रशीत्य)न्तर्गतपिप्पलालं नाम ग्राम[:\*] नवसारि-  
 14 काविनिर्गतभरद्वा[ज]सगोत्र तथाध्वर्युरेवादित्य-  
 15 भट्टाय तथा माउल तथा [गो]विसरेभ्य(भ्यो) गुहेश्वरती-

Second Plate.

- 16 त्यस्नातेन बलिचरुवैश्वदेवाग्निहोत्रादिक्र(क्रि)यो-  
 17 त्स्पर्षणार्थं मातापित्रोरात्मनश्च पुण्ययशोभि-  
 18 त्रि(वृ)द्धये पिप्पलालग्राम[:\*] प्रतिपादितः यत[:\*] अचाटभटप्रवेश्य[:\*] अ-  
 19 भ्यन्तरसिद्धिक[:\*] सर्वादानसंग्राह्य[:\*] यतोस्म[द्\*]वंशै(श्यै)रन्यैर्वा भोगनृ-  
 20 पतिभिः(भाविनृपतिभोगपतिभिः)<sup>2</sup> नलवेणुकदलौसारसंसारजलबुद्बुदोपमं जीवित-  
 21 मवधार्य अस्मदायोनुमन्तव्य[:\*] प्रतिपालयितव्यश्च या वाज्ञा-

<sup>1</sup> The epithet 'anēka-chāturddantu-gaja-ghaṭ-ātōpa-samara-samghatta-labdha-vijayah' is also found in the Khāmkhēḍ plates of the time of Pratāpaśīla, edited by Prof. V. V. Mirashi (*Supra*, Vol. XXII, p. 95). The letters being partly illegible, the editor has read them as: 'anēka-cha[tu]rddanta-[gaja-ghaṭā] . . . . [prāpta\*]-vijayah.' [In the Khāmkhēḍ plates there is no room for so many syllables after ghaṭā.—Ed.] But the present record has a greater similarity with the Bagumrā grant of Nikumbhallaśakti Sēndraka (Prithivī-vallabha) than with the Khāmkhēḍ plates. Cf. *Ind. Ant.*, Vol. XVIII, p. 267 :—*Mērumahīdhara-vijara-sthiraruchira-samunnatē vikaṣita-mahatī yaśasi (vikaṣita-yaśasi mahatī) Sēndraka-rājñām=anvayē naika-chānu(tu)rddanta-gaja-gha[ṭ-ā]tōpa-sama[ra]-sanghatta-labdha-vijayō*, etc. (The reading cited here will be found slightly different from the one given by Buhler.) The writer of our inscription thus seems to have before him a Sēndraka record, which he blindly copied till he inscribed the words "vikaṣita-yaśasi mahatī sa", as if he had to write 'Sēndraka-rājñām=anvayē.' Immediately after he wrote 'sa', however, it seems to have dawned upon him that this deed belonged to the Rāshtrakūṭa and not to the Sēndrakas. So he inserted an obviously unnecessary word "Indrarājñā(jñō)=nvayē." After stating that Dantidurga belonged to the Rāshtrakūṭa family and that he was a son of Indrarāja it was certainly not necessary to add that he was a member of Indrarāja's family.

<sup>2</sup> The letter *la* is incised below the line. It was evidently omitted at first by mistake and was supplied later on. The *kākapada* sign over the foregoing *lā* indicates the omission.

<sup>3</sup> *Bhōgapati* is the same as *Bhōgika*, a governor of a *bhukti*.

- 22 नतिमिरान्धावृतमतिराह्णि(च्छि)न्द्यादाह्णि(च्छि)द्यमानं वानुमोदेत स
- 23 पंचभिर्महापातकै[ः\*] संयुक्तु(संयुनक्तु) [।\*] उक्तं च भगवतो(ता) वेदव्यासेन [।\*]  
षष्टिं
- 24 वर्षसहस्राणि स्वर्गि(र्गी) तिष्ठति भूमिदः [।\*] आच्छेता(त्ता) चानुमन्ता च
- 25 तान्येव नरके वसे[त्\*] ।[।\*] विन्ध्याटवीष्वतोयासु शुष्ककोठ(ट)रवासिनः [।\*]
- 26 क्रि(क्त)णाहयो हि जायंते भूमिदायं हरन्ति ये [॥\*] बहुभिर्वसु-
- 27 धा भुक्ता राजभि[ः\*] सगरादिभिः [।\*] यस्य यस्य यदा भूमि[स्\*] तस्य तस्य  
तदा फ-
- 28 लं(लम्) [॥\*] सं ६०० ६० ३ अश्वयुज शुद्ध त्रयोदश्यां सोमवारि [।\*]
- 29 लिखितमिदं कुक्कुरिन(ग) गवंग[वाब्बा]भिहितन(?)

No. 5.— BHIKSHUNIS IN INDIAN INSCRIPTIONS.

BY BIMALA CHURN LAW, M.A., B.L., PH.D.

Here I am concerned to put together the evidences which Indian inscriptions bear to the existence of the Buddhist Bhikṣuṇī order in India, and to examine how far they tally with the facts that may be gathered from literature and foreign travels.

It may be observed at the outset that the epithet *bhikṣuṇī*<sup>1</sup> (*bhikkhūnī*<sup>2</sup>, *bhichhunī*<sup>3</sup>) is nowhere employed in Indian inscriptions to denote a religious woman other than a Buddhist female mendicant, sister or nun as she is usually represented. In rare instances *samanikā* or *parajitikā* is used as the epithet of a Buddhist nun.<sup>4</sup> This is, however, not to deny that Indian inscriptions are wanting in references to the female members of the Jaina Order, although they are not called *bhikṣuṇīs*.<sup>5</sup>

The Bhābrū and Schism Pillar Edicts of Aśōka go to prove that the Buddhist community was constituted in the 3rd century B.C., precisely as in the Buddha's time, of *bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās*. The text of Aśōka's ordinance provides against schisms in the Saṅgha fomented by *bhikṣus* as well as *bhikṣuṇīs* (*e chum kho bhikkhū vā bhikkhūnī vā saṅgham bhākkhatī*)<sup>6</sup> Thus the *bhikṣuṇīs* had at that time to be reckoned with as equally powerful factors in the matter of unity or division in the Buddhist Fraternity.

The information about the *bhikṣuṇīs* which may be gathered from Aśōka's edicts may be supplemented by the account of Saṅghamitrā's mission to Ceylon as met with in the *Dīpavaṃsa*

<sup>1</sup> Lüders' *List*, No. 38 (above, Vol. X, appendix).

<sup>2</sup> Aśōka's Bhābrū and Schism Pillar Edicts; Lüders' *List*, Nos. 175, 292, 341, 344, etc.

<sup>3</sup> Lüders' *List*, Nos. 163, 168, 183, 187, etc.

<sup>4</sup> Lüders' *List*, Nos. 1240, 1242, 1315.

<sup>5</sup> Lüders' *List*, Nos. 16, 18, 21, 23a, 24, 32, 39, 39a, 45a, 48, 50, 59a, 67, 70, 75, 86, 99, 199, 121.

<sup>6</sup> Sārnāth Pillar Edict. Cf. also Sānchī and Kauśāmbī Pillar Edicts.

and the *Mahāvamsa*. The *Dīpavamsa* informs us that Aśōka's son and daughter, Mahēndra and Saṅghamitrā, received the ordination as Buddhist monk and nun in the sixth year of his reign.<sup>1</sup> The renowned Dharmapālā was, according to the *Mahāvamsa*, Saṅghamitrā's preceptress (*upajjhāyā*), and Āyupālā her teacher (*āchariyā*).<sup>2</sup> The brother and the sister, Bhikshu Mahēndra and Bhikshuṇī Saṅghamitrā, both of whom belonged to the Theravāda school of Buddhism, were destined to illumine the doctrine of the Buddha even like the sun and the moon.<sup>3</sup> In about the 19th or 20th year of Aśōka's reign after his coronation, the wise Saṅghamitrā with ten other capable *bhikshuṇīs* went from India to Ceylon during the reign of King Devānampiya Tissa and taught the three Piṭakas in Anurādhapura. They succeeded in founding the Bhikshuṇī Order in the island of Laṅkā, Princess Anulā with her following having received the ordination from Saṅghamitrā.<sup>4</sup> The *Dīpavamsa* immortalises the names of a few other *bhikshuṇīs* who had then received the Upasampadā Ordination in Ceylon.<sup>5</sup> The nunnery (*bhikshuṇī-upassaya*) in which Saṅghamitrā dwelt with her company of *bhikshuṇīs* was known as the Upāsikā-vihāra consisting of twelve buildings.<sup>6</sup> King Devānampiya Tissa caused to be erected a suitable nunnery for Saṅghamitrā and other *bhikshuṇīs* round about the Thūpārāma, which came to be known by the name of Hatthāḷhaka-vihāra.<sup>7</sup>

The state of things which prevailed in India regarding the *bhikshuṇīs* after the reign of Aśōka, both before and during the Śuṅga-Mitra period, may be easily inferred from some of the donative inscriptions on the Sānchī Stūpa, the Bharhut Stūpa, and the Bodh-Gayā railings. These epigraphic records reveal the following facts concerning the Buddhist nuns, each of importance :—

- (1) That the nuns are mentioned generally as *bhikkhuṇīs* or *bhichhuṇīs*, while the monks are honoured with such epithets as *bhadamta*, *bhayamta*, *aya* (*ārya*) and *bhadamtaya*, a fact which may not be unreasonably taken to indicate the inferior position accorded to the nuns as compared with the monks ;<sup>8</sup>
- (2) that there are instances where a senior nun had junior nuns as female pupils under her<sup>9</sup> or a nun was a female pupil of a monk,<sup>10</sup> but none where a monk was a pupil under a nun ;
- (3) that the nuns, precisely as the monks, either received Buddhistic names at the time of initiation and ordination<sup>11</sup> or were allowed to retain their quondam names, the names given by their parents or guardians ;<sup>12</sup>
- (4) that the following localities are the various places or centres with which the nuns are associated : Ujeni (Ujjayinī), Kākandī, Kāchupatha (Kañchupatha, Kāñchipatha ?),

<sup>1</sup> *Dīpavamsu* (ed. Oldenberg), VII, 22 ; *Mahāvamsa* (ed. P. T. S.), V, 209.

<sup>2</sup> *Mahāvamsa*, V, 208.

<sup>3</sup> *Ibid.*, V, 211.

<sup>4</sup> *Dīpavamsa*, XVIII, 11-13, also XV, 79-80 ; *Mahāvamsa*, XIX, 64-65 ; *Samantapāsādikā*, pt. I, p. 101.

<sup>5</sup> *Dīpavamsa*, XVIII, 14-16.

<sup>6</sup> *Mahāvamsa*, XIX, 68-71.

<sup>7</sup> *Ibid.*, XIX, 82-83.

<sup>8</sup> Barua, *Barhut*, Bk. I, p. 45.

<sup>9</sup> Lüders' *List*, Nos. 573 (Dhamadevā. *antēvāsini* of Mitasiri), 589 (*Mūlā*, *antēvāsini* of Gaḍā).

<sup>10</sup> *Ibid.*, No. 38.

<sup>11</sup> Such names as Arahadāsī (*Arhaddāsī*), Arahadinā (*Arhaddattā*), Isidatā, Isidinā (*Rishidattā*), Isidāsī, Gotamī, Jitāmītā (*Jitamitrā*), Diganāgā, (*Di-nāgā*), Dhamarakhitā, Dhamasirī, Budharakhitā, Sagharakhitā, Saṅghapālītā.

<sup>12</sup> Such names as Devabhāgā, Chaṇḍā, Kāḍī, Chirātī (*Kirātī*), Yakhī, Sagarinā, Girigutā, Pusā (*Pushyā*), Asabhā (*Rishabhā*), Gaḍā (*Gaṇḍā*), Vāsavā, Ratinī, Sirī, Sihā, Suriyā.

Kāpāsīgāma, Kurama, Kurara, Kuraraghara, Chudaṭhīla, Tumbavana, Nandinagara, Pemuta, Bhojakāṭa, Maḍalachhikāṭa (Maṇḍalākshikāṭa), Māhimsatī (Māhishmatī), Moragiri, Vāghumata, Vādivahana, and Vidiśā.<sup>1</sup>

In the two surviving inscriptions on the coping of the Bodh-Gayā railing Kuraṅgī is introduced as the elderly wife of King Indrāgnimitra.<sup>2</sup> while in all the fifteen shorter inscriptions on the uprights of the same railing she is honoured as *Ayā* Kuraṅgī (*Āryā* Kuraṅgī).<sup>3</sup> Having regard to the fact that in both Buddhist literature and inscriptions the epithet *ayya* or *ayira* (*ārya*) is applied to the name of a person who has attained Arhatship, it may be presumed that Kuraṅgī passed a retired life as a *bhikshuṇī* in her old age and that she was found to be in an advanced state of spirituality.<sup>4</sup>

Coming to such later period of Indian history as the Kushāṇa we shall expect in vain to come across many references to the *bhikshuṇīs* in inscriptions. There is definitely one inscription only at Junnār Buddhist cave which records the erection of a nunnery (*bhikhunī-upasaya*) in the town for the residence of the *bhikshuṇīs* of the Dharmōttariya sect.<sup>5</sup> So far as Mathurā is concerned, we know of one inscription only, assigned to the reign of Huvishka, in which the *Bhikshuṇī* Dhanavatī, the sister's daughter of the *Bhikshuṇī* Buddhāmitrā, is said to have set up a Bōdhisattva image at Mādhuravanaka (Māthuravana). This *bhikshuṇī* is praised as one who knew the *Tripitaka* (*Trepitakā*) and introduced as the female pupil (*antērāsini*) of the *Bhikshu* Bala who himself was a master of the three *Pitakas* (*Trepitaka*).<sup>6</sup> It needs no mention that the sphere of influence of the *Bhikshu* Bala was not confined to Mathurā but extended to Śrāvastī and Sārnāth. At Amarāvati, however, one may obtain as many as eight inscriptions which, too, go to prove that the Buddhist community continued to be constituted of *bhikshus*, *bhikshuṇīs*, *upāsakas* and *upāsikās*. In all of them the *bhikshuṇīs*, otherwise called *samaṇikā* and *pravajitkā*, figure as female donors.<sup>7</sup> In one instance a *bhikshuṇī*, called Budhā, is described as the sister of the Thera Chetiyavandaka Bhadanta Budhi,<sup>8</sup> and in two records the *bhikshuṇīs* are introduced as the resident female pupils of two saintly *theras*, Budharakhitā of the Thera Bhadanta Budharakhita,<sup>9</sup> and Nandā of the Arahata Ayira Budharakhita.<sup>10</sup> One inscription speaks of Vasā (Vaśyā) as a *pravajitkā* (*pravrajitā*) resident in Kevurura.<sup>11</sup>

The continuance of the *Bhikshuṇī* Order at Mathurā up till the 5th and 6th centuries of the Christian era is clearly attested by the testimony of Fa-Hien and that of a Sanskrit inscription. In speaking of *Mo-tu-lo* (Mathurā) Fa-Hien observes: "The *bhikshuṇīs* principally honour the tower of Ānanda, because it was Ānanda who requested the lord of the world to let women take orders: *śrāmaṇeras* mostly offer to Rāhula."<sup>12</sup>

<sup>1</sup> Almost all the places were situated near about Sānchī and Bharhut.

<sup>2</sup> Lüders' *List*, Nos. 943, 944.

<sup>3</sup> *Ibid.*, Nos. 939-42.

<sup>4</sup> Barua, *Gayā and Buddha-Gayā*, Vol. II, p. 67.

<sup>5</sup> Lüders' *List*, No. 1152.

<sup>6</sup> *Ibid.*, No. 38.

<sup>7</sup> *Ibid.*, Nos. 1223, 1240, 1242, 1252, 1257, 1264, 1280, 1315.

<sup>8</sup> *Ibid.*, No. 1223.

<sup>9</sup> *Ibid.*, No. 1250.

<sup>10</sup> *Ibid.*, No. 1284.

<sup>11</sup> *Ibid.*, No. 1240.

<sup>12</sup> Beal, *Buddhist Records of the Western World*, Vol. I, p. xxxix.

A Sanskrit inscription, dated in the (Gupta) year 230 (=A.D. 549-50), records the religious gift of the Śākya-bhikṣuṇī (Buddhist nun) Jayabhāṭṭā at a monastery called Yaśōvihāra.<sup>1</sup>

So far as our present knowledge goes, this is the latest epigraphic record having either mention of or any reference to the *bhikṣuṇīs*.

Hiuen Tsang who visited India during the reign of Harshavardhana has nothing whatever to say about the *bhikṣuṇīs* in his *Si-yü-ki*. But Bāṇa in his *Harshacharita* puts the following words in the mouth of Rājyaśrī and Harshavardhana, which may be taken to testify to the existence of the Bhikṣuṇī Order, however lingering it might be :

Rājyaśrī : " Let me therefore in my misfortunes be allowed to assume the red robe " .<sup>2</sup>

Harshavardhana : " At the end, when I have accomplished my design, she and I will assume the red garments (*kāshūyāni*) together."<sup>3</sup>

Even apart from the evidence of Bāṇa's *Harshacharita* it cannot be doubted that the Bhikṣuṇī Order continued to exist, in some form or another, in India, though not among all Buddhist sects. The continuance of this order is unmistakably proved by the following observation of I-tsing whose visit may be assigned to the last quarter of the 7th century A.D. :

" Nuns in India are very different from those of China. They support themselves by begging food, and live a poor and simple life."<sup>4</sup>

At about this time, or a little later, flourished Bhavabhūti who included the Saugata-Parivrā-jikā Kāmandakī among the female characters in his famous drama *Mālatī-Mādhava*, together with her three female pupils, Avalōkitā, Buddharakṣitā, and Saudāminī, and Subandhu who, in his *Vāsavadattā*, spoke of a *bhikṣukī* as devoted to Tārā and as wearing red garments (*bhikṣukīva Tār-ānurāga-rakt-āmbara-dhāriṇī*). Bhavabhūti, be it noted, associates these Buddhist nuns with the Śrīparvata in South India, and describes them as female ascetics who put on yellow robes (*chīra-chīvara-parichchhadā*) and lived on *piṇḍapāta* only.

Tatakaragupta of unknown but late date is the Buddhist author, who, while speaking of Vajrayāna or Agranaya Mahāyāna, observes that this school of Buddhism provided religious training for the *bhikṣus*, the *bhikṣuṇīs*, the *śrāmaṇēras*, the *śrāmaṇēris*, the *upāsakas* and the *upāsikās*.<sup>5</sup> I do not know of any Indian work, Brahmanical or Buddhist, containing references to the *bhikṣuṇīs* in the 9th or 10th century A.D. It would seem that by that time the Bhikṣuṇī Order became defunct in India, or that even if it had continued, it was just dragging its existence here and there among certain sects of the Buddhists.<sup>6</sup> Eventually it ceased to be in India proper even prior to the Muslim conquest.

<sup>1</sup> Fleet, *C. I. I.*, Vol. III, pp. 273-74.

<sup>2</sup> *Harshacharita* (ed. S. D. Gajendragadkar), p. 247 : *ataḥ kāshāya-grahaṇ-ābhyanujñay-ānugrihyatām*. Translation by Cowell and Thomas, p. 254.

<sup>3</sup> *Ibid.* (translation), p. 258.

<sup>4</sup> Takakusu, *A Record of the Buddhist Practices*, p. 80.

<sup>5</sup> Quoted by Haraprasād Śāstrī in the *Vaṅgīya Sāhitya Parishat-Patrikā*, 1331 B. S., p. 62, from Tatakaragupta's *Adikarma-rachanā* : *tatra upāsaka-upāsikā-śrāmaṇera-bhikṣu-śrāmaṇēri-śikṣamānā-bhikṣuṇī-tri-saptānām strī-purush-āśraya-bhēdāt=sapta-samvarāḥ*.

<sup>6</sup> This surmise is well borne out by the evidence of the *Mahāvamsa* and the *Chūlavamsa*. These two Pāli chronicles (*Mahāvamsa*, Ch. 18, v. 12 ; Ch. 19, v. 68 ; Ch. 20, vv. 21, 22, 49 ; Ch. 34, v. 36 ; Ch. 37, v. 43 ; *Chūlavamsa*, Ch. 39, v. 43 ; Ch. 46, v. 27 ; Ch. 48, vv. 36, 139 ; Ch. 49, v. 25 ; Ch. 54, v. 47) mention the pious work of erection of nunneries (*bhikkhūnī-upassayā*) in Ceylon from the time of Devānampiya Tissa to that of King Bhūmichanda (7th century A.D.), and nothing of the kind after that.

## No. 6.—AMBASAMUDRAM INSCRIPTION OF SOLANRALAIKONDA VIRA-PANDYA.

A. S. RAMANATHA AYYAR, B.A., MADRAS.

The subjoined inscription<sup>1</sup> is engraved on the south wall of the Eriehchāvudaiyār shrine in the Śiva temple, situated on the northern bank of the Tāmraparṇī at **Ambāsamudram**, the headquarters of the taluk of the same name in the Tinnevely District. This god who is called Tirupōt-tuḍaiya-Bhaṭāra (the god of the bull-vehicle) in early inscriptions, must have been the principal deity of the temple in the olden days, because several endowments of the Pāṇḍya kings Māraṅ-Jaḍaiyaṅ and Śaḍaiya-Māraṅ are found recorded on the walls of this shrine only.<sup>2</sup> But when the adjacent and more imposing Kāśī-Viśvanātha temple came into existence, apparently in the later Pāṇḍya times, this shrine appears to have shrunk into an insignificant auxiliary structure isolated in the north *prākāra* of the bigger temple. Further, during some extensive repairs carried out some fifty years ago, some of the engraved stones belonging to the present record have become disarranged, with the result that one piece containing the ends of lines 9 to 16 is now found embedded in the inner wall of the shrine, while another important slab which must have contained the ends of lines 1 to 8 cannot be traced at all.

The inscription is engraved in clean-cut **Vaṭṭeḷuttu** characters attributable to the 10th century A. D. **Grantha** letters have been used in the words *Srasti Śrī* (l. 1), *Sūrya-grahaṇa* (l. 11), and *Brahma*<sup>o</sup> (l. 12). The letters *ta* and *ra* and consequently *tu* and *ru* are written alike, without much differentiation. There are no special **orthographic** peculiarities noticeable in this record, except that some old forms of words occurring in other early Chōḷa and Pāṇḍya records of this period are also found here, such as, *i-ññāḍu* (l. 2) for *i-nnāḍu*; *padirru vēli* (l. 3) for *pattu-vēli* and *nāḷi-ūm* (l. 15) for *nāḷiyum*. The Sanskrit words *āchārya* and *śrīkārya* are transformed into *āchārchchīya* (l. 19) and *śrīkārchchīya* (l. 22); the colloquial form *seyśa* for *seyda* is also used (l. 24).

The record is dated in the **15+5th year** of the Pāṇḍya king **Śōḷaṅ-ṛalai-koṇḍa Vīra-Pāṇḍya**, when an order issued in the 12th year of his reign was engraved on stone on the wall of the temple by his officer **Chōḷāntaka-Brahmamārāya**. It is important in that it mentions the occurrence of a **solar eclipse in the month of Mithuṇa in the 12th year** of the Pāṇḍya king's reign, and enables us to fix that date.

From the inscriptions copied hitherto, it has not been possible to determine the exact years between which Vīra-Pāṇḍya reigned. All that we know is that the Chōḷa king Parakēsarivarman Āditya-Karikāla II claims to have cut off the head of a Vīra-Pāṇḍya, in the title *Vīra-Pāṇḍyaṅ-ṛalai-koṇḍa* assumed by him from the 2nd year of his reign<sup>3</sup>, and that the highest regnal year so far found<sup>4</sup> for Vīra-Pāṇḍya is 15+5 or 20.

The predecessor of Rājarāja I (A.E. 985-1013) on the Chōḷa throne was Parakēsarivarman Uttama-Chōḷa, whose date of accession was A.D. 969-70<sup>5</sup>, and as he had a reign of about 16 years,<sup>6</sup> he must have ruled from A.D. 969-970 to 985-986. As both Āditya II and Uttama-Chōḷa had the same title of Parakēsarivarman, it had been inferred that they had ruled jointly in the interval

<sup>1</sup> No. 101 of the Madras Epigraphical collection for 1905.

<sup>2</sup> Nos. 105 of 1905 and 86 of 1907.

<sup>3</sup> No. 472 of the Madras Epigraphical collection for 1908 (*S. I. I.*, Vol. III, No. 199).

<sup>4</sup> No. 474 of the Madras Epigraphical collection for 1909 is dated in the 15+4th year, while the present record quotes the 15+5th year.

<sup>5</sup> *S. I. I.*, Vol. III, p. 284 (No. 456 of 1908).

<sup>6</sup> No. 357 of the Madras Epigraphical collection for 1907 (*S. I. I.*, Vol. III, No. 144).

between Rājakēsari Sundara-Chōla and Rājakēsari Rājarāja I. The Uḍaiyārguḍi record<sup>1</sup> dated in the 2nd year of Rājakēsarivarman (Rājarāja I) states that the lands belonging to some persons who were implicated in the death of Āditya-Karikāla were confiscated by the king; and it is reasonable to consider, from the trend of political events that attended the succession of Uttama-Chōla, that he had himself countenanced this act of treachery, which led him a step nearer to the Chōla throne. The Tiruvālaṅgāḍu<sup>2</sup> plates while slurring over the actual facts that culminated in Āditya's death make, however, the significant remark that 'Rājarāja did not wish to succeed to the Chōla territory, so long as his uncle Uttama-Chōla coveted it'. These facts suggest that Āditya must have been killed before Uttama-Chōla's actual succession, and so Āditya II must have lived and ruled before A.D. 969-70.

The Leiden plates<sup>3</sup> of Rājarāja I mention that while yet a boy, he (Āditya) 'played sportively in battle with Vīra-Pāṇḍya, just as a lion's cub (*does*) with a rutting mad elephant, proud of (*its*) strength' while the Tiruvālaṅgāḍu plates<sup>2</sup> are more explicit in stating that 'he killed the Pāṇḍya king (who must have been the same Vīra-Pāṇḍya) in battle,' and 'having deposited in his (*capital*) town the lofty pillar of victory, (*viz.*), the head of the Pāṇḍya king, Āditya disappeared (*from this world*) with a desire to see heaven'. From these statements, we can infer that Āditya II had won his military spurs even during the reign of his father and that he did not live for a long time after his own independent victory over his Pāṇḍya adversary. Though the title *talai-konḍa* assumed by kings, has, in some rare instances, been interpreted<sup>4</sup> to connote a simple capture of the crown of their opponents, this specific statement in the Tiruvālaṅgāḍu plates warrants the conclusion that Vīra-Pāṇḍya literally lost his head, *i.e.*, met his death, in his encounter with Āditya.<sup>5</sup> The highest regnal year found for Vīra-Pāṇḍya in the records so far copied is only 15-5, *i.e.*, 20, and it was probably the last year of his reign. As the earliest year in which the title *Vīra-Pāṇḍiyaṅ-ṛalai-konḍa* is applied to Āditya is 2, we may assume that the **20th year of Vīra-Pāṇḍya coincided with the 2nd year of Āditya's reign.**

Of Āditya's father Rājakēsarivarman Sundara-Chōla, it is stated in the Leiden plates<sup>3</sup> that he fought a fierce battle with his enemies at Śevvūr (Chēvūra), while the Kanyākumāri record<sup>6</sup> mentions that the Pāṇḍya opponent of this king fled from the field of battle and hid himself in a forest. The earliest record<sup>7</sup> of Sundara-Chōla crediting him with this achievement in the title *Pāṇḍiyaṅai-chchuram=iṛakkina* is dated in his 7th year; and as he is considered to have reigned from about A.D. 956 to 973,<sup>8</sup> this conflict with the Pāṇḍya king, who must have been Vīra-Pāṇḍya himself, could have taken place only in about A.D. 964. It seems probable therefore that the Pāṇḍya king was then simply defeated and routed, that he actually lost his life in another subsequent near engagement in which Āditya distinguished himself, and that this signal victory gave Āditya the title of *Vīra-Pāṇḍiyaṅ-ṛalai-konḍa*, in common with the two feudatories Pārthivēndravarmān<sup>9</sup> and Bhūti-Vikramakēsarin<sup>10</sup>, who must have both helped him in this exploit.

<sup>1</sup> No. 577 of 1920 and *ante*, Vol. XXI, p. 165.

<sup>2</sup> *S. I. I.*, Vol. III, p. 420.

<sup>3</sup> *Ante*, Vol. XXII, p. 256.

<sup>4</sup> Prof. K. A. Nilakanta Sastri: *The Cōlas*, Vol. I, p. 169. This is not convincing.

<sup>5</sup> No. 256 of 1907 from Tiruviḍaimarudūr, dated in the 4th year of Āditya, states that 'he destroyed Vīra-Pāṇḍya and took his head' (*Vīra-Pāṇḍiyaṅai eṛindu talai konḍa*).

<sup>6</sup> *Trav. Archl. Series*, Vol. III, p. 156.

<sup>7</sup> No. 291 of 1908: *ante*, Vol. XII, p. 126.

<sup>8</sup> *The Cōlas*, Vol. I, p. 180. No. 123 of 1895 is attributable to him and the astronomical details—17th year, Kumbha, Sunday. Rēvatī—give the equivalent A.D. 973, February 9, Sunday.

<sup>9</sup> No. 223 of 1915. Pārthivēndravarmān's identity with Āditya II himself or with Prithvīpati II seems doubtful.

<sup>10</sup> No. 129 of 1907.



As stated already, a solar eclipse occurred in the month of Mithuna in the 12th year of Vira-Pāṇḍya. In the period from A.D. 930 to 970, the only three years in which a solar eclipse occurred in Mithuna were :—

- (1) A.D. 950, June 18 (Mithuna 26), Tuesday,
- (2) A.D. 959, June 9 (Mithuna 17), Thursday, and
- (3) A.D. 960, May 28 (Mithuna 5), Monday.

If the week-day on which the eclipse occurred or the *nakshatra* which was current on that day had been specified in the present record, it would have been possible to verify the exact date referred to; but in their absence we shall have to select a plausible equivalent, only by a process of elimination.

If we suppose that A.D. 950 was the 12th year of Vira-Pāṇḍya's reign, it would give A.D. 957 as his final<sup>1</sup> year, and as this will have corresponded to the 2nd year of Āditya, the Chōḷa king's date of accession would be A.D. 956. This would yield the inconsistent results that Āditya killed him in A.D. 957, and that his predecessor Sundara-Chōḷa defeated him in A.D. 963; so this date of accession for Āditya is not possible. Similarly, A.D. 960 which would yield A.D. 967 as the 20th year of Vira-Pāṇḍya and the 2nd year of Āditya and A.D. 966 as Āditya's date of accession, may have also to be discarded, because in that case Āditya's reign which extended to the 5th year would overlap into the reign of his successor Uttama-Chōḷa (accession A.D. 969-70), which is not possible, since, as stated already, Āditya II should have passed away before Uttama-Chōḷa could have succeeded him. On the other hand, if we take A.D. 959 as the 12th year of Vira-Pāṇḍya, his 20th year and Āditya's 2nd year would have corresponded to A.D. 966, giving A.D. 964-5<sup>2</sup> as Āditya's initial year. This date would satisfy the presumption that his fight with Vira-Pāṇḍya could have happened in about A.D. 966, which would be only a year later than the defeat of the Pāṇḍya ruler at Sundara-Chōḷa's hands in about A.D. 964 before the 7th year of the latter's reign, and that a five-year rule for Āditya II could also be accounted for between A.D. 965 and 969. These results may be tabulated thus :—

	Vira-Pāṇḍya's 12th year.	Vira-Pāṇḍya's 20th year = Āditya's 2nd year.	Āditya's accession.	Vira-Pāṇḍya's accession.
1	950	957	956	938
2	959	966	965	947
3	960	967	966	948

Of these three dates, No. 2 may therefore be considered as the best suited for the record under review, and it would yield **A. D. 947 to 966 as the period of reign of Vira-Pāṇḍya.** His position in the Pāṇḍyan genealogy may be taken to be between Rājasimha<sup>3</sup>, who was defeated by Parāntaka I before A.D. 922, and Amarabhujāṅga<sup>4</sup>, whom Rājarāja claims to have conquered.

The Pāṇḍya king himself claims to have taken the head of a Chōḷa, as evidenced by the title *Śōḷaṅ-ralai-koṇḍa* assumed by him from the 6th year onwards (*i.e.*, from A.D. 953-54).<sup>5</sup> Who

<sup>1</sup> As there is only one record of the 15+5th year, it has been inferred that he died in the beginning of that regnal year.

<sup>2</sup> Three records of Āditya II from Uḷaiyārguḍi in the South Arcot District furnish astronomical details which would approximately take the date of his accession to the end of A.D. 963. This point requires further examination in the light of future discoveries.

<sup>3</sup> Udayēndiram plates of Prithivīpati II (*S. I. I.*, Vol. II, p. 387).

<sup>4</sup> *S. I. I.*, Vol. III, p. 387, where he is taken to be a Pāṇḍya king. We have no means of determining this at present.

<sup>5</sup> No. 163 of the Madras Epigraphical collection for 1894.

this Chōla king was, who was killed by Vīra-Pāṇḍya the Chōlāntaka, has not been specified by name in any of his records. Sundara-Chōla was called ' Poṇmāligait-tuṅjiṇa-dēva ' (the king who died at the golden palace or at Chidambaram known as the *Kanakasabhā* ?)<sup>1</sup>, but he could not have been the victim, because records going up to the 17th year (= A.D. 973) are found for him. Ariṅjaya, the predecessor of Sundara-Chōla, was called ' Āṅṅūr-tuṅjiṇa-dēva ' (he who died at Āṅṅūr) ; but the circumstances that led to his death at that place are not known. As a *paḷippaḍai* was erected for him at Mēlpāḍi<sup>2</sup> in the Chittoor District, it may be inferred that he fell fighting in one of the skirmishes with the army of the Rāshtrakūṭa king Kṛishṇa III in that locality. There is reason to believe that he lived a few years later than A.D. 953. Gaṇḍarāditya was called ' Mēṅk-eḷundaruḷiṇa-dēva ' (he who proceeded west)<sup>3</sup>, but he could not have been Vīra-Pāṇḍya's adversary, because, having probably succeeded as *yuvarāja*-coregent soon after the death of prince Rājāditya in A.D. 949-50 and with records of the 8th year definitely assignable<sup>4</sup> to him, he would have lived up to A.D. 957-8 at least. In addition to all these, there was another Chōla prince of this time called Uttamaśīli, who is mentioned in two records<sup>5</sup> dated in the 24th and 26th years of his father Parāntaka's reign ; but we know next to nothing about him and his career, except that a village<sup>6</sup> and a channel in the Trichinopoly District were named after him.

According to the calculation arrived at above, Vīra-Pāṇḍya must have assumed the title of *Śōlaṅ-ṛalai-koṇḍa* from about A.D. 953-54 ; and this date coincides with the 46th or 47th year of the reign of Parāntaka I. Parāntaka's records of the 46th year are only two in number and none of his 47th year has been discovered yet. It is therefore tempting to conclude that it was the last year of the Chōla king's reign and that it was **Parāntaka** himself who had **lost his life at the hands of Vīra-Pāṇḍya**,<sup>7</sup> thus giving the latter an opportunity to avenge the defeat and possibly the death of his father (?)<sup>8</sup> Rājasimha at the Chōla king's hands, some years earlier. It was left to Āditya II to follow up the family vendetta by killing Vīra-Pāṇḍya in his turn in about A.D. 966. These conclusions appear to be warranted by the sequence of events that happened in the eventful half-a-century preceding the accession of Rājarāja I in A.D. 985. There is, however, one solitary Kannada record<sup>9</sup> at Vanamaladinne in the Punganur taluk of the Chittoor District, situated in the northern-most border of the Chōla dominion of the time, which quotes the 48th year of Parāntaka's reign ; and this has perhaps to be explained by supposing that the recent news of the death of the Chōla king had not percolated so far north, at the time that record was incised. This need not surprise us, as such instances are not unknown in the history of this period.

As regards the **subject-matter** of the record, it is stated that in the 15+5th year of *Śōlaṅ-ṛalai-koṇḍa* Vīra-Pāṇḍya, **Chōlāntaka-Brahmamārāyar**, the officer of the king (*adikāram-śeykiṇṇa*) receiving the royal order relating to a gift of 10 *vēli* of land as *kuḍinīṅgā-dēvadāṇam*

<sup>1</sup> That tribute ' he who died in the Poṇmāligai ' has no point, unless it be that some important fact connected with Sundara-Chōla's death was sought to be expressed by it. Could Uttama-Chōla have had any hand in his removal as certainly he must have had in Āditya II's death ?

<sup>2</sup> *S. I. I.*, Vol. III, No. 17.

<sup>3</sup> No. 540 of the Madras Epigraphical collection for 1920.

<sup>4</sup> Nos. 570 and 574 of 1908. The dates suggested in *The Cōlas*, Vol. I, have been followed.

<sup>5</sup> Nos. 446 of 1917 and 19 of 1895.

<sup>6</sup> Uttamaśīli-chaturvēdimāṅgalam (No. 359 of 1924) and Uttamaśīli-vāykkāl (No. 169 of 1907).

<sup>7</sup> Vīra-Pāṇḍya must have encountered the Chōla king in some southern campaign only. It may also have to be noted that Vīra-Pāṇḍya's records are not found very much to the north of Madura.

<sup>8</sup> In No. 122 of 1905 from Tiruppuḍaimarudūr in the Tinnevely District dated in the 2+18th year of a *Saḍaiya-Māraṅ* (Rājasimha), a servant of a Vīra-Pāṇḍya is mentioned.

<sup>9</sup> This record (No. 200 of 1931-32) reads thus in its date portion—*Madura-koṇḍa Gō-Parakēsari nālvattēṅṅe*.

made by the king earlier in his 12th regnal year to the temple of Tiruppōttudaiya-Bhaṭāra. had it engraved on stone in that temple. This officer figures in an inscription<sup>1</sup> of the king dated in the 15+4th year at Suchīndram in the Travancore State, where his name has been incorrectly read as Chērāntaka-Brahmārāyar. (*Chōlāntaka* (Death to the Chōla) was evidently the title assumed by Vira-Pāṇḍya to commemorate the act of his having cut off the head of the Chōla king (*Śōlāṅgalai-koṇḍa*), and this may have been adopted by the officer Chōlāntaka-Brahmāmārāyar, either because he had also taken part in the encounter himself or simply after the title of his master. A liquid-measure called 'Chōlāntakan-nāli' was also current in this period in the Pāṇḍya country. Vira-Pāṇḍya is said to have had also the title of *Pāṇḍimārttāṇḍa*,<sup>2</sup> 'the Sun of the Pāṇḍya family'; but this title was in vogue even earlier in the time of Śaḍaiya-Māraṅ<sup>3</sup> (Rājasimha).

The names of the several revenue officials who were cognisant of the endowment made to the temple of Tiruppōttudaiya-Bhaṭāra are enumerated :

1. The officer who was supervising the king's secretariat duties in the 12th year (*eṇ-karmam=ārāchchi mēl=eḷuttu seykiṅṅa*)<sup>3</sup> was Tamilavēḷāṅ<sup>4</sup> belonging to Kāḍandai community (?) ;

2. the *ēvi-mudal* was Araiyaṅ Mānābharāṅ ;

3. the *ōlai-eḷuttu* was an officer, whose name is lost ;

4. the *vāykēḷvi* was [Chū]lāmaṅi-kiḷavaṅ of Mēyūr *alias* Kuvalaiyaśiṅganallūr in Aṇḍa-nāḍu ;  
and

5. the *baṇḍāra-ppottaṅam* was Vikramapāṇḍya-Mūvēndavēḷāṅ *alias* Kaṭṭinakkan Iraṅṅ of Veliyārrūr in Kīl-Kuṇḍāru in Koḷuvūr-kūṅṅam.

6. The original document was attested and engraved by Pullaṅ-Koṅṅaṅ ; and

7. the engraving of the record in the 15+5th year of the king was done under the supervision of Dēvaṅ-Kiriṅṅaṅ, the *śrīkāryam* of the temple.

From the surnames of two of these officers (Nos. 2 and 5), we can infer that there were Pāṇḍya princes having the names of **Mānābharāṅ**<sup>5</sup> and **Vikrama-Pāṇḍya** even before Vira-Pāṇḍya's time. Another record<sup>6</sup> of this king testifies to the existence before this period of another prince **Sundara-Pāṇḍya**, in whose name a shrine called Sundarapāṇḍyēśvaram was erected at Paḷḷimaḍam in the Ramnad District.

The details of the scale of offerings, etc., that had to be provided for from the endowment registered in this document are given at some length :

For one day—

to god Tiruppōttudaiya-Dēvar . . . . .	32 <i>nāli</i> of rice (for four offerings),
for <i>aṅṅa-bali</i> . . . . .	6 <i>nāli</i> ,
for <i>kaṅṅi-amudu</i> . . . . .	1 <i>nāli</i> ,
to god Tiruvēṅkaṅṅanilai-Dēvar . . . . .	4 <i>nāli</i> ,
to god Tirumūlattāṅṅattu-Dēvar . . . . .	4 <i>nāli</i> , and

<sup>1</sup> *Travancore Archaeological Series*, Vol. III, p. 71. An officer called Chōlāntaka-Pallavaraiyan *alias* Māraṅ-Āchchaṅ of Pōliyūr is mentioned in another record from the same place (*ibid.*, p. 72).

<sup>2</sup> *An. Rep. on South Indian Epigraphy* for 1932-3, para. 30 ; and No. 122 of 1905.

<sup>3</sup> The functions of the several officials are not clearly definable.

<sup>4</sup> An officer of the name of Tennavaṅ Tamilavēḷ figures in records of this king from Kilmāttūr, Madura District (Nos. 624 and 626 of 1926), and he was probably identical with this officer.

<sup>5</sup> No. 26 of 1895 from Tillaisthānam (Tanjore District) mentions a Mānābharāṅ in the 8th year of a Parakēsarivarman. It may be noted that there were also later members of the Pāṇḍya family with the same set of names of Mānābharāṅ, Vikrama-Pāṇḍya and Sundara-Pāṇḍya, who were contemporaries of Rājādhirāja I in A.D. 1046.

<sup>6</sup> No. 421 of 1914 of the Madras Epigraphical collection.

to god Gaṇapatiyār . . . . .	2 <i>nāḷi</i> :
<i>i.e., in all</i> . . . . .	49 <i>nāḷi</i> of rice
or (its equivalent of) . . . . .	1 <i>kalam</i> , 9 <i>kuruni</i> and 2 <i>nāḷi</i> of paddy.
For one year—it will be	680 and odd <i>kalam</i> of paddy.

The land set apart for the several requirements of the temple were—

for the stipulated quantity of paddy . . . . .	** + $\frac{1}{10}$ + $\frac{1}{10}$ <i>vēli</i> ,
for the <i>āchārya</i> Munnūrruvan-Śēndan . . . . .	$\frac{1}{2}$ <i>vēli</i> ,
for the <i>kaṇakka-baṇḍāram</i> Śōlai-Viru. . . . .	$\frac{1}{2}$ <i>vēli</i> ,
for eight men-servants ( <i>māṇ</i> ) . . . . .	$1\frac{1}{2}$ + $\frac{2}{10}$ <i>vēli</i> ,
for ten men ( <i>uvaichchar</i> ) . . . . .	$1\frac{1}{2}$ <i>vēli</i> ,
for the <i>śrīkāryam</i> (for 4 <i>nāḷi</i> of rice per day) . . . . .	$\frac{1}{10}$ <i>vēli</i> ,
for the potter ( <i>kuśavaṇ</i> ) . . . . .	$\frac{2}{10}$ <i>vēli</i> ,
for the firewood supplier ( <i>viṇakiduvān</i> ) . . . . .	$\frac{1}{10}$ <i>vēli</i> ,
for sweeping ( <i>tirumelukkuppuram</i> ) <sup>1</sup> . . . . .	$\frac{2}{10}$ <i>vēli</i> ,
for the washerman ( <i>iraṅgōlli</i> ) <sup>2</sup> . . . . .	$\frac{2}{10}$ <i>vēli</i> ,
for festivals ( <i>tiruvilāppuram</i> ) <sup>3</sup> . . . . .	1 <i>vēli</i> ,
and for the architect Māṇābharaṇa-Śēndan who erected (?)	
the temple, as <i>pudukkuppuram</i> <sup>4</sup> . . . . .	$\frac{1}{4}$ <i>vēli</i> :
in all,—the extent of the land endowed was . . . . .	10 <i>vēli</i> .

At the end it is stated that this arrangement was made by **Chōlāntakadēvar**.

Among the **place-names** mentioned in the record, **Iḷaṅōykkuḍi** was the ancient name of **Ambāsamudram**. It was a *brahmadēya* in Muḷli-nāḍu. Raṇasiṅga-maṅgalam, a village perhaps founded by or named after an unidentified Pāṇḍya king having the title of Raṇasimha, was situated in the sub-division called Maṅalūr-kkuḷakkī<sup>5</sup>, which was probably irrigated by the tank at Maṅalūr. Kuvalayaśiṅganallūr was in the sub-division called **Aṇḍa-nāḍu** which is represented by Periyakōṭṭai and its vicinity in the Madura District. The temple of Tirumūlanāthar referred to in this record is situated to the west of the Eriḅhāvudaiyār temple at Ambāsamudram.

#### TEXT.

- 1 Svasti Śrī [\*] Śōḷaṅ-[ra]lai-koṇḍa Kō-Vīra-Pāṇḍi[yadēvaṅku] yāṇḍu paṅṅiraṇḍu ivv-āṇḍu Mithuna-[ūā]viṅṅru Sūrya<sup>6</sup>. . . . .
- 2 Muḷlināṭṭu brahmadēyam Iḷaṅōykkuḍi Tiruppōttuḍaiya-Bhaṭāra[r\*]kku i-ṅṅāṭṭu Vaḷudi-ūr . . . . .
- 3 āṅu-pāchchal nilan paḍiṅṅu vēli pa[di]ṅṅu vēliūm kuḍigaḷidu kārā[ṅ\*]mai-āgavum Dēvaridu mī<sup>7</sup> . . . . .

<sup>1</sup> *Tirumelukkuppuram*—this duty included sweeping, as well as smearing the temple premises with the purificatory cowdung.

<sup>2</sup> *Iraṅgōlli* is an interesting name for a washerman, 'he who takes off the wet from clothes'.

<sup>3</sup> *Tiruvilāppuram* is the provision made for the conduct of festivals in the temple.

<sup>4</sup> *Pudukku* means 'renovation'; but the architect is stated to have *śeyśa* or erected (?) the shrine. As earlier records are found in the shrine, the shrine was perhaps begun earlier and completed only at the time of the record.

<sup>5</sup> The expression 'Māḍakkulakkī Madurai' occurring elsewhere has been taken as 'Madurai to the east of Māḍakkulam'. But from similar expressions—*Vēlūr-kkuḷakkī Śrīkundaḍēvi-chaturvēdimāṅgalam* (No. 740 of 1919), *Māḍakkulakkī Kōḍimāṅgalam*, and *Vīranārāyaṇa-kkuḷakkī Puḷiṅṅunrūr* (No. 49 of 1890), we have to infer that no directional significance is indicated, but that the particular villages were included in the *ayacut* of the respective irrigation sources, which gave their name to the sub-divisions. In the *Śinṅamaṅūr* plates also *Rājasimha-kkuḷakkī* is mentioned as the name of a territorial sub-division (*Rājasimhakkulakkī ityuktē rāshṭrē*)—*S. I. I.*, Vol. III, p. 453.

<sup>6</sup> Probably *ōgrahaṇatti nāṅru*.

<sup>7</sup> Probably *mīyāṭchīyāgavum dēva-*.

- 4 tānamāga urubu[po]n<sup>1</sup> maṅṅavāri utpaḍa eñ-karmam ārāchchi mēl-eḷuttu-chcheykiṅṅa-  
Ma[ha] . . . . .
- 5 ṛṛattu Kāḍandaikuḍippādi=tTamiḷavēlāṅ-āyi[ṅa] . . . . .
- 6 nāḍum Maṅalūr-kkuḷakkil Iraṅasiṅga-maṅgalattu-p . . . . .
- 7 ṅ Araiyaṅ Māṅābharāṅāṅ ēvi-[mu]dal-āgavum Iḍaiyāṅṅu-nāṅṅu . . . . .
- 8 m [ōlai-eḷu]tt=āgavum Aṅḍa-nāṅṅu Kuvalaiyaśiṅganallūr āyiṅa Mēyūr Tiruppattūr . . .
- 9 <sup>2</sup>lāmaṅi-kiḷavaṅ vā[y\*]kēlvi-āgavum Koḷuvūr-kkūṅṅṛattu Kil-Kuṅḍāṅṅu Vēliyāṅṅūr Vik[kira]-  
mapāṅḍiya-Mūvēṅḍa-
- 10 [vē]lāṅ-āyiṅa Kaṅṅinakkāṅ Ira[ṅa]ṅ baṅḍāra-ppottagam=āgavum Iḷaṅḍōykkuḍi Tiruppō-  
ttuḍaiya [Pa]ramēsu[ra]-Paḍārar kōyilil irundu
- 11 [pa]ṅṅiraṅḍām=āṅḍu Mithuṅa-nāyirṅu Sūrya-grahaṅatti[nāṅṅu]<sup>3</sup> ivv=āṅḍiṅ edir=  
āṅḍu-mudal kuḍiṅṅā-ttē[va]tāṅa[m\*]-āga kuḍuttōm [i\*] tāṅga-
- 12 [ḷum]<sup>4</sup> idu kaṅḍu pārpaḍuttu-kkuḍukka [i\*] Pullāṅ-Koṅṅaṅ eḷuttu [i\*] eṅṅa i-ttirumugappaḍi  
koṅḍu adikāraṅ-śeykiṅṅa Chōḷāntaka-[Bra]hmanāyāy i-ppaḍiṅ-
- 13 ṅ vēliyaiy nivandam aḍaichchappaḍi kalmēl eḷuttu vēṅṅuga eṅṅu paḍiṅ-aṅjām yāṅḍiṅ  
edir aṅjām yāṅḍu śrikārya[m\*] peṅṅa Ba-
- 14 . . māṅaṅukku amachchu i-tTiruppōttuḍaiya-Dēvarkku śrikārya[m\*] śeykiṅṅa Dēvaṅ-  
Kiriṅaṅ śolla kalmē[l\*] eḷuttu vēṅṅinappaḍi [i\*] Tiru-
- 15 ppōttuḍaiya-Dēvarkku nāṅṅu-pōḍaikkku ari[śi\*] muppattiru-nāḷiūm aṅṅa-balikkku ariṅi aṅṅu-  
nāḷiūm kaṅṅi-amidukku ari-
- 16 [śi] nāḷiūm Tiruvēṅkaṅaṅilai-tTēvarkku niṅḍadi ariṅi nā-nāḷiūm Tirumūlattāṅattu-  
tTēvarkku niṅḍadi ariṅi nā-nā-
- 17 [ḷi]ūm Gaṅavatiyārkkku ariṅi iru-nāḷiūm ē[ṅ]ri niṅḍadi ari[śi\*] nāṅṅpatt-onpaḍi-nāḷiūm āga  
o<sup>5</sup> . . . . .
- 18 . . . . . kku nel=kkalanēy onbadin-kuṅṅuṅi iru-nāḷiy=uri ōr=āṅṅṅaikkku nel a[ṅṅu]ṅṅu-  
eṅbat-te<sup>6</sup> . . . . .
- 19 <sup>7</sup>yēṅṅu mā-kkāṅiyum āchārchchiyaṅ Muṅṅūṅṅuvaṅ-Śēṅḍaṅukku nilaṅ ariayum [i\*] kaṅṅakka-  
baṅḍāram śeykiṅṅa Śōlai-Viru . . . . . periyāṅṅukku nilaṅ ariayu [m l\*] [mā]-
- 20 ṅ eṅṅiṅukku nilaṅ oṅṅ=ariyē yiraṅḍu-mā [i\*] ivarṅṅu Muṅṅūṅṅuvaṅ-Śēṅḍaṅ-uḍaiya māṅ  
mūṅṅum Muṅṅūṅṅuvaṅ-Periyāṅ māṅ=oṅṅum Kaśanāk-<sup>8</sup>
- 21 kalaṅ-uḍaiya mā=ṅālum [i\*] Dēvar paduvāram ēḷill-oṅṅu uvaichchagaḷukkum puḍavai-  
mudal=āgavum [i\*] aṅṅu-kūṅum eṅṅu-māṅukkum puḍavai-mudal=āgavum [i\*] uvaich[cha]-

<sup>1</sup> This expression is not understood. Can it be *ūriḷu poṅ* ?

<sup>2</sup> The full name probably is Chūḷāmaṅi.

<sup>3</sup> An alternative reading is <sup>o</sup>atti[n pōḍu].

<sup>4</sup> This was read on the stone.

<sup>5</sup> The missing letters are probably <sup>o</sup>ru nāḷttēvai.

<sup>6</sup> There is some discrepancy in the calculation of the annual requirements.

<sup>7</sup> Between lines 18 and 19 are visible the syllables *Svasti śri* apparently belonging to another record, which apparently had been erased so as to make room for the present inscription.

<sup>8</sup> This word is written over an erasure.

- 22 n Gaṇapati Kumāraḍi mudal pattāḷukku nilam onre-kāl [·\*] śrikā[r\*]chchiyam āraivāṇukku  
niyadam ariśi nā-ṇāḷiyiṇāl nilam ēḷu-mā [·\*] kuśavaṇukku ni-
- 23 lam iraṇḍu-mā [·\*] viṛakiḍuvāṇukku nilam=iraṇḍu-mā [·\*] tirumelukkuppura[m\*] nilam=  
iraṇḍu-mā [·\*] iraṇ[ko]llikku nilam=ira[ṇ]ḍu-mā [·\*] tiruviḷāppuram ni-
- 24 laṇ vēli [·\*] pudukkuppura[m\*] i-ttirukkarralai śeyśa āchāriyaṇ Mānābharaṇaṇ- Śēndaṇukku  
nilaṇ kālum āga nilaṇ padirru-vē-
- 25 liyum chandir-ādittavalaṇ chelvadāga vaittār **Chōḷāntakadēvar** [·\*] Idu paṇ-Māhēśvarar  
rakshai [·\*]

No. 7.—KANTERU PLATES OF SALANKAYANA VIJAYA-SKANDAVARMAN.

BY R. S. PANCHAMUKHI, M.A., MADRAS.

In 1924-25, the Assistant Archæological Superintendent for Epigraphy, Madras, secured three sets of copper-plates belonging to the family of Śālaṅkāyana-Mahārājas, of which two were received from Mr. Challa Jagannatha Pantulu, Assistant Editor, *Āndhra-Patrikā*, Madras and the third from Mr. M. Somasekhara Sarma of the Telugu Encyclopedia office.<sup>1</sup> The first two are stated to have been found buried underground in the village called **Kantēru** in the Guntur taluk, Guntur District, while the third was discovered underground at Pedda-Vēgi near Ellore in the Kistna (now West Godavari) District. Of the two records discovered at Kantēru, one is a charter of *Mahārāja* Vijaya-Skandavarman and the other of *Mahārāja* Nandivarman. The Pedda-Vēgi copper-plates belong to the Śālaṅkāyana-Mahārāja Nandivarman and give the genealogy of the king for three generations before him. This last-mentioned charter has been published with plates in the *Journal of the Āndhra Historical Research Society*<sup>2</sup> as well as in the Telugu monthly *Bhāratī* for Raktākshin, Śrāvaṇa (1924) in which the genealogy of the Śālaṅkāyanas is discussed at some length. The two Kantēru plates have been published by the late Mr. K. V. Lakshmana Rao in the *Journal of the Āndhra Historical Research Society*<sup>3</sup> but without facsimiles of plates and seal. None of the seals of this family known so far contains a clear relief figure of the emblem, and the quadruped faintly seen on the seal of the Ellore Prākṛit Plates of Vijaya-Dēvavarman has been surmised to be a tiger. But the seal of the present grant is fairly well-preserved and shows distinctly the figure of the animal on it as a couchant bull. As the genealogical arrangement and to a certain extent also the text of the inscription given by Mr. Rao require revision, I re-edit the Kantēru plates of Vijaya-Skandavarman with the kind permission of the Superintendent for Epigraphy.

While editing the two sets of Kantēru plates in the *Journal of the Āndhra Historical Research Society* Mr. Lakshmana Rao who was the first to examine the plates, with seal, assigned the seal of the present grant to the set of king Vijaya-Nandivarman instead of to that of Vijaya-Skandavarman as noticed in the *Annual Report on South Indian Epigraphy* for 1924-25. This raised a doubt about the correctness of the description given in the *Annual Report* and to clear it and make a comparative study of the known seals of the family, I obtained on loan, through the kind

<sup>1</sup> Nos. 1-3 of Appendix A of the *Madras Epigraphical Report* for 1924-25.

<sup>2</sup> Vol. I, pp. 92 ff. An indistinct plate of the seal of the present record is published here. But see foot-note 1, p. 43, below.

<sup>3</sup> Vol. V, pp. 21 ff.

offices of the Superintendent for Epigraphy, the original plates with seal of the two Kantēru sets as well as the Ellore Prākṛit Plates of Vijaya-Dēvavarman from the Superintendent, Government Museum, Madras. On examination I found that the seal attached to the plates of Vijaya-Skandavarman bore the distinct figure of a couchant bull with a partially indistinct legend which, as stated below, indisputably mentions *Mahārāja* Skanda[varman]. Hence the description given by Mr. Lakshmana Rao has to be revised since the legend conclusively proves that the seal belonged to Vijaya-Skandavarman and not to Vijaya-Nandivarman.<sup>1</sup> It may be observed here that the seal of Nandivarman of the Kantēru plates though badly worn out can be made out to represent a couchant bull with a seated figure at the top which looks like Śiva wearing a crown and with four (?) arms, while the figure on the seal of the Ellore Prākṛit plates looks like a tiger or lion. The wavy line representing the clouds which is prominently visible in the present grant is partially seen below the bull in the seal of the Kantēru plates of Nandivarman described above.

The subjoined grant consists of **four thin copper-plates** strung together on a ring of the same metal passing through a narrow hole at the proper right margin of the plates. To the ring is firmly attached a circular copper **seal** with the figure of a **couchant bull** facing the proper right cut in relief on its slightly concave face. At the top of the bull is seen what looks like a *linga* sheltered by a triple-hooded serpent, with an *aṅkuśa*-like object to the proper left and a lamp-stand and a fly-whisk (?) to the proper right. Below the bull is a wavy line which may be taken to represent a cloud line as is conventionally done in sculptures and paintings. In the right portion of the seal along the fringe are some worn-out letters in relief of which the syllables *Mahā[rā]ja* [*S*]kanda can be made out.<sup>2</sup> The plates are damaged on account of age and the first line at the top of the second plate has broken away. Also some small holes are found on the plates owing to the corrosion of the metal. The plates measure  $5\frac{1}{2}$  inches long and  $1\frac{3}{4}$  inches broad. The hole through which the ring passes has a diameter of  $\frac{1}{4}$  inch and the diameter of the ring holding the plates is 2 inches. The diameter of the seal is also 2 inches. The plates with ring and seal together weigh  $36\frac{1}{2}$  *tolas*. They are now purchased and deposited in the Government Museum, Madras.

The **alphabet** belongs to an archaic variety of the Kanarese and Telugu script prevalent in the east between 3rd and 6th centuries A.D. In general appearance, it resembles the one found in the Ellore Prākṛit plates<sup>3</sup> and the Ōṃgōḍu grant<sup>4</sup> of Skandavarman II and is more archaic than the writing of the three grants<sup>5</sup> of Siṃhavarman. The following are a few noteworthy points in the **palæography** of the record : (1) there is no loop to distinguish *t* from *n* which is generally found in the three grants of Siṃhavarman, the Pedda-Vēgi plates of Nandivarman II and the Viṣṇukunḍin charters. As in the Hīrahaḍagalli<sup>6</sup> and Ellore Prākṛit plates the *t* is distinguished from *n* by a slight curve at the right ; cf. *pādānudhyātasya* (l. 2), *°nupālitā* (l. 15), *tāny-ēva* (ll. 18 f.), etc. The Kantēru plates of Nandivarman, however, mark the loop both for *t* and *n* without distinction. As first members of a consonant group, both *t* and *n* of the present grant look the same as in the Hīrahaḍagalli and Ellore plates, see for instance, *dattā* (l. 15) and *°mantā* (l. 18). (2) The exceptionally looped archaic *y* from which the one with a small circle or curve at

<sup>1</sup> Mr. R. Subba Rao who has published an indistinct print of this seal along with his article on the Pedda-Vēgi plates of Nandivarman in the *Journal of the Andhra Historical Research Society*, Vol. I, pp. 92 ff., follows Mr. Rao and wrongly considers the seal as that of Nandivarman of the Kantēru plates.

<sup>2</sup> [Except the syllables *mahā* and the bull and the line beneath it nothing else, including the name of the king, is visible in the photograph of the seal.—Ed.]

<sup>3</sup> Above, Vol. IX, pp. 56 ff.

<sup>4</sup> Above, Vol. XV, pp. 249 ff.

<sup>5</sup> Pīkīra (above, Vol. VIII, p. 159), Uruvupalli (*Ind. Ant.*, Vol. V, p. 50) and Māṅgaḷūr (*ibid.*, p. 154) grants.

<sup>6</sup> Above, Vol. I, pp. 2 ff.

the left is apparently derived is found here alongside the unlooped linear *y* as in the plate of Vijaya-Dēvavarman; cf. *Śālaṅkāyana* (l. 3), *Śivāryyāya* (l. 8), *maryyādayā* (l. 10), *vishaya* (l. 12) and *saḡōtrāya* (l. 7), *vāstavyāya* (l. 8), *niyukt-āyuktaka* (l. 11). The plates are numbered like the pages<sup>1</sup> of a modern book with the **numerical symbols** for 2 to 6 on the left margin, the first side of the first plate being marked with the symbol for *ōm* as in the Ellore plates of Vijaya-Dēvavarman. The numerals 1, 2 and 3 appear also in the three grants of Simhavarman where they indicate a definitely later development in their shape. In the present set, each engraved side contains three lines of writing except that the first and the last plates are engraved on one side only, the latter having four lines.

The record is written in **Sanskrit prose** with two of the usual imprecatory verses at the end. The language is simple and business-like and the formula or the draft of the preamble, e.g., the passage *Mahārāja-śrī-Vijaya-Skandavarmmaṇō vachanēna Kudrāhāra-Chintapurē grāmēyakāḥ vaktavyāḥ* (ll. 3-5), resembles closely that employed in the Ellore Prākṛit plates of Dēvavarman<sup>2</sup> and the Maṭṭepāḍ plates of Dāmōdaravarman<sup>3</sup> belonging to the period of transitional Prākṛit, as well as the one found in the Ōṅgōḍu grant of Vijaya-Skandavarman II<sup>4</sup> and the Uruvupalli grant of Yuva-Mahārāja Viṣṇugōpavarman.<sup>5</sup> which are assigned to the time of the earliest Sanskrit charters of the Pallavas. The inscription is **dated** on the **full-moon day of Vaiśākha in the first year** (in words, ll. 13 f.) of the *Mahārāja Vijaya-Skandavarman* (ll. 3 f.) who issued this grant from **Vēṅgī** (l. 1) and addressed it to the villagers of **Chintapura** in the district of **Kudrāhāra** (ll. 4-5).<sup>6</sup> The donee was one **Śivāryya** of the *Maudgalya-gōtra*, a resident of the village **Lēkumārī** (ll. 7-8), who received the village (*i.e.*, Chintapura) exempt from all imposts (ll. 8-9). The king is described as the **Śālaṅkāyana**, the meditator on the feet of the holy **Chitrarathasvāmin** and one devoted to the feet of **Bappa-bhaṭṭāraka**. He does not bear the epithet either **Parama-Māhēśvara** borne by Dēvavarman or **Parama-Bhāgavata** assumed by Nandivarman of the Kantēru<sup>7</sup>, Kollēru<sup>8</sup> and Pedda-Vēgi plates.

Of the five copper-plate records of the Śālaṅkāyana family known so far, the Pedda-Vēgi plates of Nandivarman alone give the genealogy for four generations as follows:—Hastivarman-Mahārāja, his son Nandivarman-Mahārāja, his son Chaṇḍavarman-Mahārāja and his eldest son Mahārāja Nandivarman II, Parama-Bhāgavata. Since the *ājñāpti* in these as well as in the Kollēru plates is the same person Mūlakura-bhōjaka, the two Nandivarmans might be identical with each other. Now, Nandivarman of the Kantēru plates (Set II) may, from the likeness of names, be identified with either Nandivarman I or Nandivarman II of the above genealogy, preferably with the former, since the script employed in his charter is more angular and antique than the one found in the Pedda-Vēgi and Kollēru plates, which is rounded and more developed. Vaiṅgēyaka Hastivarman mentioned in the Allahābād pillar inscription as the contemporary of Samudragupta (middle of the 4th century A.D.) might be Hastivarman, the great-grandfather of Nandivarman II mentioned above. He must have been preceded by Vijaya-Dēvavarman

<sup>1</sup> Other instances bearing numerical symbols on the margin of plates are: (1) The British Museum plates of Chārudēvī (above, Vol. VIII, p. 143) of which iia and iib are marked by 2 and 3 like the pages of a book, (2) The Ellore Prākṛit plates (*ibid.*, Vol. IX, p. 56), and (3) the Maṭṭepāḍ plates of Dāmōdaravarman (*ibid.*, Vol. XVII, p. 327).

<sup>2</sup> Text, lines 6-8.

<sup>3</sup> Text, lines 3 and 4.

<sup>4</sup> Text, lines 8-10.

<sup>5</sup> Text, lines 16-17.

<sup>6</sup> [See f. n. 5 on p. 46.—Ed.]

<sup>7</sup> *Journal of the Andhra Historical Research Society*, Vol. V, pp. 27 ff.

<sup>8</sup> *Ind. Ant.*, Vol. V, p. 175.



whose grant is worded in Prākṛit since the inscription of Samudragupta whose contemporary Hastivarman was, is couched in chaste classical Sanskrit. From the **similarity of script and phraseology** adopted in the present grant with those found in the Prākṛit plates of Vijaya-Dēvavarman and the Ōṅgōḍu grant of Vijaya-Skandavarman II as well as the Uruvupalli grant of Siṃhavarman II, it may safely be said that **Vijaya-Skandavarman of the present record flourished close after Vijaya-Dēvavarman and some time during the period of the above-mentioned Pallava Sanskrit charters, and was evidently a predecessor or an elder contemporary of Hastivarman.**<sup>1</sup> The arrangement of the Śālaṅkāyana genealogy given in the *Annual Report on South Indian Epigraphy* for 1924-25 which follows the one worked out by the late Mr. K. V. Lakshmana Rao is not tenable since Vijaya-Nandivarman (correctly Vijaya-Skandavarman) and Yuva-mahārāja Buddhavarman of the so-called Elliot's unpublished grant<sup>2</sup> accommodated in it, do not belong to the Śālaṅkāyana family.

The **territory of the Śālaṅkāyanas** consisted of Kudrāhāra-*vishaya* and Vēṅgī which lay to the north of the Kṛishṇā river. We know from the Mayidavōlu plates that Dhañṇakaḍa was included in the kingdom of Pallava Śivaskandavarman. The two Ōṅgōḍu grants of Skandavarman II and Siṃhavarman respectively and the Chendalūr plates of Kumāra-Vishṇu mention Kammarāshṭra in which some lands were granted, while according to the Māṅgaḍūr grant of Siṃhavarman, the Pallava territory contained a division called Vēṅgōrāshṭra. It is quite likely that during the time of Śivaskandavarman of the Mayidavōlu plates also, the Andhrā-patha comprised the two divisions Vēṅgōrāshṭra and Kammarāshṭra. If Vēṅgōrāshṭra is identical with the Vēṅgī-vishaya of later inscriptions, the Pallava territory would, then, include the modern districts of Kistna, Guntur and Nellore, while the country to the north of the Kṛishṇā was for some time at least ruled by the Śālaṅkāyanas. The fact that Vijaya-Dēvavarman calls himself the performer of a horse-sacrifice points to his having raised himself to the status of an independent monarch after overcoming all his enemies among whom the Pallava must have been included. The rebellion of the Śālaṅkāyana king against the Pallava overlord appears to have synchronised with the rise of Kadamba Mayūraśarman in the vicinity of Śrīśailam and his carving out a semi-independent kingdom at Vaijayantī in the beginning of the 4th century A.D.

Among the **places** mentioned in the record, **Vēṅgī** is generally identified with Pedda-Vēgī<sup>3</sup> near Ellore; **Kudrāhāra** which is probably the same as Kudūrahāra of the Koṇḍamuḍi plates

<sup>1</sup> [As the palæography of the present plates of Skandavarman closely resembles that of the Pedda-Vēgi plates of Nandivarman II, Mr. Panchamukhi's arguments, mainly based on palæography, for placing Skandavarman long before Nandivarman cannot be accepted as certain. Until more reliable evidence can be found, it will not be possible to determine the position of Skandavarman in the genealogy of the Śālaṅkāyana family. (See also Mr. D. C. Sircar's 'Successors of the Sātavāhanas', pp. 59-60, in the *Journal of the Department of Letters of the University of Calcutta*, Vol. XXVI.)—Ed.]

<sup>2</sup> While editing the Kollēru plates (*Ind. Ant.*, Vol. V, p. 175), Fleet considered it as a Śālaṅkāyana grant. But subsequently he edited it in *Ind. Ant.*, Vol. IX, p. 100, where he corrected his first mistake by stating that Vijaya-Buddhavarman was a Pallava king and had, therefore, 'no genealogical connection with Vijaya-Nandivarman of the Vēṅgī grant (*Ibid.*, Vol. V, p. 175) who was of the Śālaṅkāyana gōtra'. The grant has since been published in this *Journal* (above, Vol. VIII, p. 143) by Dr. Hultzsch under the caption "the British Museum Plates of Chārudēvi". Dr. Dubrieul and the late Mr. K. V. Lakshmana Rao have, without noticing the subsequent corrections, followed Fleet's original suggestion (*Ancient History of the Deccan*, p. 89; *J. A. H. R. S.*, Vol. V, p. 27) and this mistake has crept into the writings of Mr. M. S. Sarma (*Bhārati* for Raktākshin, Śrāvāṇa), Mr. R. Gopalan (*Pallavas of Kāūchī*, p. 74) and Mr. K. R. Subrahmaniam (*Buddhist Remains of Andhradēśa and Andhra History*, p. 89, f. n. 4 and p. 91). Mr. Sarma's placing Hastivarman before Vijaya-Dēvavarman, it may be observed, cannot be accepted since the latter, as stated above, lived during the period when Prākṛit was the documentary language before Sanskrit began to be used in inscriptions.

<sup>3</sup> Above, Vol. IX, p. 58.

of Jayavarman<sup>1</sup> was the name of the district with its headquarters at Kudūra mentioned in the same plates and in the Amarāvati Buddhist sculpture inscription.<sup>2</sup> The district was apparently named after Kudūra the modern Kūḍūru in the Bandar taluk of the Kistna District; **Chintapura** may be identified with Chinnāpuram in the Bandar taluk and **Lōkumārī** with Lōkamūḍi in the Kaikalūr taluk of the same district.<sup>3</sup>

TEXT.<sup>4</sup>*First Plate.*

- 1 स्वस्थि(स्वस्ति) [॥\*] विजयवेङ्गाः [।\*] भगवच्चित्ररथस्वामि-
- 2 पादानुध्यातस्य बप्पभट्टारकपादभ-
- 3 क्तस्य शालाङ्गायनस्य महाराजश्रीविजय-

*Second Plate ; First Side.*

- 4 स्कन्दवर्मणो [वचनेन कुद्राहा]<sup>5</sup>रचिन्तपुरे
- 5 ग्रामेयकाः वक्तव्याः अस्त्यस्माभि[र]<sup>6</sup>स्म-
- 6 क्तुलगोत्रश्रीयशोभिष्टुत्ये [एतस्मै]

*Second Plate ; Second Side.*

- 7 मौद्गल्यसगोत्राय [ले]कुमारीग्रामवा-
- 8 स्तव्याय शिवार्याय सर्वपरि[हा]रेण
- 9 सा पत्निका दत्ता [।\*] [तद्विदित्वा भवद्भिः] पूर्व-

*Third Plate ; First Side.*

- 10 मर्यादया साधु प्रेमणा(प्रेम्णा) कर्त्तव्यमिति [।\*]
- 11 अपि च स[र्व]नियोगनियुक्तायुक्तक-
- 12 विषयपतिमिश्रैः सा पत्निका परिहा(ह)र्त्तव्या [।\*]

*Third Plate ; Second Side.*

- 13 प्रवर्द्ध[मान]श्रीविजय[रा]ज्यसंवत्स[रे] प्र-
- 14 थमे वैशाखपौ[र्ण]मास्यां दत्ता पत्निका [॥\*]

<sup>1</sup> Above, Vol. VI, pp. 315 ff.

<sup>2</sup> Lüders' *List of Brāhmī Inscriptions*, No. 1295.

<sup>3</sup> *An. Rep. on South Indian Epigraphy* for 1924-25, p. 73.

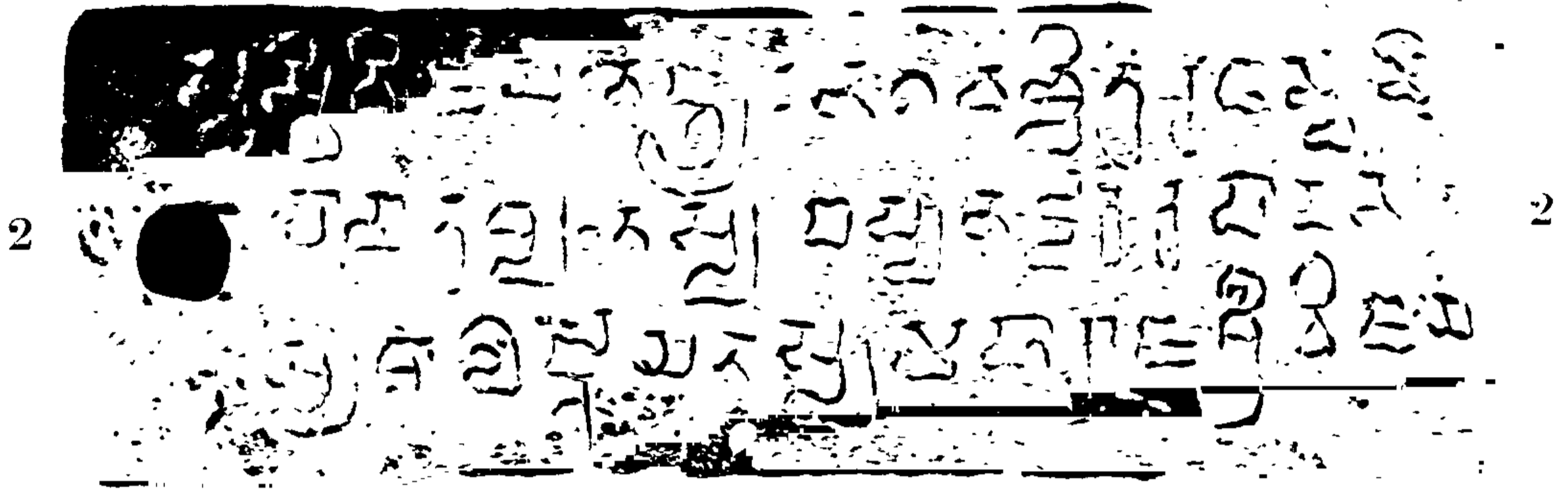
<sup>4</sup> From ink-impressions.

<sup>5</sup> The letters enclosed within the brackets are partly preserved but they can be made out with certainty on the original. [I am not able to read the syllables *Kudrā* in the impression.—Ed.]

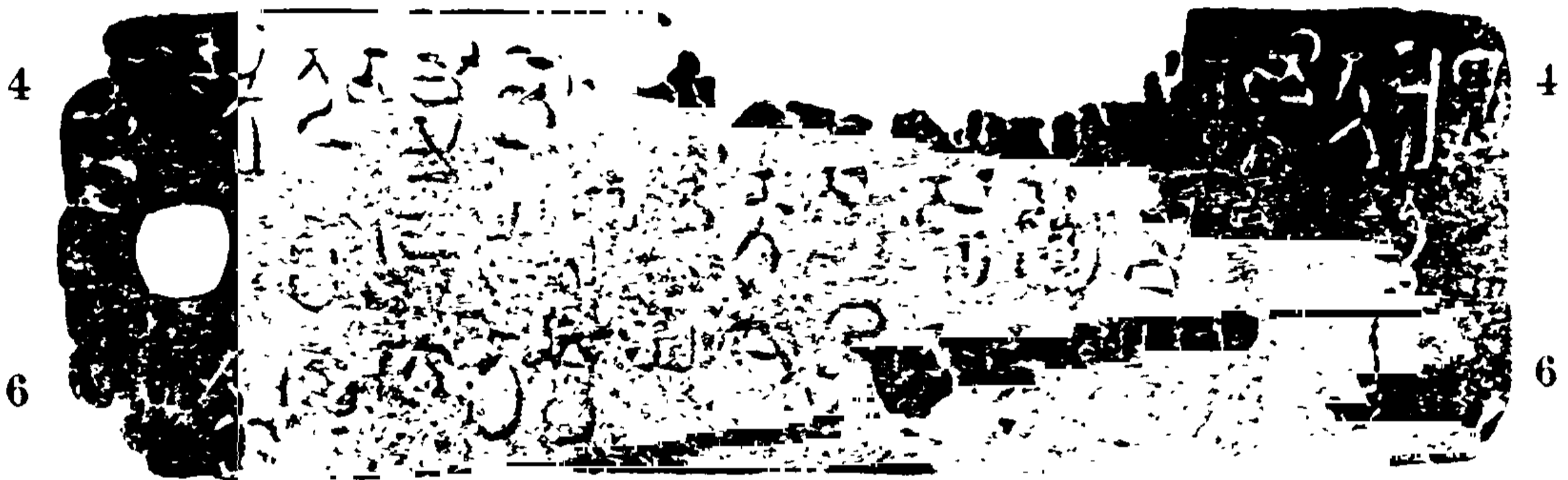
<sup>6</sup> The letter *ra* is very much worn out.

KANTERU PLATES OF SALANKAYANA VIJAYA-SKANDAVARMAN.

i.



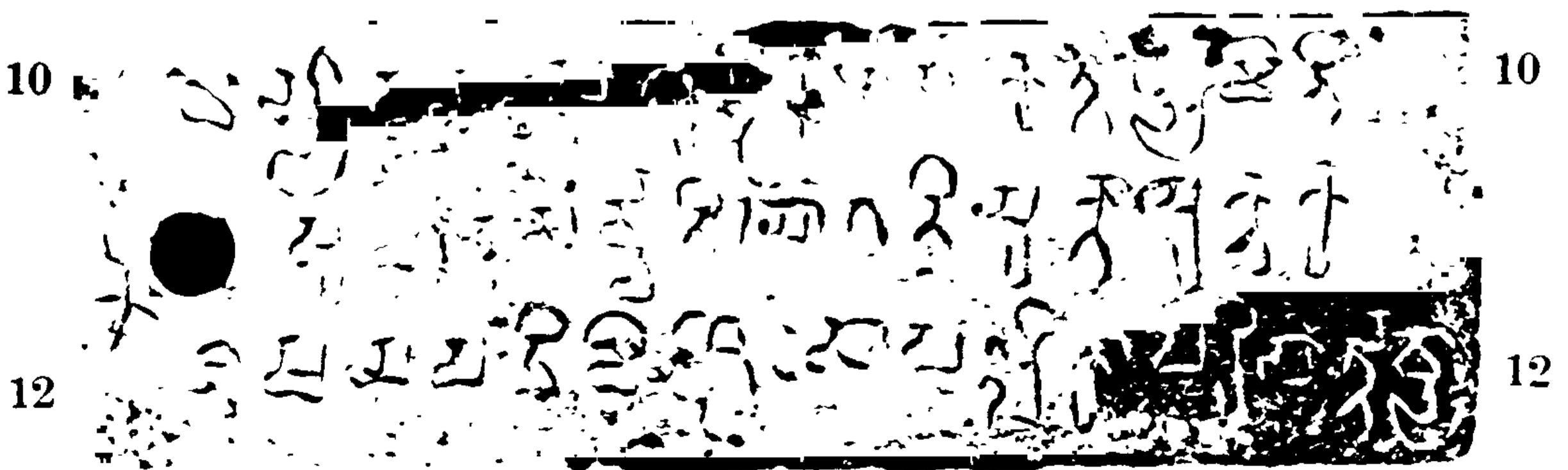
ii, a.



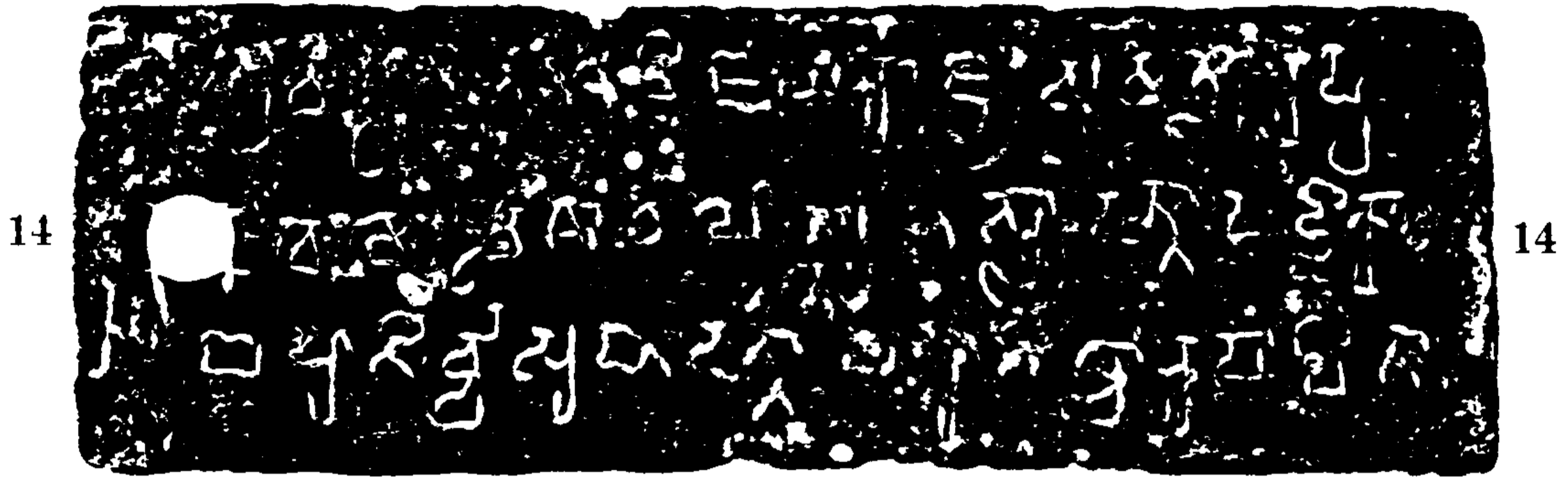
ii, b.



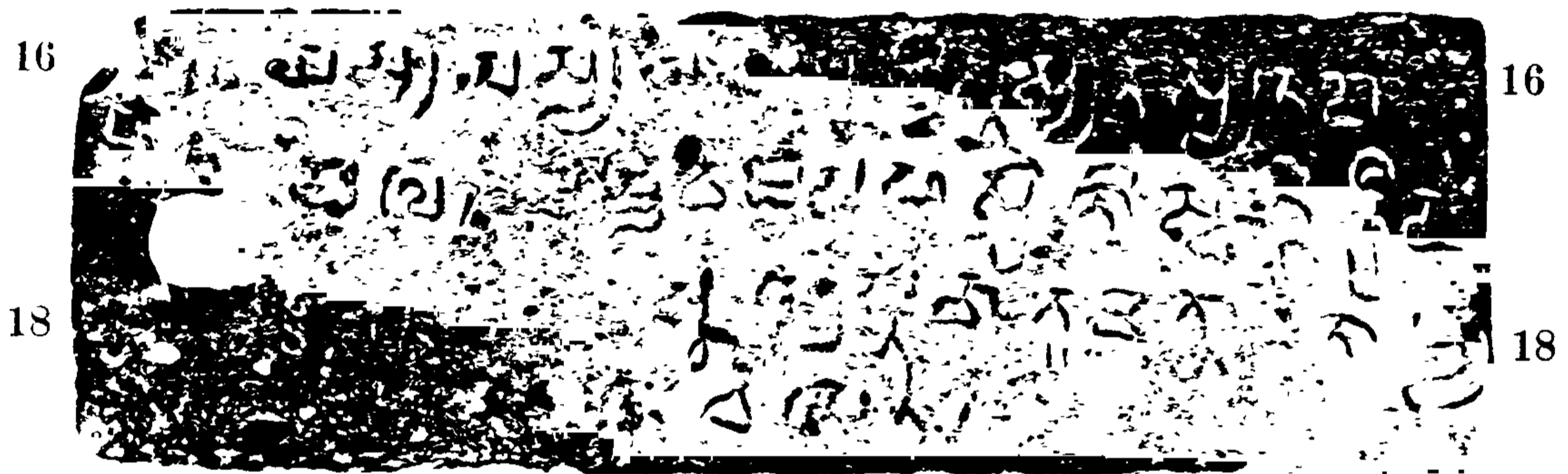
iii, a.



iii, b.



iv.



Seal.



(From a photograph).

15 बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [1\*]

*Fourth Plate.*

16 यस्य यस्य [यदा भूमि]स्तस्य तस्य त[दा]

17 फलम् [11\*] षष्टिं वर्षसहस्राणि स्वर्गो क्रीड.

18 [ति भूमिदः] [1\*] आदिमा चानुमन्ता च तान्धे-

19 [व नरके] वसेत् ॥

#### TRANSLATION.

(Lines 1-5) Hail! From the victorious (*city of*) **Vēngī** by the word (*of command*) of the illustrious **Mahārāja Vijaya-Skandavarman**, a **Śālaṅkāyana**, a meditator on the feet of god Chitrarathasvāmin and one devoted to the feet of Bappa-Bhaṭṭāraka (*i.e.*, father), the villagers of **Chintapura** in **Kudrāhāra** should be informed thus :

(Ll. 5-9) That small village (*pallikā*, *i.e.*, Chintapura) has been granted by Us to this<sup>1</sup> (*Brāhman*) **Śivāryya** of the Maudgalya-*gōtra*, a resident of the village Lēkumārī, free from all imposts, for the increase of the prosperity and fame of our family (*kula*) and clan (*gōtra*).

(Ll. 9-12) Knowing this, you should behave well (*with the donee*) with affection as hitherto (*pūrva-maryyādayā*). Further, that village should be exempted (*from imposts*) by all the presiding officers appointed to carry out (*Our*) command, agents (*āyuktaka*) and heads of districts.

(Ll. 13-14) The (*copper-plate*) charter<sup>2</sup> was issued on the **full-moon day of Vaiśākha** in the first year of Our ever-increasing, illustrious and victorious reign.

(Ll. 15-19) [Two imprecatory verses are cited here.]

#### No. 8.—EPIGRAPHICAL NOTES.

BY RAO BAHADUR C. R. KRISHNACHARLU, B.A., MADRAS.

#### NIBINNĀ AND NIVINĀ.

In the Nibinnā charter of Mahā-Śivagupta edited by Mr. B. C. Mazumdar,<sup>3</sup> the name of the gift village is given in two different forms, *i.e.* (i) Nibiṇḍā in l. 5 and (ii) Nibinnā in l. 17 of the text.<sup>4</sup> It is thus evident that even at the time of the charter the name of the village was spelt in two different ways. Though there is no special necessity for it, Mr. Mazumdar reads *bi* where the original contained only *vi*, both *v* and *b* being indicated in this record only by the sign for *v*. Consequently the place might also be called Niviṇḍā or Nivinnā. It was attached to the Ganuṭapāṭa-*maṇḍala* of the Kōśala-*dēśa* (text, ll. 4 f.). We are now confronted with a possibility of this village being identical with the village Nivinā the gift of which is recorded in the Nivinā grant of the Śailōdbhava king Dharmarājadēva published by Dr. N. P.

<sup>1</sup> The donee had evidently been introduced to the royal presence at the time of the grant. Cf. *etassa*.... *Gaṇasammassa* (ll. 8-9) of the Ellore Prākṛit plates.

<sup>2</sup> The word *paṭṭikā* is used in this sense in other copper-plate grants of this early period, *viz.*, the Hīrahaḍgalli plates (text, l. 51), Mayidavōlu plates (text, l. 28), Koṇḍamuḍi plates (text, l. 40), Maṭṭēpād plates (text, l. 14), and Kūḍagere plates of Kadamba Śiva-Māndhātṛivarman (text, l. 18, above, Vol. VI, p. 14).

<sup>3</sup> Above, Vol. XI, p. 95.

<sup>4</sup> *Ibid.*, p. 96.

Chakravarti.<sup>1</sup> In the latter record Nivinā is stated to be attached to the Khidiṅgahāra-*vishaya*. But it is likely that this village which was originally attached to this *vishaya* in Dharmarāja's reign was later on included in the Kōśala-*dēśa*. Khidiṅgahāra has been identified by Dr. Chakravarti with Khidiṅgi and Nivinā with Nimmina<sup>2</sup> in the Kudala *taluk* of the Ganjām District. I think that Ganuṭapāṭa-*maṇḍala* or Ganuḍapāṭi-*maṇḍala* in which Nibiṇḍā or Nibinnā of the other charter was situated is identical with Guṇṭhapadā, a Zamindari village of the same *taluk*. Moreover, since the Sonapur Feudatory State attached to the district of Sambalpur is a part of the Chhātisgarh division which roughly corresponds to the ancient (Southern) Kōśala-*dēśa* in which Nibiṇḍā or Niviṇḍā (with its variant names) lay and the Ganjām District in which the Nivinā grant of Dharmarāja was found is adjacent to that tract, the possibility of the identity of both the villages is strengthened. This is also confirmed by the form of the name Nivinā in which it occurs in the latter grant.

If the suggested identity could be granted it follows that the gift village Nivinā changed ownership in the interval between the reigns of Dharmarāja and Mahā-Śivagupta and that the latter monarch granted it afresh to a Brāhman of a different family from the original donee's.

Dr. Bahadur Chand Chhabra suggests the identification of the village Nibinnā with Nimna about 15 miles south-east of Binka, a town in the Sonapur State. This is not altogether impossible though we can take it only as an alternative. In this case the headquarters of the Ganuṭapāṭa-*maṇḍala* in which the village was located must be identified with the modern Gaṇṭapara on the right bank of the river Tēl one of the tributaries of the Mahānadī in the Baud State. (*Vide Imp. Gaz. Atlas, 1909, Plate 29, A 4.*)

#### URUVUPALLI.

In the Uruvupalli grant of Pallava Yuvamahārāja Viṣṇugōpa issued in the reign of Simhavarman (*Ind. Ant.*, Vol. V, pp. 50 f.) the boundaries of the 200 *nivartanas* of land actually given are enumerated in detail very much in the style of the Reḍḍi copper-plates of a later period. Among these boundaries occur the names of the villages Kaṇḍukūra, Kurupūra, and Koṇḍamuruḍu and the river Suprayōgā. The grant was intended for the benefit of the Viṣṇu-hāra temple founded by the *Sēnāpati* Viṣṇuvarman at Kaṇḍukūra. So it is evident that we have to look for the villages mentioned in the grant in the vicinity of modern Kandukūru in the Nellore District. A reference to the *taluk* map shows that Uruvupalli must be identical with Ulavapāḍu which lies east-south-east of Kandukūru. Of the other villages, Kurupūra would correspond to modern Kared *alias* Kurvaḍe in the eastern direction of Kandukūru, and Koṇḍamuruḍu would be the modern Koṇḍamuḍusupāḷem due south of Kandukūru. Since the lands are stated to lie adjacent to those of Kaṇḍukūra, the river Suprayōgā which lay to the south of the gift-lands would be identical with the modern Mannēru flowing in a north-easterly direction between Kandukūru and Ulavapāḍu. Ulavapāḍu is a station on the Madras-Calcutta line of the M. & S. M. Railway.

#### VIRIPARA.

This village in Andhrāpatha (*i.e.* the Telugu country) the grant of which is recorded in the Prākṛit Mayidavōlu plates of Śivaskandavarman could not be identified by Dr. Hultzsch. He, however, rightly suggests that it must have been situated near Amarāvati, (formerly Kistna now)

<sup>1</sup> Above, Vol. XXI, p. 34.

<sup>2</sup> The *List of Villages* gives the name as Nimina. There are two villages of this name one in the Khallikota and the other in the Athagada Zamindari of the Ganjām District. The district Map shows also a third Nimina village on the bank of the Mahānadī canal in the Aska *taluk*.

Guntur District.<sup>1</sup> The plates were found in a *paḍu* (old village site) near Mayidavōlu, a village in the Narasaraopet *taluk*.<sup>2</sup> There can be the least doubt that the gift village Viripara is identical with the modern Vipparla in the same *taluk* situated at about 8 miles west-north-west of Narasaraopet.<sup>3</sup> It is to be noticed that the village possesses not only some pre-historic remains like dolmens,<sup>3</sup> etc., which prove its great antiquity but also that an inscription of the early Eastern Chalukya king Sakalalōkāśraya Jayasingha-Vallabha and another of Vishṇuwardhana Vijayāditya dated in Ś. 996 (=A.D. 1074) have been found here.<sup>4</sup> In the former the village is called Vitpaṛṭi and in the latter Virppaṛu. In still later times it was called Vipparu.<sup>5</sup> These facts go to prove definitely that the village mentioned in the copper-plates must be identical with Vipparla.

#### Dattānuyōga and the village Kōḷāla.

In his article on 'Two Kadamba Grants' (above, Vol. VI, p. 15, n. 6) the expression Dattānuyōga is rendered by Prof. Kielhorn in the sense of an *āchārya* (*anuyōga-kṛit*). From the context we must expect the term to refer to a concrete or proper attribute of the donee Dēvaśarman and not to a general attribute, *viz.*, an *āchārya*, especially as the expression occurs between his *gōtra* and his *śākhā*. We should therefore naturally expect in the *middle* of these two epithets a reference to the donee's school of philosophy. We know that Datta is the name of an Upanishad, and the donee must have been a student or professor of that Upanishad.<sup>6</sup> *Dattakasūtras* are mentioned in Western Gaṅga copper-plates.

The land gifted was in the village of Kōḷāla as read by Kielhorn. It might be read as Kōḷāla also in which case there can be no objection to our identifying it with Kōḷāla, the Kōḷālapura or Kuvalālapura of the Gaṅga inscriptions and identified with the modern Kolar.

#### Śemboṇmāri.

In his article on the Śendalai pillar inscriptions (above, Vol. XIII, pp. 134 ff.) Mr. K. V. S. Aiyer notices the mention of Śemboṇmāri as one of the places where king Perumbiḍugu Muttaraiyaṅ gained his victories. Regarding the identification of the village Mr. Aiyer suggested that it was probably situated in the Pudukkōṭṭai State. I would identify it with the village Śemboṇmāri of the Tiruvadanaī *taluk* of the Ramnad District. The present village is divided into two units one called Kīl-Śemboṇmāri and the other Mēl-Śemboṇmāri.

#### Tāmbṛāpa-sthāna.

This is the place from which the Pallava king Vijaya-Skandavarman issued the Ōṅgōḍu grant (above, Vol. XV, pp. 250, 251, etc.). This can very well be Dāmaramaḍugu in the Kovur *taluk*, Nellore District. *Maḍugu* represents a pond and Tāmbṛāpa might be the modern corrupt Dāmaramaḍugu. This lies in the ancient Pallava country and is not very far from Vavvēru where the Viḷavaṭṭi grant of Siṃhavarman<sup>7</sup> of this family was recently discovered.

<sup>1</sup> Above, Vol. VI, p. 85.

<sup>2</sup> *Ibid.*, p. 84.

<sup>3</sup> Sewell, *List of Antiquities*, Vol. I, p. 73.

<sup>4</sup> *S. I. I.*, Vol. VI, Nos. 584 to 586.

<sup>5</sup> *Ibid.*, No. 588.

<sup>6</sup> [This argument is not convincing to me. The full name of the Upanishad is *Dattātrēya*. Moreover, *Datta* or *Dattātrēya* being a minor Upanishad it is doubtful if proficiency in it should be regarded as a high distinction. I also do not know of any other inscriptions where a donee is mentioned as a student or a professor of a particular Upanishad alone. After *gōtra* usually comes the *pravara* of the donee which is not specified in the present record. Can the expression under consideration not simply mean 'who is given to meditation' (*anuyōga*)? It may also be pointed out that the *Dattaka-sūtra* occurring in the Western Gaṅga copper-plates has been taken to be a work on erotics—see *J. R. A. S.*, 1911, pp. 183 ff.—Ed.]

<sup>7</sup> See above, Vol. XXIV, pp. 296 ff.

## No. 9.—NALANDA PLATE OF SAMUDRAGUPTA: THE YEAR 5.

BY A. GHOSH, PATNA.

This **copper-plate**, edited here for the first time, was unearthed at **Nālandā** in 1927-28 in Monastery Site No. 1. near the copper-plate of Dēvapāla.<sup>1</sup> In 1935 it was transferred to the Archaeological Section, Indian Museum, Calcutta, where it is at present housed. A preliminary note on it was published by Dr. Hirananda Sastri<sup>2</sup> and it is also summarized by Dr. D. R. Bhandarkar in his *List of Inscriptions of Northern India*.<sup>3</sup>

The copper-plate measures 10½" × 9" and weighs 45 *tolās*. No **seal** was found along with the plate, but it is not unlikely that one was originally attached to it in that portion of the proper right side of the plate which is now broken. The **inscription** is neatly engraved and runs to 12 lines, but owing to the much damaged condition of the plate large portions, including nearly the whole of l. 7, have either broken away or are utterly obliterated. The whole of the **text**, however, can be restored by a reference to the spurious Gayā plate of Samudragupta<sup>4</sup> except the place-names and the adjectives of the donee.

The **palæography** of the inscription shows Gupta forms throughout and has the same features as the early Gupta records, with the exception of *y*, which is bipartite in the present record. *S* is of the looped or so-called eastern variety, but *sh* is unlooped. *H* is of the same type as appears on the Allahābād pillar inscription of Samudragupta,<sup>5</sup> and presents a contrast to the form that we come across in the central and western records of the age.<sup>6</sup> The average length of **letters** is ½ inch. As regards **orthography**, mention may be made of the use of the *upa-dhmānīya* in such cases as *utpannaḥ=parama*<sup>o</sup> (l. 4) and *ch=ētaḥ=prabhṛiti* (l. 8), the doubling of consonants in *sarva* (l. 1, etc.), *°mēdh-āharttur=mmahārāja* (l. 3), *dauhātrasya* (l. 4), *ttravidya* (ll. 8 and 9), etc. Another feature, remarkable for the Gupta period, is the indiscriminate use of *b* and *v*, as exemplified in *viditam bō* for *viditam vō* (l. 6), *sambat* for *samvat* (l. 10) and *mahā-valādhikṛita* for *mahābalādhikṛita* (l. 11).

The inscription records the grant of two villages to a Brāhmaṇa **Jayabhaṭṭi** by name, who is called *ttravidya* in the subsequent lines, by the *mahārājādhirāja* **Samudragupta**, whose usual adjectives are given,<sup>7</sup> from the victorious camp at **Ānandapura** in the year 5. The grant was written at the orders of **Gōpasvāmin**, the *akshapatalādhikṛita*, *mahāpīlūpati* and *mahābalādhikṛita*. At the end the name of the prince **Chandragupta** occurs, possibly as the *Dūtaka*.

I am not sure of one of the names of the villages that were granted: the first is **Bhadrapushkaraka** in the **Vaiva**(?)—*y. vishaya*, while the second is **Pū**[*rṇṇa*(?)—*nā*(?)]**ga** in the **Krimilā**-*vishaya*. Krimilā as the name of a *vishaya* also appears in the Monghyr grant of Dēvapāla, where it is stated to have been situated in the *bhukti* of Śrīnagara or Patna.<sup>8</sup> The same place-name occurs as *Krimilā* on a Nālandā sealing (Site No. 1, Reg. No. 824), reading *Krimilā-*

<sup>1</sup> Above, Vol. XVII, pp. 318 ff.

<sup>2</sup> *An. Rep. A. S. I.*, 1927-28, p. 138.

<sup>3</sup> *List of Inscriptions of Northern India*, p. 299, No. 2075.

<sup>4</sup> Fleet, *C. I. I.*, Vol. III, pp. 254 ff.

<sup>5</sup> *Ibid.*, pp. 1 ff.

<sup>6</sup> Cf. Mathurā and Sānchi Inscriptions of Chandragupta II, *ibid.*, pl. iii.

<sup>7</sup> Among the adjectives occurs *parama-bhāgarota*, which is absent in the Allahābād pillar inscription.

<sup>8</sup> Above, Vol. XVIII, pp. 304 ff.



*vishaya-Kūchāla<sup>1</sup>-grāmē mahattama-Narasrāmīvaḥ* in 8th century characters. I cannot propose any identification of this place.

The only other copper-plate purporting to belong to Samudragupta<sup>2</sup> is the Gayā copper-plate, but as Fleet pointed out the plate cannot be regarded as genuine<sup>3</sup> on the following grounds: (1) in the genealogical portion of the inscription the adjectives of the king are in the genitive, while the name of the king is in the nominative—which shows that the drafter of the inscription was copying this portion from some grant of one of the successors of Samudragupta, and (2) while some of the letters are antique others are more modern. This shows that there was a deliberate attempt on the part of the scribe to imitate the old script, which also explains the halting nature of the writing; when the difference between the earlier and later forms of a particular letter is only slight, the scribe has betrayed himself, *cf.* *ś*, in which the right vertical member invariably projects above the upper horizontal member of the letter—a feature which is definitely later than the early Gupta times.

If the present document can be proved to be genuine, it would rank as the earliest record of the Guptas and also the earliest copper-plate grant in Northern India. This fact makes the task of determining the genuineness or otherwise of the grant all the more difficult, as we have no means to ascertain whether it conforms to the genuine records of the age. The two scholars who have previously noticed the record have opined differently, Dr. Sastri rejecting it as spurious and Dr. Bhandarkar leaving the matter open. The question has, therefore, to be considered afresh.

A perusal of the text given below will show that the present record is similar to the Gayā plate in that it has the same ungrammatical construction of the genealogical portion (*...vishchhēt-tuḥ...aprativathasya...prapautrasya...pitrasya ... dādhitrasya ... utpamāḥ Samudraguptaḥ*). If the plate be regarded as genuine, it is puzzling why the secretariate of Samudragupta should have committed such a silly error in giving the genealogy of its master. I find it difficult to explain away this error as accidental and am, on the whole, inclined to think that **the genuineness of the present plate is not above suspicion**. This will also explain why the inscription is full of mistakes, *e. g.*, the dropping of *pta* in *Gupta* (l. 3), *ēshau* for *ētai* (l. 6), *śrōttaryam* for *śrōtaryam* (l. 8), *grāpratyā* for *grāma-pratyayā* (l. 8) and the lengthening of the vowel in *ma* in *niyatam=āgrahār-ākshēpaḥ* (l. 9). One can legitimately expect greater care in a real state document of the mighty Samudragupta. It cannot be denied, however, that the document was forged in early Gupta times, as there is no trace of any late forms in the morphology of the letters. And as the texts of the Nālandā and Gayā plates are *mutatis mutandis* identical, it is very likely that both of them were copied from some genuine Gupta grant.

<sup>1</sup> Or *vishyak-Achāla*.

<sup>2</sup> In Cunningham's *A. S. R.*, Vol. XIX, p. 60, Garrick speaks of a copper-plate of Samudragupta, said to be in the possession of a Pandit of Benares. "The inscription", he adds, "had been sent to Bengal, and therefore I was unable even to get a look at it".

<sup>3</sup> R. D. Banerji, on the other hand, says: "The Gayā copper plate of Samudragupta, issued in the 9th year of his reign, was regarded as spurious by the late Dr. J. F. Fleet. When his work was published our knowledge of Indian Epigraphy was not so extensive as it is now. Our knowledge of the form of Imperial Gupta land-grants was limited to the Indor-khera inscribed copper plate of the time of the emperor Skandagupta in 1833. The Natore or Dhanaidaha plate of Kumāragupta I, the six Damodarpur plates of the emperors Kumāragupta I, Budhagupta and Bhānugupta and finally the three Faridpur plates of the kings Dharmāditya and Gopachandra have thrown a flood of light on the procedure of issuing grants of land or deeds recording transfers of the same. In the face of this mass of new evidence it is impossible to believe at the present day that the Gayā copper plate grant of the 9th year of Samudragupta is forged. It cannot be regarded as spurious in the same light as the Sudi plates and in the writer's opinion it is genuine." (*Age of the Imperial Guptas*, pp. 7-8.)

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The inscription is **dated** in the year 5, 2nd day of Māgha, followed by the word *niva(ba)-ddha[m\*]*. So far as I am aware, this word does not appear with a date in any other Gupta record, but is found in some Pratihāra grants.<sup>1</sup> The date of the Gayā plate, year 9, was referred to the Gupta era by Fleet,<sup>2</sup> which would mean that Chandragupta I had died by A. D. 328. If the date of the present record too be referred to the Gupta era, his life is further shortened by 4 years, leaving him a reign of only 4 or 5 years, assuming that the year 5 of the Gupta era was the first regnal year of Samudragupta. It is unlikely that he could have created an empire within such a short time, so that we are forced to meet another alternative that the years are in reality the regnal years of Samudragupta himself. But as the Gupta era is universally regarded as having been established by Chandragupta I, it is difficult to understand why Samudragupta should have reverted to the practice of using regnal years in state documents. Was Samudragupta himself then the author of the Gupta era? It must be admitted that this conjecture is not *primā facie* impossible, as the ascription of the era to the first *mahārājādhirāja* of the dynasty is only a plausible conjecture which does not conflict with any known facts. But if Samudragupta really founded the era, we have to distribute 136 years (A. D. 319 to 455)—an abnormally long period—among three generations, *viz.*, Samudragupta, Chandragupta II and Kumāragupta I. We are therefore inclined to think that both being spurious documents, **the dates on the Nālandā and Gayā plates need not be taken seriously for historical purposes.**

The text given below is transcribed from a set of photographs of the copper-plate kindly supplied to me by the Superintendent, Archæological Section, Indian Museum. I found that some portions were more legible on another photograph of the plate before it was chemically treated, belonging to the office of the Superintendent, Archæological Survey of India, Central Circle. In deciphering the text I have received much valuable help from Dr. N. P. Chakravarti, Government Epigraphist for India.

### TEXT.

- 1 Ōm svasti [\*] mahā-nau-hasty-aśva-jaya-skandhāvār-**Ānandapura**<sup>3</sup>-vāsakāt=[sa]-rvva-rā[j-ōchchhēt]u[h]=pṛithivyām=apratirathasya chatur-udadhi-sali[1-āsvā].
- 2 dita-yaśasō Dhanada-Varuṇ-**Ē**[ndr-**Ā**]ntaka-samasya Kṛitānta-paraśōr=nyāy-āgat-ānēka-gō-hiraṇya-kōṭi-pradasya chirōtsa[nn-ā].
- 3 śvamēdh<sup>4</sup>-āha<sup>5</sup>rttur=mmah[ārāj]a-śrī-**Gu**[pta\*]-prapauttrasya mahārāja-śrī-**Ghaṭōtkacha**-pauttrasya mahārā[jādhi]rāja-śrī-**Chan**[drag]up[ta]-puttra-
- 4 sya **Lichchhavi**-dau[hi]ttrasya mahādēvyān=**Kumārādēvyām**=uptannaḥ=parama-bhāgavatō [mahārājādhirāja-śrī-**Samudragu**]ptaḥ **Vai(?)va(?)**-y.-
- 5 vai[shayika]-**Bhadrapushkaraka** - grāma - **Krimilā** - vaishayika - **Pū**[rṇṇa(?)nā(?)]ga - grā [mayōḥ brāhmaṇa-purōga]<sup>6</sup>-grāma-va[la]tkauśabhyā(?)m<sup>7</sup>=āha [\*]

<sup>1</sup> Cf. Dighwa-Dubauli plate of Mahēndrapāla and A. S. B. plate of Vināyakapāla, *Ind. Ant.*, Vol. XV, pp. 112 and 140.

<sup>2</sup> Cf. Banerji, *loc. cit.*, p. 8: "According to the established custom to be found in Gupta inscriptions, we should regard the date of the inscription as one expressed in the Gupta era; *i.e.*, it was issued in 328-29 A. D."

<sup>3</sup> Read as *Nṛipura* by Sastri, who evidently reads the portion as *skandhāvārāna(n=)Nṛipura*.

<sup>4</sup> At first *mū* was written which was then changed into *mē*.

<sup>5</sup> The left extremity of the subscript *u* of the following letter appears after *ha* and looks like a separate letter.

<sup>6</sup> Restored from the Gayā plate.

<sup>7</sup> The word is spelt with *sha* in the Gayā plate. The letter *bhyā* is doubtful both here and in the Gayā plate.

NALANDA PLATE OF SAMUDRAGUPTA: THE YEAR 5.

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- 6 Ēva ch=ā[rttham] viditam<sup>1</sup> =bō(vō) bhavtv=ēshau(tau) grā[m]au [mayā mā]tā-pitrōr=ā  
[tmanās=cha] pu[ṇy-ābhivṛiddha]yē **Jayabhaṭṭi**-svāminē
- 7 .....<sup>2</sup> [s-ōpari]kar-ō[ddēsēn=āgra]hā[rat]v[ēn=ātisṛish]taḥ tad=yushmā-  
bhir=a[s]ya
- 8 ttraividya-sya śrōtta(ta)vyam=ājñā cha kartta[v]yā [sa]rvvē [cha sa]muchitā grā[ma\*]-pratyā  
(pratyayā) mēya-hiraṇy-ādayō dēyā na ch=ētaḥ=pra-<sup>3</sup>
- 9 bhṛity=anēna ttraiv[ī]dyēn=ānya-grām-ādi-karada-kuṭumbi-[kāruk]-ādayaḥ=pravēśa[yita]-  
vyā [a]nyath[ā] niyatam=ā(a)grahār-āk[sh]ēpaḥ
- 10 syād=iti<sup>4</sup> **samba(samva)t 5 Māgha di 2** niva(ba)ddha[m\*] [!\*
- 11 [Anyā]<sup>5</sup>-grām-ākshapatalādhi[kṛi]ta-mahāpīlūpati - mahāva(ba)lādhi[kṛi]ta - **Gōpasvām[y\*]**-  
ādēśa-likhita[m\*] [!\*
- 12 [Kumā]ra-śrī-**Chandraguptaḥ** [ \*]

## No. 10.—A COPPER-PLATE GRANT OF MUMMUNIRAJA : SAKA 971.

By S. C. UPADHYAYA, M.A., LL.B., BOMBAY.

This set of three plates was first handed over to the Curator, Archaeological Section, **Prince of Wales Museum**, for decipherment by one Hasan Razak, a Muhammadan water-diviner. The Curator after carefully examining these plates kindly passed them on to me for decipherment in details. I am highly obliged to him for the kind permission to edit the same in this journal.

The grant consists of **three plates**. Each plate is 11"×9"× $\frac{1}{8}$ " in size. The written space in each plate measures 7 $\frac{1}{2}$ "×10". The first and last plates bear writing on one side only while the second has writing on both the sides. A circular hole of about  $\frac{3}{4}$ " in diameter runs through them. The circular ring which holds the plates together, has got a **seal** (at present with the owner) with the figure of **Garuḍa**. The whole grant runs into 94 lines.

The **characters** are similar to those found in the other Śilāhāra copper-plates of the same period. However, they differ to some extent from those in the Ambar Nātha temple stone inscription of the time of Māmvāṇi dated Śaka 982,<sup>6</sup> the chief reason of the difference being either the roughness of the material or possibly the inefficiency of the engraver.

The **language** of the grant is Sanskrit. As regards **orthography**, a consonant following *r* is sometimes doubled and sometimes left single, e.g., *Kaparddī* (l. 8), *svargga*, *mārgga* (l. 13), *kar-mmaṇi* (l. 15), *samvarddhanād* (l. 29) as against *dōr-daṇḍa* (l. 17), *yathārtha* (l. 20), *Nāgārjuna* (l. 31), etc. The dental sibilant is often used for the palatal one (ll. 8, 9, etc.), but in certain cases what has been read as *s* may be a badly written *ś*.

In the benedictory verses Gaṇeśa and Śiva are invoked. The genealogy begins with the well known mythical story of Jīmūtavāhana, the son of Jīmūtakētu, who offered himself as a prey to Garuḍa in place of the serpent Śamkhachūḍa.

<sup>1</sup> There is a hole due to damage over *ta* which in the photograph looks like an *anusvāra*.

<sup>2</sup> The portion that is lost here no doubt contained adjectives of the donee, of which one must have been *traividya*, as he is referred to in the following lines.

<sup>3</sup> The Gayā plate reads *na ch=ētat-prabhṛity=* etc.

<sup>4</sup> After this follow four short horizontal strokes.

<sup>5</sup> Restored from the Gayā plate. D. R. Bhandarkar conjecturally reads *Nālanda*. [In the present record the second syllable seems to be *nu*.—Ed.]

<sup>6</sup> *J. B. B. R. A. S.*, Vol. XII, pp. 329 f.

In his family was born Kapardin (I) who was adventurous like Sāhasānka<sup>1</sup> and was the forehead-mark (*tilaka*) of the Silāra line. His son Pulaśakti who was well versed in politics and who conquered his enemies is then mentioned.<sup>2</sup>

Next comes his son Laghu-Kapardī.<sup>3</sup> He is described in the usual poetical and vague manner. His son Vappuvanna is next mentioned in the usual way.<sup>4</sup> His son Jhañjha is then mentioned. That he erected twelve Śiva temples is particularly mentioned here as in the Khārepāṭaṇ plates.

Nothing particular is said of his brother Gōggirāja and his son Vajjaḍa, except that the former was valorous like Bhīshma, Drōṇa and Arjuna. Vajjaḍa's son Aparājita who was benevolent, truthful and brave is then mentioned. He is given the title *Saraṇāgata-vajrapañjara* and the record particularly mentions the facts that he helped a king named Gōmma, and made firm the rule of Aiyapadēva. He is also said to have protected Bhillama and two other kings whose names seem to be Amma and Maṇamvuva.<sup>5</sup> His son Vajjaḍadēva (II) and his younger brother Arikēsarin are then mentioned.<sup>6</sup> The latter had been on a pilgrimage to the temple of Sōmēśvara.

Then his nephew Chhittarāja (son of Vajjaḍa II) is mentioned as in other inscriptions. Next comes his younger brother Nāgārjuna.<sup>7</sup> His younger brother **Mummuni** is then mentioned.<sup>8</sup> He vanquished his foes and ruled over **1,400 villages** the chief of which was **Purī**. At the time of this grant his *Mahāmātya* was śrī-Daddapaiya and the *Mahōsāndhavigrahika* śrī-Viṭṭhapaiya, who along with other officers were in charge of the *Śīkaraṇa*. The writer of the document was Nāgalaiya.<sup>9</sup>

The grant was given on **Friday, Śuddha 15, Bhādrapada in the year 971 of the Śaka era**, corresponding to Tuesday the 20th August 1049 A.D.<sup>10</sup> There was a lunar eclipse at that time.

<sup>1</sup> The Khārepāṭaṇ plates, Śaka 1016 (*Ind. Ant.*, Vol. IX, p. 33) also do not give any further information about this prince. His adventurous nature might have enabled him to be a valuable lieutenant of the Rāshtrakūta Emperor Gōvinda III and hence he might have been his feudatory ruling over North Konkaṇ (Altekar, *Indian Culture*, Vol. II, p. 403).

<sup>2</sup> The Kaṇhēri inscriptions of Amōghavarsha, Śaka 765, describes Pullaśakti as a Rāshtrakūta feudatory and lord of the Konkaṇ, ruling in Purī (*Ind. Ant.*, Vol. XIII, pp. 134-36).

<sup>3</sup> The Kaṇhēri inscriptions of Amōghavarsha, Śaka 775 and 799 (*Ind. Ant.*, Vol. XIII, pp. 134 ff.), describe Kapardin (II) as the Rāshtrakūta feudatory and master of Konkaṇ.

<sup>4</sup> The Bhāṇḍūp plates (*Ind. Ant.*, Vol. V, p. 277, ll. 7, 8) describe him as *bhuvanaikavīra* and name him Ghayuvanta but on comparing the reading (in facsimile, *Asiatic Researches*, Vol. I, p. 313) Vappuvanna seems to be the right name as has already been suggested by Buhler.

<sup>5</sup> These names are also found in the Khārepāṭaṇ plates. Nowhere else do we meet with the verse containing these names. This Bhillama might be the same as Bhillama II of whom we know from his Sangamnēr plates, Śaka 922 (above, Vol. II, p. 272). The Bhādāna plates of Aparājita, Śaka 919 (above, Vol. III, p. 272), give him the title of Mṛigānka.

<sup>6</sup> According to Bhāṇḍūp plates, the word *agraja* would go with Arikēsarin. But on the evidence of other documents Vajjaḍa was the elder brother of Arikēsarin. The Vaḍavalli plates of Aparāditya, Śaka 1049 (*J. B. B. R. A. S.*, Vol. XXI, p. 508), confirm this.

<sup>7</sup> He is mentioned in the Khārepāṭaṇ and Vaḍavalli plates. Altekar's suggestion (*Indian Culture*, Vol. II, p. 410) that he died before Chhittarāja seems to be baseless.

<sup>8</sup> For another spelling, Māmvāṇi, cf. *J. B. B. R. A. S.*, Vol. XII, p. 329.

<sup>9</sup> According to the Ambar Nātha temple inscription (*ibid.*, pp. 329-30) these officers in Śaka 982 were different persons.

<sup>10</sup> *Indian Ephemeris*, Vol. III, p. 101. [The corresponding date in Christian era is Tuesday the 15th August (not the 20th which was a Sunday and when there was no lunar eclipse), A.D. 1049, when there was a lunar eclipse. The week day seems to read *Sutē* and not *Śukrē* as Mr. Upadhyaya reads. Probably *Suta* here stands for *Mahisuta* (Tuesday).—Ed.]

The village granted was **Kiūchchhita**. It was in the **Mandaraja** district. To the east there was the śrī-Ēnara<sup>1</sup> hill and rivulets running from it. To the north was the Nīmvā village, to the west the Mātara village and to the south the Sāmvinā river. None of these places can be identified at present.

The grant was made to twelve Brahmins (a list of whom is given below) to enable them to carry on their religious duties. Among the donees there were Brahmins who had emigrated from **Gauḍa**, **Madhyadēśa** and **Lāṭa**. They belonged to various *gōtras* and *śākhās*. Some of these names are given in the vernacular ending in *aiya*. The grant contains towards the end the approval of **Mummunirāja**, son of Vajjadēva.

*List of the Brahmin donees.*

Name.	Father's name.	Country of origin.	Gōtra.	Śākhā.
Kōkō Paṇḍita . . .	Pitāmaha . . . . .	Gauḍa . . . . .	Śāṇḍilya . . .	Kauthuma.
Dēvadhara Dikshita . . .	Yajña Dikshita . . . . .	Mumjasthāna in Madhyadēśa.	Vatsa . . . . .	Bahvṛicha.
Dāmōdara . . . . .	Kēsaiyā Dikshita . . . . .	....	Bhāradvāja . . .	Mādhyandina.
Sūdanaia . . . . .	Sōmēsvara Upādhyāya . . . . .	....	Bhārgava . . . . .	Bahvṛicha.
Dāmōdara . . . . .	Sūdana Dikshita . . . . .	Bhṛigukachcha in Lātadēśa.	Upamanyu . . . . .	„
Nārāyaṇa . . . . .	Dāmōdara Upādhyāya . . . . .	....	Ātrēya . . . . .	Rānāyanī.
Śrīpati . . . . .	Kēsava . . . . .	....	Kuśika . . . . .	Bahvṛicha.
Śrīpati . . . . .	Dugaiya . . . . .	....	Ātrēya . . . . .	„
Kanakēsvara . . . . .	Vēlāditya . . . . .	....	Jamadagni . . . . .	„
Vēlaiya . . . . .	Dighaiya . . . . .	....	Ātrēya . . . . .	„
Sarvvadēvaiya . . . . .	Īsvara . . . . .	....	Lōkāksha . . . . .	Yajña.
Vitthapaiya . . . . .	Sōdhalaiya . . . . .	....	Ātrēya . . . . .	Bahvṛicha.

**TEXT.**

[Metres :—*Anushtubh*, vv. 1, 2, 11, 12, 19, 24, 25, 27, 28, 29, 30, 31, 34, 35, 36, 37, 38; *Vasantatilakā*, 3, 4, 5, 15, 18, 39; *Prithvī*, 6; *Śārdūlavikrīḍita*, 7, 9, 10, 14, 16, 20; *Śaṅkharā*, 8; *Gīti*, 13; *Indravajrā*, 17, 26, 33; *Mālinī*, 21, 22; *Vamśasthāvīla*, 23; *Śālinī*, 32.]

*First Plate.*

- 1 ॐ<sup>2</sup> जयश्चाभ्युदयश्च ॥ लभते सर्वकार्येषु पूजया गणना यकः । विघ्नं निघ्नन्स वः  
2 पायादपायाङ्गणनायकः ॥[१]\* स वः पातु शिवो नित्यं यन्मौली भाति  
जाङ्गवी । सुमेरुसि<sup>3</sup>ख-

<sup>1</sup> [See p. 62 n. 3 below.—Ed.]

<sup>2</sup> Denoted by a symbol.

<sup>3</sup> Read *śikharō*.

- 3 रोद्रच्छदच्छचद्रकलोपमा<sup>1</sup> ॥[२॥\*] जीमूतकेतुतनयो नियतां<sup>2</sup> दयालुर्जीमूतवाहन  
इति त्रिजगत्प्रसिद्धः ॥(1)
- 4 देहनिज<sup>3</sup> तृणमिवाकलयन्<sup>4</sup> रात्र्यं यो रक्षति स्म गरुडात्खलु सं(शं)खचूडम् ॥[३॥\*]  
तस्यान्वये निखिलभूप-<sup>5</sup>
- 5 तिमौलिभूतरत्नद्युतिच्छुरितनिर्मलपादपीठः । श्रीसाहसांक इव साहसिकः कपर्दी  
सौलारवंस(श)-<sup>6</sup>
- 6 तिलको नृपतिर्व्व(र्ब्)भूव ।[1४॥\*] तस्मादभूच्च तनयः पुलस(श)क्तिनामा सीमा-  
समः सुरगुरुदितराजनीतेः ।
- 7 निष्चित्य<sup>7</sup> संगरमुखेखिलवैरिवर्गन्निःकण्टकं<sup>8</sup> जगति राज्यमकारि येन ॥[५॥\*]  
ततोपि ममभूत्सुतो नृप-<sup>6</sup>
- 8 सि(शि)रोविभूषामणिः<sup>6</sup> सितः सृण्णिरिवापरोरिकरिणां कपर्दी लघुः । यदीययस(श)-  
सा जगत्यतिश-
- 9 येन सु(शु)क्तीकृते न भाति सुरवारणो न च ससी(शशी) न दुग्धाम्बु(म्बु)धिः  
।[1६॥\*] तस्मादप्यभवद्विभूतिपदवीपाट<sup>9</sup> पावत्रौ<sup>10</sup> ।<sup>5</sup>
- 10 कृताशेषश्चावलयो महीपतिलकः श्रीवपुवन्नः सुतः । संग्रामांगणरंगिणासिलतया  
लूनैक<sup>11</sup>दन्ता
- 11 हठात्सर्व्वे येन विनायका विरचिता विद्वेषिणां दन्तिनः ।[1७॥\*] तस्माज्जात-  
स्तानूजो<sup>12</sup> र[ज\*]निकर इवानंदिताशे-
- 12 षलोकश्लाघ्यः श्रीशंशराजो दिवसकर इव ध्वस्तनिःसे(शि)षदोषः ॥(1) सं(शं)भोर्यो  
द्वादसा(शा)पि व्यरच-<sup>5</sup>

<sup>1</sup> Read *chandra*-.  
<sup>2</sup> Read *niyatam*.  
<sup>3</sup> Read *dēhan=nijam*.  
<sup>4</sup> Read *parā*°.  
<sup>5</sup> Here a stroke has been used to show that the word is continued in the next line.]  
<sup>6</sup> *Danda* or *dandas* unnecessary.  
<sup>7</sup> Read *nirjjitya*.  
<sup>8</sup> Read *nishkanṭakam*  
<sup>9</sup> Read *pātram*.  
<sup>10</sup> Read *pavitri*°.  
<sup>11</sup> Read *lūn-aika*°.  
<sup>12</sup> Read °=*tanūjō*.



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- 13 यदचिरात्कीर्त्तनानि स्वनाम्ना सोपानानोव मन्ये प्रणततनुभृतां स्वर्गमागोद्यतानां  
(नाम्) ।[८॥\*] भ्राता तत्र<sup>1</sup> ।<sup>2</sup>
- 14 ततस्ततोच्च ज्वलजसो(यशो)गमिः(शिः) प्रकामो(शो)कृताशेषद्वामलयो व(ब)लो  
व(ब)लवतां श्रीगोगिराजाऽभवत् ।
- 15 चपाकर्षणकर्मणि प्रवणतां यस्मिन्गते भूपतो भौषद्राणपृथासुतप्रभृतयश्चित्ते<sup>3</sup> चम-  
त्कारिताः ।[९॥\*]
- 16 तस्माद्विस्मयकारिहारिचरितप्रज्ञातकीर्त्तिः सुतः श्रीमान्वज्जडदेवभूपतिरभूद्भुचक्रचूडा-  
मणिः । दो-
- 17 दृग्दुर्कव(व)लिन यस्य महमा संग्रामरंगांगण राज्यश्रीः स्वयमेव्य वक्षसि राति<sup>6</sup>  
चक्रे मुरारिवि ॥[१०॥\* जयं- ।<sup>7</sup>
- 18 त इव वृत्तारः पुरारिवे षण्मुखः । ततः श्रीमानभूत्पुत्रः मञ्जरिवोपराजितः  
॥[११॥\*] कर्णस्थ्यागिन
- 19 यः साक्षात्सत्येन च युधिष्ठिरः । प्रतापाद्दीप्तिमात्तगडः कालदण्डश्च यो द्विषां(षाम्)  
॥[१२॥\*] स(श)रणागतमा-
- 20 मता<sup>9</sup>ऽपराऽपि<sup>10</sup> जगति रक्षिता येन । स जयति यथार्थनामा संरणा<sup>11</sup>गतवज्रपंजरा  
देवः ।[१३॥\*] ये-
- 21 न स्वागतमागताय विहितं गोम्नाय नानाविधं येनैवैयपदेवनान्नि चलितं राज्यं  
स्थिरं कारितं(तम्) ॥(1) भि-।<sup>7</sup>
- 22 त्त्वामाम्मणंबुवक्षितिभृतां दत्तं च येनाभयं तस्य श्रीवि(वि)रुदंकरामनृपतेरन्या(न्यत)  
किमा[व\*]र्ण(ण्य)ते ॥[१४॥\*] श्री-
- 23 मानभूत्तदनु वज्जडदेवनामा भूपालमस्तकमणिस्तनयो नयन्नः [।\*] अद्यापि यस्य च- ।<sup>7</sup>
- 24 रितानि जनाः समस्ता रोमांचक्रंचुकितगावलाता[:] स्तुवन्ति ॥[१५॥\*] तद्भ्राताय  
ततोरिकेसरि-

<sup>1</sup> Read *tasya*.

<sup>2</sup> *Danda* or *dandas* unnecessary.

<sup>3</sup> Read *chāpā*.

<sup>4</sup> Some Śilāhāra records have *sarvve tiraskāritāh*.

<sup>5</sup> Read *prakhyāta*.

<sup>6</sup> Read *ratim*.

<sup>7</sup> Here a stroke has been used to show that the word is continued in the next line.

<sup>8</sup> Read *Purārēr=iva*.

<sup>9</sup> Read *sāmantā*.

<sup>10</sup> Read *aparē api*, the absence of *sandhi* being in favour of the metre.

<sup>11</sup> Read *śaraṇā*.

## Second Plate ; First Side.

- 25 नृपो जातः सतां सम्मतो दृष्टारातिकुलाचलैकदलने दंभोलिलीलां दधत् । गत्वा  
सैव<sup>1</sup>एव सै- ।<sup>2</sup>
- 26 न्यसहितो दृष्टा च सोमैस्त्र(श्व)रं तस्याग्रे पितुराज्ञया जगदलं यः कौलायित्वा<sup>3</sup>-  
गतः ॥[१६॥\*] तद्गाढजो
- 27 वज्रडदेवसूनुः श्रोच्छित्तगजो नृपतिर्व(र्ब)भूव ॥(1) सौलारवंसः(शः) सिसु(शिशु)-  
नापि येन नीतः परामुन्नतिमुन्नतेन ।[१७॥\*] लं-
- 28 वा(वा)लकानि कुचकंभतटोपकंठप्रभ्रष्टहारलतिकानि निरंजनानि ॥(1) उत्खाततीक्ष्ण-  
कं(क)रवालविदारितस्य
- 29 योऽन्तःपुराणि परिपंथिजनस्य चक्रे ॥[१८॥\*] हतारिनारीनेत्रांभः<sup>4</sup>सैकसम्बद्धनादिव ।  
व्र(व्र)ह्माण्डमण्डपं य- ।<sup>5</sup>
- 30 स्य कीर्त्तिवन्ध(ह्य)धिरोहति ॥[१९॥\*] दृष्टारातिषु कोपकालदहनः सौभाग्यनारायणो  
वारस्रौ(स्त्री)षु ततोनुजः सम-
- 31 भवन्नागार्जुनः क्ष्मापतिः । यस्यामानुषमूर्जितं<sup>6</sup> भुजव(व)लं दूरान्निमित्या<sup>7</sup> द्विषां  
निद्रातोव रणांगणव्यमनि-
- 32 नो दोर्हण्डकटुलता<sup>8</sup> ।[२०॥\*] यदसमसि(शि)विरान्तर्मत्तगंधेभदानप्रसरदनिलसु(शु)थत्स्रो-  
तसो दिग्गजेन्द्राः ।
- 33 अरिनगरनिदाहोहामदिग्ध्यापिधूमप्रसरभयनिमीलल्लोचना नोन्मिषन्ति ।[२१॥] तदनु  
तदनुजन्मा मू-
- 34 र्त्तिमान्मोनकेतुः क्षत्ररपु विभवोभून्मृमुणित्तोणिपालः । विवृत<sup>9</sup>धनुषि यस्मिन्वाजिनोरा-  
जनांति व(व)ल-

<sup>1</sup> Read *saiśara*.<sup>2</sup> Here a stroke has been used to show that the word is continued in the next line.<sup>3</sup> Read *kūlayitv*.<sup>4</sup> The syllable *rī* in *nārī* should ordinarily be short.<sup>5</sup> Read *m=ūrjītam*.<sup>6</sup> Read *n=niśamya*.<sup>7</sup> Read *-kaṇḍūlatā*.<sup>8</sup> Read *-rīpu-*.<sup>9</sup> Read *-vidhrīta-*.

- 35 भिदपि व(व)लोयान्वाषिकं चापमोज्झत् । [122\*] अथ स्वकायपुण्योपचया <sup>1</sup>समधि-  
गतामं(शे)षपंचमहाशब्द(ब्द)महा- ॥<sup>2</sup>
- 36 सामन्ताधि<sup>3</sup>तगरपुरपरमेस्व(त्र)रश्वासोलाहारनरेन्द्रजोमूतवाहनान्वयप्रसूतमुवण्णगरुडध्वजाभि-  
मान-
- 37 महोदधित्यागजगज्जं पक्षंपडाचायेस(श)रणागतवज्रपंजरप्रभृतिममस्तराजावलाविराजितम-
- 38 हामण्डलेस्व(स्व)राधिपतिश्चामन्मन्मुणिराजदेव(वा) निजभुजापाञ्जित(ता)नकमण्डलसहि-  
तपुरो- ॥<sup>4</sup>
- 39 प्रमुखचतुर्दस(श)ग्रामस(श)तोसमन्वितकोंकणमण्डलयनु<sup>5</sup>शासति । तथैतदोयराज्यचिन्ता-  
भर(भारं) नि-
- 40 — — —<sup>6</sup> महामाल्यश्रोदपैय(य)महासांविधिग्रहिकश्चाविद्वैयेत्यादिश्राकरणे म च  
महा- ।<sup>7</sup>
- 41 मण्डलेस्व(स्व)राधिपतिश्चामन्मन्मुणिराजदेवः सर्वानिव भ्रसम्ब(स्व)ध्यमनिकानन्यान-  
पि समागा-
- 42 मिराजपुत्रमंत्रिपुरोहितामाल्यप्रधानाप्रधाना(न)नियोगिकानियोगिकांस्तथा राष्ट्रपतिविप-
- 43 यपतिनगरपतितगरपतींश्च<sup>9</sup> ।<sup>10</sup> तथा हंजमननगरपारत्रिवर्गप्रभृतींश्च प्रणतिपूजास- ।<sup>7</sup>
- 44 त्कारादेस(श)पूर्वक संवो(बो)धयत्यस्तु वः ।<sup>10</sup> मन्विदितं यथा ॥ चला विभूतिः  
क्षणभंगि यौवनं कृ- ।<sup>7</sup>
- 45 तान्तदन्तांतरवर्ति जीवितं(तम्) । तथाप्यवज्ञा परलोकसाधने नृणामहो विस्मयकारि चे- ।<sup>7</sup>
- 46 ष्टितं(तम्) । [123\*] तथा चान्तर्ज्ञानजराराक्षसोपारब्ध(ब्ध)ग्रासं यौवनं ।<sup>10</sup> स्वर्गा-  
वासान्नरकपातसममिष्टस- ।<sup>7</sup>
- 47 मागमवियोगमवियोगदुःखं ।<sup>10</sup> कदलीकाण्डगर्भवदसारः संसारः ।<sup>10</sup> सहजजरामरण-

<sup>1</sup> Read °yāt=samadhi°.

<sup>2</sup> Here two strokes have been used to show that the word is continued in the next line.

<sup>3</sup> Read °dhipati.

<sup>4</sup> Mark of punctuation unnecessary. There is inscribed a *chha* before this which is redundant.

<sup>5</sup> Read °m=anu°.

<sup>6</sup> These three letters cannot be read definitely.

<sup>7</sup> Here a stroke has been used to show that the word is continued in the next line.

<sup>8</sup> Read °mānakān=.

<sup>9</sup> Read *nagara-* and correct it into *grāma-*.

<sup>10</sup> *Daṇḍa* unnecessary.

## Second Plate ; Second Side.

- 48 व्याधिसाधारणकं स(श)रीरं ।<sup>1</sup> पवनचलितकमलिनीदलगतजललवतरले धनायुषोति-  
(षी इति) मत्वा दृढतरविर-
- 49 क्तिबुध्या(बुध्या) संगृह्यतेच्छदानफलं । कृतचेताद्वापरसु(षु) तपोन्यर्थं प्रस(श)स्यते ।  
मुनयोऽत्र प्रसं(शं)सन्ति दानमे- ।<sup>2</sup>
- 50 कं कलौ युगे<sup>3</sup> [॥२४॥\*] न तथा सफला विद्या न तथा सफलं तपः ।  
यथाऽत्र मुनयः प्राहुर्दानमेकं कलौ युगे ।[१२५॥\*]
- 51 तथा चोक्तं भगवता व्यासेन । अग्नेरपत्यं प्रथमं सुवर्णं भूर्वैष्णवी सूर्यसूताश्च  
गावः । लोकत्रयं तेन भ-
- 52 वेद्मि दत्तं यः कांचनं गां च महीं च दद्यात् ।[१२६॥\*] आस्फोटयन्ति पितरः  
प्रवृत्तान्ति पितामहाः । भूमिदोष<sup>4</sup>स्मकुले<sup>5</sup>जा-
- 53 तः स नस्ता(नः संता)रयिष्यति ।[२७॥\*] भूमिदानं सुपात्रेषु सुतीर्थेषु सुपव्वंसु ।  
अगाधारा<sup>6</sup>पारसंसारसागरीतार-<sup>7</sup>
- 54 णं भवेत् ।[१२८॥] धवलान्यातपत्राणि दन्तिनश्च मदीडताः [।\*] भूमिदानस्य  
पुषाणि<sup>8</sup> फलं स्वर्गसुरदतः<sup>9</sup> ।[१२९॥\*] इति
- 55 धर्माधर्मविचारचतुरचिरंतनमुनिवचनान्यवधार्य मानापित्वोरात्मनश्च श्रेयोर्थिना मया  
स(श)कनृप-
- 56 कालातीतसम्बत्सरस(श)तेषु नवसु एकसप्तत्यधिकेषु विरोधी(धि)सम्बस(त्स)रा[न्त\*]र्गत-  
भाद्रपदसु(शु)द्वपंचदस्यां(श्यां) यत्नां-
- 57 कतोपि सम्बत्<sup>10</sup> ६७१ भाद्रपदसु(शु)द्व १५ <sup>11</sup>सुक्रे संजान(त)सोमग्रहणपव्वंणि  
सुतीर्थे स्नात्वा गगनैक-

<sup>1</sup> Danda unnecessary.

<sup>2</sup> Here a stroke has been used to show that the word is continued in the next line.

<sup>3</sup> The first *pāda* of this *śloka* does not conform to the ordinary rules of *Anuṣṭubh*.

<sup>4</sup> This letter is redundant.

<sup>5</sup> Read °*smat-kulē*.

<sup>6</sup> This letter *rā* is redundant.

<sup>7</sup> Read °*tāraṇam*.

<sup>8</sup> Read *pushpāṇi*.

<sup>9</sup> Read *svargaḥ Purandara*.

<sup>10</sup> Mark the way of writing *t* in the plate.

<sup>11</sup> Read *Śukrē*. [See p. 54 n. 10 above.—Ed.]

- 58 चक्रचूडामणये कमलिनीकामुकाय भगवते भास्कराय न(ना)नाविधरत्नश्लाघ्यमर्घ्यं  
दत्त्वा(त्त्वा) भगवंतं सु-
- 59 रासुरगुरुं त्रिलोकौपतिमुमापतिमभ्यर्च्य यजनयाजनादिषड्गर्भनिरतेभ्यः क्रतुक्रियाकाण्ड-
- 60 शौण्डेभ्यः महामात्यश्रीदृष्टपैयविरचितव्र(ब्र)ह्मपुरीविष्टेभ्यः । यत्रप्रत्येकं नामगोत्रा-  
दीनि ॥
- 61 गौडदेस(श)विनिर्गतसा(शा)ण्डिल्यगोत्रकायुमसाखा(शाखः) कौकोपण्डितः पितामह-  
पण्डितसुतः मध्यदे-
- 62 सा(शा)न्तष्पाति<sup>1</sup>मुंजस्थानविनिर्गतवत्सगोत्रव(ब)हृचसाखा(शाखः) देवधरदीक्षित[:] यज्ञ-  
दीक्षितसुतः तथा
- 63 भरद्वाजगोत्रमाध्यंदिनसाखा(शाखः) दामोदर[:\*] कैमैयादीक्षितसुतः तथा भार्गवगोत्र-  
व(ब)हृचसा-
- 64 खा(शाखः) सूदवैय मांसस्व(श्व)रेयोपाध्यायसुतः लाटदेसान्तष्पाति<sup>1</sup>भृगुकच्छविनिर्गतउप-  
मन्युगो-
- 65 त्रव(ब)हृचसाखा(शाखः) दामोदर[:\*] सूदनदीक्षितसुतः तथा आत्रेयगोत्रराणायनीसा-  
खा(शाखः) नारायणोपासनी दा-
- 66 मोदरोपाध्यायसुतः तथा कुसि(शि)कगोत्रव(ब)हृचसाखा(शाखः) श्रीपति[:\*] अग्निहोत्री  
कैस(श)वोपाध्यायसुतः त-
- 67 था आत्रेयगोत्रव(ब)हृचसाखा(शाखः) श्रीपतिभट्ट[:\*] दुर्गैयाउपासनीसुतः तथा य(ज)-  
मदग्निगोत्रव(ब)हृचसाखा-
- 68 (शाखः) कनकेस्व(श्व)र[:\*] विलादित्योपाध्यायसुतः तथा आत्रेयगोत्रव(ब)हृचसाखा-  
(शाखः) विलैयाउपासनी दौ-
- 69 ग्वैयाअग्निहोत्रीसुतः तथा लोकाक्षगोत्रयज्ञसाखा(शाखः) सर्वदेवैय ईस(शा)रोपाध्याय-  
सुतः तथा
- 70 आत्रेयगोत्रव(ब)हृचसाखा(शाखः) विष्टपैयोपाध्याय[:\*] सोढलैयापाध्यायसुतः एवमा-
- 71 दिभ्यः यजनयाजनादिषड्गर्भकरणाय व(ब)लिचरुकप्र(का)ग्निहोत्रक्रतुक्रियाद्युप-

<sup>1</sup> Read °ntahpāti. [What has been read as sh may be the upadhmaniya sign.—Ed.]

## Third Plate.

- 72 समर्पणाय<sup>1</sup> च मंदरजविषयां [तःपाति कि]द्विच्छिताग्रामः समस्तपल्लिकामहितः आराम-
- 73 कप्तगौसणिका<sup>2</sup> समन्वितश्च [।\*] यस्य चाघाटनानि ॥ पूर्वतः श्रीएनर<sup>3</sup>पर्वतीय-  
पाणौवाडसौमा ॥
- 74 उत्तरतो नौम्वाग्रामसौमा ॥ पश्चिमतो मातरग्रामसौमा ॥ दक्षिणतः सास्विनन- ॥<sup>4</sup>
- 75 दौ सौमा । एवं चतुराघाटनीपलक्षितः स्वसौमापर्यन्तः मटणकाष्ठोदकोपेतः पूर्व-  
दत्तदेवदायव्र(ब्र)ह्मदा-
- 76 यवर्जः अनादेश्यः (श्यः) अनासेध्यः समु[त्पद्य]मानद्रुमपंचदशम(श)तआ(ता)यस्थान[ः\*]  
यत्रांकतो- ॥<sup>5</sup>
- 77 पि द्रुमाः १५०० पर्वतक्षितिममकालीनं आचंद्राकं यावदुदकातिमर्गेण परमया  
भक्त्या
- 78 मा(शा)मनं [न\*] प्रतिपादितः । तदयं (देषां) भुंजता भोजयतां कृषतां कर्षयताम्वा  
न केनापि परिपंथना करणी-
- 79 या । यदुक्तं पुरातनमहामुनिभिः । व(व)हुभिर्व्वमुधा भुक्ता राजभिः मगरादिभिः ।  
यस्य यस्य यदा भूमि- ।<sup>6</sup>
- 80 स्तस्य तस्य तदा फलं (लम्) । [।३०॥\*] सद्यो दानं निरायामं सायस<sup>6</sup> दीर्घपाल-  
नं (नम्) । अत एव मुनयः प्रहृर्दानाच्छ्रेयोनुपा-
- 81 ननं (नम्) । [।३१॥\*] दत्त्वा (त्वा) भूमिं भाविनः पार्थिवेन्द्रान्भूयो भूयो याचते रामभद्रः ।  
सामान्योयं धर्मसेतुर्नराणां का-
- 82 ले क(का)ले माननीयो भव[द्भिः] । [।३२॥\*] यानीह दत्तानि पुरा नरेद्रैर्दानानि  
धर्मर्थे<sup>8</sup> यस(श)स्कराणि । निर्मात्यवान्तप्र-

<sup>1</sup> Read *dy-ut sarppanāya*.

<sup>2</sup> Reading is doubtful. [Reading appears to be *ārāmaka-pūgī-khaṇi(ni)kū*.—Ed.]

<sup>3</sup> [Reading seems to be *śrī-Nēra*.—Ed.]

<sup>4</sup> Here two strokes have been used to show that the word is continued in the next line.

<sup>5</sup> Here a stroke has been used to show that the word is continued in the next line.

<sup>6</sup> Read *s-āyāsam*.

<sup>7</sup> Read *ata ēva= rshayah* or *ēvam tu munayah prāhur=* as in other inscriptions.

<sup>8</sup> Read *dharm-ārtha-*.



- 83 तिमानि तानि को नाम साधुः पुनराददोत ॥[३३]\*॥ इत्यवधार्य समागामिभिर्नृ-  
पतिरन्यैर्वा<sup>१</sup> धर्मपालनफललो-
- 84 भ एव करण्यः । न पुनस्तहोपनपापकलंकाग्रेसरेण केनापि भवितव्यं ॥ एवम-  
भ(भ्य)र्थितोपि लोभादज्ञान-
- 85 तिमिरपटलाह्व(व)तमतिराच्छिंद्यादाच्छिद्यमानादनुमोदयति<sup>२</sup> । स्वयं च महापातकैरुप-  
पातकैर्व्या लिप्यते ।
- 86 रौरवमहारौरवांधतमिस्रादिनरकांश्चिरमनुभविष्यति । उक्तं च भगवता व्यासेन ॥  
स्वदत्तां परदत्ताम्वा यो
- 87 हरद्व(हरत व)मंधरां । स विष्ठायां कृमिभृत्वा कृमिभिः सह पच्यते ॥[३४]\*॥  
विन्ध्याटवीश्वतोयासु सु(शु)ष्ककोटरवामिनः ।
- 88 [म]हाहयो हि जायन्ते भूमिदायं हरन्ति ये ॥[३५]\*॥ गार्मकां स्वर्णमकं  
वा भूमरप्येकमंगुलं हरन्नरकमा-॥<sup>३</sup>
- 89 प्रीति यावदाहृतसंप्लवं(वम्) ॥[३६]\*॥ आरामाणां महस्रेण तडागानां स(श)तेन  
च [१]\* गवां कोटिप्रदानेन भूमि-<sup>४</sup>
- 90 हर्ता न सु(शु)ध्यति ॥[३७]\*॥ षष्ठिर्वर्षसहस्राणि<sup>५</sup> स्वर्गे तिष्ठति मानवः ।  
आच्छेत्ता चानुमन्ता च तान्येव नरके ॥<sup>६</sup>
- 91 विशेत् ॥[३८]॥ — — — — — ॥ महंस(श)जा[: पर\*]महोपतिवंस(श)-  
जा वा पापादपेतमनसो भुवि भाविभूपाः ।
- 92 ये पालयन्ति मम धर्ममिम(मं) समस्तं तेषां मया निरतींजलिरेष सूध्रा ॥[३९]\*॥  
यथाचैतदेवं दाप- ॥<sup>७</sup>
- 93 को लिखकहस्तेन सूकौयमतमारोपयति । मतं मम महामण्डलेस्व(श्र)राधि-  
[पति\*]श्रीमन्मुमुणिरा-<sup>८</sup>
- 94 जदेवस्य महामण्डलेस्व(श्र)राधिपतिश्रीमद्वज्रडदेवसूनोः । लिखितं चैतन्नागलैयेर्नति ॥ कृ ॥

<sup>१</sup> Read -nripatihir=anyair=vā.

<sup>२</sup> Read °mānam=anu°.

<sup>३</sup> Here two strokes have been used to show that the word is continued in the next line.

<sup>४</sup> Here a stroke has been used to show that the word is continued in the next line.

<sup>५</sup> Read shashtiṁ varsha-.

<sup>६</sup> Danda unnecessary.

<sup>७</sup> About seven letters are indistinct here.

<sup>८</sup> Read virachitō=mijalir=.

## No. 11.—TIRUPPUVANAM PLATES OF JATAVARMAN KULASEKHARA I.

BY K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

**Tiruppūvaṇam**, a village in the Śivaganga Zamindari of the Rāmnād District and a station on the Madura-Rāmnād section of the South-Indian Railway, is situated on the south bank of the river Vaigai, called Vēgavatī in Sanskrit. It is 12 miles south-east of Madura and 16 miles west of Śivaganga.<sup>1</sup> The Pushpavanēśvara temple of the village is an ancient one : it is celebrated in the hymns of the three Tamil Śaiva saints Tirujñānasambandha, Appar and Sundaramūrtti-Nāyaṇār.<sup>2</sup> Invited by Kulachchirai-Nāyaṇār, the Pāṇḍya minister, and Maṅgaiyarkkarasi, a Chōla princess and queen of the Pāṇḍya king known in Tamil literature as Nelvēli-pōrvenra-niṅṅaśīr-Neḷumāraṅ, saint Tirujñānasambandha is said to have gone to Madura, and to have overcome the Jainas under whose influence the king had become a staunch supporter of their cause. He brought the king back to the Śaiva faith, and on this occasion, after accomplishing the mission for which he was sent, the saint, accompanied by Neḷumāraṅ, his queen and minister, visited thirteen other places in the Pāṇḍya country which were held sacred by the Śaivas and sang hymns on them.<sup>3</sup> From the hymns on Tiruppūvaṇam, it is gathered that it was, in those days, a flourishing city with palatial buildings, fine gardens and broad streets and contained residences of wealthy families of weavers.<sup>4</sup> The Śiva temple of the place is stated in the hymns to have been worshipped by 'the three kings of the South', i.e., the Chēra, Chōla and Pāṇḍya.<sup>5</sup> Sundaramūrtti-Nāyaṇār is also stated to have visited the place in company with the three contemporary sovereigns of the same three families.<sup>6</sup> The Pāṇḍya king of his time, we are told, was a son-in-law of the Chōla. It was at a spot near the city of Tiruppūvaṇam that the Jainas had been impaled in the days of Māravarman, the victor of the Nelvēli.<sup>7</sup>

The Tiruppūvaṇam temple is in possession of **twelve copper-plate<sup>8</sup> leaves**. Having learnt through the kind offices of the Brahmin lady trustee of the Tiruppūvaṇam temple residing in Madura, that the plates in question are safely preserved in the *karivēlam* of the temple, I went to the place and made a fruitless attempt to get the plates for comparing the published text and correcting it *in situ*. Frustrated in my endeavour I wrote to the Government Epigraphist for India to obtain the plates on loan and take their impressions and supply me with one set of them for editing the inscription in the *Epigraphia Indica*. He took prompt action on my

<sup>1</sup> Sewell's *List of Antiquities*, Vol. I, p. 298.

<sup>2</sup> Tirujñānasambandha has contributed 'Aṟaiyār punalum' 11 verses and 'Mādamar mēṇiyaṅgi' 11 verses, while Appar has sung 'Vaḍivēru tiriśūlam' 11 verses. Of Sundaramūrtti's decade of verses, two are lost; the first verse of his *paḍigam* commences with 'Tiruvudaiyār'.

<sup>3</sup> These fourteen places are Tiruvālavāy, Tirupparaṅkunṅam, Tiru-Āppanūr, Tiruvēdagam, Tirupputtūr, Tirukkoḍunkunṅam, Tirukkānappēr, Tiruppūvaṇam, Tiruchchuliyal, Tirukkurrālam, Tiru-Nelvēli, Tiruvirā-mēśvaram, Tiruvāḷānai and Tiruppunavāśal.

<sup>4</sup> 'Tērār vidi māda-nīdu ten-Ṛiruppūvaṇamē'.

<sup>5</sup> 'Muraiyān mudi-śēr Tennar Śērar Śōlarga=ḍām vaṅṅum tiraiyār-oli-śēr śemmai-ōṅgu ten-Ṛiruppūva-ṇam'; 'Mārāv-aṅbīr=Rennar Śērar Śōlargaḷ pōrriśaiṅpa'.

<sup>6</sup> P. 1123 of *Periyapurānam*, 1934 edition.

<sup>7</sup> 'Būsurargaḷ panind=ēttum Pūvaṅa-naṅṅaṅar-maruṅgiṅ-kāśiṅimēl viḷaṅgiyadu kaḷuvar-padaivēḍeṅavē'. (*Tiruvālavāyudaiyār-Tiruvilāiyāḍarpurānam*, 38, v. 50).

<sup>8</sup> About them Sewell wrote as follows in his *List of Antiquities*, Vol. I, p. 298 :--

"A copper-plate grant of ten leaves belonging to the temple has been published by Bishop Caldwell in the *Indian Antiquary*, Vol. VI, p. 142, together with a supplementary plate of two leaves."

The writer must have meant 'sides' by 'leaves', for Burgess and Natesa Sastri correctly note "Five plates only of the *śāsanam* are there (i.e., in the *Indian Antiquary*) given in *fac-simile* from Sir Walter Elliot's impressions. The whole is here given translated from new impressions obtained with considerable difficulty owing to the ignorant stupidity of the Temple guardians" (*A.S.S.I.*, Vol. IV, p. 21).

suggestion and on 31st January 1939 placed at my disposal two excellent sets of impressions from which I now edit the plates. Dr. Chakravarti took the measurements of the plates and found that what was given in the *Archæological Survey of South India*, Vol. IV, was incorrect. His note is given below :--

"Of the first set, the first ten plates measure approximately  $16\frac{7}{8}$ " in length (the plates are not of exactly equal size) while their breadth is roughly  $5\frac{7}{8}$ " except of the 4th and 10th which are 6" and  $6\frac{1}{8}$ " respectively. The eleventh plate is  $17\frac{3}{8}$ " long and  $6\frac{1}{8}$ " broad. The plate of Kōnēriṅ-maikōṇḍāṅ (supplementary plate) is  $17\frac{1}{8}$ " long and 6 " broad."

All the plates bear writing on both sides and the lines run from edge to edge in some of them without leaving any vacant margin.<sup>1</sup> There are 15 lines on each of the plates I, II, III, IVa, VIb, VIIb, VIIIb, and Xb; 16 lines on IVb, V, VIa, VIIa, VIIIa, IXa, Xa, and XIa; and 17 lines on IXb and XIb. On the whole there are 343 lines of writing in the first set of eleven plates. A ring-hole is bored in the centre of the left side about an inch and a half from the left edge. Though the plates have not got raised rims to protect the writing, the inscription is fairly well preserved excepting some portions of the last four lines of the first face of the sixth plate. A few letters on Va, IVa and b and Xa are also damaged. The existence of the hole is an indication that the plates must have been strung on a ring bearing perhaps a seal also, though there is none at present. In all probability it must have been lost years ago.

The text and translation given in volume IV of the *Archæological Survey of South India* require revision. There are serious misreadings especially in proper names. To point only a few, the volume gives *punarātō* for °s=tata imē (l. 3), *grāmasy=āradhik-āptim* for *grāmasy=āghāta-kṛiptim* (l. 4), *Kakaṅṅēri* for *Nakkaṅṅēri* (l. 33), *pāśakappaḍi* for *pāḍaḍappaḍi* (l. 38), *janamikal* (*janankal* ?) for *janṅṅiḍal* (l. 44), *Kakekudī* for *Kaḍukkudī* (l. 47), *Śembāṅṅēri* for *Śēṅṅālēri* (l. 48), *Tiruppu* for *tiṅṅappu* (l. 49), *ivvūr-pārttaṅṅaṅ* for *ivvūr-pāṅṅ-ḥundaṅ* (l. 60), *Narimaṅṅamānum-Kaṅḍanallūr* for *Narimaṅṅam-āṅṅa Varagaṅḍa-Nallūrum* (ll. 60f.), *ivvūr Madār-Śilaiyaṅ* for *ivvūrppār-Ḥilaiyaṅ* (l. 61), *paśalaiyūr* for *Pālaiyūr* (l. 90), *tōlarum* for *dēvarum* (ll. 91f.), *Mahāvidhinallūr* for *Kāvidinallūr* (l. 112), *Pulisān* for *Pullāṅṅi* (ll. 119f.), *Kēśaraṅṅum* for *Kōraṅṅum* (l. 128), *Kēśaraṅṅ* for *Āḍuvāṅṅ* (ll. 130f.), *Sidayil-araya-Baṅṅaṅ* for *Śī-Kaylāya-Baṅṅaṅ* (l. 135), *Valliyaṅ piḍittalai* for *Villiy-āṅṅa Muḍittalai* (l. 137), *maruvāy-ikkārṅṅūḍē* for *maruvāy-Idukkārṅṅ-ūḍē* (l. 191), *vaḍakku varayum* for *vaḍavāyum* (ll. 195f.), *Paḷaiḍiyai* for *paḷai-kōyilāḍiyai* (ll. 197f.), *i-n* for *te* (l. 200), *maralāra* for *Mālār* (l. 219), *Śeyyai* for *śerrai* (l. 235), *kkāra* for *kār* (l. 242), and *kavūyil* for *agavūyil* (l. 243).

As only the first five plates are numbered, it is not possible to say definitely whether the numbering was done when the plates were engraved or at a subsequent date. The caligraphy of the numerals seems to indicate that the numbers must have been incised at a somewhat later date. It behoves us therefore to see if the rest of the plates are in order and whether the set is complete.<sup>2</sup> On examination, we find that the face commencing with the line *nōkki* of the seventh plate is the second, for it reads well with the syllables at the end of the other face *karaiyē-te* which must therefore be the first face of that plate. And the first line of the first face has the syllables *l-karayē* which reads in continuation of the last syllables of the sixth plate, *viz., ikkāḷṅṅ-mē*. In volume IV of the *Archæological Survey of South India*, by reading the second face of the seventh

<sup>1</sup> [Like Leiden Plates the writing on these plates also seems to have been done by the process known as *à cire perdue*. (See above, Vol. XXII, p. 213).—Ed.]

<sup>2</sup> This is easily done by reading through the first and last lines of each face of the plates and marking out the second face by the fact of the first line reading in continuation of the syllables at the end of the other face. This done, we know the first face of each plate. Then we have only to see where the syllables at the end of the second face of one plate run on with the first syllable of the first face of another.

plate after the end of the sixth plate and then reading the first face after the second, a mistake has been committed.<sup>1</sup> The order of the rest of the plates as given there is correct and none of the plates is missing. Another defect in the published text is that it has omitted to give one full line found on the second side of the ninth plate. This mistake has occurred as two consecutive lines (ll. 272-3) commence with the same syllables *ku nōkki=chchenru Miḷaganūr-ku*. There are many instances where final consonants have been treated as the first combined consonant and *vice versa*. These defects and the summary treatment of the contents in the *Archæological Survey of South India*, Vol. IV, make the re-publication of the inscription a great desideratum.

Excepting the first five lines of the first plate, first side, which are in **Sanskrit** verse written in **Grantha** characters, the rest of the inscription is in **Tamiḷ** language and alphabet. Though the orthographical peculiarities found in the record are common to the epigraphs of this period, a few of them deserve to be noted here. There are numerous instances where the *sandhi* rules are not observed. In the Tamiḷ portion Grantha letters are used in many places where Sanskrit words occur. For instances see *Vēda. Śāstra* (l. 16) and *brahmadēya* (l. 19). The superscript *r* is marked by a short slanting stroke engraved on the top of the letter, e.g., *rbu* (l. 2), *mma* (l. 13). Punctuation is denoted by what is called single or double *pillaiyār-śuli* and *visarga*-like mark; see, for example, lines 3 and 5. Medial long *ī* is well distinguished from the short by being given a closed loop on the right of the concave curve on the top of the letters (ll. 5, 6, 9, 12, 39, 40, 42). *Rk* and *rt* are often used for *rkk* and *rtt*: see, for example, *Miḷaganūrku* (ll. 272-3), *Māraṅkīrti* (l. 270) and *Kaṅpakīrti* (l. 269). The words *mūlaiyir-tiru* (l. 288), *ellaiyir-tiru* (l. 284) and *ēmbarten* (l. 309) ought to be *mūlaiyir-ṛiru*, *ellaiyir-ṛiru* and *ēmbar=ṛeṅ*. There are instances of doubling of consonants where unnecessary and of omission to double them when necessary: e.g., *chenru-kKaṭṭi*<sup>2</sup> (l. 281). Another noteworthy feature is the use of the accusative for the locative in words like *vāykkālay-iṅandu* and *kālaiy-iṅaṅgi*. In these cases, Tamiḷ would require *°kāḷil*. Influence of Sanskrit has perhaps to account for the departure in these cases.

The inscription is in **two parts** of which the **first**, which is very brief, is in Sanskrit and covers only five lines. It gives the mythical genealogy of the Pāṇḍyas traced from Hari (Vishṇu) through Atri, Moon, Budha and Purūravas, and states that Rājagambhīradēva, in the **25th year of his reign**, on the day of Svātī, corresponding to a Sunday and the eleventh *tithi* of the dark fortnight of the month in which the Sun was in Dhanush, ordered the determination of the boundaries of the village which was called after his name, by circumambulating it with a female elephant. It is to be noted that not even the king's immediate ancestors are mentioned in the record. The king is said to have been apprised of the formation of the new village by Sundarēśa. Who this person is it is not possible to say definitely, as the corresponding Tamiḷ portion omits this fact altogether. Since the formation of the kind is generally conveyed to kings by officials such as Secretaries and Ministers and sometimes even by princes who were in attendance on them, we may not be wrong in thinking that Sundarēśa was one such person of distinction. We know from a record of Jaṭavarman Kulasēkhara I (with *Pāciṅkiḷatti* introduction) found at Chaturvēdimāṅalam<sup>2</sup> that the king had a brother-in-law by name Aḷagapperumāl, and our plates also enable us to gather that Pillaiyār Aḷagapperumāl held a high position, for a person under him bearing the official designation *adiyāram* acted as *kaṅkāṇi* in the settlement of boundaries

<sup>1</sup> This defect was noticed by me when I arranged the plates in order and got them strung on a wire. It was independently noticed by Dr. Chakravarti also when he had the impressions taken of the inscription on the plates.

<sup>2</sup> No. 298 of the Madras Epigraphical Collection for 1927-28.

of the new village. It is not unlikely that *machchunāṇār* Alagapperumāl and *Piḷḷaiyār* Aḷagapperumāl indicate two different persons. Sundarēśa being a good Sanskrit rendering of the name Aḷagapperumāl, there is a possibility of one of the two persons of that name being referred to. But of this we cannot be certain. If a prince is meant, can it refer to Māḷavarman Sundara-Pāṇḍya I who, at the time of the record, might be supposed to have been serving the king? The **second part** which is in Tamil, opens with the usual eulogy of king Jaṭavarman Kulasekhara commencing with the words *Pūṇkilattu* and runs to the end of the eleventh plate. It consists of two principal sentences, the first beginning from the end of line 5 (plate Ia) and ending with the beginning of line 139 (plate Vb) with *sūradu*, and the second commencing with the words *paduṇ-mūṇṇ-āradiṇ-edu* in line 139 (plate Vb) and ending with the word *uṇṇadu* in line 338 (plate XIb). These two sentences are followed by the names of the writer of the document and the signatories who attested it and these cover up lines 338 to 343 in the last plate. The composing of this Tamil part of the inscription consisting of 338 lines of writing and covering nearly all the 22 sides of the plates, obscures the clear understanding of the various transactions involved and detailed in it. The main sentence, which gives the principal and **immediate object** of the inscription is *Kulasekaradevarakku yāṇḍu 13-ada nāl nāl-āyirattu muṇṇūrru arupadiṇāl* (ll. 14f.) *paḷi-naḍanda ellaikku* or *°paḷikku arar-ōlai seydu kuḷutta paṇisūradu* (l. 73 and l. 138) meaning "this is the deed drawn up and given in the thirteenth year and four thousand and three-hundred and sixtieth day of the reign of Kulasekharadeva (*embodying*) the boundaries as circumambulated by the female elephant". The noting down of the boundaries of the entire village from point to point is thus the main object of this set of eleven copper-plates; and it may be said that it is the last of a series of actions involved in the constitution and grant of the new village of Rājagambhīra-chaturvēdimaṅgalam as *brahmadēya*. The document was drawn up by the persons authorised in the royal order issued on the day specified in the Sanskrit portion as *viḷe ratsarē paṇcha-vimśe Chaṇḍāmśār=ātta-chūpē Kavakapati-tithau kṛishṇa-pakṣh-Ākṛvāra-Svātī-yōgē* and repeated in the Tamil portion in the words *paduṇ-mūṇṇ-āradiṇ-edu paṇṇiraṇḍām-āṇḍu Dhanu-vāyarru nālān-tiyadiyum apara-pakshattu ēkādaśiyum Śaṇi-kkūlamayum perṇa Śōḍi-nāl* (ll. 139ff.). This earlier **date** had been calculated by the late Professor Kielhorn and found to agree with **Saturday, 29th November A. D. 1214**. As such, the 13th year and 4360th day of the king's reign (=the 26th year, or more correctly 25 years and 40 days) which relates to the drawing up of the boundary deed, must be later than A. D. 1214, November 29, by such number of unexpired months and days as remained in the 25th year (*i.e.*, 12th current year after the 13th) of the king's reign *plus* 40 days of the 26th year (*i.e.*, 13th year opposite the 13th). The formation of the *brahmadēya* and the grant of it had already been effected when the order for the *kariṇi-bhramaya* was given on the 29th November A.D. 1214. This is plain by the statement *nikki ulla nilam muṇṇudaiyārum paḷam pērum vellāṇ-vagaiyum mudaluṇ-tarirtu oru-nāḍum or-ūrum oru paravum ākki Rājagambhīra-vaḷanāṭtu Rājagambhīra-chaturvēdimaṅgalam=ēṇṇun=tirunāmattāl brahmadēyañ=cheydaruḷi* (ll. 70-72) meaning "the remaining lands had been constituted as the *brahmadēya* village of Rājagambhīra-chaturvēdimaṅgalam so called after the sacred name (*of the king*) and included in Rājagambhīra-vaḷanāḍu: the previous owners, old names, the classification as *vellāṇ-vagai*, cultivating ryots and *mudal* of the lands removed and classed under one *nāḍu*, one *paravu* and one village". We shall refer to the significance of this in the sequel. With regard to the royal order issued on the 29th November A.D. 1214, it must be said that while the Sanskrit portion stops with mentioning the immediate circumambulation of the village which was called after the king's name (*sv-ābhidānasya grāmasya=āghāṭa-kṛiptim=prati sapadi karēṇum gamayitum=avadat Rājagambhīradēvaḥ*), the Tamil portion is more explicit and states what ought to be done further. It tells us that the circumambulation of the four boundaries of the said village must be effected in the presence of the superintendents (appointed for the purpose), and,

for the boundaries thus gone round, a deed also must be drawn up and given. This is clear from the passage *ivvūr nāṅg-ellaiyuñ=kaṅkāṅigaḷōḍuñ=kūḍa=ppiḍi-sūḷṇdu piḍi naḍanda ellaikku arav-ōlai śeydu kuḍukkav-eṅru tiruvāy-moḷindaruḷiṅamaiyil* (ll. 72-74).

We have referred above to three dates that occur in the inscription and have shown that two of them are identical and relate to the day on which the boundaries of the new village were ordered to be determined by the king and that the third, which is expressed in years and days, and which is later than the other two was the day on which the document was drawn up. The identical nature of two of the dates being assured by the details, the mention of the year in two ways, viz., *pañcha-vimśē* (the 25th) and *paḍiṅ-mūṅṅāraḍiṅ edir paṅṅiraṅḍu* (the 12th year opposite the 13th) shows that the number of years given after the word *edi* must be added to the number expressed before it. Two other dates occur in the inscription, viz., *paḍiṅ-mūṅṅāraḍiṅ-edir pattām-āṅḍu-varai* (up to the 10th year opposite the 13th) and *paḍiṅ-mūṅṅāraḍiṅ edir paḍiṅ-on-ṅāṅ-āṅḍu-mudal* (from the 11th year opposite the 13th), in connection with the clubbing together of the villages and lands in the new village and the grant of it as a *brahmadēya*. The first refers to the state of the items of lands as they stood up to the 23rd year and the second refers to the fact that the *brahmadēya* had to take effect from the next year, i.e., the 24th year. Evidently the omission to recognise this particular fact, viz., that the 25th year of the king's reign is expressed by *paḍiṅ-mūṅṅāraḍiṅ-edi paṅṅiraṅḍu*, though recognising the identical nature of the astronomical details given both in the Sanskrit and Tamil portions, has led the late Pandit Natesa Sastri, who seems to have taken all the years to be one and the same, to postulate the following theory :—

“ Nothing definite can be made out of this phrase (*paḍiṅ-mūṅṅāraḍiṅ edir paḍiṅ-on-ṅāṅ-āṅḍu*) for the present. Some are of opinion that one of them refers to the age of the king and the other to the number of years he had reigned, but this *Śāsanam* contradicts that theory ; for in *Ia*, l. 10, we have the 10th year opposite the 13th year, and in *Vb*, l. 2, the 12th year opposite the 13th year. The following theory may be suggested :—The description of the day of letting loose of the elephant in *Ia* and of the day in *Va* (correctly *Vb*) exactly coincides ; and fortunately in *Va* (*Vb*) instead of merely stating in the 13th year, it is said in the 12th year opposite the 13th year ; from these and bearing in mind that at the commencement of the *Śāsanam* it is stated “ in the 13th year, 4364th day ”, and that according to the rough Hindu calculation of 360 days for every year, 4364 days come to  $\frac{4364}{360} = 12$  years and 44 days, I think that “ in the 12th year opposite the 13th year ”, may mean, after the completion of the 12th year in the 13th year of the reign. Similarly “ 11th year opposite the 13th year ” may mean after the completion of the 11th year, i.e., in the 12th year of the reign. Similarly 10th, in each case the present year of the reign is also added ”.<sup>1</sup>

Against this, Burgess noted : “ This theory of the Pandit's is ingenuous, but will not do : the 13th year cannot coincide with parts of three years. Can it be 1310, 1311, and 1312 Śaka that is meant by the dates ? If so, the number of *days* may refer to the reign ”.<sup>2</sup>

Except in showing the difficulties felt in explaining the double dates, these theories have no value whatsoever to us now, and we pass on with the remark that the singling out of a particular year—in this case the 13th year—still remains to be definitely and satisfactorily made out.

That the determination of the boundaries commenced on the very day the order was given might be inferred from line 140. I would consider that there is an omission of the words ‘ *piḍi naḍappittu* ’ after ‘ *sūḷṇdu* ’ in the extract given above for the reason that the document, while repeating the same in another place, has the phrase ‘ *piḍi naḍatta=ppiḍi naḍandapaḍikkku* ’ (l. 138). There are still other defects in this part of the document. It omits to state to whom the order

<sup>1</sup> A. S. S. I., Vol. IV, p. 30, n. 4.

<sup>2</sup> *Ibid.*

was issued and what formalities were observed by the recipients. Judging from other copper-plates it may be said that the order must have been addressed to the assembly of the district of Rājagambhīra-vaḷanāḍu. It could not have been issued to the assembly of any of the sub-divisions in it, for the villages and lands that had been clubbed to form the new village of Rājagambhīra-chaturvēdimāṅgalam, belonged to more than one sub-division. Then again, the inscription does not state to whom this document of boundaries was ordered to be given or was granted. The verb *kuḍukka* (shall be given) in the passage extracted above, has no object. But it may be reasonably presumed that it should have been directed to be given to the donees and must have been left in the possession of the *sabhā* of Rājagambhīra-chaturvēdimāṅgalam representing the vast number of one thousand and eighty donees. If this was the case, there arise the questions as to how the Tiruppūvaṇam temple has come to be in possession of it, whether it is the original document that was granted, or only a copy, and if a copy, whether such a copy could not be found elsewhere. The answer to these questions is given below in the introduction to the article on the supplementary plate.

The inscription tells us that eleven persons were appointed to superintend the settlement of boundaries. Their names (ll. 74-93) are given in Appendix A, I. Of these eleven persons, one (No. 4) was the agent of the *Tiruvāykkēlvi* officer Poṇṇan Sūriyadēvaṅ *alias* Jayadhara-Pallavaraiyaṅ, another (No. 5) was the *kaṅkāṇi* of Poyyāmolidēvar, a third (No. 6) was the *kaṅkāṇi* of Śrīrāmaṅ Tiruvuḍaiyaṅ *alias* Pottappichchōlar, the fourth (No. 7) was the *kaṅkāṇi* of the *māḷigaittaṅam* officer Śivalavaṅ Aḷagiyamaṅavāḷaṅ *alias* Kāliṅgarāyaṅ, the fifth (No. 8) was the *kaṅkāṇi* of Maḷavarāyar, the sixth (No. 9) was the *adigāṅam* of Piḷḷaiyār Aḷagapperumāl and the seventh (No. 11) was one of the *aṅṅkar* of Aḷagiyapāṇḍiyanār, who was scrutinising the affairs of the District of Śōlapāṇḍiya-vaḷanāḍu. Along with the 11 *kaṅkāṅis*, 65 others representing the villages adjacent to Rājagambhīra-chaturvēdimāṅgalam, most of them being connected with the formation of the new village, went with the elephant and fixed the boundaries. Their names and their native villages and *nāḍu* (Appendix A, II to XVI) are given in plates IVa (l. 93) to Vb (l. 138). The details of the boundaries from point to point commencing with a spot on the north-eastern corner and ending with the same spot are set forth in plates Vb (l. 140) to XIb (l. 338). This document mentioning the details of boundary of the village, *i.e.*, this inscription, was drawn up by one of the officials (No. 1 of App. A, I) and was attested by three others (Nos. 2 to 4 of the same Appendix) (ll. 338-343).

The duty of the eleven superintendents, who were mostly officials drawn from various parts of the country and were unconnected with the villages that were combined together to form the *brahmadēya*, must have been to see that the procedure was correctly observed. The actual work was left to be done by the local people. Of the sixty-five others, seven including one who was a resident of Tiruppūvaṇam, led the elephant, while the others showed the boundaries of their respective villages. The ceremony of circumambulation with seventy-six responsible persons going with an elephant and covering a large area, must have been an imposing one: and by the very nature of the troubles involved in the execution of the task, it must have been done in several stages and taken a long time to finish. The wide extent which was covered by the newly constituted village may, to some measure, be conceived by the fact that it included in it as many as one hundred and forty old villages and lands which lay not in one sub-division but in five separate divisions, *viz.*, Kīraṅūr-nāḍu, Panaṅgalūr-nāḍu, Tiyaṅdaikkuḍi-nāḍu, Mēṅkuḍi-nāḍu and Puṅapparaḷai-nāḍu (Appendix B). The party for the settlement of boundaries had to pass through a number of roads, rivers, and canals on their way. From Śey-yakulattūr there passed three roads, one to Vēmbaṅguḍi (ll. 333f.), another to Kaḍambaṅguḍi

(l. 142), and the third to Mūvaraiyarkōṭṭai (l. 145). From Mānavīramadurai there were roads running to Vēmbaṅguḍi (ll. 143f.), Mūvaraiyarkōṭṭai (l. 147), Neṭṭūr (l. 154), and Piḍāvūr (ll. 149f.). Between Kaṅṅaṅūr and Dēḍa(va)koṭṭai (l. 225), there was another road. From the village of Miḷaganūr there were roads leading to Iruñchirai (l. 258) and Koṭṭakīrti in Kāñai-Irukkai (ll. 244f.). Two other roads connected Vēḷāṅṅēri and Aravaṅkuḍi (ll. 205f.), and Iḍaikkāṭṭūr and Vēmbaṅguḍi (ll. 319 & 330).

The inscription may be said to express in action the abstract laws laid down by the ancient law-givers in the determination of boundaries of villages and lands. The number of villages that were directly concerned in this matter were as many as sixteen.<sup>1</sup> As I have already discussed the laws to be observed in such cases it is needless to reiterate them here.<sup>2</sup>

The early part of this inscription, which forms as it were the preamble of this document of boundaries, informs us how the new village of Rājagambhīra-chaturvēdimāṅgalam came to be formed and what old villages and lands were taken up to constitute it. On a date, which is not specified, while the king was sitting on the seat called Maḷavarājan in the hall of the bed-chamber of his palace at Madurai, situated in the sub-division of Māḍakkuḷam, he ordered that a village called Rājagambhīra-chaturvēdimāṅgalam after his name, should be formed consisting of one thousand and two hundred shares and be given as a *brahmadāya*, with effect from the eleventh year opposite the thirteenth of his reign, to one thousand and eighty Brāhmaṇas, who were versed in the *Vēdas* and *Śāstras* and were capable of expounding them, each being given one share, and the remaining one hundred and twenty shares being set apart for the temple and for those that had to do service. The date that is not specified here may be taken to be the tenth year opposite to the thirteenth of the king's reign, since it is stated that the grant had to take effect from the eleventh year opposite the thirteenth. The names of the lands and villages that had been taken up and included in Rājagambhīra-chaturvēdimāṅgalam as given in lines 19 to 69 are noticed in a separate appendix (B). This list of villages ends with the remark *āga ivvārgaḷiṅ=paḷan-dēradāṅgam paḷlichchandam kārāṅmaiṅ-āṅga nilam nīkki*, i.e., 'excluding from these villages such lands as are old *dēradānas*, *paḷlichchandam* and *kārāṅmai*'. This general remark applies to all villages other than the ones which, though being *dēradānas*, etc., had been specifically stated in the body of the list as having been taken up for inclusion in the new village. Such are the three *dēradāna* villages, Vāgaikuḍi (l. 20), Muttūranāroṭṭai (ll. 59f.), and Śīrukiḷāṅkāṭṭūr (l. 68) which belonged to the temple of Tiruppūvaṅamuḍaiyār. Some of the villages and lands of this list find mention in the description of boundaries, being situated on the boundary line. We learn from the description of boundaries that Marudūr lay just to the west, and Śāṅkaramāṅgalam just to the south of Mānavīramadurai, that Nirambaiyūr was to the east of Sōmāttūr, that Vēḷāṅṅēri was to the south of Karuṅguḷam, that Miḷaganūr was to the north of both Koṭṭakīrti and Kāñai-Irukkai, that Kaṅṅakīrti in Kāñai-Irukkai was situated just to the west of Mēṅ-Cheli, and to the south of Puvaṅinallūr, that Neṅkuṅṅam was immediately to the east of Kuvaḷaivēli, that Vāgaikuḍi was to the north of both Tirumāliṅṅōḷainallūr and Śīrukuḍi *alias* Vīrakāmugamaṅgalam, and to the east of Veḷḷūrkuṅṅuchchi and to the south of Mānābharāṅa-chaturvēdimāṅgalam which lay to the north of Tiruvāvaṅam situated just to the east of Veḷḷūrkuṅṅuchchi, and lastly, that Kuḍaṅṅāḍi was to the south of Sundankuṅṅuchchi. From the boundaries given, we also learn that Rājagambhīra-chaturvēdimāṅgalam had on its west Kīraṅnūr-nāḍu,

<sup>1</sup> Mānavīramadurai, 2. Marudūr, 3. Mēṅ-Paśalai, 4. Kīṅ-Paśalai, 5. Poliyūr, 6. Kaḷḷikuḍi, 7. Iruñchirai in Kāñai-Irukkai, 8. Miḷaganūr, 9. Mālaṅguḍi, 10. Śīrukuḷattūr, 11. Śūrakuḍi, 12. Viḍattal, 13. Veḷḷūrkuṅṅuchchi, 14. Perumpuliyūr, 15. Vēḷūr and 16. Tiruppūvaṅam.

<sup>2</sup> Above, Vol. XXIV, pp. 30ff.



on the north Paṅgaḷ-nāḍu, on the east Tīyandaikuḍi-nāḍu, and on the south Purappaḷai-nāḍu. The inscription mentions the rivers Vaigai *alias* Śrīvallabhappērāru (l. 161), Paraḷaiyāru (l. 198), Kaḷavaḷināḍaṅāru of Paṅgaḷ (l. 318) and Paraḷaikkāl (l. 193) and states that three of the *dēvadāna* lands of the temple of Tiruppūvaṇamuḍaiyār, named Muttūranāroṭṭai, Vāgaikuḍi and Śirukiḷāṅkāṭṭūr, had been added on to the new village of Rājagambhīra-chaturvēdimaṅgalam as well as certain specified lands which formed the *dēvadāna* of the temples of Paśalaināthar and Śrī-Vaikunda-Viṅṅagar-Āḷvār of Mēr-Paśalai *alias* Śrīvallabha-chaturvēdimaṅgalam (ll. 48—51).

Like the three *dēvadāna* villages of Vāgaikuḍi, Muttūranāroṭṭai and Śirukiḷāṅkāṭṭūr, the whole village of Miḷagaṇūr had been taken up and included in Rājagambhīra-chaturvēdimaṅgalam. In exchange for the last, the following other villages were given, *viz.*, Kuvaḷaivēḷi, Pudukkuḷam, Māraṅkīṭṭi, Kāvīdinallūr, Kaḷambamaṅgalam, Śāttiyār-ēmbal in Achchaṅkāṭṭirukkai, and that part of Araiyakuḷam in Kāṅṅai-Irukkai which remained after removing the holding (*kāṅṅi*) of Mandari Rāman *alias* Pallavaraiyar (ll. 110—114). Care was taken to have the previous owners of these villages removed, their old names changed and the original constitution altered and the whole, like the lands and villages that were included in Rājagambhīra-chaturvēdimaṅgalam, grouped together and the newly formed village of Miḷagaṇūr was given the name Rājēndraśiṅganallūr. It was placed under the division Achchaṅkāṭṭirukkai and entered as such in State accounts (ll. 114—116). The persons that were entrusted with the formation of this new village are given in group IX of Appendix A: they were among the party that accompanied the female elephant. It is worthy of note that in the constitution of this village also, which was not a Chaturvēdimaṅgalam, the same precaution was taken, as in the other, to bring the different units under one control and to make it homogeneous. The words used, *viz.*, *oru-nāḍum or-ūrum oru-puṇarum ākkī*, clearly indicate that it became a distinct constituency with single class of interest as Chaturvēdimaṅgalam was.

With the aid of this and a few other allied records, we propose to consider here firstly the constitution of the Chaturvēdimaṅgalam referred to in the preamble and what it implies, secondly whether the king represented in the plates had any other introduction than the one beginning with *Pūcṅkilatti* and thirdly the geography of the districts and divisions of the Pāṇḍya country mentioned in the plates. On all these matters the existing notions seem to need correction.

Like the founding of temples, construction of tanks, provisions made for the requirements of various shrines, the opening of educational institutions with competent teachers in various branches, erection of feeding houses for the poor and the learned, and provisions made for doctors and hospitals to minister to the needs of the sick,—furthering the cause of the study of the *Vēdas* and *Śāstras* was considered a meritorious act by South Indian kings and chiefs and it found a tangible expression in the form of Chaturvēdimaṅgalams, *brahmadēyas*, *uḷaras* or *uḷrahāras* and the like. One can easily pick out the names of hundreds of Chaturvēdimaṅgalams by running through the inscriptions contained in the volumes of *South Indian Inscriptions* ranging from the seventh century A.D. to the time of the Vijayanagara kings. If it is remembered that each one of this class of villages had been originally granted to a very large collection of eminent men who had studied the *Vēdas* and *Śāstras* and that each one of the villages had an administrative body called the *sabhā*, as we know from numerous instances, consisting of several committees and a general body of representative members, whose number in some cases was very large and who, by the qualifications insisted on, always kept up a high standard of Vedic learning, there could be no denying the fact that in South India, at any rate, there was a regular and systematic study of the *Vēdas* and the branches of subjects connected with them, and there were

hundreds of thousands of persons who carried the torch of Vedic learning in the way it used to be handed down. We would like to point out that the donees of the newly constituted *brahmadēya* village of Rājagambhīra-chaturvēdimāṅgalaṃ numbered as many as one thousand and eighty and that they had not only studied the *Vēdas* and *Śāstras* but were capable of expounding them. The cumulative conjunction *um* in the phrase *Vēdamum śāstramum pōy* and the use of the adjectival phrase *ryākhyātākkaḷāy irukkum* qualifying *Chaturvēdi-Bhaṭṭargaḷ* leave no doubt that the subjects of the *Vēdas* and *Śāstras* were studied not only with a view to grasping their meaning but in such a thorough manner as to entitle the votaries to be styled *ryākhyātās*, i.e., exegetes. Though these phrases are sufficient in themselves, we would point out some further instances from inscriptions which more clearly explain that these subjects were thoroughly studied in those days. These inscriptions use the additional word ' *poruṭpaḍa* ', i.e., ' with meaning ' before the verb ' *pōy* ' ' had gone through '. One of the inscriptions of Tiruttaṅgāl,<sup>1</sup> dated in the 9th year and 216th day of the reign of Jaṭavarman Kulaśēkhara with *Pūviṅkiḷatti* introduction (the same king that figures in the large Tiruppūvaṇam plates), registers a royal order issued on the representation of the king's officer Kāliṅgarāyar for creating a *brahmadēya* village called Kulaśēkhara-chaturvēdimāṅgalaṃ by joining together four *dēvadāna* villages about Tiruttaṅgāl with lands and house-sites allotted to 54 Brāhmaṇas who were versed in the *Vēdas* and *Śāstras* and were capable of expounding them. The village-site where the Brāhmaṇas had to reside was named ' Pugalōgagaṇḍanallūr '. We may refer to another inscription<sup>2</sup> dated in the 8th year and 215th day of the reign of Māvarman Sundara-Pāṇḍya II with the introduction *Pūmalar-tiruvum* which tells us that the great-grandfather of Śrī-Rāmaṇ Aḷagaṇ *alias* Aḷagiyapāṇḍiya-Brahmādhirājaṇ had originally established, in the name of Vēṇāduḍaiyār, a village called Ravivarman-chaturvēdimāṅgalaṃ and settled in it forty-eight Chaturvēdi-Bhaṭṭas who had learnt with meaning (*poruṭpaḍa*) the *Vēdas* and *Śāstras* and were capable of expounding them (*ryākhyātākkaḷāy-irukkum*), and twelve Bhaṭṭas who had to recite the *Vēdas* in the temple of Uḍaiyār Tirunelvēli-Uḍaiyār, thus making in all sixty persons. On the representation of these sixty persons and on the recommendation of the officer Ayyaṇ Maḷavarāyar, the king granted all the lands situated in Kaṇṇaṇūr *alias* Mānābharaṇappāḍi, within certain specified boundaries, excluding from them the old *dēvadānas* and *paḷḷichchandas*, to be included in Ravivarman-chaturvēdimāṅgalaṃ in order that the sixty persons settled in the village may get sixty shares, the temple of Śrī-Rāma-Viṅṇagar-Ālvār may have two shares, Pāṇḍimādēviśvaramuḍaiyār may have two shares and Tonḍaimāṇ-Viṅṇagar-Ālvār may have one share. It is expressly stated that in this case, as indeed in others, the prior owners of lands as well as the classification under other heads had been removed and the whole constituted as one village with one *puravu*, one classification, etc. The point for note is that the Chaturvēdimāṅgalaṃ was entirely a Brāhmanical village. And as we know that the *sabhā* was the functioning body in such a village, there is no room for thinking that the members in it could be of any other class. The inscription clearly tells us that the interest in the constituency vested with one class of people, all others being expressly stated to have been removed and changed. One of the inscriptions of the time of the Chōḷa king Rājarāja I gives the names of as many as 144 Brāhmanical Villages (*brahmadēyas*), which had to supply persons for the post of treasurers, temple-servants and accountants to the Rājarājēśvara temple at Tanjore.<sup>3</sup> Without even a single exception, each one of these villages is stated to have had a *sabhā*. Numerous transactions of the *sabhā* are

<sup>1</sup> No. 543 of the Madras Epigraphical Collection for 1922.

<sup>2</sup> No. 446 of *S. I. I.*, Vol. V.

<sup>3</sup> *S. I. I.*, Vol. II, No. 69

recorded in inscriptions giving the names of the members present in the meetings, numbering in some cases thirty and forty, and all of them are Brāhmaṇas<sup>1</sup> as the titles and the *gōtras* show.

Still another mediæval Pāṇḍya inscription<sup>2</sup> dated in the 13th year of the reign of Jaṭavarman Sundara-Pāṇḍya I, with the characteristic title Ellāntalaiyāṇa-Perumāḷ, gives very interesting details regarding the formation of another similar village called Vikramapāṇḍya-chaturvēdimāṅgalam to settle down 108 Brāhmaṇas, many of whom were well-versed in the *Vēdas* and *Śāstras* and were capable of expounding them. For the housing accommodation of these and their families, as well as the men who were in charge of the village library and the village servants, four *vēlis* of land were purchased and set apart as village-site and it included in it the temple premises also. In purchasing the lands, the rights and privileges of the old tenants and title holders were completely bought up. Land for grazing the cattle was also provided for. For the maintenance of the 108 Brāhmaṇa families and others,  $147\frac{3}{4}$  *vēlis* of land in the village of Rājaśikhāmaṇinallūr *alias* Puḷiyaṅguḍi were acquired. The following *ṅittis* were also provided for:—three for teachers of the *Vēdas*, one for teachers of the *Sūtras*, one and three-fourths for two doctors, half for *ambadiyas*, half for the village accountant, one-fourth for a drummer, one-fourth for a blacksmith, half for carpenter, one-fourth for goldsmith, three-eighths for *iraṅkollī*, three-eighths for barber, one-fourth for a washerman, three-fourths for a village watchman, and one-eighth for *veṭṭiyāṇ*. Further, it is said that three-fourths of the *nattam* land outside the Brāhmaṇ quarter, was set apart for *Vellāṇ-kāṇṇiyāḷar* and the remainder for other professional people. All taxes were remitted and it was stipulated that from the 14th year of the king's reign, *i.e.*, from the first year of the constitution of the new *agrahāra* village of Vikramapāṇḍya-chaturvēdimāṅgalam, 500 *kalam* of superior paddy had to be measured out every year to the temple at Chidambaram.

The contents of this inscription, as well as those of others of this class, some of which we have noticed above, show clearly that the constituency of Chaturvēdimāṅgalam was purely one of Brāhmaṇas, self-sufficient in every way; and other classes of people were given separate accommodation in the *nattam* lands and were there for performing specific acts. In this limited constituency having a fixed extent of land, be it great or small, which had been completely bought up with all rights, and with their old names, prior holdings and different heads of classification entirely removed, and vested with and owned by one class of people as one unit under the different and distinguishing name Chaturvēdimāṅgalam, there is absolutely no room for thinking that in the *sabhā* which, as we know from numerous inscriptions, was the administrative body functioning in such a village, there could have been any member that belonged to any other class of people. Though from the qualifications laid down in the two Uttaramallūr inscriptions for membership in committees and from the actual names of persons that are mentioned as members of *sabhās* in numerous other epigraphs, we could gather that the *sabhā* was the administrative body functioning in Brāhmanical villages and that it had only Brāhmaṇ members. more direct evidence is afforded in No. 3 of *South Indian Inscriptions*, Vol. VIII. This inscription states that a royal order having been issued by the Chōḷa king Rājādhirāja I to the officer Śōḷa-Pāṇḍya-Mūvēndavēḷar to the effect that from the interest to be given in paddy by *Brāhmaṇa-ūrgal* (Brāhmanical villages) on sums received by them on loan from the treasury of the temple at Conjeevaram provision may be made for two Śivabrāhmaṇas performing worship and four Śivabrāhmaṇas performing *parichūraka* work, he directed the person that was looking after the

<sup>1</sup> Nos. 986 of *S. I. I.*, Vol. V; No. 133 of Vol. IV; and 231 of Vol. VIII.

<sup>2</sup> Nos. 277 of the Madras Epigraphical Collection for 1913; and the review in part II of the *Madras Epigraphical Report*, 1914, p. 92.

temple affairs (*Kōyil-Śīkāryam*) to make the *nimandas*. In the *nimanda* that was actually made in pursuance of this order, instead of ' *Brāhmaṇa-ūrgal* ' as at first mentioned, we find the ' *sabhās* ' of the five villages Śīrukachchippēḍu, Uttamaśōḷa-chaturvēdimaṅgalam, Parāntaka-chaturvēdimaṅgalam, Miḷalaimaṅgalam and Aparāyita (Aparājita)-chaturvēdimaṅgalam. The substitution of the ' *sabhās* ' of these five villages for ' *Brāhmaṇa-ūrgal* ' makes it plain that the *sabhā* was the functioning body in Brāhmanical villages. This class of constituency, as indeed any other such as *ūr. nagara*, etc., was not a promiscuous jumbling of varied interests as one finds at present. Unless one confounds ancient institutions with modern ones, no different and contrary view could be validly put forth. The different appellations such as *ūr. nagara. sabhā*, etc., by which the administrative bodies of villages were called, show the different nature of their constitution. If the village was one of Vellāṅṅ landlords with the necessary families of farmers, artisans, barbers, potters, washermen, doctors, etc., it had the assembly of the *ūr*, the members of which body were Vellāṅṅ landlords. If the village was one of merchantmen, traders and men engaged in manufacture and industry, it was subject to the assembly of the *nagara*. And if it was a Brāhmanical village having in it mostly Brāhman landlords with such families of farmers, etc., as were necessary for the well-being of the village and the cultivation of the lands in it, it had the *sabhā* for its management. The very formation of the different kinds of villages and the different appellations by which the functioning bodies, viz., *ūr, nagara* and *sabhā*, were chosen to be so termed sufficiently indicate that there was no admixture of all classes of men in any one of them. Some of the functions discharged by the various assemblies might be similar and even identical; but it cannot account for a medley of members in any one of them. To judge from the transactions that have come down to us it seems that each one of the functioning bodies known by the different names which they bore, was a pure and unadulterated assembly functioning for a particular group or constituency. It will be unreasonable to think that in the council of the *ūr* or the *sabhā*, the landlords were represented by the potter, barber, washerman and the *ryots* who cultivated their lands and did some kind of work or other receiving the *vritti* assigned therefor. Though in the generality of cases, a village is described as being situated in a sub-division of a district there were some which were directly under a district. These villages appear to have been considerably big towns having in them several large quarters and hamlets subject to the control of various constitutional bodies; they may be likened to Presidency towns like Madras, Bombay, etc. Even here, the different bodies functioned for different classes.

Though the inscription under publication does not throw light on the political history of the time to which it relates, the information which this and the allied records cited above furnish, viz., that the class of villages going by the name-ending Chaturvēdimaṅgalam consisted exclusively of Brāhman land-owners and had an administrative body known by the special term *sabhā*, has been shown above to be of great value. The further information contained in the inscription that the donees who numbered one thousand and eighty were reputed for knowing ' with meaning ' the *Vēdas* and *Śāstras* and were capable of expounding them, and this especially in the century that preceded the advent of Sāyaṇa, is sure to be welcomed by scholars. We need hardly say that by *Śāstras* are meant the subjects forming the *Vēdāṅgas*.<sup>1</sup> Had the inscriptions cited above not stopped with mentioning the fact that the Chaturvēdimaṅgalams referred to therein were divided into shares and given to the number of Brāhmins specified, viz., 1080, 108 and 60 who had studied the *Vēdas* and *Śāstras* and were *vyākhyātās* of them, but had furnished also their names, we would be in a position to know their attainments. The Tāṇḍantōṭ-

<sup>1</sup> The author of the *Amarakōśa* (3, 3, 179) defines *Śāstras* as *Nidēśa* and *granthas*, and the commentary of Mahēsvara adds that by *granthas* are meant *Vyākaraṇādayah* (Nirṇayasāgar Edition, 1907, p. 327).

tam plates,<sup>1</sup> though incomplete, besides saying that the chief Dayāmukha after duly informing the Pallava king Nandivarman Pallavamalla<sup>2</sup> got the village which acquired the name Dayāmukhamāṅgalam granted to no less than 308 Brāhmaṇa scholars of *Vēdas* and *Smṛtis*, give us the names of the donees. The list of persons,<sup>3</sup> though only partially preserved, gives the names of 108 *Chaturvēdins*, 28 *Trivēdins*, 24 *Shaḍaṅgarids* and about ten *Kramacids*, all of whom must have known the meaning of the hymns. It will be strange if a *Shaḍaṅgarid* did not know the import of the *mantras* for the very object of the *Niruktabhāshya*, one of the *Shaḍaṅgas*, was to fit a student to easily grasp the sense of the hymns.<sup>4</sup> As the first part of the name of each one of the villages of this class is a sure indicator of the name of the king or chief that founded the village and thus points also to the time when it came into being, and as the second part testifies to the attainment in the Vedic lore of the donees of the village, we are enabled to say from the names of Chaturvēdimāṅgalams preserved in inscriptions that in different parts of South India there were large numbers of Vedic scholars from the 7th century down to the 13th. The names Sindhavishṇu-chaturvēdimāṅgalam,<sup>5</sup> Mahēndravarma-chaturvēdimāṅgalam,<sup>6</sup> Naraśiṅga-chaturvēdimāṅgalam,<sup>7</sup> Paramēśvara-chaturvēdimāṅgalam,<sup>8</sup> Śivachūlāmaṇi-māṅgalam,<sup>9</sup> Vijayānkura-chaturvēdimāṅgalam,<sup>10</sup> Avaniṅārāyaṇa-chaturvēdimāṅgalam,<sup>11</sup> Ēkadhīra-chaturvēdimāṅgalam,<sup>12</sup> Vayiramēga-chaturvēdimāṅgalam,<sup>13</sup> Mārapiḍugudēvi-chaturvēdimāṅgalam,<sup>14</sup> Vidyāvinīta-chaturvēdimāṅgalam,<sup>15</sup> Pallavaṅmahādēvi-chaturvēdimāṅgalam,<sup>16</sup> Aparājita-chaturvēdimāṅgalam<sup>17</sup> and others establish the patronage extended by the Pallava kings to men of Vedic learning from the 7th to the 9th century A.D. That the same spirit animated the Chōlas who were the political successors of the Pallavas, accounts for the foundation and grant of villages and cities going by the names Viśaiyālaya-chaturvēdimāṅgalam,<sup>18</sup> Kōḍaṅḍarāma-chaturvēdimāṅgalam,<sup>19</sup> Parāntaka-chaturvēdimāṅgalam,<sup>20</sup> Jananātha-chaturvēdimāṅgalam,<sup>21</sup> Gaṅḍarāditya-chaturvēdimāṅgalam,<sup>22</sup> Aṅṅijigai-chaturvēdimāṅgalam,<sup>23</sup> Śōlamārttāṅḍa-chaturvēdimāṅgalam,<sup>24</sup> Rājāśraya-chaturvēdimāṅgalam<sup>25</sup> and those that were called after the Chālukya-Chōlas that followed Adhirājēndra, and for the continuance of the study of the *Vēdas* and *Vēdāṅgas* from the eighth century to the thirteenth, patronised as it was by the kings and chiefs who had high regard for it.

<sup>1</sup> *S. I. I.*, Vol. II, pp. 517 f.

<sup>2</sup> These plates were at first relegated to Nandivarman III (*S. I. I.*, Vol. II, pp. 517 f.), but while editing the Paṭṭattālamāṅgalam grant, I pointed out that they must correctly be assigned to Nandivarman Pallavamalla (above, Vol. XVIII, p. 117).

<sup>3</sup> *S. I. I.*, Vol. II, pp. 531-535.

<sup>4</sup> The selection of *riks* for comment is supposed to have been made with such care that with a perfect understanding of their significance and with a thorough grasp of the lucid etymological explanation of the words occurring in them as furnished by the author of the *Nirukta*, it was believed that the student of the *Vēdas* would be able to know the meaning of other *mantras* without difficulty. The hymns and words treated in the *Nirukta* and the comment offered on them were considered sufficient to form a ready reference for other *mantras*. *Ētēshu pariṅṅātēshu śakyaṭē mantrārthaḥ pariṅṅātum tē ēva jūāpakā bhavanti*. (Durga's commentary on the *Nirukta*: Introduction).

<sup>5</sup> No. 265 of the Madras Epigraphical Collection for 1907.

<sup>6</sup> No. 9 of the same collection for 1930-31.

<sup>7</sup> *S. I. I.*, Vol. II, pp. 402, 404, 405.

<sup>8</sup> *Ibid.*, p. 229.

<sup>9</sup> *Ibid.*, p. [28].

<sup>10</sup> *Ibid.*, p. [23].

<sup>11</sup> *Ibid.*, p. 325.

<sup>12</sup> *Ibid.*, p. 529n.

<sup>13</sup> *Ibid.*, p. [27].

<sup>14</sup> *Ibid.*, p. 337.

<sup>15</sup> *Ibid.*, p. [28].

<sup>16</sup> *Ibid.*, pp. [22], 321.

<sup>17</sup> *S. I. I.*, Vol. VIII, No. 3.

<sup>18</sup> *S. I. I.*, Vol. II, p. 327.

<sup>19</sup> *Ibid.*, p. 321.

<sup>20</sup> *Ibid.*, p. 76.

<sup>21</sup> *Ibid.*, p. 74.

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*, p. 103.

<sup>24</sup> *Ibid.*, p. [23]n. and No. 20 of 1928-29.

<sup>25</sup> *S. I. I.*, Vol. II, p. 228.

In some cases, the term Chaturvēdimāṅgalam seems to have been contracted into Maṅgalam and such are those that had for their functioning body the *sabhā*. As instances may be cited Varaguṇamaṅgalam, Triyambakamaṅgalam, Kaṭṭāraimaṅgalam, Paraiśumaṅgalam, Māramaṅgalam, Avanipaśēkamaṅgalam and Kaḍuṅgōmaṅgalam mentioned in a Pāṇḍya grant of the time of Varaguṇa II.<sup>1</sup> All these places were in the Tinnevely District and their foundation by Pāṇḍya kings takes us from the sixth to the ninth century A.D., when Kaḍuṅgō, Māravarman, Varaguṇa and Śrīmāra flourished. The Pāṇḍya king Parāntaka Neḍuñjaḍaiyaṅ (A.D. 770) is said in the Vēlvikuḍi plates to have founded Śrīvaramaṅgalam.<sup>2</sup> so termed after one of his surnames. Maṅgalam was further contracted into Maṅgai as in Varaguṇamaṅgai and Śrīvaramaṅgai.

If we carefully study the constitution of Dayāmukhamaṅgalam as detailed in the Taṇḍantōṭṭam plates of Nandivarman Pallavamalla<sup>3</sup> of the 8th century A.D. and compare it with what is said about the constitution of the villages as described in the mediæval Pāṇḍya inscriptions cited above, we can clearly see that the principles followed were the same both in the 7th and 13th centuries A.D.

i. The newly constituted village was, in each case, divided into a number of shares, the number being some more than the number of donees intended to be provided for. In the Tiruppūvaṇam plates, the principal donees numbered 1,080 and the shares made were 1,200. In the grant of Ravivarman-chaturvēdimāṅgalam, the principal donees numbered 48 while the actual number of shares made were 65. In the case of Vikramapāṇḍya-chaturvēdimāṅgalam, the principal donees numbered 108 and the actual number of shares made were 147. In the earlier Taṇḍantōṭṭam plates it was intended to provide chiefly for 308 persons but extra shares are actually mentioned.

ii. The donees in all the grants of Chaturvēdimāṅgalams (or simply Maṅgalams in the earlier grants) were Brāhmins well versed in the *Vēdas* and *Sāstras*. While some of the mediæval Pāṇḍya records speak of the donees as *Vēdamum Sāstramum pōy vyākhyātākkaḷāy irukkuṁ*, others add the word *poruṭpaḍa* before *pōy*. In place of this description, we have in the earlier Taṇḍantōṭṭam plates: *Vēda-traya-smṛiti-jushām vidushām dviḷānām*.<sup>4</sup> In the list of donees, we notice there were more persons styled *Chaturvēdi* than *Trivēdi* or *Shaḍaṅgarid*.

iii. All the records state that the villages had temples in them, or contemplate the construction of temples in them, meant for the use of the donees and make provision for them.

iv. In the Tiruppūvaṇam plates, the extra shares, numbering 120, are stated to be for *dēvadāna-paṇiṣey-virutti-paṅgu*. Here *dēvadāna* may either be taken independently or as qualifying the next *paṇiṣey*. The phrase may be construed in two ways, viz., (i) 'shares meant for the *dēvadāna* and shares for the maintenance of those who had to render service or (ii) shares for the maintenance of those that had to render service pertaining to the *dēvadāna*'. The former meaning is obtained by taking *dēvadāna* and *paṇiṣey-virutti* as separately qualifying *paṅgu*, and the latter is obtained by considering *dēvadāna* as qualifying *paṇiṣey-virutti* which qualifies *paṅgu*. As it is seen from the other records cited above that the extra shares were meant both for the temple and for the various kinds of servants, we think it better to adopt the former view. The grant of Ravivarman-chaturvēdimāṅgalam provides 12 shares for 12 Bhaṭṭas who had to recite the *Vēdas* in the temple of Uḍaiyār Tirunelvēli-uḍaiyār and two shares each for the

<sup>1</sup> Above, Vol. XXI, p. 114.

<sup>2</sup> K. V. Subrahmanya Aiyer's *Historical Sketches of Ancient Dekhan*, p. 132.

<sup>3</sup> *S. I. I.*, Vol. II, pp. 517 ff.

<sup>4</sup> *S. I. I.*, Vol. II, p. 520, V. 9.

temples of Śrī-Rāma-Viṅṅagar-Ālvār and Pāṇḍimādēvīsvaramuḍaiyār and one share for Tonḍaimān-Viṅṅagar-Ālvār. The earlier Dayāmukhamaṅgalam grant provides five shares for Tiruvaḍigal, *i.e.*, Viṣṇu, and two shares for Mahādēva.

v. The grant of Vikramapāṇḍya-chaturvēdimaṅgalam provides three *ṛittis* for the teachers of the *Vēdas*, one for the teachers of the *Sūtras*, one and three-fourths for two doctors, half for *ambadiyas*, half for village accountants, one-fourth each for drummer, potter, blacksmith, goldsmith and washerman, half for carpenter, three-eighths each for *iraiṅkollī* and barber, three-fourths for village watchman and one-eighth for *cettiyāṅṅ*. The earlier Taṇḍantōṭṭam plates provide one share each for the reader of the *Mahābhārata* and the drummer, one share for each of the three *madhyasthas*, two shares for a doctor, three shares for the maintenance of the head-slucice and the village reservoir, besides some shares allotted to a number of persons who appear to be servants and performers of worship in temples.

vi. Other *ṛittis* such as those for doctors, watchmen (or police), library, etc., provided for in the constitution are of wider interest meeting as they do the requirements of health, education, police, etc.

To an earlier date belong the Kūram plates of the Pallava king Paramēśvaravarman I. The village of Kūram in the Chingalpet District bore the surname Vidyāvinīta-chaturvēdimaṅgalam<sup>1</sup> evidently so named after the donor Vidyāvinīta, a Pallava chief and subordinate of Paramēśvaravarman I. The same chief built the Śiva temple of Vidyāvinīta-Pallava-Paramēśvara in the centre of the village of Kūram and requested the king to make a grant to it. In compliance with this request, Paramēśvara I made the gift of the village of Paramēśvaramaṅgalam divided into 25 shares of which 20 shares were given to 20 Brāhmaṇas versed in the four *Vēdas*, 3 shares to two persons who had to perform the divine rights and look after the temple repairs, one share was set apart for supplying fire and water to a *maṇḍapa* and one share for the reading of the *Bhārata* in that *maṇḍapa*.<sup>2</sup> Though the grant relating to the constitution and gift of the village of Vidyāvinīta-chaturvēdimaṅgalam has not come down to us, yet a reference found in the Paramēśvaramaṅgalam grant, which was issued in the reign of the same king, *i.e.*, Paramēśvaravarman I, indicates that it was bestowed on 108 families of Brāhmaṇas that were studying the four *Vēdas*.<sup>3</sup> The Udayēndiram plates of Nandivarman register the grant of the village of Udayachandramaṅgalam to 108 Brāhmaṇas: In it provision is made for a physician and for one that had to perform worship (in temple).<sup>4</sup>

The foundation of the numerous Chaturvēdimaṅgalams and the grant of them as *brahmadēyas*, or *agrahāras* by successive generations of kings of various dynasties that held sway in South India, as evidenced by the names of villages noticed above, though the grants relating to them have not yet come to light, are sure indications of the progress of the Vedic culture and testify to the increase in the numerical strength of the Vedic exegetes from the end of the sixth century to the end of the thirteenth,—the three Pāṇḍya grants of the reign of Jaṭavarman Kulasekhara I (A.D. 1190-1215), Māraṅavarman Sundara-Pāṇḍya II (A.D. 1235-1251) and Jaṭavarman Sundara-Pāṇḍya I (A.D. 1251-1271) taking us almost to the time of the advent of Sāyaṅāchārya, the prodigious commentator on all the *Vēdas*, and reflect on the mass of material that must have been available in his day and the number of scholars that must have existed then.

<sup>1</sup> *S. I. I.*, Vol. VII, Nos. 32 and 33-A.

<sup>2</sup> *S. I. I.*, Vol. I, p. 147 and text-lines 51-2. Provision for fire and water corresponds to 'hot and cold weather charges'.

<sup>3</sup> *Ibid.*, p. 150, text-line 49 f.

<sup>4</sup> *S. I. I.*, Vol. II, pp. 372-3.

Besides the grant of *brahmadēya* villages of the description given above, the kings and chiefs also provided richly for colleges wherein the *Vēdas* were taught.<sup>1</sup> Rural administrative assemblies and even private individuals were not wanting in making contributions, according to their might, to the cause of Vedic learning.<sup>2</sup> The charities of the Vaiśya Dāmayaṅ Mādhavaṅ recorded in the Tirumukkūḍal inscription of Vīrarājēndra included provision for the teaching of the *Vēdas*. One of the early epigraphs of Uttaramallūr,<sup>3</sup> which is partially built in, makes provision for a *Bhaṭṭa-ṛitti* by a lady named Śaṅṅaichchāṅi also called Uttaramallūr-Naṅgai, stipulating that the holder of the *ṛitti* must be one that has no share in the village but is well versed in at least one of the *Vēdas*, in the *Vyākaraṇa* and the two *darśanas* of the *Mīmāṃsā* as well as the *Nṛitta* (*Nirukta*)-*bhāshya* and is capable of expounding the *Vyākaraṇa*, *Nyāya-bhāshya* with *vārttikas*, and *Vaiśēshika* with *Ṭikā*, and that he must remain in the *maṭha* erected by that lady on the bank of a tank which she had caused to be dug. The inscription also speaks of an examination to be held at the end of a course of three years. There is thus room for thinking that all through the Hindu period of Indian history, the study of the *Vēdas* and *Vēdāṅgas* and their exposition must have been pursued zealously.

We have now to consider how many of the mediæval Pāṇḍya kings bore the name Jaṭāvarman Kulaśēkhara and settle also which one among them is the king represented in the larger Tiruppūvaṅam plates. During the past several years, a large number of inscriptions belonging to this period have been collected and noticed in the *Annual Reports on South-Indian Epigraphy*. None of them gives any genealogy: most of them give only the regnal years and not the corresponding years of any known era. It is mainly due to the efforts of the late Professor Kielhorn, Swamikannu Pillai and Sewell in verifying the astronomical details found in some of them that epigraphists have been able to register the important facts and events revealed in inscriptions about these kings in some chronological order.<sup>4</sup> The fact that several members of the family had been ruling at one and the same time and over the same tract, besides swelling the number of kings that could possibly cover a given period of years, has made it difficult to attribute particular achievements to particular kings. If we leave out the mere texts of some of the inscriptions of these mediæval Pāṇḍya kings published in the volumes of the *South-Indian Inscriptions* (Texts), the records of almost all of them remain still to be critically edited. The notices made in the *Annual Reports* on the Madras collections are our only guide. But these reports, however valuable they are, cannot be substitutes for full texts of inscriptions, as they could not furnish all the information the inscriptions contain.<sup>5</sup> At present, two kings of the name Jaṭāvarman Kulaśēkhara are taken cognisance of and they are assigned the accession dates A.D. 1190 and A.D. 1237. To the first king of that name all records commencing with the introductions *Pūriṅkiḷatti*, *Pūtalamaḍandar* and *Pūtalavanitai* are being assigned. The second rests purely on the results of the astronomical calculations. The reasons for the assignment of the three different introductions to Jaṭāvarman Kulaśēkhara I are not known. We need not concern ourselves with ascertaining as to when this idea started and why all the three introductions were

<sup>1</sup> See above, Vol. XXI, pp. 222-3. The Bāhūr plates (*S. I. I.*, Vol. II, pp. 513ff.) provide for a *Vidyāsthāna*. See also *An. Rep. on Epigraphy, Madras*, for 1918, part II, pp. 145 ff.

<sup>2</sup> See Nos. 312 and 316 of *S. I. I.*, Vol. VI.

<sup>3</sup> *Ibid.*, No. 322.

<sup>4</sup> It was the late Mr. Swamikannu Pillai that took up all the dates and made a serious attempt at fixing the initial years of reign of several kings, of course having before him the results of the labours of Kielhorn.

<sup>5</sup> For instance it is beyond the scope of the reports to give the names with other details of the numerous officials and chiefs figuring in the inscriptions and it is needless to say how such information would be of immense help in the critical publication of any single inscription of a particular king. The geographical items occurring in inscriptions are also too numerous to mention in such a publication.



attributed to the same sovereign. It is proposed first to examine the correctness or otherwise of such an assignment. For this purpose, it is highly necessary to have separate lists of inscriptions of the three different introductions, and we present underneath such lists. They are not exhaustive but are sufficient to serve our need. If the result of our examination prove that the introductions belong to more kings than one, a fresh endeavour will have to be made to separate the facts known about each king from the *Annual Reports on South Indian Epigraphy* which have been putting them under the single head of Jaṭāvarman Kulāsēkhara I.

A. <i>Pūtalamaḍanlai.</i>		B. <i>Pūtalavaṇitai</i> —contd.	
No.	Date.	No.	Date.
296/S. I. I., V	2+1st year.	507/16	3rd year and 2,766 days.
437/29-30	3+1+1st year.	No. 506 is connected with this.	3+7th year
464/16	4th year and 50 days.	672/16	3+7th year.
707/16	4+1st year.	673/16	3rd year and 2,593 days.
614/26	4+1st year.	674/16	3rd year+2,594 days.
449/16	4+1+1st year.	349-350/16	3+7th year.
450/16	4+1+1st year.		
534/16	4+4th year.		
	4th year+1,745 days.		
297/27-28	9th year.		
293/S. I. I., V	9th year and 44 days.		
438/29-30	9+1st year.		
459/09	14th year.		
660/16	14th year and 345 days.		
327/08	15th year.		
333/16			
B. <i>Pūtalavaṇitai.</i>		C. <i>Pūviṅkiḷatti.</i>	
No.	Date.	No.	Date.
720/16	2nd year.	607/26	2nd year.
301/S. I. I., V	2nd year and 35 days.	290/23	3rd year.
428/S. I. I., V	3rd year+504 days.	540/16	3rd year and 291 days.
664-666/16	{ 3+7th year. 3rd year and 2,638 days.	31-32/24	3+1st year.
370/16	{ 3+7th year. 3+7th year (2,690 days)	33-34/34	3+2nd year.
		27-28/24	3+3rd year.
		435/29-30	3+3rd year.
		368/29-30	3+3rd year.
		302/S. I. I., V.	3rd year+1,002nd day.
		337/16	3+4th year.
		29/28-29	3+4th year.
		484/16	9th year.
		436/29-30	9th year.
		543/22	9th year and 216 days.
		302/29-30	9th year+925 days.

C. Pūvīṅkilatti—contd.		C. Pūvīṅkilatti—concl.	
No.	Date.	No.	Date.
303/29-30	9+1+1st year.	685/16	13th year+2,230 days.
519/11	9+1+1st year.	687/16	13th year+2,313 days.
313/23	9+3rd year.	78/28-29	13th+6th year (13th+2,140 days.)
654/16	*+3rd year.	35/27	13th+7th year.
655/16	*+3rd year.	613/26	13th+8th year.
80/28-29	13th year.	502/16	13th+8th year (13th+3,090 days).
546, 549, 550/16	13th year and 148 days. 13+1st year.	37/24	13th+9th year.
412/S. I. I., V.	13+1st year.	40/24	13th+9th year.
31/27	13+1st year.	375/29-30	13+10th year.
269/29-30	13+1st year.	319/23	13+10th year.
295/29-30	13th year +500 days.	123/08	13+11th year
275/29-30	13th year+902 days.	616/26	13+12th year.
431/29-30	13+3rd year.	99/07	13+12th year.
20/27	13+3rd year.	415/S. I. I., V.	13+13th year.
581/15	13+4th year.	322/23	13+13th year.
378/29-30	13+5th year.	54/27	13+13th year.
684/16 This is connected with No. 685/16	13+5th year.	298/27-28	13+14th year.
545/22	13+5th year.	59/28-29	13+14th year.
677/16 } These are connected with No. 678/16.	13+5th year.	60/28-29	13+15th year.
679/16 }	13+5th year.	279/29-30	13+47** days.
509-510/16	13th year+1,445 days.	466/16	* 1st year.
678/16	13th year+2,230 days.	94/07, 555/16, 25/24.	
680/16 and 682/16	13th year+5th (13th+2,230 days).	29/28-29 and 268/27-28.	
683/16	13th year+2,312 days.		

By a glance at list A, it will be observed that six of the inscriptions, which are dated after the 4th year and perhaps also another, single out the 4th year of reign and count fresh regnal years or days from that date. And in going through list B, it will be seen that the year 3 is singled out in almost all the inscriptions. Similarly a glance at the dates of the inscriptions in list C will show that the years 3, 9 and 13 are marked years. In the last list, all the inscriptions after the 3rd year up to the 9th year are marked as 3 *plus*, those after the 9th up to the 13th year are marked 9 *plus*, and the rest dated later than the 13th are marked as 13 *plus*. The special treatment, which these years get in the respective introductions, seems strongly to point out that the kings represented in them might be different. Secondly, there is not much in common in the three introductions. In fact, nothing of importance is recorded in any of them. It is further worthy of note that the latest regnal years in the three introductions are different. The first, *i.e.*, Pūtala-

*maḍandai* extends to 15 years, the second, *i.e.*, *Pūtalavaṇṭai* to 11 years, and the third, *i.e.*, *Pūriṅkiḷatti* to 28 years. Again, these lists show that there is no room for considering that a single king employed one of the introductions up to a certain year of his reign, then adopted the second and lastly the third. Neither could it be said that in a particular locality preference was given to one or the other of the introductions, for we find that in the same place more than one of the introductions are used. All the reasons recorded above indicate clearly that the kings who used them must be different. Can palaeography be adduced as a ground for ascribing the three introductions to one sovereign? That ground is of little value in a case where there were more kings than one ruling at the same time and over the same tract: and after all it can at best show only a period of time and no fixed years. As far as I am able to judge, there is a gradual development in characters from the inscriptions with *Pūtalamaḍandai* introduction through *Pūriṅkiḷatti* to *Pūtalavaṇṭai*. The difference between the first and the last only is somewhat marked, but may be due to the skill of the scribes or other causes.

We shall now see whether the evidence of the astronomical details furnished in the above collection and their verification support or controvert the finding we have arrived at above or remain neutral. In the collection of 16 epigraphs with *Pūtalamaḍandai* introduction there is but a single one that supplies us with details of date fit for calculation, while there are at least three in the *Pūtalavaṇṭai* group and 6 in the *Pūriṅkiḷatti* epigraphs. All of them except one of the *Pūtalavaṇṭai* group have been examined and their equivalents determined as noted under:—

No. 297/27-28 *Pūtalamaḍandai*. 9th year, Mīna..... dviṭiyā, Saturday, Rōhiṇī. This date was calculated for Jaṭavarman I of *Pūriṅkiḷatti* introduction with A.D. 1190 as the date of accession and equated to A.D. 1199, February, 27, Saturday, with the remark that Rōhiṇī was not current on the day. The date is irregular.

No. 370/16 *Pūtalavaṇṭai*. 3+7th year, Mārgaḷi 20 tēdi, Sunday, saptamī, Uttara-Bhādrapadā. 7th Year is given in the inscription as 2,690 days. This date correctly works out to Sunday, 16th December, A.D. 1246 and it was 20 Mārgaḷi. The note of the late Mr. Swamikannu Pillai against this is “The Epigraphist says that the introduction is that of Jaṭavarman Kulaśekhara I, but *the day of solar month which is a characteristic indication points only to the later reign, that of Jaṭavarman Kulaśekhara II of A. D. 1237*”.

No. 720/16 *Pūtalavaṇṭai*. 2nd year, Mīna 22, śu. 10, Wednesday, Pushya. “On Wednesday, 16th March A.D. 1239 (=22 Mēsha). śu. daśamī ended at .53 and Pushya at .19 of day. This was the 2nd year of the same Jaṭavarman Kulaśekhara as the above.”

No. 301 of *S. I. I.*, Vol. V (*Pūtalavaṇṭai*)—2nd year, Tulā, ba. 6, Thursday, Mṛigaśīrshā. Not calculated. See below, p. 82 for equivalent.

No. 80/28-29. *Pūriṅkiḷatti*. 13th year, Āṇi 19, śu. trayōdaśī, Tuesday, Mūlam. “Probably A.D. 1250, June 14, Tuesday; f.d.n. .39. The tithi was, however, *chaturdaśī* which was current till .85 of the day.”

No. 337/16. Do. 3+4th year, Karkaṭaka, 13 tēdi, śu. 12, Monday, Jyēshthā=A.D. 1196 (which was the 7th year of the reign of Jaṭavarman Kulaśekhara who ascended the throne in A.D. 1190), Monday, 8th July (=13 Karkaṭaka) on which day śu 12 ended at .89 and Nakshatra Jyēshthā at .44 of day.

No. 545/22. Do. 13+5th year, Kanni 9, śu. 14, Thursday, Śatabhishaj =A.D. 1207. September 6, Thursday; .97; .44.

No. 313/23. *Pūriṅkiḷatti*. 9+3rd year, Vṛiśhika 27, Friday, dvādaśī, Śōdi =Friday, 23rd November. A.D. 1201. As pointed out by Swamikannu Pillai (*An. Rep. on S. I. Epigraphy for 1924*, p. 88), the solar month-date is Vṛiśhika 27 according to the *Sūrya-Siddhānta*. The framer of the inscription must have obtained it from a *Pañchāṅga* calculated according to that system. There are instances of this kind.

No. 322/23. *Pūriṅkilatti*. 13+13th year, Karkāṭaka 25, ba. 10, Tuesday, Kārttigai=A.D. 1215, July 21, Tuesday. The *tithi* ba. 10 commenced at .97 of the day and the *Nakshatra* Kārttigai ended at .86 of day.

The Large Tiruppūvaṇam plates. *Pūriṅkilatti*. 13+12th year, Dhanus 4, ba. 11, Saturday, Svāti. Saturday. 29th November. A.D. 1214. (Kielhorn's *Southern List*, No. 890.)

In the above, it will be noted (i) that the particulars of date furnished in the *Pūtalamaḍandai* collection do not work out correctly for Jaṭāvarman Kulaśekhara I whose reign commenced in A.D. 1190, (ii) that the two dated inscriptions of *Pūtalavaṇitai* group examined so far work out correctly for Jaṭāvarman Kulaśekhara II who began his reign in A.D. 1237, and are incorrect for Kulaśekhara I whose accession fell in A.D. 1190, and (iii) that all the dated inscriptions in the *Pūriṅkilatti* group have correct equivalents for the king with the initial year 1190. Apparently under the belief that the three different introductions belonged to one king, *i.e.*, Jaṭāvarman Kulaśekhara I, the Epigraphist informed the calculator that the introduction of No. 370 (*Pūtalavaṇitai*) is that of Jaṭāvarman Kulaśekhara I. Having considered this information also, the late Swamikannu Pillai noted that the day of the solar month—which is a characteristic indication—points only to the later reign, *i.e.*, Jaṭāvarman Kulaśekhara II of A.D. 1237. Thus, the evidence of the astronomical details leaves no doubt as to the introduction *Pūtalavaṇitai* being one of Jaṭāvarman Kulaśekhara II, and is positively against the earlier king whose accession fell in A.D. 1190 and who had the introduction *Pūriṅkilatti*. The late Swamikannu Pillai's calculations and our finding that the records of Jaṭāvarman Kulaśekhara with the introduction *Pūtalavaṇitai* belong to a later reign is still further supported by two other inscriptions as we shall presently show. In the latter part of a *Pūtalavaṇitai* record of Tenkarai whose text is given in the *South-Indian Inscriptions*, Volume V, No. 301, are given the details 2nd year, Tulā, ba. 6, Thursday, Mṛigaśīrshā. For Jaṭāvarman Kulaśekhara I, whose accession took place between 8th April and 29th November. A.D. 1190, we cannot find a suitable date answering to these details in A.D. 1191 or 1192 which were respectively the current and expired 2nd year of his reign. But for Jaṭāvarman Kulaśekhara II, whose reign commenced between 24th July and 16th December, A.D. 1237, and whose 2nd year fell in A.D. 1238, the details work out correctly. In A.D. 1238, Tulā, ba. 6 ended at .90 and *Nakshatra* Mṛigaśīrshā at .35 of day on Thursday, September 30. Like the two records calculated by Swamikannu Pillai, this one also proves that the introduction *Pūtalavaṇitai* belongs to Jaṭāvarman Kulaśekhara II and not to the first of that name. The other inscription which supports our finding is part of a triple record with *Pūtalavaṇitai* introduction and is dated in the 3—7th year of reign and mentions Vikrama-Chōḷa.<sup>1</sup> Vikrama-Chōḷa figuring herein could be no other than the Koṅgu Chōḷa prince, who, a few years later, ascended the throne in A.D. 1255. That princes of other dynasties who were related to the Pāṇḍyas were staying with and serving the Pāṇḍya kings before the time of their own accession is amply borne out by some of the inscriptions noticed in this paper.

It remains now to determine to which other Jaṭāvarman Kulaśekhara the introduction *Pūtalamaḍandai* belonged. An inscription from Tirupputtūr in the Ramnad District of Tribhuvanachakravartin Kulaśekharadēva without the title Māṛavarman or Jaṭāvarman, is dated in the year opposite the fourth and furnishes astronomical details—Karkāṭaka 27, Rōhiṇī, Saturday. This date was calculated by the late Swamikannu Pillai and found to agree correctly with A.D. 1166, 23rd July, Saturday.<sup>2</sup> From the method of dating of the record alone, it may be said that it is one belonging to the reign of Jaṭāvarman Kulaśekhara with *Pūtalamaḍandai* introduction for, as had been observed by me already, the inscriptions of his reign had that characteristic

<sup>1</sup> Nos. 672 to 674 of the Madras Epigraphical Collection for 1916.

<sup>2</sup> *Indian Ephemeris*, Part II of Vol. I, pp. 87-88.

feature, *viz.*, of counting fresh regnal years after the 4th. Thus, it is now clear that the three different introductions belong to three different kings who bore in common the title Jaṭavarman and the name Kulaśekhara. The earliest of these kings was the one that had the *Pūtalamaḍandai* introduction, the middle one adopted the *Pūvinḱiḱatt* introduction, while the last used the *Pūtalavaṇṇtai* introduction. The first counted his regnal years from A.D. 1162 and had a reign of at least 15 years as at present known extending up to A.D. 1176-77, a special event in his career marking out the end of the fourth year of his reign (=A.D. 1166-7). This year the students of Pāṇḍya history know to be the year of commencement of the civil war in the Pāṇḍya country. There is thus no doubt that this must have been the Kulaśekhara who killed Parākrama-Pāṇḍya and waged a prolonged war against his son Vīra-Pāṇḍya and the allied forces of the Sinhalese generals sent by Parākrama-Bāhu of Ceylon. The importance of the year is brought out by the fact that the members of the assembly (*Mūlapariśad*) of Tirupputtūr in the Ramnad District wished to pay their respects to His Majesty the Pāṇḍya sovereign and utilised the amount realised in making tax-free, a land given to the temple in order to meet the expenses of their journey to Madura, the capital of the empire.<sup>1</sup> It is not unlikely that other villages also sent in their representatives to the capital for the same purpose. Perhaps it was then that Kulaśekhara launched on the momentous programme of war against Parākrama, laid siege to the city of Madura with a view to capture it, and forced Parākrama to sue for help to the king of Ceylon. We learn from the *Mahāvamsa* that the first event in this war was the siege of Madura by Kulaśekhara-Pāṇḍya. There is an echo of the fact in a lithic record of the South Koṅgu king Rājakēsarivarman Kulōttuṅga (A.D. 1149-83) who, it may be said, was interested in the welfare and success of Kulaśekhara, that young king being his sister's son. This lithic record which comes from Neruvūr<sup>2</sup> states that the Koṅgu king, set out on an expedition against Madura with the express object of capturing it for his nephew (*marumagaṇ*) Kulaśekhara-Pāṇḍya, and that on the said occasion directed the *sabhā* of the place to make a *brahmadēya* gift of some lands in Maṇimaṅgalam, which had been his camping ground, as a *yātrādāna* to his *purōhita* Āḷvār Śrībalidēva. The year of this important record is specially worthy of note. It is dated in the 17th year of the reign of Rājakēsarivarman Kulōttuṅgadēva corresponding to A.D. 1166-7, the very year of commencement of the Pāṇḍyan civil war and one that was marked 4+1st year of the reign of Kulaśekhara. Thus, the evidence of all sources, *viz.*, those furnished by the *Mahāvamsa*, the Neruvūr and Tirupputtūr inscriptions and the computation of astronomical details with the solar day, which the calculator regards as a characteristic indication, occurring in an epigraph dated in the 4+1st year, which kind of dating, we note, is a characteristic feature of the inscriptions with *Pūtalamaḍandai* introduction, bear out the particular importance of that year and single out the Kulaśekhara of the Pāṇḍyan civil war. If more evidence is needed to further corroborate the identity of Jaṭavarman Kulaśekhara of *Pūtalamaḍandai* introduction with Kulaśekhara of the civil war, it is supplied by a Tenkarai inscription with that identical introduction, dated in the 3rd year of reign, telling us that the chief Śōḷaṅ Śilambaṅ *alias* Vīrachōḷa-Laṅkēśvaradēva, a *sāmanta* of prince (*Perumāl*) Vīrachōḷadēva of Ten-Koṅgu was already in the vicinity of Madura.<sup>3</sup> Koṅgu-Chōḷa inscriptions leave no doubt as to Vīrachōḷa being a prince of that dynasty that eventually succeeded Rājakēsarivarman Kulōttuṅga noticed above. And the year of the inscription, which is A.D. 1164, shows that the chief was there immediately prior to the commencement of the war and the purpose is evident: and the Neruvūr inscription explains it by telling us as to what followed. It speaks of the premeditated action of Kulaśekhara.

<sup>1</sup> No. 101 of the Madras Epigraphical Collection for 1908.

<sup>2</sup> No. 336 of the same collection for 1927-28.

<sup>3</sup> *S. I. I.*, Vol. V, No. 296.

Before proceeding further, it may be advantageous to consider here the relationship of some of the mediaeval Pāṇḍya kings found in inscriptions. Tamil epigraphs, when they intend to convey definite relationship, use appropriate and unambiguous terms to denote them. We meet with terms like *tiruttagappanār*<sup>1</sup> or *ayyar*<sup>2</sup> for father, *aṇṇāḷḷi*<sup>3</sup> or *aṇṇar*<sup>4</sup> for elder brother, *akkaṇ*<sup>5</sup> for elder sister, *dēriyār*<sup>6</sup> for queen, *magaṇār*<sup>7</sup> or *pillaiyār*<sup>8</sup> for son, *maḷalār* or *peṇ-pillai*<sup>9</sup> for daughter, *mar-magaṇār*<sup>10</sup> for nephew or sister's son, *maittuṇṇār*<sup>11</sup> for brother-in-law, *ammāṇ*<sup>12</sup> for uncle, *appāṭṭar*<sup>13</sup> for great grandfather, etc. To denote simply a predecessor, be he distant or near, or any elder or senior member, deceased or living, the terms *periyavar*, *periyadēvar* or *periyāṇṇār* are employed. In dealing with the Tinnevely inscription of Māḷavarman Sundara-Pāṇḍya II, I pointed out, by two telling instances, that *periyadēvar* or *periyāṇṇār* cannot definitely indicate a father.<sup>14</sup> One of the inscriptions found at Puravari near Nagarcoil, dated in the 16th year of the reign of the Pāṇḍya Māḷavarman Śrīvallabhadēva speaks of a son of the king by name Kulaśēkharadēva<sup>15</sup> and another inscription found at Kōṭṭaikkaruṅḷam in the Tinnevely District, dated in the 2nd year and 600th day of the same king's reign, states that the Vīrēsvaramuḍaiyār was re-named Kulaśēkhara-Īsvaramuḍaiyār after the name of the king's father, thus letting us know that Māḷavarman Śrīvallabha's father was also called Kulaśēkhara.<sup>16</sup> Here, therefore, there are two Kulaśēkharas, one being the grandfather of the other. Both of them may be tentatively assumed to have borne the title Jaṭavarman from the fact that the middle member Śrīvallabha was styled Māḷavarman. One other fact that is known is that Māḷavarman Śrīvallabha flourished about the middle of the 12th century A.D. being a contemporary of Vīraravivarman-Tiruvaḍi, in all probability a ruler of Vēṇāḍu, for whom a date Kollam 336 (A.D. 1161) has been discovered.<sup>17</sup> There is thus every possibility of Māḷavarman Śrīvallabha's son being that Kulaśēkhara in whose reign, in about A.D. 1166-7, the civil war in the Pāṇḍya country commenced. As we have already shown that the war must have been started in the reign of Jaṭavarman Kulaśēkhara who had the introduction *Pūtalamaḍandai*, our assumption that Māḷavarman Śrīvallabha's son Kulaśēkhara might be a Jaṭavarman becomes strengthened and his ancestry also settled. With this information before us, we cannot but assign the Kalladakurichi inscription,<sup>18</sup> dated in the 2nd year of the reign of Jaṭavarman Tribhuvanchakravartin Kulaśēkharadēva, which mentions *periyāṇṇār* Śrīvallabhadēva, to Jaṭavarman Kulaśēkharadēva with *Pūtalamaḍandai* introduction, and regard the Śrīvallabha referred to therein as being identical with Māḷavarman Śrīvallabha of A.D. 1161, the father and predecessor of king Jaṭavarman Kulaśēkhara with *Pūtalamaḍandai* introduction.

With the materials available to us from inscriptions and other sources we have shown the significance of the end of the 4th year of the reign of Jaṭavarman Kulaśēkhara that started the civil war and noted that it marks the day of triumph of Kulaśēkhara over his adversary Parākrama-Pāṇḍya, who, it is said, had been put to death even before the arrival of the forces from Ceylon.

<sup>1</sup> No. 271 of the Madras Epigraphical Collection for 1927-28.

<sup>2</sup> Above, Vol. XXIV, p. 159.

<sup>3</sup> Nos. 425, 426 and 448 of the Madras Epigraphical Collection for 1913, and *S. I. I.*, Vol. IV, No. 529.

<sup>4</sup> Above, Vol. XXIV, p. 159.

<sup>5</sup> Nos. 314 and 315 of 1923.

<sup>6</sup> *S. I. I.*, Vol. III, p. 296.

<sup>7</sup> *Ibid.*

<sup>8</sup> No. 31 of *S. I. I.*, Vol. VI.

<sup>9</sup> *S. I. I.*, Vol. VIII, No. 234.

<sup>10</sup> No. 336 of the Madras Epigraphical Collection for 1927-28.

<sup>11</sup> *S. I. I.*, Vol. V, Nos. 293 and 421.

<sup>12</sup> No. 327 of 1916.

<sup>13</sup> *S. I. I.*, Vol. V, No. 446.

<sup>14</sup> Above, Vol. XXIV, p. 159.

<sup>15</sup> No. 50 of 1896.

<sup>16</sup> No. 271 of 1927-28.

<sup>17</sup> *An. Rep. on Epigraphy*, Madras, for 1896, p. 5, paragraph 15.

<sup>18</sup> No. 110 of Madras Epigraphical Collection for 1907.

The year under consideration is thus the last year of the reign of Parākrama-Pāṇḍya. While Kulaśekhara is represented by inscriptions, there is every reason to expect the records of his adversary also. And I think there could not be any possible objection to say that the ill-fated Parākrama-Pāṇḍya is the Māṇavarman Parākrama-Pāṇḍya with the introduction *Tirumagal-puṇara*. In this connection, it may be noted that no other Parākrama-Pāṇḍya with a different introduction assignable to this period has at all come to light. So far as is known at present, his reign extends to 12 years, and if the year A.D. 1166 marks the end of his rule, his accession must be placed in A.D. 1154. The late Rao Bahadur Krishna Sastri expressed the view that Māṇavarman Parākrama-Pāṇḍya must have been a predecessor of or co-regent with either of the two Śrīvallabhas, and, judging from the position which the introduction of Māṇavarman Śrīvallabha occupied in a record belonging to the time of Māṇavarman Parākrama-Pāṇḍya found at Kuruvitturai,<sup>1</sup> he said it was evident that the latter was a predecessor of the former.<sup>2</sup> The conclusion we have arrived at above, *viz.*, that Māṇavarman Parākrama-Pāṇḍya reigned from A.D. 1154 to 1166 well establishes this inference. The *Mahāvamsa* tells us that Parākrama had a son named Vīra-Pāṇḍya who was set up on the Pāṇḍya throne by the Sinhalese generals according to the instructions given to them by their king Parākrama-Bāhu. Inscriptions of the reign of Kulōttuṅga III refer to an unnamed son of this Vīra-Pāṇḍya and say that he fought along with his father against the Chōlas and shared his defeat more than once. It is a question if the setting up of Vīra-Pāṇḍya on the Pāṇḍya throne by the Sinhalese generals could be taken seriously, and whether it was at all recognised by the people, even if it were a fact. For all that we see Vīra-Pāṇḍya had not the usual coronation ceremony. Neither are there any inscriptions attributable to his reign. From the moment of his father's death he had been contesting with Kulaśekhara for kingdom and crown. And so long as the reign of Kulaśekhara lasted, Vīra-Pāṇḍya's rule may be said not to have commenced. Since we know from the records with the introduction *Pātalamalandai* that Kulaśekhara held the reins of government till at least A.D. 1176, it may be said that Vīra-Pāṇḍya commenced his rule in this year. To this end, the information furnished in two inscriptions of Rājādhirāja II, both dated in the 12th year and 157th day, *i.e.*, the 13th year also leads us. The records under reference come from Tiruvālaṅgāḍu in the North Arcot District and Tirumayāṇam in the Pudukkōṭṭai State and are almost exact copies. Though the latter record is fragmentary, Mr. Venkatasubba Aiyar has, by carefully comparing it with the damaged portions of the former inscription, been able to fill in certain lacunae in it. He tells us that the Pāṇḍya king Kulaśekhara, ignoring the good deeds done to him, proved a traitor, made an alliance with the king of Ilam and conspired with him against the Chōlas. And some letters and presents despatched to the officers of Kulaśekhara, hinting that the Sinhalese king was an ally of their master, were intercepted by the Chōla king who directed the chief Pallavarāyan to reinstate on the Pāṇḍya throne Vīra-Pāṇḍya, the son of Parākrama-Pāṇḍya, the former protégé of Ceylon.<sup>3</sup> Vīra-Pāṇḍya's reign which thus commenced in and synchronised with the fall of Kulaśekhara in A.D. 1176, did not last long, for we know from the Tirukkollambūdūr inscription that by A.D. 1182 he drove Māṇavarman Vikrama-Pāṇḍya to the necessity of suing for help to the Chōla king Kulōttuṅga and this cost him his own crown and kingdom.<sup>4</sup> We have no direct information as to who this Māṇavarman Vikrama-Pāṇḍya was, but, as had been assumed, he might be the son of Kulaśekhara.

We now pass on to notice another clear relationship mentioned in the inscriptions of the mediaeval Pāṇḍya kings. Numerous epigraphs of Jaṭavarman Śrīvallabha with the introduction

<sup>1</sup> No. 328 of the Mad. Ep. Colln. for 1908.

<sup>2</sup> *An. Rep. on Epigraphy, Madras, for 1909, p. 84, paragraph 29.*

<sup>3</sup> Above, Vol. XXI, pp. 187-8.

<sup>4</sup> *S. I. I., Vol. VI, No. 436.*

*Tirumadaṇḍaiyem* are registered in the *Annual Reports on South Indian Epigraphy*. Four of these mention Sundara-Pāṇḍya as the king's son, and the fifth states that a royal order was issued by Sundara-Pāṇḍya without specifying his relationship to the king.<sup>1</sup> They are dated in the 4th, 17th and 19th years, the last being of the 9th year of reign. Knowing the fact that Jaṭavarman Śrīvallabha had a son named Sundara-Pāṇḍya, there is a possibility of taking Māṇavarman Sundara-Pāṇḍya I, in whose 9th year record, a copy of a grant made in the 3rd year of the reign of Jaṭavarman Śrīvallabha is registered,<sup>2</sup> to be this prince. If this were the case, Jaṭavarman Śrīvallabha would have to be assigned to the period A.D. 1193 to 1216, as the highest regnal year furnished for him in inscriptions is 23.<sup>3</sup> This is very unlikely to judge from the contents of some of the inscriptions of Jaṭavarman Śrīvallabha. That he was not far removed from the time of the Chōla king Kulōttuṅga I can be inferred from the fact that a chief of Adalaṇḍaiyūr-nāḍu<sup>4</sup> by name Mummudiśōḷaṇ Virasēkharar figures both in a 4th year inscription of his and in a 49th year record of Kulōttuṅga.<sup>5</sup> That he must have been quite near in point of time to Māṇavarman Parākrama-Pāṇḍya is made evident from the fact that a certain chief named Śēramān Tōḷaṇ figures in the epigraphs of both these sovereigns. It is said that at the instance of this chief Parākrama-Pāṇḍya made a gift of the village of Śeṅguḷam *alias* Viraiyaviṭaṅkanallūr to the Mūlasthāṇam-uḍaiyār temple at Kaṭṭikkallūr :<sup>6</sup> and he figures as a signatory in a grant of Jaṭavarman Śrīvallabha.<sup>7</sup> It is further worthy of note that a grant made by the same chief is mentioned as a past transaction in a record of the 9th year of Jaṭavarman Kulaśēkhara with *Pūtalamaḍandai* introduction. Thus, Jaṭavarman Śrīvallabha appears to have ruled not long after Kulōttuṅga I, and immediately following Māṇavarman Parākrama, either as co-regent with or slightly before Kulaśēkhara of the civil war. Further, it is found that the chief Kāliṅgarāyaṇ was one of his principal advisers as well as of Jaṭavarman Kulaśēkhara I (*Pūviṅkilatti*).

From what we have discussed above it will be clear that there were the following lines of Pāṇḍya kings in the mediaeval period :—

- (i) the line of Māṇavarman Śrīvallabha headed by Kulaśēkhara-Pāṇḍya. To it belonged Jaṭavarman Kulaśēkhara whose inscriptions have the *Pūtalamaḍandai* introduction, the king that was principally concerned in the civil war. His accession took place in A.D. 1162. On his side were the kings of the two Koṅḡus and the Chōlas. Māṇavarman Vikrama-Pāṇḍya was probably his son and successor. The termination of Kulaśēkhara's rule was brought about by the Chōla Rājādhirāja II in A.D. 1176, on his proving a traitor to the cause of his benefactor ; and in the short period from this date and A.D. 1183, the date of accession of Māṇavarman Vikrama-Pāṇḍya, Vira-Pāṇḍya, the son of Parākrama-Pāṇḍya, ruled.
- (ii) The line of Parākrama-Pāṇḍya which counted himself, his son Vira-Pāṇḍya and the latter's son whose name is not revealed in Chōla inscriptions. There are strong grounds for supposing that this unnamed son must be Māṇavarman Sundara-Pāṇḍya I.

<sup>1</sup> Madras Epigraphical Collection, No. 493 of 1909, Nos. 266 and 277 of 1927-28, No. 371 of 1929-30 and No. 326 of 1908.

<sup>2</sup> No. 683 of the same collection for 1905. The gift was made to the temple of Tiruvēḍagamuḍaiya-Nāya-nār at Tiruvēḍagam in Pāganūr-kūrram.

<sup>3</sup> No. 555 of the Madras Epigraphical Collection for 1922.

<sup>4</sup> No. 30 of the same collection for 1909.

<sup>5</sup> No. 32 of the same collection.

<sup>6</sup> No. 130 of the same collection for 1910.

<sup>7</sup> *S. I. I.*, Vol. V, Nos. 294 and 295.



The attitude of this king, even at the very first year of his accession to throne, not only towards the Chōlas but also towards the kings of the two Koṅgu countries, who had all along been the allies of Kulaśēkhara and Vikrama and formed formidable obstacles in the way of Vīra-Pāṇḍya and his supporters, presupposes a chapter of enmity between them : and his deeds are a rehearsal in the reverse order of what had passed in the past. He kept both the kings of Koṅgu in prison and in chains and led them on to his capital to do honour to his triumphant return to the city. The humiliation which he caused to the Chōlas was no less.

- (iii) In the line of Jaṭavarman Śrīvallabha, there was his son Sundara-Pāṇḍya who was old enough to be associated with him in the government of the country. This prince perhaps never succeeded to the throne, and if he did, he must have had a very brief reign in which he did not leave any inscriptions. Who his successor was, it is not possible to determine at present. But it appears certain that there was another Jaṭavarman Śrīvallabha.

We cannot be sure if Jaṭavarman Kulaśēkhara with *Pūriṅkilatt* introduction belonged to any one of the three lines noticed above or came of a different line. In dealing with the Tinnevely inscription of Māṇavarman Sundara-Pāṇḍya II,<sup>1</sup> I pointed out that it is not absolutely certain that Jaṭavarman Kulaśēkhara I and Māṇavarman Sundara-Pāṇḍya I had a common father in Māṇavarman Vikrama-Pāṇḍya.

The simultaneous existence of more than one king reigning over the Pāṇḍya country leads us to think that one among them must have held the chief power and that the rest were subordinate to him, though independent in their own spheres. What determined the claim for the prime position in the kingdom, we are yet to learn. All that we could gather from the account of the civil war is that there was some fixed principle followed in the choice of or claim for the position of honour. It has been shown above that when the civil war commenced, *i.e.*, in A.D. 1167, Kulaśēkhara, one of the claimants to the throne at Madura, had completed four years of his reign and Parākrama-Pāṇḍya, the other claimant, had reigned for 12 years. The Sinhalese chronicle and the Chōla and Koṅgu inscriptions lead us to think that the throne of the premier ruler at Madura fell vacant in A.D. 1167 and the succession to it was disputed by the rivals. For aught we see, most of the kings of the mainland supported the cause of Kulaśēkhara while the other received succour from the neighbouring island. It still remains to be known who it was that ruled in Madura till A.D. 1167. If seniority among the rulers determined the succession to the throne, there could not have been rival claims. Though Parākrama had reigned for 12 years on the date in question, it was Kulaśēkhara that was supported by most of the kings in the south. This suggests that the principle was different. Future researches alone can enlighten us on the issue.

Now about the length of the reign of Jaṭavarman Kulaśēkhara I and about his successor. The highest regnal year<sup>2</sup> furnished for Jaṭavarman Kulaśēkhara I in inscriptions is 30 which takes us to A.D. 1219-20. In about A.D. 1218-19, as will be shown presently, he seems to have fallen seriously ill and much concern was felt about his recovery. An inscription discovered at Kaṇṇanūr (in the Tirumeyyam Taluk of the Pudukkōṭṭai State) states that, on the representation of Pillaiyār Aḷagapperumāḷ, king Māṇavarman Sundara-Pāṇḍya I issued an order in the 3rd year of his reign reducing the royal share of taxes due from two villages in

<sup>1</sup> Above, Vol. XXIV, p. 159.

<sup>2</sup> No. 246 of the Pudukkōṭṭai State collection.

Turumā-nāḍu in Kāṇa-nāḍu for the welfare and recovery from illness of Ulagudaiya-Nāyaṇār.<sup>1</sup> The question is who are meant by Alagapperumāḷ and Ulagudaiya-Nāyaṇār. At first sight it might appear that Alagapperumāḷ must have been the son of Māṇavarman Sundara-Pāṇḍya I and that by the term Ulagudaiya-Nāyaṇār, Māṇavarman Sundara-Pāṇḍya himself must be meant. This is wrong. Since Alagapperumāḷ figures in the large Tiruppūvaṇam plates with the prefix *Pillaiyār*, there is reason to take him to be the son of Jaṭavarman Kulaśekhara I. He might have been continued to be called *Pillaiyār* in later days also. In the plates, his high status is indicated by his having had under him an official bearing the designation 'adigāram.' As Jaṭavarman Kulaśekhara I was living at the time of the Kaṇṇaṇūr inscription, we think the term Ulagudaiya-Nāyaṇār must refer to him and not to Māṇavarman Sundara-Pāṇḍya I. The concern of the prince about the father is natural. Another important fact that the inscription under reference reveals is that Māṇavarman Sundara-Pāṇḍya I, whose accession took place in A. D. 1216 and who appears to have been issuing records in his own name only from the 3rd year of his reign had been nominated already during the time of Kulaśekhara I and he might be said to have had a share in the government of the country even before his nomination. As we have no inscription dated later than the 29th year for Jaṭavarman Kulaśekhara I which, by the way, is the same as the third year of the reign of Māṇavarman Sundara-Pāṇḍya I, he must have succumbed to the disease referred to in the Kaṇṇaṇūr record. The Sanskrit verse at the beginning of the plates under publication tells us that the king was apprised of the fact of completion of the formation of the village of Rājagambhīra-chaturvēdimāṅgalam by Sundarēśa (*Sundarēśūd-araḡata*). From the facts just noticed, it seems likely that by Sundarēśa is meant here Māṇavarman Sundara-Pāṇḍya I. Sundara's war against Kulōttuṅga III must have been conducted under the standard of Jaṭavarman Kulaśekhara I or at least it must have been countenanced by him. In this connection, it may be noted that some of the persons that held offices under Kulaśekhara figure also in the records of Sundara. On the whole the reign of Jaṭavarman Kulaśekhara I appears to have been a prosperous one, undisturbed by any wars except in the closing years. The king seems to have had good regard for Vedic learning and patronised the scholars proficient in it by founding big villages and granting them as *brahmadēyas* provided with all facilities for good living. Rājagambhīra-chaturvēdimāṅgalam is one of the biggest villages that was ever founded. To some extent the peace in the reign of Jaṭavarman Kulaśekhara I must be attributed to the decline of the Chōḷa power which may be said to have commenced in the last decade of the 12th century A. D. not long after the interference of Kulōttuṅga III in Pāṇḍyan affairs ending in the accession of Vikrama-Pāṇḍya Māṇavarman, when the Chōḷas lost their hold on Conjeeveram, the second great city of the empire. In the latter part of the reign of Kulōttuṅga III there were several factions in the Chōḷa country and though the heads of these factions recognised in a way the supreme authority of the Chōḷa emperor there is not much doubt that the peace of the country was greatly disturbed by the part played by the parties. The differences among them, which remained unremoved for a long time, contributed largely to the rapid weakening of the empire and gave the enemies of the Chōḷas, who had suffered seriously before, an opportunity to wreak their vengeance. The time was favourable for the Pāṇḍyas to muster their strength and resources to try final issues with the Chōḷas in order to wipe out their disgrace. Just three years before the

<sup>1</sup> No. 250 of the same collection. In another inscription of Māṇavarman Sundara-Pāṇḍya I (date lost), *Pillaiyār* Alagapperumāḷ figures as consecrating a God in the temple of Tiruvengavāśal in Pudukkōṭṭai State and making a gift of land to it. It is added that the prince was in possession of the District at the time (No. 327).

end of the reign of Jaṭāvarman Kulaśekhara I. the Pāṇdyas under the lead of Māṇavarman Sundara-Pāṇḍya I. won laurels in the field against the Chōlas and the kings of the two Koṅgu countries, and this practically brought the civil war to a culmination.<sup>1</sup> That this war was directed against the Chōla and Koṅgu kings prevents any possibility of taking Jaṭāvarman Kulaśekhara I and Māṇavarman Sundara-Pāṇḍya I to be the descendants of Kulaśekhara of the civil war with *Pūṭalamāṇḍalai* introduction.

Now we come to the consideration of the **geographical names**. The inscription under edition mentions a good number of districts and sub-divisions. They are : (1) Miḷalai-kūrṅgam, (2) Muttūrṅgu-kūrṅgam, (3) Kēraḷaśiṅga-vaḷanāḍu, (4) Madurōdaya-vaḷanāḍu and (5) Śōḷapāṇḍiya-vaḷanāḍu among Districts ; and (6) Māḷakkuḷam, (7) Aḷagiyapāṇḍiyakkuḷam, (8) Rājaśiṅgaṅkuḷam, (9) Vaḍatalai-Śembi-nāḍu, (10) Poliyūr-nāḍu, (11) Karuṅguḍi-nāḍu, (12) Puṇḍapparaḷai-nāḍu, (13) Tiyandaikkūḍi-nāḍu, (14) Kīṭ-Śembi-nāḍu, (15) Paṇaṅgalūr-nāḍu, (16) Kāṇai-Irukkai, (17) Kīraṅūr-nāḍu, (18) Tiruvāvaṇam, (19) Mēṅkuḍi-nāḍu and (20) Kaḷavaḷi-nāḍu among sub-divisions. The villages under No. 1 are Parāntakanallūr and Taṇḍalai. No. 2 had Kappalūr, No. 3 Veliyāṅṅūr, No. 4 Madurai, No. 5 Śīru-Paśalai, No. 6 Madurai, No. 7 Māraṅūr, Śīrukuḷattūr, Vellūrkuṅchuchi and Vellūr, No. 8 Rājēndiram and Tiruppūvaṇam, No. 9 Āykkūḍi, No. 10 Aruṅguḷam and Poliyūr, No. 11 Kīl-Neṭṭūr *alias* Kīrtiviśālaiyanallūr, No. 12 Puttūr, Kaḷikkūḍi and Miḷagaṅūr, No. 13 Kīṭ-Paśalai *alias* Dāṇaviṇōdanallūr, Mēṅ-Paśalai *alias* Śrīvalla-bha-chaturvēdimaṅalam and Mānavīramaṅalam, No. 14 Mālaṅguḍi, No. 15 Aḷikarai, No. 16 Iruṅchīrai and Mittiravēli, No. 17 Viḍattal *alias* Mānābharāṇa-chaturvēdimaṅalam, Vellūr, Nakkamaṅalam, Vāgaikūḍi, Tiruvāvaṇam, Tuttiyūr and Kīruṅgākkōṭṭai, No. 18 Marudūr and No. 19 Mēṅkuḍi and Aṅṅalvāy.

Of the Districts, **Miḷalai-kūrṅgam** and **Muttūrṅgu-kūrṅgam** have a separate history which is worth noting and which, owing to the formation of modern districts, has been badly misconceived. As regards the position of these two ancient territorial divisions, whether they were in the Chōla country or not, we have to know the southern limit of the Chōla country which would determine at once the northern boundary of the Pāṇḍyan kingdom.<sup>2</sup> It is stated in the Tamil *Śōḷamaṅḍalaśatakam*<sup>3</sup> that the boundaries of the Chōla country were the river Vellāru in the north and south, Kōṭṭaikkarai in the west and the sea in the east. A verse attributed to the Tamil poet Kambar calls the northern boundary Ēṇāṭṭu-Vellāru<sup>4</sup> and thus distinguishes it from the

<sup>1</sup> A later record of the time of Māṇavarman Sundara-Pāṇḍya I dated in the 21st year of his reign (=A.D. 1237) tells us that owing to the imposition of taxes on *dēvadāni* lands during the time of the Kannāḍiyar there was no money in the treasury of the temple at Kōṭṭaiyūr in Kāna-nāḍu and that the temple authorities had to sell away some of the temple lands (No. 310 of the Pudukkōṭṭai State collection). About the same time, we have an inscription at Tirugōkaṅgam, dated in the 20th year of Rājarāja III which registers gifts made for the merit of the sons of Sōmaladēviyār the queen of Narasiṃha and the mother of Sōmēśvara of Dōrasamudram (No. 183 of the Pudukkōṭṭai State collection). These two inscriptions testify to the fact that the Hoysaḷas aided the Chōlas against the Pāṇdyas.

<sup>2</sup> For the present we leave out of consideration the minor principalities : they will be dealt with separately.

<sup>3</sup> The verse runs as follows : it is given here for easy reference :—

Śelluṅ-kuṅapār-rirai-vēlai tenpār-chelitta Vellāru  
Velluṅ-Kōṭṭaikkarai viḷangu mēlpāl vaḍapāl Vellārē  
Ellaiy-oru-nāṅgiṅuṅ=kādam=irupā-nāṅgum=iḍam peridā  
Mallal vāḷvu taḷaitt=ōṅgum vaḷaṅ-chēr Śōḷa-maṅḍalamē ||

<sup>4</sup> The following is the stanza :—

Kaḍal kīlakku=tterku=kkarai-puraḷ-Vellāru  
Kuḍa-tiśaiyir-Kōṭṭaikkaraiyām vaḍa-tiśaiyil  
Ēṇāṭṭu Vellār=irupattu-nār-kādam  
Śōṇāṭṭukk-ellaiyēṇa-chehol ||

other Vellāru which formed the southern boundary of the country. Students unacquainted with the ancient Indian morality of warfare, which in most cases left the territories unaffected by the results of war, might think that the boundaries given above only represent what they were at the time when the author of the *Śōlamāṇḍalaśatakam* and Kambar flourished, and as such, cannot be taken as true for earlier times. This notion is not correct. One can indeed see positive proof afforded by the statements of the two authorities, who were removed from each other in point of time and yet described in identical terms the boundaries, thus showing that the limits given were those in the past ages, not of their own. Annexation of territories did occur but they were rare. Whether rare or frequent, it must be further noted that such instances did not affect the geography of the place; and this will be made clear as we proceed. Another fact that is likely to mislead the student is the ancient practice of naming conquered territories after the names or surnames of the victor. It might be said that the fresh names given to places did not wipe out the older ones but were added on to them as later surnames to indicate, by the mere mention of the name with its surname, to whom or to which country the places originally belonged and who acquired it or re-named it in later times. Thus, in the double names such as Koṅg-āṇa Vīrasōḷa-maṇḍalam, Gaṅga-maṇḍalam-āṇa Nigariliśōḷa-maṇḍalam, Toṇḍai-nāḍ-āṇa Jayaṅgoṇḍasōḷa-maṇḍalam, Rājarāja-Pāṇḍināḍu, etc., one is clearly enabled to know what the ancient name of the district or province was in spite of its passing into other hands in later days. Here it might be added that it is the original name that survives in each case at the present day and not the later ones. For example, though the Pallavas ceased to be a ruling power after the Chōḷa Āditya I conquered their country in the 9th century A.D. and Rājarāja I gave that country the new name Jayaṅgoṇḍasōḷa-maṇḍalam, it is the ancient name Toṇḍai-nāḍu or Toṇḍai-maṇḍalam that persists. Similarly, in the case of the Pāṇḍya country, which was first conquered by Parāntaka I in the 10th century A.D. and was re-named Rājarāja-Pāṇḍināḍu in the 11th century, the name Pāṇḍi-nāḍu or Pāṇḍi-maṇḍalam exists even today. The conquerors themselves carefully minded preserving the original names. Thus in the stamp of double names impressed on the places in inscriptions, there is sure indication as to what ancient dominion the places at first belonged.

Vellāru being the southern limit of the ancient Chōḷa dominions, the territory lying to the south of it must have belonged to any other kingdom than Śōṇāḍu or Śōḷa-maṇḍalam. That it was actually so is proved both by inscriptions and by the Tamil literature as will be seen in the sequel. Now we shall take up that portion of the Arantāṅgi Taluk which lies to the south of the Vellāru river, and therefore clearly outside the Chōḷa dominion, and see to what country it belonged. Roughly, this tract is something like a triangle with one of its points turned southwards ending in Tiruppunavāsal and having its base in the north running from west to east along the course of the river Vellāru as it flows into the sea just at the north of Maṇamēlkuḍi and east of Taṇḍalai. Out of this triangle, a portion on the north-western side falls in the Pudukkōṭṭai State. It will be observed that the line  $79^{\circ} 5'$  cuts this triangle almost into two halves, one in the east and the other in the west. The portion on the eastern side forms the seaboard and extends from the mouth of the Vellāru in the north to the mouth of the Pāmbāru in the south. The western portion adjoins the Pudukkōṭṭai State and the Rāmnād and Śivaganga Zamindaries and in this region the river Pāmbāru is seen to mark the western boundary of a portion of the southern part of the modern Arantāṅgi Taluk. Almost the whole of this tract of land was included in Miḷalai-kūrṅam. This Miḷalai-kūrṅam is a natural division, an island formed by the rivers Vellāru and Pāmbāru and the sea. Over it there reigned in early times a chieftain named Vēḷ-Evvi, of ancient

stock, and famous for the munificence of gifts which he made.<sup>1</sup> He was the immediate ancestor or a near relation of Vēl-Pāri who, like him, had earned a similar renown which made the Śaiva saint Sundaramūrti-Nāyaṇār celebrate him in one of the Tēvāram hymns.<sup>2</sup> Vēl-Evvi is said to have been defeated by the Pāṇḍya king Talaiyālaṅgāṇattu-ŕeruvenra-Neduṅjeliyaṅ.<sup>3</sup> Vēl-Pāri's liberality was such that he is said to have presented away all the 300 villages over which he was lord.<sup>4</sup> If there is truth in these statements, the family of Evvi and Pāri should have ceased to exist as a ruling power in or immediately after the time of the Pāṇḍya Neduṅjeliyan and the tract of country formerly subject to them, of which the principal one was Miḷalai-kūrṅam, should have passed into the hands of the Pāṇḍyas and included in their dominion, *i.e.* Pāṇḍimaṇḍalam. It is quite in agreement with this that the inscriptions refer to Miḷalai-kūrṅam as a district of the Pāṇḍya country. This ancient district of Pāṇḍimaṇḍalam had three divisions named after the directions in which they lay, *viz.*, Kīl-kūrṅu, the eastern division which adjoined the sea, Mēl-kūrṅu, the western division which included in it the villages adjoining the river Pāmbāru, and Naḍuvir-kūrṅu, which lay between these two. There are enough geographical references to the various divisions of this ancient district and the villages situated in them; but they lie scattered and unrecognised in the vast number of South Indian epigraphs. A mere collection of the references found in lithic records of past ages, arranged and classified under the three divisions named above, followed by the identification of the places mentioned therein and spotting them in a map is sure to remove much of our ignorance and misconception relating to this district and prove to be of value in locating easily fresh places that future discoveries might bring to light. The popular idea that all places included in the modern District of Tanjore must have belonged to the Chōḷas or, in other words, that the Tanjore District represents the ancient Chōḷa dominion is wrong and must account for the misconception that Miḷalai-kūrṅam with its sister district of Muttūrṅu-kūrṅam should have been in the possession of the ancient Chōḷas and included in their dominion. From what has been said above, it will be clear that excepting perhaps a small portion to the north of the Veḷḷāru river, the rest of the Arantangi Taluk lay outside the Chōḷa dominion and that this tract was first subject to the rule of Vēl-Evvi and subsequently passed into the hands of the Pāṇḍyas and was ever afterwards geographically included in Pāṇḍimaṇḍalam and formed a major portion of two of the divisions of the ancient district of Miḷalai-kūrṅam. The following is almost an exhaustive list of the villages in Miḷalai-kūrṅam found in the inscriptions of the South Indian epigraphical collection.<sup>5</sup> They are noted under the respective divisions to which they belonged and in such an order as would admit of easy identification.

<sup>1</sup> " Ōmbāv-īgai mā-Vēl-Evvi " and " Ton-mudir Vēlir " are the expressions used in describing him in *Puṇam* 24.

<sup>2</sup> Verse 2 of Sundaramūrti-Nāyaṇār's hymn on Tiruppugalūr.

<sup>3</sup> *Puṇam* 24. The words used are " Miḷalaiyoḍu \* \* \* \* Muttūrṅu tanda korra-nīl-kuḍai-kkoḍi-ttēr-chCheliyaṅ."

<sup>4</sup> *Puṇam* 110. The relevant portion runs thus :—

Kaḍand-aḍu-tānai mūvirun-kūḍiy-  
uḍaṅṅaṅirāyiṅum Paṅambu koḷaṅk-aridē  
Munnūr-ūrttē taṅ-Paṅambu-naṅ-nāḍu  
Munnūr-ūrum pariśilar perraṅar.

In an inscription, Tiruvādvūr is said to have been situated in Ten-Paṅambu-nāḍu, a subdivision of Pāṇḍimaṇḍalam. (No. 423 of *S. I. I.*, Vol. VIII.)

<sup>5</sup> There is a valuable contribution in the *Koṅgumalar* (Vol. IV, pp. 80f.) by Mr. K. S. Vaidyanathan on ' Vēl-Evvi and his country ' where he has collected together most of the references to Miḷalai-kūrṅam and Muttūrṅu-kūrṅam found in inscriptions and Tamiḷ classical works and has successfully established that these two Districts originally belonged only to Vēl-Evvi.

Mīlalai-kūrṛam.<sup>1</sup>

Kīl-kūrṛu.	Naḍuvīr-kūrṛu.	Mēl-kūrṛu (Vaḍa-Pāmbārṛu-nāḍu)
Taṇḍalai. <sup>2</sup>	Āvuḍaiyārkōyil <sup>12</sup> or Tirupperundu-	Aśvatavattūr. <sup>21</sup>
Maṇamēlkuḍi <i>alias</i>	rai <i>alias</i> Pavitramāṇikka-chatur-	Ālappiṇḍāṇ-Būmiyūr. <sup>22</sup>
Kulōttuṅgaśōlapattīṇam. <sup>3</sup>	vēdimāṅgalam.	Mālavār-mānikkam. <sup>23</sup>
Mañjakkuḍi. <sup>4</sup>	Tachchanenmali. <sup>13</sup>	Śēndamaṅgalam. <sup>24</sup>
Ēmbal <i>alias</i> Kaliyugarāmanallūr. <sup>5</sup>	Tuñjalūr. <sup>14</sup>	Ēnāṅgaḷūr. <sup>25</sup>
Ponparri. <sup>6</sup>	Amarāḍi ( <i>or</i> ḍakki) maṅgalam. <sup>15</sup>	Mūmmōr.
Vaṅganagar. <sup>7</sup>	Paravilimaṅgalam. <sup>16</sup>	Taṇṇīr-Aṇḍakkuḍi <i>alias</i> Daraṇi-
Śeyyāṇam <i>alias</i> Parākramapāṇḍiya-	Viḷāṅkāttūr <i>alias</i> Vikramaśōlanal-	vichchādiranallūr. <sup>26</sup>
nallūr. <sup>8</sup>	lūr. <sup>17</sup>	Sundarapāṇḍiya nallūr. <sup>27</sup>
Koḷuvaṇūr. <sup>9</sup>	Pullūrkkuḍi. <sup>18</sup>	
Veṭṭhiyūr <i>alias</i> Mummaḍiśōlanal-	Parāntakanallūr <i>alias</i> Kulōt-	Vaikundanallūr. <sup>28</sup>
lūr. <sup>10</sup>	tuṅgaśōlanallūr. <sup>29</sup>	Nuḷambūr. <sup>29</sup>
Viḷattūr <i>alias</i> Jayaṅḍaśōlanal- <sup>11</sup>	Pudukkuḍi. <sup>20</sup>	
lūr.		

The villages are arranged from north to south in the above list to dispense with the necessity of a map.

If the southern portion of the modern Arantangi Taluk is divided into two halves by drawing a vertical line north-south one can find without any exception all the places of the Kīl-kūrṛu in the eastern half which adjoins the Bay of Bengal, and all the places of the Naḍuvīr-kūrṛu on the western half, with the exception of Parāntakanallūr *alias* Kulōttuṅgaśōlanallūr. The last men-

<sup>1</sup> This District was sometimes called Gēyavinōda-vaḷanāḍu (No. 442 of the Madras Epigraphical Collection for 1929-30), which was one of its Divisions (551 of 1926). Besides the villages noted under each of the three Divisions, a few more are mentioned as being in Mīlalai-kūrṛam without specifying the Division to which they belonged. These are Munpālai (No. 230 of 1926), Karuvili (No. 125 of 1912), Okkūr (No. 247 of *S. I. I.*, Vol. VIII), Veḷḷūr (No. 393 of *S. I. I.*, Vol. VIII), Vittūrparṛu and Āḍūṇi (No. 211 of the same Volume), Pārūr (No. 67 of Mad. Ep. Colln. for 1910), Tiruvindaḷūr (No. 547 of 1916), Perunāvalūr (No. 406 of *S. I. I.*, Vol. V), Irumbāli (No. 265 of 1928-29), and Aḍumbār (No. 66 of 1927).

<sup>2</sup> Below, text-line 76.

<sup>3</sup> No. 448 of *S. I. I.*, Vol. VIII.

<sup>4</sup> *Ibid.*, No. 210.

<sup>5</sup> *Ibid.*

<sup>6</sup> No. 372 of *S. I. I.*, Vol. IV.

<sup>7</sup> No. 380 of the Mad. Ep. Colln. for 1929-30.

<sup>8</sup> No. 462 of the same collection and No. 301 of *S. I. I.*, Vol. V.

<sup>9</sup> No. 460 of the Mad. Ep. Colln. for 1909.

<sup>10</sup> *S. I. I.*, Vol. IV, No. 372; Vol. V, Nos. 301, 446; and *A. S. S. I.*, pp. 48 and 52.

<sup>11</sup> *S. I. I.*, Vol. IV, No. 372; *A. S. S. I.*, pp. 48, 52; and Madras Epigraphical Collection for 1909, No. 461.

<sup>12</sup> Nos. 502 and 503 of the same colln. for 1925.

<sup>13</sup> No. 372 of *S. I. I.*, Vol. IV.

<sup>14</sup> *S. I. I.*, Vol. V, No. 301 and No. 425 of Mad. Ep. Colln. for 1911.

<sup>15</sup> Mad. Ep. Colln. No. 15 of 1924 and No. 694 of 1916.

<sup>16</sup> *S. I. I.*, Vol. V, No. 301.

<sup>17</sup> *Ibid.*, No. 432.

<sup>18</sup> Mad. Ep. Colln. No. 270 of 1929-30, No. 30 of 1908, No. 2 of 1931-32 and *S. I. I.*, Vol. IV, No. 372 and Vol. V, No. 301.

<sup>19</sup> *S. I. I.*, Vol. V, Nos. 301 and 987 and Pudukkōṭṭai State collection, Nos. 126 and 376.

<sup>20</sup> Madras Epigraphical Collection for 1929-30, No. 457.

<sup>21</sup> Mad. Ep. Colln. for 1926, No. 551.

<sup>22</sup> Same collection for 1929-30, No. 240.

<sup>23</sup> Nos. 324, 492 and 591 of Pudukkōṭṭai State collection.

<sup>24</sup> No. 411 of the same collection.

<sup>25</sup> No. 372 of the same collection.

<sup>26</sup> *S. I. I.*, Vol. V, No. 301.

<sup>27</sup> *Ibid.*, No. 987

<sup>28</sup> *S. I. I.*, Vol. V, No. 301.

<sup>29</sup> No. 519 of 1925 and Pudukkōṭṭai State collection No. 124.

tioned place is now changed in name and is called Irumbānāḍu. It is in the Pudukkōṭṭai State and the inscriptions of the place show that it bore the name Parāntakanallūr. The places noted above under Mēl-kūrṟu, also called Vaḍa-Pāmbāru-nāḍu, do not fall in the Arantangi Taluk. Three of them, viz., Mālavarmāṅikkam, Śēndamaṅgalam and Ēṅāṅgaḷūr are in the Pudukkōṭṭai State. The finding of so many of the villages of Miḷalai-kūrṟam in South Arantangi Taluk and the adjacent part of Pudukkōṭṭai State convincingly proves that this was the region subject to the rule of the Vēḷ chieftain Evvi in the first instance. That this Kūrṟam is invariably stated in inscriptions from the time of Parāntaka I, i. e., from the beginning of the tenth century<sup>1</sup> downwards as being situated in Pāṇḍi-maṅḍalam shows that it was acquired by the Pāṇḍyas from Vēḷ-Evvi and included in that territory. It is particularly worthy of note that even though the Chōḷas obtained possession of the Pāṇḍya territory later in the days of Parāntaka I as is clearly indicated by the existence of the Chōḷa inscriptions, traces of the inclusion of the Kūrṟam originally in the Pāṇḍya country did not disappear but were on the other hand preserved and there is every reason to hold that the Vēḷ chieftain must have been subordinate to the Pāṇḍya king. Else the district would not have been termed as one in Pāṇḍi-maṅḍalam. It would simply have been called Miḷalai-kūrṟam just like Urattūr-kūrṟam. All that the Chōḷa conquest meant was that the Chōḷa suzerainty was acknowledged by the Pāṇḍya king and his subjects. Some of the places of Miḷalai-kūrṟam have a history of their own which every student of Tamil literature must be aware of even though he may not know where the places themselves are. This history affords another strong proof that the region comprising the South-Arantangi Taluk was in early days included in the Pāṇḍya country. Maṅamēḷkuḍi is the place of nativity of Kulachchirai-Nāyaṅār, the prime-minister of the Pāṇḍya king Nelvēli-pōr-veṅṟa-niṅṟaśīr-Neḍumāraṅ (i. e., Neḍumāraṅ who acquired lasting fame by the conquest in the battle of Nelvēli), the king that was converted to the Śaiva faith by the efforts of Saint Jñānasambandha, the contemporary of Śīruttonḍa who was the general of the Pallava king that conquered Vātāpi which event we know as having taken place in the first half of the 7th century A.D. There is no room for thinking that the minister might have come from any other country than the Pāṇḍya. Speaking of him, Śēkkiḷār, the author of the Tamil *Periyapurāṇam* and the minister of the Chōḷa king of his day, distinctly states that Maṅamēḷkuḍi was in the Pāṇḍya country and the minister hailed from there.<sup>2</sup> Inscriptions testify to the correctness of his geographical description.<sup>3</sup> Similarly, Āvuḍaiyārkōyil is connected with the history of Māṅikkavāchaka, another Pāṇḍya minister.

Now about Muttūrṟu-kūrṟam, which like Miḷalai-kūrṟam was subject to the rule of the Vēḷ chief Evvi and was included in the Pāṇḍya country. The very fact that the two districts were subject to the sway of one ruler suggests at once that Muttūrṟu-kūrṟam must lie adjacent to Miḷalai-kūrṟam, which, as shown above, occupied South-Arantangi Taluk and parts of Pudukkōṭṭai State and Rāmnād District. In determining the region in which this district lay and for knowing to which kingdom it belonged in early days, nothing will be so valuable as a collection of the epigraphs which refer to this district and identifying the places mentioned therein. The inscriptions which mention Muttūrṟu-kūrṟam are not many, but even the few that we have, are sufficient for

<sup>1</sup> No. 230 of 1926 of the Madras Epigraphical Collection, dated 37th year of Parāntaka I mentions Muṅpālai in Miḷalai-kūrṟam in Paṇḍi-nāḍu.

<sup>2</sup> *Periyapurāṇam* (Kulachchirai-Nāyaṅār. vv. 1 and 8). The following are the verses:—Paṅṇu tol-pugaḷ-pPaṇḍi-naṅ-ṇāṭṭiḍai=chchen-ṇelār-vayal=tīn-karumpiṅ-ayal-punnu pūga-ppurambaṅai śūḷndadu maṅṇu vaṅmaiyaṅ-ār Maṅamēḷkuḍi. || Inṇa nall-olukkattiṅāl irilā-tTeṅṇavan Neḍumāraṅku śīr-tigaḷ maṅṇu mandirikatku mēl-āgiyār oṅṅalar-chcherr-urudikkaṅ ninṟuḷār. ||

<sup>3</sup> See foot-note 5, page 91 above.

locating it, since we know that it was contiguous to Milalai-kūrṅam. The earliest inscription which mentions the district as being in the Pāṇḍya country is a record of the Chōla king Parāntaka I.<sup>1</sup> A few others call the province, in which Muttūrṅu-kūrṅam was situated, by the names Pāṇḍi-maṇḍalam<sup>2</sup> and Rājarāja-Pāṇḍi-nāḷu.<sup>3</sup> The villages mentioned in the inscriptions as being in Muttūrṅu-kūrṅam are Kaṭṭivayal,<sup>4</sup> Aṅjukōṭṭai,<sup>5</sup> Kappalūr<sup>6</sup> *alias* Ulaḡandaśōḷanallūr, Aḡaṅgāri-maṅgalam,<sup>7</sup> Muttūr<sup>8</sup> *alias* Uyyakkoṇḡasōḷanallūr, Araiṅattūr,<sup>9</sup> Sundarapāṇḡiya-chaturvēdimāṅgalam,<sup>10</sup> Māvalūr,<sup>11</sup> Kuruvaḡimidi<sup>12</sup> *alias* Jmēndramaṅgalam, Tittāṅam,<sup>13</sup> Tenralai,<sup>14</sup> Tiruppuṅavāyil,<sup>15</sup> and Andanūr-Śirukambūr.<sup>16</sup> The Taluk that adjoins the southern portion of Arantangi, in which we have traced most of the places of the various divisions of Milalai-kūrṅam, is Tiruvāḡāṅai of the Rāmnād District. On the north-eastern side of the Tiruvāḡāṅai Taluk runs the river Pāmbāru which separates Rāmnād District from Arantangi Taluk of the Tanore District. Just as expected, we actually find almost on the western bank of this river, the villages Kaṭṭivayal, Aṅjukōṭṭai, Kappalūr, Muttūr, Aḡaṅgāri and Andanūr-Śirukambūr.<sup>17</sup> Tiruppuṅavāyil (Tiruppuṅavāśal) is in the extreme south of Arantangi Taluk itself and adjoins the sea.<sup>18</sup> We have also the testimony of the Chōla minister Śēkkiḷār to the fact that Tiruppuṅavāśal was included in the Pāṇḡya country.<sup>19</sup> If there was room for misconception in the case of Milalai-kūrṅam on account of its inclusion in the Tanjore District, there is none in the case of Muttūrṅu-kūrṅam. Tiruvāḡāṅai Taluk of the Rāmnād District could never have come under the early Chōla dominion. It is in this Taluk and in the Tiruppattūr Taluk that the river Pāmbāru flows, on whose banks we have traced most of the places included in Muttūrṅu-kūrṅam.

Muttūrṅu-kūrṅam is believed by some to have been taken by the Pāṇḡya king Neḡuṅjeliyaṅ from Iruṅḡōvēḷ. We shall now consider the question if this District could ever have been included in the territory of Iruṅḡōvēḷ, who, like Vēḷ-Evvi and Pāri flourished in early days and was one among the chieftains defeated by the said Pāṇḡya. Tamil literature and inscriptions both bear

<sup>1</sup> No. 266 of the Madras Epigraphical Collection for 1907.

<sup>2</sup> Nos. 425 and 429 of the same collection for 1913.

<sup>3</sup> No. 46 of the same for 1930-31.

<sup>4</sup> Madras Epigraphical Collection for 1907, No. 266.

<sup>5</sup> *Ibid.*, No. 408.

<sup>6</sup> The same collection for 1913, Nos. 425 and 429, *S. I. I.*, Vol. IV, No. 373 and *S. I. I.*, Vol. VIII, No. 313.

<sup>7</sup> Madras Epigraphical Collection for 1918, No. 76.

<sup>8</sup> *S. I. I.*, Vol. IV, No. 426.

<sup>9</sup> *S. I. I.*, Vol. VIII, No. 212.

<sup>10</sup> Madras Epigraphical Collection for 1916, Nos. 17 and 33.

<sup>11</sup> No. 60 of the Pudukkōṭṭai State Collection.

<sup>12</sup> Madras Epigraphical Collection for 1907, No. 408.

<sup>13</sup> Madras Epigraphical Collection for 1926, No. 599.

<sup>14</sup> Same collection for 1930-31, No. 46.

<sup>15</sup> *S. I. I.*, Vol. VIII, No. 213.

<sup>16</sup> *Ibid.*, No. 436, and Madras Epigraphical Collection for 1929-30, No. 295.

<sup>17</sup> Aṅjukōṭṭai is to the north-east of Tiruvāḡāṅai, Kaṭṭivayal is east by north of Aṅjukōṭṭai and about three miles to the west of the Pāmbāru river and Śirukambūr is to the west of the Pāmbāru river and north of Kaṭṭivayal. Kappalūr lies to the west of the Pāmbāru river and in the centre of the northern part of Tiruvāḡāṅai Taluk.

<sup>18</sup> Jñānasambandha and Sundaramūrṭti-Nāyanār describe it in these words:—

“ Peruṅ-kadaṅ-kānalvāy=ppuṅḡarigam malar-ppoyḡai sūḷnda Puṅavāyilē ”

“ Kadaṅ-kānalvāy-ppuṅkenṅu tōṅriḡum=emperumāṅ Puṅavāyilē.”

<sup>19</sup> Verses 884 to 893 mention the places in the Pāṇḡya country visited by Jñānasambandha before returning to his place. Among these Puṅavāyil is one (v. 891).



evidence to the fact that the territory over which Iruṅgōvēl-chiefs ruled was called Kōṇāḍu<sup>1</sup> and that its capital was Koḍumbālūr.<sup>2</sup> The question reduces itself to this 'Could Muttūrru-kūrram have been included in or was even adjacent to Kōṇāḍu?'. Kōṇāḍu is situated in the modern Pudukkōṭṭai State. A geographical analysis of the inscriptions of that State will show that Kōṇāḍu and its several divisions and sub-divisions occupied the whole of the Kuḷattūr Taluk and the northern portion of the Tirumeyyam Taluk. The southern part of the Tirumeyyam Taluk which is the southernmost part of the Pudukkōṭṭai State, had in it another ancient district called Kāṇa-nāḍu and this Kāṇa-nāḍu<sup>3</sup> is stated to be a division of Pāṇḍimaṇḍalam. It was contiguous to Kēraḷaśiṅga-vaḷanāḍu. So then, between Kōṇāḍu which is reputed to be the territory of Iruṅgōvēl chiefs and Muttūrru-kūrram, there lay the two ancient districts of Kēraḷaśiṅga-vaḷanāḍu and Kāṇa-nāḍu, both belonging to Pāṇḍimaṇḍalam. This analysis will convincingly establish that the distant Muttūrru-kūrram which we have located in the north-eastern part of the Tiruvāḍānai Taluk of the Rāṁnāḍ District could never have been included in or was contiguous to Kōṇāḍu, the territory over which Iruṅgōvēl held sway, intercepted as it was by two other districts of the Pāṇḍya country.

*Geographical analysis of the inscriptions of the Pudukkōṭṭai State.*

#### Kōṇāḍu—

- (a) Aṇṇalvāyil-kūrram :—Irumbāli, Madinūr, Teliṅgakulakālapuram (in Teṅ-Kōṇāḍu) *alias* Kulōttuṅgaśōlapaṭṭiṇam and Viśalūr.—all in Kuḷattūr Taluk.
- (b) Kūḍalūr-nāḍu :—Panaiyūrkuḷam, Śēvalūr, Siṅṅaiyūr.—all in Tirumeyyam Taluk.
- (c) Kuṅṅaiyūr or Kunriśūl-nāḍu :—Kaḷaniyāsal, Mēl-Manalūr, Parambaiyūr, Punnanguḍi, Śikhānallūr, Tirunalakkuṅṅam.—all in the Kuḷattūr Taluk.
- (d) Ollaiyūr-kūrram :—Āṅkuḍi *alias* Āmanallūr, Iḍaiyāṅṅūr, Kāraiṅṅūr, Kīḷa-Taṅṅai, Korrayūr, *alias* Uttamaśōlapuram, Neriṅṅaiyūr, Ollaiyūr *alias* Madurai, Ollaiyūrmaṅṅalam (Oliyamaṅṅalam), Rājēndraśōlapuram, Śāttaṅṅūr, Sundaraśōlapuram *alias* Dēśiyugandapaṭṭiṇam (Sundaram), and Viṅṅaiyūr *alias* Rājēndraśōlapuram,—all in Tirumeyyam Taluk.
- (e) Uṅṅattūr-kūrram (Vaḍa-Kōṇāḍu) :—Ālattūr, Koḍumbālūr, Kūḷai-kuḷattūr, Mēnelvēli, Nīrpaḷani, Payyūr, Pudukkuḍi, Śārapaṭṭaṅṅam *alias* Vikramaśōlapperunderu and Tiruviṅṅaiyāṅṅaiyūr (Tiruvilāṅṅaiyūr).—all in the Kuḷattūr Taluk.
- (f) Vaḍa Śīruvāyil-nāḍu in (e) :—Ilaṅṅaiyūr, Kīraṅṅūr, Kumāramaṅṅalam,—all in the Kuḷattūr Taluk.
- (g) Vayalaga-nāḍu —Pulvayal and Vayalagam. Both are in Kuḷattūr Taluk.

#### Kāṇa-nāḍu—

- (a) Kāṇa-nāḍu :—Ādanūr, Andanūr, Kōṭṭaiyūr, Malayakōyil, Mēlūr, Muniyandai, Pēraiṅṅūr, Perundurāi, Perunṅaraikkūḍi, *alias* Tiruvaṅṅaiyūr, Pulivalam, Śōlapāṅṅaiyūr, Teṅ-Kāṭṭūr, Tirumeyyam, Tulaiyānilai, Viraiyāchchilai. These villages are in Tirumeyyam Taluk.

<sup>1</sup> One of the earliest sovereigns of Kōṇāḍu celebrated in Tamīl literature is the renowned Śaiva devotee Iḍaṅṅai-Nāyaṅṅār, of whom it is said that he was the head of the Vēḷir family, ruled from Koḍumbālūr and was a lineal descendant of Āditya (v. 2 of *Iḍaṅṅai-Nāyaṅṅār Purānam*). The Mūvarkōyil inscription of Koḍumbālūr, besides testifying to the antiquity of this Vēḷir family, records the part played by some of the members in the history of South India (*Annual Report on Epigraphy, Madras, for 1908, p. 87*).

<sup>2</sup> Kodumbai (Koḍumbālūr) lay on the way to the Pāṇḍya country from the Chōḷa territory (*Śilappadikāram, Kāḍukāṅṅai, l. 71*).

<sup>3</sup> Tirumeyyam in Kāṇa-nāḍu has one of the eighteen famous Vaishṅava temples of the Pāṇḍya country. This also shows that Kāṇa-nāḍu was in the Pāṇḍya territory.

(b) Seṅguṅṅa-nāḍu :—Ālaṅḍi, Āṅḍi, and Mēlanilai.

(c) Turumā-nāḍu :—Ānamandai, Kaṅṅanūr, Tirunāvalūr and Turumā,—all in Tirumeyyam Taluk.

**Kēraḷaśiṅga-vaḷanāḍu**<sup>1</sup> and **Madurōdaya-vaḷanāḍu**<sup>2</sup> mentioned in the plates are two other districts of the Pāṅḍya country. The former covered a very large portion of the Tirupattūr Taluk of the Rāmnād District, a part of the Pudukkōṭṭai State and seems to have extended also into the Śivaganga Zamindari. It had several sub-divisions of which six are known, viz., (1) Kalvāyil-nāḍu, (2) Śōlapāṅḍya-vaḷanāḍu,<sup>3</sup> (3) Kīl-Kuṅḍāru, (4) Tēṅṅaruppōkku, (5) Tiruttiyūr-Muṭṭam, and (6) Adalaḷiyūr-nāḍu. Of the villages of (1) Kalvāyil-nāḍu, viz., Nelvāyil<sup>4</sup>, Pullamaṅḷalam<sup>5</sup>, Kulaśēkharapuram,<sup>6</sup> and Sundarapāṅḍiyapuram,<sup>7</sup> are in the Pudukkōṭṭai State while Iḷaiyāttakuḍi *alias* (or near) Kulaśēkharapuram,<sup>8</sup> Iraṅiyūr,<sup>9</sup> Korramaṅḷalam<sup>10</sup> and Kuṅṅrattūr<sup>11</sup> are in the Tirupattūr Taluk. The villages in (2) are Kāraiyūr,<sup>12</sup> Tirukkōṭṭiyūr,<sup>13</sup> Śōlamārttāṅḍa-chaturvēdimāṅḷalam,<sup>14</sup> i.e., Śivapuri. Kaṅṅamaṅḷalam,<sup>15</sup> Karuṅḷattūr,<sup>16</sup> Mēlūr,<sup>17</sup> Pūḍikkūḍi,<sup>18</sup> Śīrudaiyūr<sup>19</sup> and Śīrudai.<sup>20</sup> The village Aḷagāpuri,<sup>21</sup> was situated in (3). In the sub-division of Tēṅṅaruppōkku was the village Niḷamam<sup>22</sup> (Nēmam). Tiruttiyūr-Muṭṭam had two divisions; in the eastern division (Kīlai-Tiruttiyūr-Muṭṭam) were the villages Śīruvayal,<sup>23</sup> Aṅṅiyūr,<sup>24</sup> Dēsaṅḷam,<sup>24</sup> Koḍuṅḷam,<sup>24</sup> Vēppaṅḷam,<sup>24</sup> and Verriyūr,<sup>24</sup> while Mēlai-Tiruttiyūr-Muṭṭam had Pāgaṅḷeri<sup>25</sup> in it. The village of Tirukkuṅṅakkūḍi<sup>26</sup> (Kuṅṅakkūḍi) was in Adalaḷiyūr-nāḍu in which passed the river Tēṅṅaru<sup>27</sup>. The villages of Iḷai-Kaḍambaṅḷam<sup>28</sup> (modern Śaṅṅavaram), Piḷar<sup>29</sup> and Korramaṅḷalam<sup>30</sup> were in Tiruttiyūr-Muṭṭam: but it is not known whether they belonged to the eastern or western division.

<sup>1</sup> No. 617 of 1905 states that this is a district of Pāṅḍimaṅḷalam.

<sup>2</sup> No. 319 of Madras Epigraphical Collection for 1927-28.

<sup>3</sup> Though the term *vaḷanāḍu* is usually employed to denote a district, it indicates a sub-division here. Owing to the large size of Kēraḷaśiṅga-vaḷanāḍu, it seems to have been split up into two parts in later days.

<sup>4</sup> Nos. 252 and 258 of the Pudukkōṭṭai State Collection.

<sup>5</sup> No. 267 of the same collection.

<sup>6</sup> No. 491 of the same collection.

<sup>7</sup> No. 346 of the same.

<sup>8</sup> No. 38 of the Madras Epigraphical Collection for 1926 and No. 182 of *S. I. I.*, Vol. VIII.

<sup>9</sup> No. 4 of the Madras Epigraphical Collection for 1926.

<sup>10</sup> No. 80 of 1916 of the same collection.

<sup>11</sup> No. 85 of 1916.

<sup>12</sup> No. 133 of the same for 1907.

<sup>13</sup> No. 284 of the same for 1923, Nos. 291-2 for 1929-30 and *S. I. I.*, Vol. IV, p. 529.

<sup>14</sup> Nos. 16 and 20 of Madras Epigraphical Collection for 1928-29.

<sup>15</sup> No. 36 of the same collection for 1916.

<sup>16</sup> No. 64 of the same for 1928-29.

<sup>17</sup> No. 201 of the same for 1924.

<sup>18</sup> No. 200 of the same for 1924.

<sup>19</sup> No. 304 of the same for 1929-30.

<sup>20</sup> No. 224 of the same for 1924.

<sup>21</sup> No. 101 of the same for 1924.

<sup>22</sup> Nos. 1, 77 and 83 of the same for 1924.

<sup>23</sup> No. 55 of the same for 1924.

<sup>24</sup> *S. I. I.*, Vol. VIII, No. 180.

<sup>25</sup> No. 58 of the Madras Epigraphical Collection for 1924.

<sup>26</sup> No. 25 of the same for 1909.

<sup>27</sup> No. 263 of Pudukkōṭṭai State Collection.

<sup>28</sup> No. 14 of the Madras Epigraphical Collection for 1916.

<sup>29</sup> No. 12 of the same.

<sup>30</sup> No. 50 of the same collection for 1924.

The sub-divisions of Madurōdaya-vaḷanāḍu and the villages situated in them are noted below :—

- (1) Kāñnai-Irukkai which had in it Uḷakkuḍi,<sup>1</sup> Iruñchirai,<sup>2</sup> Koṭṭakīrti,<sup>2</sup> Vēḷānēri,<sup>2</sup> Karpakīrti<sup>2</sup> and Irāśiṅganallūr.<sup>3</sup>
- (2) Māḍakkuḷakkīḷ which had in it Koḍimaṅgalam,<sup>4</sup> Madurai,<sup>5</sup> Śīruvenṅkuṅṅam<sup>6</sup>.
- (3) Vēlūrkuḷakkīḷ, with Kundadēvi-chaturvēdimaṅgalam.<sup>7</sup>
- (4) Rājaśiṅgaṅkuḷakkīḷ which had in it Rājēndiram,<sup>8</sup> Tiruppūvaṅam,<sup>9</sup> Ambalattāḍi-chaturvēdimaṅgalam.<sup>10</sup>
- (5) Karunīlakkkuḍi-nāḍu which had in it Tiruttaṅgāl.<sup>11</sup>
- (6) Iḍaikkkuḍi-nāḍu which had in it Mēlai-Śeḷuvaṅūr<sup>12</sup> *alias* Śatrubhayaṅkaranallūr.
- (7) Venḅuḷa or Venḅil-nāḍu which had in it Kumārapavitra-chaturvēdimaṅgalam<sup>13</sup> and Śeṅkāṭṭirukkai-Iḍattuvaḷi.<sup>14</sup>
- (8) Puṅṅapparaḷai-nāḍu which had in it Puttūr,<sup>15</sup> Kaḷḷikuḍi,<sup>16</sup> Miḷagaṅūr<sup>16</sup> and Nīrmaḍaiyūr.<sup>17</sup>
- (9) Kallaga-nāḍu which must have had at least two sub-divisions as the name Ten Kallaga-nāḍu is applied to one of them which contained the villages Dēśipattānam *alias* Vikramaśōḷapuram<sup>18</sup> (Vikramaṅgalam), Śēndaṅēri-Kaṭṭikallūr (Teṅkarai)<sup>19</sup> and Parākramapāṅḍiyapuram.<sup>20</sup>

It will be noted that four of the sub-divisions given in the Tiruppūvaṅam plates without mentioning the district to which they belonged were actually in Madurōdaya-vaḷanāḍu. These are Māḍakkuḷakkīḷ, Rājaśiṅgaṅkuḷakkīḷ, Puṅṅapparaḷai-nāḍu and Kāñnai-Irukkai.

A word of explanation is necessary for treating as sub-divisions geographical terms ending in 'kuḷakkīḷ'. of which we have as many as four instances. In mentioning villages, inscriptions usually give first the district, then the sub-division and lastly the village. Districts generally have the suffix *vaḷanāḍu* and the sub-divisions end in *nāḍu*. Sometimes in place of *vaḷanāḍu*, the term *kūrram* is employed; and if it had not any sub-divisions with distinct and different names, it is itself divided into two or more divisions according to the directions in which they lay, such as east, middle and west, north and south, etc. This is also the case even with regard to some

<sup>1</sup> *S. I. I.*, Vol. IV, No. 372.

<sup>2</sup> Below, text-lines 108, 245, 246 and 250.

<sup>3</sup> *S. I. I.*, Vol. V, No. 446.

<sup>4</sup> *S. I. I.*, Vol. IV, No. 370.

<sup>5</sup> Below, text-line 16.

<sup>6</sup> No. 66 of the Madras Epigraphical Collection for 1916.

<sup>7</sup> No. 447 of the same collection for 1906.

<sup>8</sup> Below, text-line, 92.

<sup>9</sup> Below, text-line, 133.

<sup>10</sup> *S. I. I.*, Vol. VIII, No. 423.

<sup>11</sup> No. 574 of the Madras Epigraphical Collection for 1922.

<sup>12</sup> No. 317 of the same for 1927-28. Taṅgāl occurs as a village in the Pāṅḍya country in the *Śīlappadigāram* Canto XXIII, l. 75.

<sup>13</sup> No. 331 of the same collection for 1918.

<sup>14</sup> Nos. 403 and 414 of the Madras Epigraphical Collection for 1914.

<sup>15</sup> *S. I. I.*, Vol. V, No. 302 and Vol. IV, No. 372.

<sup>16</sup> Below, text-lines 106 and 111.

<sup>17</sup> *S. I. I.*, Vol. V, Nos. 302 and 431.

<sup>18</sup> Nos. 613, 614 and 616 of the Madras Epigraphical Collection for 1926.

<sup>19</sup> *S. I. I.*, Vol. V, Nos. 294 and 298.

<sup>20</sup> *Ibid.*, No. 295.

sub-divisions which are large enough to be so apportioned. For instance the district of Mīlalaikūrram had no separate sub-divisions: in the place of the latter, we have Kīl-kūrru, Naduvi-kūrru and Mēl-kūrru, *i.e.*, the eastern, middle and western portions. Similarly, the sub-division Śembi-nādu had Vaḍatalai-Śembi-nādu, Kīl-Śembi-nādu, etc., *i.e.*, the northern and eastern portions of Śembinādu. Districts are sometimes omitted in inscriptions and villages are mentioned with the sub-divisions to which they belonged. From the fact that the geographical items Mādakkulakkīl, Rājēndraśiṅgaṅkulakkīl, etc., immediately follow a *vaḷanādu* or district and are followed in turn by villages, they have to be treated as sub-divisions. It will not be right to take the terms ending in “*kulakkīl*” to mean “to the east of any particular tank”. In these items the particle *kīl* does not mean ‘east’ as opposed to ‘*mēl*’ ‘west’ but stands for “under or in”. Hence we have inserted the four items ending in *kulakkīl* as sub-divisions and assigned them their places under the districts to which they belonged. In this connection, it is worthy of note that we have not come across even a single instance where a village is stated to be situated to the west, north or south of Mādakkulam, Rājēndraśiṅgaṅkulam, etc.

Of the **other sub-divisions** mentioned in the plates, **Vaḍatalai-Śembi-nādu** in which Āykkuḍi *alias* Aḷagiyapāṇḍiyanallūr was situated, is seen from other inscriptions to have had the villages Iyamanīsvaram,<sup>1</sup> Mēlai-Koḍumaḷūr<sup>2</sup> or Koḍumaḷūr *alias* Uttamapāṇḍiyanallūr, Kīlai-Koḍumaḷūr<sup>3</sup> *alias* Madurōdayanallūr, Māvilaṅgai,<sup>4</sup> Nallūrkuṛuchchi,<sup>5</sup> Peruṅgirinallūr<sup>6</sup> and Deyvachchilainallūr otherwise called Pāṇṇaṅkulam. Except Iyamanīsvaram (Ēmanīsvaram) which is in the Paramakuḍi Taluk, the rest are found in the Mudukulattūr Taluk of the Rāmnād District. The name of the division shows that Śembi-nādu had other divisions. In fact, inscriptions refer to Kīl-Śembi-nādu in which were the villages Āṇaikūḍi,<sup>7</sup> Kaḷarī *alias* Kaidavanallūr,<sup>7</sup> Kaḍambaṅguḍi,<sup>7</sup> Nallaṅkuḍi,<sup>7</sup> Maruvāy *alias* Śrīvallaḅhanallūr,<sup>7</sup> Pavittiramāṅikkapaṭṭiṅgam,<sup>8</sup> Nallirukkai *alias* Vīrapāṇḍiyanallūr,<sup>7</sup> Tiruppullāṇi<sup>7</sup> and Śembiyan-Pērāmbūr;<sup>7</sup> Śrīdēsam which had in it Tiru-Uttarakōśamaṅgai, as other divisions of Śembi-nādu. Most of these villages are in the Rāmnād Taluk.

**Kaḷavaḷi-nādu** was divided into two parts North and South. In Vaḍa-Kaḷavaḷi-nādu were Aḷagaimānagar,<sup>9</sup> Kōdaipirāṭṭinallūr,<sup>10</sup> Kuṅṅattūr<sup>11</sup> and Purkuḷi.<sup>12</sup> Ten-Kaḷavaḷi-nādu had in it Muḍikonḍapāṇḍiyapuram<sup>13</sup> and Pullūrri<sup>14</sup> *alias* Śrīvallaḅhanallūr. That Kaḍambaṅguḍi was a village in Kaḷavaḷi-nādu and bore the name *Malayarāyaṅkōṭṭai* is learnt from two inscriptions.<sup>15</sup> Ārāḷaiyūr was another village in the same division.<sup>16</sup>

<sup>1</sup> S. I. I., Vol. VIII, No. 395.

<sup>2</sup> Madras Epigraphical Collection, Nos. 399 of 1907 and 531 of 1926.

<sup>3</sup> S. I. I., Vol. V, Nos. 440 and 441; and Nos. 469 of Madras Epigraphical Collection for 1909 and 304 of 1922.

<sup>4</sup> No. 392 of the Madras Epigraphical Collection for 1914.

<sup>5</sup> S. I. I., Vol. V, No. 301.

<sup>6</sup> *Ibid.*, Vol. VIII, No. 399.

<sup>7</sup> *Ibid.*, No. 398.

<sup>8</sup> *Ibid.*, No. 402.

<sup>9</sup> Madras Epigraphical Collection, No. 283 of 1923, No. 5 of 1924 and No. 276 of 1929-30.

<sup>10</sup> No. 316 of the same collection for 1923.

<sup>11</sup> Nos. 11, 23, 27 of the same for 1924.

<sup>12</sup> No. 291 of the same for 1923 and No. 18 of 1924.

<sup>13</sup> No. 47 of the same for 1926.

<sup>14</sup> No. 229 of the same for 1924.

<sup>15</sup> Nos. 1 and 3 of the same for 1924.

<sup>16</sup> No. 306 of the same collection for 1923.

## APPENDIX A.

Names of persons that conducted the settlement of boundaries.

Serial No.	Names of persons.	Village.	Sub-division.	District or Province.
	<i>I. Kaṅkānis (ll. 74-93).</i>			
1	Araiyāṅ Nārāyaṅaṅ of Kaṭṭikuṅ- chchi.	Parāntakanallūr .	Naḍuviṅ-kūṅṅu .	Mīlalai-kūṅṅam.
2	Parāntakaṅ Tiruppūvaṅamudaiyāṅ	Taṅḍalai . .	Kiḷ-kūṅṅu . .	Ditto.
3	Karuṅākaradēvaṅ Purpavaṅamu- ḍaiyāṅ.	Māraṅnūr <i>alias</i> Palamaṅḍa- lādittanallūr.	Alagiyapāṅḍiyakku- lakkiḷ.	....
4	Pillai Ālvāṅ <i>alias</i> Poṅṅambalak- kūṅṅaṅ who was the <i>kaṅkāni</i> of <i>Tiruvāykkēlvi</i> Poṅṅaṅ Sūriya- dēvaṅ <i>alias</i> Jayadhara-Pallava- raiyar.	Karuppūr . . Puttūr . . .	Tirumuṅaipāḍi-nāḍu Puṅṅappaṅalai-nāḍu .	Sōḷamaṅḍalam. ....
5	Vēḷāṅ Sāṅṅaṅ, the <i>kaṅkāni</i> of Poyyā- molidēvaṅ.	Kiḷ-Nettūr <sup>1</sup> <i>alias</i> Kīrtiviśāḷai- yanallūr.	Karuṅḍi-nāḍu .	....
6	Nārāyaṅaṅ Sāṅṅaṅ who was the <i>kaṅkāni</i> of <i>Sāmuḍāyam</i> Śīraṅmaṅ Tiruvuḍaiyāṅ <i>alias</i> Pottappich- chōḷar.	Vēḷiyārrūr <sup>2</sup> Kappalūr <sup>3</sup> <i>alias</i> Uḷaḷaṅḍaśō- lanallūr.	....	Kēraḷaśiṅga- vaḷaṅnāḍu Muttūṅṅu-kūṅṅam.
7	Araiyāṅ Tirumalai-uḍaiyāṅ who was the <i>kaṅkāni</i> of <i>Māḷigaittaṅam</i> Śīvalavaṅ Alagiyamaṅavaḷaṅ <i>alias</i> Kāḷiṅgaṅraiyar.	Aruṅkaḷam Āykkudi <sup>4</sup> <i>alias</i> Alagiyapāṅ- ḍiyanallūr.	Poliyūr-nāḍu Vadatalai-Śembi- nāḍu.	....
8	Araiyāṅ Karumaṅikkam who was the <i>kaṅkāni</i> of Maḷavaraiyar.	Kiṅ-Paśalai <i>alias</i> Dānaviṅḍanallūr.	Tiyandaikuḍi-nāḍu .	....
9	Uyyavandāṅ Poṅṅaṅ <i>alias</i> Mānā- bharāṅa-Mūvēṅḍavēḷār who was the <i>adiḡāram</i> of Pillaiyār Alagaṅ- perumāḷ.	Kappalūr <i>alias</i> Uḷaḷaṅ- daśōlanallūr.	....	Muttūṅṅu-kūṅṅam.
10	Nambi Poṅṅambalakkūṅṅaṅ <i>alias</i> Virāśiṅgadēvaṅ.	Śīrupāḷaiyūr <i>alias</i> Kāvēriḷal- lavanallūr.	....	Sōḷapāṅḍiya-vaḷa- nāḍu.
11	Malaikiṅiyaniṅṅāṅ Alagaṅ <i>alias</i> Vijaiya-Viechādiradēvaṅ who was one of the <i>aṅṅukkar</i> of <i>Śōḷapāṅḍiyavaḷaṅnāṅṅu-kāriyam- śeyḡira</i> Alagiyapāṅḍiyaṅār.	....	....	....
		Rāḷēṅḍiram . .	Irāśiṅgaṅkuḷakkiḷ .	....

<sup>1</sup> Nettūr is in the Śivaganga Taluk.<sup>2</sup> This is in the Tiruppattur Taluk.<sup>3</sup> This is a (Z) village in Tiruvāḍānai Taluk.<sup>4</sup> Paramakudi Taluk.

Serial No.	Names of persons.	Village.	Sub-division.	District or Province.
II (ll. 93-96).				
12	Mādavaṅ Divākara-Bhaṭṭaṅ	Mānavīramadurai	Tiyandaikuḍi-nāḍu	....
13	Nārāyaṅaṅ Nārāyaṅa-Bhaṭṭaṅ	Ditto	Ditto	....
14	Śī-(Śrī) Mādavaṅ Nārasimha-Bhaṭṭaṅ.	Ditto	Ditto	....
15	Gōvindaṅ Tirunilakaṅṭha-Bhaṭṭaṅ	Ditto	Ditto	....
16	Jātavēdaṅ Subrahmaṅya-Bhaṭṭaṅ	Ditto	Ditto	....

*Note.*—Inclusive of the five persons of Mānavīramadurai named above (in Section II), the following others that are mentioned in the next six sections (III to VIII) who were concerned in the formation of the new *brahma-dēya* also went with the elephant.

III (ll. 96-98).				
17	Ādityaṅ Śēndapirāṅ-Bhaṭṭaṅ of Tirukkuḍandai.	Marudūr <i>alias</i> Madurōdaya-chaturvēdimāṅgalam.	....	....
18	Śrī-Krishṅaṅ Aḷagiyarāghava-Bhaṭṭaṅ.	Ditto	....	....
19	Kāliyāyaṅ Venṅaikkūṭta-Bhaṭṭaṅ	Ditto	....	....
IV (ll. 98-100).				
20	Āhitāgni Śrīraṅgaṅāṭha-Bhaṭṭaṅ-Sōma-Kāṭhakayājiyār.	Mēṅ-Paśalai <sup>1</sup> <i>alias</i> Śrīvallaḅha-chaturvēdi-māṅgalam.	....	....
21	Nārāyaṅaṅ Nārāyaṅa-Bhaṭṭaṅ	Ditto	....	....
22	Śrī-Vāsudēvaṅ Nagnapirāṅ-Bhaṭṭaṅ	Ditto	....	....
23	Śrī-Rāmaṅ Paramātma-Bhaṭṭaṅ	Ditto	....	....
V (ll. 100-103).				
24	Arayaṅ Uyvanirāḍuvāṅ <i>alias</i> Sembiyadaraiyaṅ.	Kiṭ-Paśalai <sup>1</sup> <i>alias</i> Dāṅavinōdanallūr.	....	....
25	Kēśavaṅ Nārāyaṅaṅ	Ditto	....	....
26	Karumēṅikkam-Korraṅ	Ditto	....	....
27	Kalvāyīl Kēśavaṅ	Ditto	....	....
28	Periyāṅ Perrāṅ	Ditto	....	....
29	Naṅgaṅ Aḷagan	Ditto	....	....
30	Vāsudēvaṅ Sūriyadēvaṅ	Ditto	....	....

<sup>1</sup> Mēlappaśalai and Kiṭappaśalai are (I) villages in the Śivagaṅga Taluk.

Serial No.	Names of persons.	Village.	Sub-division.	District or Province.
VI (ll. 103-106).				
31	Appaṇ Sūriyadēvan . . . .	Poliyūr <i>alias</i> Pārthivakēsari- nallūr.	....	....
32	Udayaṇ Varaguṇadēvan <i>alias</i> Aḷagiyapāṇḍiya-Vilupparaiyan.	Ditto	....	....
33	Sūriyan Varantaruvān <i>alias</i> Sangirāmaśinga-Pallavaraiyan.	Ditto	....	....
34	Sundarattōḷuḍaiyān Sōmadēvaṇ	Ditto	....	....
VII (ll. 106-108).				
35	Dayānilai Uyyavandāṇ <i>alias</i> Chēdirāyaṇ.	Kalikkudī <sup>1</sup> <i>alias</i> Puravuvarinallūr.	Purapparaḷai-nāḍu	....
36	Aṇukkan Ariyān	Ditto	Ditto	....
37	Appan Arumolidēvan <i>alias</i> Śembiyan- Vilupparaiyan.	Ditto	Ditto	....
38	Puttūr-kilavan Battan <i>alias</i> Puṇap- paraḷaināḍu-kilavaṇ.	Ditto	Ditto	....
VIII (ll. 108-110).				
39	Paliyānilai Sūriyadēvan <i>alias</i> Tamiṇāḍukilavaṇ.	Iruñchirai <sup>2</sup> <i>alias</i> Indirasamāna- nallūr.	Kāḷai-Irukkai	....
40	Vēlān Irattai <i>alias</i> Rājakuñjara- Pallavaraiyan.	Ditto	Ditto	....
IX (ll. 110-120).				
41	Śaḍiran Śelvan	Miḷaganūr <sup>3</sup>	....	....
42	Rāman Aḷagan	Ditto	....	....
43	Śōṇaṇ Mūkkan	Ditto	....	....
44	Nāgadēvan Rāman <i>alias</i> Rājanārā- yaṇa-Mūvēndavēlān.	Ditto	....	....
45	Araśariyān	Ditto	....	....

<sup>1</sup> This is a (Z) village in the Śivaganga Taluk.

<sup>2</sup> Tradition has it that an early Pāṇḍya king bound with chains and imprisoned the clouds at this place which is on that account also known as Kaṭṭunallūr-Iruñchirai. See V. 38 of Tiruvālavāyudaiyār *Tiruvilāiyāḍal* 44, p. 162. "Tulippara vilavgu pūtti=ttunind-iruñchirai vaittān=aru-ū'appeyar=Kattunallūr-Iruñchiraiy=enbar=inrum". The place is near Mānāmadurai. A later inscription (No. 399 of S. I. I., Vol. VIII) mentions Iruñchirai-vaḷanāḍu and locates Maṇṇaiyūrkōttai in it.

<sup>3</sup> This is an (I) village in Śivaganga.

Serial No.	Names of persons.	Village.	Sub-division.	District or Province.
46	Araiyāṅ Pullāṅi who had the <i>kāṅipparrā</i> of Pullāṅi Mādēvaṅ <i>alias</i> Nuḷambā-darāyar.	Achchāṅkāṅṅi-rukkai Tirumāli-ruṅjōlai Mālaṅguṅṅi. <sup>1</sup>	Kiṅ-Sēmbi-nāṅṅu.	....
<i>Note.</i> —The persons mentioned in this group were concerned in the formation of the new village of Miḷagaṅṅūr surnamed Rājēndranallūr by clubbing together the villages and lands given in exchange for the old village of Miḷagaṅṅūr that was taken up and included in Rājagambhīra-chaturvēdimaṅṅalam.				
X (ll. 120-123).				
47	Śāttāṅ Kaṅavadi	Śirukuḷattūr <sup>2</sup> <i>alias</i> Parākrama-pāṅṅiyanallūr.	Aḷagiya-pāṅṅiya-kuḷakkil.	....
48	Sundarattōḷudaiyāṅ Dēvaṅ	Ditto	Ditto	....
49	Śāttāṅ Kaṅṅaṅ <i>alias</i> Tirumāli-ruṅjōlai Dāsaṅ.	Ditto	Ditto	....
50	Vēḷāṅ Sundarattōḷudaiyāṅ	Ditto	Ditto	....
51	Śivallavaṅ Pērayiramudaiyāṅ <i>alias</i> Māṅanūr-nāṅṅu-Vēḷāṅ.	Ditto	Ditto	....
52	Dēvaṅ Śivallavaṅ Araṅṅamikkidāsaṅ	Ditto	Ditto	....
XI (ll. 123-124).				
53	Udaiyadivākaṅaṅ Śrī-Kārimāra-Bhaṅṅaṅ of Iḷavimaṅṅalam.	Śūrakuṅṅi <sup>3</sup> <i>alias</i> Virakāmu-gamaṅṅalam.	....	....
54	Nārāyaṅaṅ Subrahmaṅya-Bhaṅṅaṅ	Ditto	....	....
XII (ll. 125-127).				
55	Uyyanirāṅṅi Periyāḷvāṅ	Vidattal <sup>4</sup> <i>alias</i> Mānā-bharaṅa-chaturvēdimaṅṅalam.	Kiraṅṅūr-nāṅṅu	....
56	Śēndapirāṅ Karumāmugil-Bhaṅṅaṅ	Ditto	Ditto	....
57	Gōvindaṅ Māṅēndukaiyaṅ	Ditto	Ditto	....
58	Ādityaṅ Bhāskara-Bhaṅṅaṅ	Ditto	Ditto	....
XIII (ll. 127-128).				
59	Vēḷāṅ Kōvaṅ	Vēḷḷūrkuṅṅuchchi <sup>5</sup>	Aḷagiya-pāṅṅiya-kuḷakkil.	....
60	Ādi Perrāṅ	Ditto	Ditto	....

<sup>1</sup> Most of the places in Kiḷ-Sēmbi-nāṅṅu are, like Mālaṅguṅṅi, situated in the Ramnad Taluk of the Ramnad District.

<sup>2</sup> There is a village called Śirukuḷam in the Śivaganga Taluk.

<sup>3</sup> This place is in Śivaganga.

<sup>4</sup> There is a Vidattakuḷam in the Śivaganga Taluk.

<sup>5</sup> This is perhaps Vēḷḷikuṅṅuchchi in the Śivaganga Taluk.



Serial No.	Names of persons.	Village.	Sub-division.	District or Province.
61	Vēlāṅ Aḷagaṅ <i>alias</i> Sundarapāṇḍiya-Mūvēndavēlāṅ.	Vēḷūrkuṟuḷchi	Aḷagiyapāṇḍiya-kuḷakkīl.	....
62	Vēlāṅ Śīriḷāṅkō	Ditto	Ditto	....
XIV (ll. 129-131).				
63	Āḷvāṅ Upādhyāyar	Marudūr	Tiruvāvaṅam	....
64	Karumāṅikkam Ulagamuṇḍāṅ Bhaṭṭaṅ.	Perumpuliyūr	....	....
65	Mayūravāhanaṅ Āḍuvāṅ-Bhaṭṭaṅ	Marudūr	....	....
XV (ll. 131-132).				
66	Rāmaṅ Uyyavandāṅ	Vēlūr <i>alias</i> Aḷagiyapāṇḍiyānallūr.	Kiraṅūr-nāḍu	....
67	Perrāṅ Pāṭṭaṅ	Ditto	Ditto	....
68	Dēvaṅ Nambi	Ditto	Ditto	....
69	Śōraṅ Nāṭṭāṅ	Ditto	Ditto	....

Note.—The persons mentioned in sections X to XV were all concerned in clubbing the villages in the *brahma-dēya* of Rājagambhīra-chaturvēdimāṅgalaṁ.

XVI (ll. 133-138).				
70	Āṇaittaṅam Pammaṅ Aḍiyārkuṅalaperumāṅ <i>alias</i> Pallavadaraiyaṅ.	Tiruppūvaṅam	Irāśiṅgaṅkuḷakkīl	....
71	Meyppu Malaiyaṅ Śōraṅ <i>alias</i> Viṅjattaraiyaṅ.	....	....	....
72	Dēvaṅ Tillai <i>alias</i> Madurōdaya-Pallavaraiyaṅ.	....	....	....
73	Śikayilāya-Bhaṭṭaṅ <i>alias</i> Śivallava-Pallavaraiyaṅ.	....	....	....
74	Kaṅavadi Śīrāmaṅ <i>alias</i> Sundarapāṇḍiya-Pallavaraiyaṅ.	....	....	....
75	Ēraṅ Periyāṅ <i>alias</i> Pāṇḍiyaṅ Pallavaraiyaṅ.	....	....	....
76	Pōrru Aravamūḍaiyāṅ Villi <i>alias</i> Muḍittalaikoṅḍa-Pallavaraiyaṅ.	....	....	....

Note.—The seven persons of group XVI conducted the female elephant.

## APPENDIX B.

List of villages and lands included in Rājagambhīra-chaturvēdimāṅgalam in Rājagambhīra-vaḷanāḍu.

(Lines 19 to 69.)

**Kīraṇūr-nāḍu.**

Nakkamaṅgalam.—The village of Kīraṇūr in the Śivaganga Taluk was perhaps the chief place in the division.

Vāgaikuḍi.—This was a *dēvadāna* of Tiruppūvaṇamuḍaiyār.

Tiruvāvaṇam.

Tuttiyūr.—There is a village called Tuttiḷam in the Śivaganga Taluk.

Kirunḡākkōṭṭai.—This village is in the Śivaganga Taluk.

Kāḍuvetti, Muttam, Korraṇēri, Taḍaiyili-Tiyāḡi-ēmbal, Veḷḷattaivenṇāḡ-ēmbal, Naḍuvirkōṭṭai and Kāḷaṇ-Eṭṭi-kuruchchi are lands in Kirunḡākkōṭṭai.

**Paṇaṅgalūr-nāḍu.**

Adikarai.—A village in the Śivaganga Taluk.

Mittiravāli.

Vēlaṅḡalam.—A village in the Śivaganga Taluk.

Ōmaḷaḡiyāḡ-ēmbal.—A land in Vēlaṅḡalam.

Śōlaiyēri.—Now called Śōlaiśēri in Śivaganga Taluk.

Kuḍaṅḡāḍi.—This village is in the Śivaganga Taluk.

Aruvarai-Pudukḡalam.

Kīṭ-Chūrai.

Mēr-Chūrai.

Piḷāriḡalam.

Panaṅgalūr *alias* Paṇḍitapaṅjaranallūr.

Śeyyakulattūr.—Its present name is Śeykulattūr (in Śivaganga).

Śiṅganēriyudaiyāḡ-kāṇipparru.—A land in Śeyyakulattūr.

Vaṅḡyūr.

Karkuṇichchi.—This village in Śivaganga is now spelt Kalkuṇuchchi.

Ariyāṅkuṇuchchi.—This is also in the Śivaganga Taluk.

Āraikkulam.

Arugaśāḍi. Viragaṅgappērayan-ēmbal, Virapāṇḍiyappērayan-ēmbal, Moliyaḡ-ēmbal, Ambalakkūṭṭaḡ-ēmbal, Sittanēmbal and Pannirāyira-ppērayan-ēmbal, are lands in Āraikkulam.

Uvaniyamaṅgalam.

Pudaichehānkuli.—This is a land in Uvaniyamaṅgalam.

**Tiyandaikkūḍi-nāḍu.**

Ugaray.

Kōṭṭai.

Śivigaiyāṅkuli, and Uḍumbandai are lands in the above village.

Ulaḡaraṅi.—Still bears the same name. It is in the Śivaganga Taluk.

Karaiyūr.

Kunṇēḷi.

Mattaḍakkiyēri.

Śaṅgappērayan-ēmbal.

Puttēmbal.—This may be Puttēndal in Śivaganga Taluk.

Kalaiyaṅēri.—This may be Kaiyaṅēndal in Śivaganga Taluk.

Śenkuḷi.

Orukkōṭṭanēri.

Kalvāyilmangalam.

Pullanēri.

Śēndaṅēri.

Nakkaṇēri.

Pārkuḷam.—This is a (Z) village in Śivaganga Taluk.

Uyyān-Sūriyaṅ-ēmbal.

Marudankuḍi.—This is in the Śivaganga Taluk.

Nāvaṅkuḍi.

Kaṇḍiyūrnāḍālvāṅ-ēmbal.

Śiru-Nakkaṇēri.

Śūlāmaṇi.—Now called Śūḍāmaṇi in the Śivaganga Taluk.

Purrukkuḷam.—Now called Puttukkuḷam in the Śivaganga Taluk.

Śiruvayal.

Konraikkūḷam.—Now called Konṅakuḷam in the Śivaganga Taluk.

Pullamaṅgalam.

Kaṅkuḷam.—Now called Kalkuḷam (in Śivaganga).

Karumākuḷam.—There is one Karuṅkuḷam in Śivaganga Taluk.

Eyili.

Paḍaichchaṅkuḷam.

Puḷiyaṅkuḷam.—Still so called. In Śivaganga Taluk.

Pūḍikuḷam.

Vēḷārkuṅchchi.

Vāyttalainallūr.

Kāḍuvetti.—This is the name of a land in Vāyttalainallūr.

Mānavīramadurai.—This is Mānāmadurai.

Marudūr.

Śaṅgaṅ-ēmbal.

Śaṅkramaṅgalam.—Now called Śaṅgamaṅgalam in Śivaganga.

Tiyaṅūr-Sōlaiyēri.—There is a Tiyaṅūr in Śivaganga Taluk.

Kiḷānkāttūr *alias* Puravari-chaturvēdimāṅgalam.—In Śivaganga Taluk.

Mēr-Paśalai *alias* Śrīvallaḅha-chaturvēdimāṅgalam.—In Śivaganga Taluk.

Pirāndiyēri.—There is a Pirandaikuḷam in Śivaganga Taluk.

Kaḍukkūḍi.—There is a Kakuḍi in Śivaganga Taluk.

Sēṭṭalēri.—A *dēvadāna* of Tiruppaśalainādar of Mēr-Paśali *alias* Śrīvallaḅha-chaturvēdimāṅgalam.

*Tirappu*-Soṅḍaṅ-ēmbal.—This may be Sundaṅ-ēmbal in Paramakuḍi Taluk.

Tattan-ēmbal.—Now called Tattanēndal in Paramakuḍi Taluk.

Vēmbōḍ-ēmbal.

Pāppān-ēmbal.—There are villages called Pappanēndal in Paramakuḍi Taluk as well as in Sivaganga Taluk.

Ediriliśōḷappērayaṅ-ēmbal.

Vēlānkāl.—A *dēvadāna* of Śri-Vaikunda-Viṅṅagar-Āḷvār of Mēr-Paśalai *alias* Śrīvallaḅha-chaturvēdimāṅgalam.

Kaṅichchi-ēmbal.

*Tirappu* Paṅaiyaṅēri.—There is a Paṅaiyanēndal in Śivaganga.

Kiḷ-Vēḷiyārrūr.

Mēl-Vēḷiyārrūr.

Maṅḍaiyūrkuḷam.

Nelvēli.—This may be Nemmelī in Paramakudi Taluk.

Taṅṅilattaraiyaṅ-ēmbal.

Sōmāttūr.—This is in Paramakudi Taluk.

Aravaṅkuḍi.

Karuṅkuḷam.—This is in Paramakudi Taluk.

Ēṅāttūr.

Taḍāppirai.

Kāṅchirankuḷam.—This is in Sivaganga Taluk.

### Mērkuḍi-nāḍu.

Mērkuḍi *alias* Kalijayamaṅgalam.

Mēṅ-Mērkuḍi.—Kiḷa-Mēlkuḍi and Mēla-Mēlkuḍi are villages in the Sivaganga Taluk.

Maṅjaḷūr.

Korranēri.—There is a village named Kottaṅkuḷam in Śivaganga and Paramakuḍi Taluks.  
 Muttūranāroṭṭai.—A *dēvadāna* of Tiruppūvaṇamudaiyār.  
 Aṇṇalvāy.—Now called Annavasal in Sivaganga Taluk.  
 Śundaṇ-ēmbal.—Now called Sundanēndal in Śivaganga Taluk.  
 Narimaṇṇam *alias* Varagaṇḍanallūr.—There is a village named Nariyēndal in Śivaganga Taluk.  
 Śilaiyaṇēri.—Śilaiyaṇ is a village in Sivaganga Taluk.  
 Uriyappi, Taḷi-ēmbal, Korranēri, Sūriyaṇ-ēmbal and Sōmaṇēri are lands and tanks in Varagaṇḍanallūr.

#### Puṇḍarāḷai-nāḍu.

Pullanēri.

Kaṇṇaṇūr, Lands in—Kaṇṇaṇūr is a village in Śivaganga Taluk.

Madalaikuruchchi.

Kiṭ-Śeli : *Puṇḍarāḷai* in it.

Achchankāṭṭirukkai-Miḷagaṇūr *alias* Rājēndraśiṅganallūr.—Miḷagaṇūr is a village in Sivaganga Taluk.

Minṇēri, Kaṇṇikuḍi, Araiyaṇēri, and Naḍuvir-Śelikulattu-ulvāy.—These are near Miḷagaṇūr.

Mēr-Śeli.

Kuruchchātti.

Śirukkilātti.

Puvaṇinallūr.

Ārikuḍi.

Sōmaṇēri.

Tāyaṇ-Pūdi-ēmbal.

Śirukilāṅkāṭṭūr, a *dēvadāna* of Tiruppūvaṇamudaiyār.—There is a village called Kilāṅgāṭṭūr in Śivaganga Taluk.

Śirumiḷagi.

Nerkunṇam (*tirappu*).

Kattikkulam.—There is an (I) and (Z) village of this name in Śivaganga.

Perrāṇ-ēmbal.—There is a village called Pettāṇēndal in Paramakudi Taluk.

In the lists given above, some official designations are prefixed to a few names of persons. These are : *Tiruvāykkēlvi*, *Sāmudāyam*, *Māḷigaittaṇam*, *Adigāram*, *Valanāṭṭu-kāriyam-śeygira*, *Āṇaittaṇam* and *Meypu*. Their connotation may easily be determined from the terms themselves. The compound word *Tiruvāykkēlvi* consists of *tiru* 'sacred', *vāy* 'mouth' and *kēlvi* 'hearing' and means 'what is heard from the sacred mouth (of the king)', i.e., 'any royal oral order'. As an official designation applied to persons it means 'one who hears the royal oral order'. In ancient times, among the king's retinue there were some who bore this designation. And it seems that the duty of this class of officials was to put in writing the oral orders of the king and communicate the same to the Department of the State concerned for being given effect to. In the case of almost all royal orders this becomes the first original document; and on this are based the subsequent orders issued in pursuance of it. Very often we meet with the statement '*nam kēlvi tara-chchonnōm*' meaning 'we directed the issue of our *kēlvi* (oral order put in writing)'. The word '*kēlvi*' is seen sometimes substituted by '*ōlai*' (written palm leaf). The receiving officers out of regard for the king termed it *tirumandiravōlai* where *tiru* (Skt. *Śrī*) denotes 'His Majesty's', *mandira* 'council' and *ōlai* 'document or order'. Thus, its equivalent is 'the order of His Majesty in Council'. It is exactly the same as *tiruvāykkēlvi*. The word *sāmudāya* means 'gathering, crowd or a body of people'. From it comes *Sāmudāya* 'one of the members of the *sāmudāya*'. This body may consist of one class of people or be of different classes. In temples also there existed such a body. Probably it was composed of different kinds of servants employed in it. The term *Māḷigaittaṇam* may have been used to denote the official in charge of the management of the king's household. It may be rendered into 'Palace-Manager'. *Adigāram* may be taken to mean 'one who exercises power, a maintainer of law'. '*Prakriyā tv=adhikāraḥ*' and the explanation '*vyavasthā-sthāpanīyasya*' well bring out the sense. *Valanāṭṭu-kāriyam-śeygira* means 'the administrative head of a district'. The sense of the term *Āṇaittaṇam* is well brought

out in lines 207-210 of the larger Leiden plates. It denotes the person who, when the boundaries of a village or villages are being circumambulated by the assemblies of the *nādu* (district or subdivision) in company with the *kaṅkāni* (Superintendents), had to go with them mounted on the elephant (*āṇai*) and to point out the boundaries. *Meypu* is somewhat difficult to explain definitely. It is not known whether the first letter *me* is long or short. If long it may indicate that the person who bore this designation was in charge of the feeding of the elephant; and if short, it may denote a police officer. In the name *Pōrru Aravamudaiyāṅ Villi* (No. 76 of Appendix A), the word *Pōrru* may denote some duty or office which is not possible to be definitely defined now.

## TEXT.

*First Plate; First Side.*

- 1 Svasti śrī ॐ<sup>1</sup> Ambhaḥ<sup>2</sup> pūrvvam<sup>3</sup>=abhūd=idan=tad-udarē<sup>4</sup> śētē sma Śēshē Haris=tan-nābhēr=ajanishṭa patmam<sup>5</sup>=abhavat
- 2 tasmāt<sup>6</sup> svayam Viśvasṛiṭ [1\*] tasmād=Atrir=amushya-lōchana-putād=Indur=Budhas=tat-sutas=tasmād=āsa Purūravā-
- 3 s=tata imē<sup>7</sup> Pāṇḍyēsvarā jajñirē ॐ Svasti sri- **Sundarēsād**=avagata-samaya[s\*]-sv=ābhidhān-āśrayasya grāma-
- 4 sy=āghāṭa-kṣiptim<sup>8</sup>prati sapadi<sup>9</sup> **nijē vatsarē pañcha-vimśē** [1\*] Chaṇḍāmsāv=ātta<sup>10</sup>-Chāpē Kanaka-pati-tithau
- 5 kṛishṇa-paksh-Ārkivāra-Svātī-yōgē karēṇum gamayitum=avadad=**Rājagambhīradēvaḥ** ॐ Pūviṅ-kilatti mē-
- 6 vi vīṛṛiruppa Mēdiṇi-mādu nīdiyir-puṇara vaya-pPōr-maḍandai jaya-ppuyatt=iruppa mā-kKalai-maḍandai
- 7 vākkiṇil viḷaṅga=ttiśaiy-iru-nāṅgum<sup>11</sup>=isai-nilāv=erippa Maṛai-neri vaḷara Maṇu-neri tigaḷa aṛa-ne-
- 8 ṛi-chchamaiyaṅgaḷ=ārun-taḷaippa=kkāṇa-vēṅgaiyai villuḍaṅ turanḍu mīṇaṅ=Kaṇakā-chalattu
- 9 vīṛṛiruppa eṅ-giri sūḷnda eḷu-kadal=eḷu<sup>12</sup>-polil veṅ-kuḍai-nīḷar<sup>13</sup>-chenkō=ṇaḍappa=<sup>12</sup> kkoḍuṅ-

<sup>1</sup> This sign is used here for punctuation mark. See also line 316. *The Archaeological Survey of South India*, Volume IV, which will hereafter be indicated by *A. S. S. I.*, actually takes it for *visarga* from which it is hardly distinguishable.

<sup>2</sup> Read *ambhaḥ*.

<sup>3</sup> In this inscription, wherever *rvā* occurs, *v* is doubled.

<sup>4</sup> The letter *da* of *darē* seems to have been inserted in the space between *du* and *rē*. It looks like the length sign of *ū*.

<sup>5</sup> Read *padmam*=

<sup>6</sup> There is a marked preference for the final consonant in this inscription. See also *abhavat* (l. 1), *tat-suta* (l. 2) and *vatsarē* (l. 4).

<sup>7</sup> In place of *s=tata imē*, *A. S. S. I.* reads *punarātō* (?).

<sup>8</sup> The syllables °*sy=āghāṭa-kṣiptim* have been read as *syā(vadhī)kṣiptim* in *A. S. S. I.* There is no doubt about the reading given in our text. The letter *kṣi* is rare and looks like *kara* as it must; but it cannot be taken for *kā*, for the length sign is clearly distinguished in this inscription from *ra* by the latter being given a tube at the bottom.

<sup>9</sup> The letter *di* is corrected from *ti*.

<sup>10</sup> *Vanta* is the reading in *A. S. S. I.* The bottom letter *t* is slightly damaged.

<sup>11</sup> *Misai* is the reading in most inscriptions, but in No. 417 of *S. I. I.* (Texts), Vol. V, it is replaced by *migai*.

<sup>12</sup> The reading in *S. I. I.*, Vol. V, Nos. 412 and 417 is *ēḷ*. In this inscription, the letter *ḷu* is clear.

<sup>13</sup> Though *nīḷarra* is the reading found in Nos. 412 and 417 of *S. I. I.*, Vol. V, our inscription uses *nīḷar* both here and in line 12: the short and long *i* are clearly distinguished. In No. 302 of *S. I. I.*, Vol. V, *nīḷarra* is followed by *irunkō* instead of *senkō*.

- 10 Kali naḍuṅgi neḍum-pilatt=olippa Villavar<sup>1</sup> Śembiyar Virāṭar Varāṭar<sup>1</sup> Pallavar  
tiraiyudaṅ murai murai
- 11 paṇiya iru-nēmiy-aḷavum=oru-nēmiy=ōṅga inṅ-amud=āgiya iyal-isai-nāḍaga[m\*] maṅṅi  
vaḷara maṇi-muḍi
- 12 śūḍi verpeṅav=ōṅgiya<sup>2</sup> vīrasimhāsanattu<sup>3</sup>=kkaṅpaga-nīlaṅ=kalai-valōr pugala maṅṅavar-  
dēviyar vaṅa-
- 13 ṅgi-niṅṅ=ēttum=aṅṅa-men-ṅaḍaiy=Avaṅimujududaiyāroḍum vīṅṅirund-aruliya śri-kō-  
chChadaivarmma-
- 14 r-āṅa Tribhuvanachchakravarttigaḷ śri-Kulaśēkaradēvaṅku yāṅḍu 13-vadu nāḷ nāl-  
āyirattu munnūr-
- 15 ṅ-aṅupadiṅāl<sup>4</sup> Madurōdaya-vaḷanāṅṅu Māḍakkuḷa-kkiḷ Madurai-kkōyir-palli-y-aṅai-  
kkūḍat-

*First Plate ; Second Side.*

- 16 tu=ppalli-ppiḍam Maḷavarājaṅṅil=eḷundaruḷiy-irundu [Vēdamu]m Śāstramu[m] pōy  
vyākhyātākkaḷāy=i-
- 17 rukkuṅ=chaturvēdi-Bhaṅṅargaḷ pēr=āyiratt-eṅpadiṅmaṅku<sup>5</sup> =ppaṅgu āyiratt-eṅpadum  
dēvadāṅa-p-
- 18 paṅi-śey-virutti paṅgu nūr-irupadum āga=ppaṅgu āyiratt-iru-nūr-rukku=ppadiṅ-  
mūṅṅāvadi-
- 19 <sup>6</sup>ṅ-edir paḍiṅ-onṅām-āṅḍu-mudal brahmadēyam-āga=kKiraṅṅūr-nāṅṅu <sup>7</sup>Nakkamaṅgala-  
mum Uḍaiyā-<sup>8</sup>
- 20 r Tiruppūvaṅam-uḍaiyār dēvadāṅam Vāgaikuḍiyum uṅpaḍu<sup>9</sup> brahmadēyam-āga=kkūṅṅiṅa  
Tiruvāva-
- 21 ṅamun=Tuttiyūrurum <sup>10</sup>Kiruṅgākkōṅṅaiyurum=ivv-ūr=<sup>11</sup> Kāḍuveṅṅiyum Muṅṅamun= Korra-  
ṅēriyu-
- 22 n-Taḍaiyili-Tiyāgiy-ēmbalum Vēḷattaivenṅṅān-ēmbalum Pagavadiy-ēmbalum Na-  
23 ḍuvir-kōṅṅaiyurum=Kāḍaṅ-Eṅṅi-kuṅuchchiyurum Paṅaṅgalūr<sup>12</sup>-nāṅṅu Adikaraiyurum Mitti-  
24 ravāliyurum Vēlaṅṅulamum Ōmaḷagiyāṅ-ēmbaluṅ=Chōlaiyēriyurum=Kuḍaiṅjāḍiyurum=Aru-  
25 varai-Pudukkuḷamun=Kiṅ<sup>13</sup>-Chūrai-yurum Mēṅ-Chūrai-yurum Piḍārikuḷamum Paṅaṅgalūr-āṅa  
Paṅḍita-
- 26 paṅjaranallūrurum Śeyyakulattūrurum Śiṅgaṅēriyudaiyāṅ kāṅippaṅṅurum Vaṅṅiyūrurum=Kaṅku-  
27 riḅchiyurum<sup>14</sup>=Ariyāṅkuṅuchchiyurum=Āraikkuḷamum=Aṅṅasāḍiyurum Vīragaṅga- <sup>15</sup>ppērayaṅ-  
ēmbalum Vī-

<sup>1</sup> *Marāṭar* is a variant found in No. 302 of *S. I. I.*, Vol. V.

<sup>2</sup> Instead of this phrase, *viḷaṅgiya kadir-olī* occurs in No. 302 and *viḷaṅgiya* alone in Nos. 412 and 417 of *S. I. I.*, Vol. V.

<sup>3</sup> The *sa* of *saṅattu* is an interlineation. It is entered below the line.

<sup>4</sup> The reading *nālu* in *A. S. S. I.*, is wrong. The mistake increases the number of days by four.

<sup>5</sup> Read *rkku*.

<sup>6</sup> The *e* sign of *ṅe* is engraved at the end of the previous line.

<sup>7</sup> Over the letter *Na*, the *i* sign is entered and erased.

<sup>8</sup> The length of *yā* is entered at the beginning of the next line.

<sup>9</sup> Read *uṅpaḍa*.

<sup>10</sup> The reading *Śiruṅgā*<sup>o</sup> given in *A. S. S. I.* is wrong.

<sup>11</sup> Read *-ūr*.

<sup>12</sup> The length of *lū* is here separated from the letter, whereas it is connected with it in line 25.

<sup>13</sup> Read *Kiḷ*.

<sup>14</sup> The word *kuṅuchchi* is in some cases spelt *kuṅichchi*. See lines 77, 166, 236.

<sup>15</sup> This word may also be read *ppōyaṅ*. As there is no *i* sign over the letter *r*, the reading *ppēriyaṅ* given in *A. S. S. I.* must be considered wrong.

i.a.

2 கனகமலர்... 4 கனகமலர்... 6 கனகமலர்... 8 கனகமலர்... 10 கனகமலர்... 12 கனகமலர்... 14 கனகமலர்...

i.b.

16 கனகமலர்... 18 கனகமலர்... 20 கனகமலர்... 22 கனகமலர்... 24 கனகமலர்... 26 கனகமலர்... 28 கனகமலர்... 30 கனகமலர்...

ii.a.

32 கனகமலர்... 34 கனகமலர்... 36 கனகமலர்... 38 கனகமலர்... 40 கனகமலர்... 42 கனகமலர்... 44 கனகமலர்...

ii,b

46 / ...  
 48 ...  
 50 ...  
 52 ...  
 54 ...  
 56 ...  
 58 ...  
 60 ...

46  
 48  
 50  
 52  
 54  
 56  
 58  
 60

iii,a.

62 ...  
 64 ...  
 66 ...  
 68 ...  
 70 ...  
 72 ...  
 74 ...

62  
 64  
 66  
 68  
 70  
 72  
 74

iii,b.

76 ...  
 78 ...  
 80 ...  
 82 ...  
 84 ...  
 86 ...  
 88 ...  
 90 ...

76  
 78  
 80  
 82  
 84  
 86  
 88  
 90



- 28 rapāṇḍiyappērayaṅ<sup>1</sup>-ēmbalum Moliyaṅ-ēmbalum Ambalakkūttāṅ-ēmbalum Śitta-  
 29 <sup>2</sup>n-ēmbalum <sup>3</sup>Paṅṅirāyirappērayaṅ<sup>1</sup>-ēmbalum=Uvaṅṅiyamaṅgalamum <sup>4</sup>Pudaichchāṅ  
 kuli[y-ēm]ba-  
 30 lum **Tīyandaikuḍi<sup>5</sup>-nāṭṭu<sup>6</sup>** Ugaray-ōḍu Kōṭṭaiyuṅ-Chivigaiyāṅ-kuliyum=Uḍum[ba]ndai-<sup>7</sup>

*Second Plate ; First Side.*

- 31 <sup>8</sup>yum=Ulagaraṅiyuṅ=Karaiyūruṅ=Kuṅṅēliyum Maṭṭaḍakkiyēriyuṅ= Chaṅgappērayaṅ<sup>9</sup>-  
 ēmba-  
 32 lum Puttēmbalum Kalaiyaṅēriyum Śēṅkuliyum=Orukkoṅṅānēriyuṅ=Kalvāyilmaṅ-  
 33 galamum Pullaṅēriyuṅ=Chēndaṅēriyu[m\*] <sup>10</sup>Nakkaṅēriyum Pārkuḷamum Uyyāṅ Śūri-  
 yaṅ-ēmbalu-  
 34 m Marudaṅkuḍiyum Nāvaṅkuḍiyum Kaṅḍiyūr-nāḍālvāṅ-ēmbaluṅ=Chiru-Nakkaṅ- ēriyuṅ=  
 Chūlāma-  
 35 [ṅi]yum Puṅṅrukkulamum Śīruvayaluṅ=Koṅṅraikkulamum Pullamaṅgalamuṅ=Kaṅṅulamum=  
 Karumākuḷa-  
 36 mum Eyiliyum Paḍaichchaṅkuḷamum Puḷiyaṅkuḷamum Pūdikulamum Vēḷārkuṅuch-  
 chiyum Vāy[t\*]talainallū-  
 37 rum ivv-ūṅ<sup>11</sup> Kāḍuveṭṭiyum Māṅavīramaduraikkulatt=ulvāyil Marudūr<sup>11</sup>-kālukku= kkilak-  
 [ku-pp]ā-  
 38 <sup>12</sup>ḍagappaḍi nila[m\*] mūṅṅu-vēliyum uṭpaḍu<sup>13</sup> brahmaḍēyam-āga=kkūṭṭiṅa Marudūr- āna  
 Madurōḍaya-chchatu-  
 39 rvvēdimāṅgalamuṅ=Chaṅgaṅ-ēmbaluṅ=Chaṅkaramāṅgalamum Tīyanūr- Śōlaiyēriyuṅ=  
 Kiḷāṅkāṭṭū[r-ā]ṅa  
 40 Puravari-chchaturvvēdimāṅgalam paḍiṅ-mūṅṅrāvadiṅ-edir pattām-āṅḍuvarai kuḍip-  
 paṅṅāy vanda nīr-nilamuṅ=ka-  
 41 ruṅchey puṅṅeyum nattamun=tōṭṭamum tiḍalum=ūraṅiyuṅ=kōyil-aḍiyum tiru[na\*]-  
 ndavaṅa[mu]m  
 42 ēmbalum uṭpaṭṭa nilam eṭṭē āṅu-mā i-ṅṅilam eṭṭē āṅu-māvum Vīrapāṅḍiyaṅ- kō-  
 43 lāl nīkki nīkki-ppakkattār paṅṅāy-uḷḷa nilamun. Mēṅ-Paśalaiy-āṅa Śīvallabha-chchatur-  
 vvēdimāṅgala-  
 44 m paḍiṅ-mūṅṅrāvadiṅ edir pattām-āṅḍuvarai kuḍiy-irunda jaṅṅmigaḷ paṅṅāy vanda nīr-  
 nilamu-  
 45 ū-karuṅche[y\*] puṅṅeyun=nattamun=tōṭṭamun=tiḍalum Śrīkōyilgaḷum tiruṅḍava-  
 ṅamum

<sup>1</sup> This word may also be read *ppōyaṅ*. As there is no *i* sign over *r* the reading *pperiyaṅ* given in *A. S. S. I.* must be considered wrong.

<sup>2</sup> The *ē* sign of *nē* is entered at the end of the previous line.

<sup>3</sup> In *ṅirā*, there is a correction. The engraver seems to have at first written *ra* and inserted the length mark afterwards between *ṅi* and *rā*.

<sup>4</sup> *Pukai* given in *A. S. S. I.* is incorrect.

<sup>5</sup> *Kuḍa*, the reading in *A. S. S. I.*, is not right. The word occurs again with the spelling *kuḍi*.

<sup>6</sup> Here and in many more places the letter *tu* is shaped exactly as the *e* sign. It is due to the indifference of the scribe.

<sup>7</sup> This word has been read *Uḍumavandai* in *A. S. S. I.*

<sup>8</sup> At the beginning of this line, the *A. S. S. I.* has *kuḍi* of which there are no traces. The first letter is certainly *yu*.

<sup>9</sup> The reading *periyaṅ* given in *A. S. S. I.* is inadmissible. There is no *i* sign over *r*. An alternative reading would be *pōyaṅ* which does not give good sense.

<sup>10</sup> By mistaking *na* for *ṅ*, *Kakkaṅēri* has been made out in *A. S. S. I.*

<sup>11</sup> Read *ūr*. Perhaps the writer uses *r* in place of *rk*.

<sup>12</sup> There is nothing to suspect the letter to be *śa* as has been done in *A. S. S. I.*

<sup>13</sup> Read *uṭpaḍa*.

## Second Plate ; Second Side.

- 46 utpaḍa Virapāṇḍiyaṅ-kōlāl nilan=nāl-araiyē mukkāṇi i-nnūla[m\*] nāl-araiyē mu-kkāṇi-yun=  
 47 nīkki nīkki-ppakkattārum Maṇavarum paṇṇāy=ulla nilamum Pirāṇḍiyēriyūn=Kaḍukku-  
 ḍiyum<sup>1</sup>  
 48 <sup>2</sup>Mēṇ-Paśalaiy-āṇa Śrīvallaḥba-chaturvvēdimaṅgalattu=tTiruppa[śa]ṭainādar dēvada[ṇa]ṅ=Chēttā-<sup>3</sup>  
 49 ḷēriyūn=tirappu<sup>4</sup>=chChoṇḍaṅ-ēmbalum=Tattaṅ-ēmbalum Vēmbōḍ-ē[mbalum] Pāppā-  
 50 ṇ-ēmbalum Ediriliśōḷappērayaṅ<sup>5</sup>-ēmbalum-Mēṇ-Paśalaiy-āṇa Śriva[l\*]labha-[chaturvvē]-  
 dimaṅ-  
 51 galattu Śrī-Vaikunda-Viṇṇagar-Ālvārku=kkārāṇmaiy=utpaḍa=ddēvadāṇa irai[yili vē]ru-  
 muda-  
 52 l Vēlaṅkālūn=Kaṇichchiy-ēmbalum=kuḍikkāṇikku=ttalaimāru viṭṭa nilamum tira[p]pu  
 Paṇai-<sup>6</sup>  
 53 yaṇēriyūn=Kīl<sup>7</sup>-Vēḷiyāṇṇūrum <sup>8</sup>[Mē]l-Vēḷiyāṇṇūrum Maṇḍaiyār-kuḷamun=Nel-  
 54 vēliyun=Tañṇilattaraiyaṅ-ēmbalum Sōmāttūrum Aravaṅkuḍiyūn=Karu[ṇ\*]kuḷamum E-  
 55 ṇāttūrun=Tadāppiraiyūn=Kāṅchiraṅkuḷamum **Mēṇkuḍi-nāṭṭu** Mēṇkuḍiy-āṇa Kalijaya-  
 56 maṅalam paḍiṅ-mūṇṇāvadiṅ-edir pattām-āṇḍuvarai kuḍippaṇṇāy vanda nīr-nilamūn-ka-  
 57 ruṅche[y\*] puṇṣeyu[m\*] nattamum=utpaḍa Virapāṇḍiyaṅ-kōlāl nilam=iraṇḍē nālu-  
 mā i-  
 58 nnilam=iraṇḍē nālu-māvu[m\*] nīkki nīkki-ppakkattār paṇṇāy-ulla nilamum Mēṇ-Mēṇkuḍi-  
 59 yum Maṅjalūruṅ=Koṇṇaṇēriyum Uḍaiyār Tiruppūvaṇam-uḍaiyār dēvadāna[m\*] Mut-  
 60 tūranāroṭṭaiyum Aṇṇalvā[yu]m<sup>9</sup>=ivv-ūr[p\*]pār<sup>10</sup>-Chundaṅ-ēmbalum Narimaṇṇamāṇa Va[ra]-<sup>11</sup>

## Third Plate ; First Side.

- 61 gaṇḍanallūrum ivv-ūrppār<sup>12</sup>-Chilaiyaṇēriyum=Uṇṇiyappiyum Tāḷiy-ēmbalum Ko-  
 62 ṇṇāṇēriyum Sūriyaṅ-ēmbalum Sōmaṇēriyum tirappu **Puṇṇapparaḷai-nāṭṭu**=pPulla-<sup>13</sup>  
 63 <sup>14</sup>ṇēriyum Kaṇṇaṇūr=karuṅcheyppaṇṇir=kūṭṭiṇa nilamum Madalaikuṇichchi-kkaruṅchey-  
 64 yum Kīṭ-Chēḷi=ppuṇkaraiyum Achchaṅkātṭirukkai Miḷagaṇūr-āṇa Irāsēndiraśiṅgana-  
 65 llūrum ivv-ūrppāl Miṇṇēriyum Kaṇṇikuḍiyum Araiyaṇēriyum Naḍuviṇ-Chēḷi-

<sup>1</sup> *Kakekuḍi* is the reading in *A. S. S. I.* This is due to the resemblance of *ḍu* to *e* sign.

<sup>2</sup> The *ē* sign of *Mē* is entered at the end of the previous line.

<sup>3</sup> The reading *ṇam Sembāṇēri* given in *A. S. S. I.* is hardly possible. At the end of the line, the letter *ḷā* is very clear. Owing to scratches over the penultimate *ḷ*, it seems to have been mistaken for *m*. As the loops of *ṇ* are fully developed in this inscription, there is no doubt about the first letter of the next line being *ḷē* and not *ṇē*. I have accordingly taken the word to be *Ṣēṭṭāḷēri*.

<sup>4</sup> This word has been wrongly read as *tiru* in *A. S. S. I.* *Tirappu* occurs again in lines 52 and 68 where it has been correctly read.

<sup>5</sup> Here again, we have *pērayaṅ-ē*. The engraver appears to have incised the *i* sign over *r* and erased it.

<sup>6</sup> The last syllable is *ṇai* and not *ṇai* as given in *A. S. S. I.*

<sup>7</sup> Here the loop for long *i* is wanting.

<sup>8</sup> For *Mē* the engraver has written *pē*.

<sup>9</sup> The letter *yu* of *vāyum* resembles *pa*. The middle vertical stroke does not seem to have been cut.

<sup>10</sup> The reading *pārttaṇṇaṅ-ē* of *A. S. S. I.* is not admissible.

<sup>11</sup> The last letter *ra* is missing, the plate being broken at the corner.

<sup>12</sup> In place of *ppār*, the *A. S. S. I.* has *Maḍār*.

<sup>13</sup> Instead of *paraḷai* and *Pulla*, we have *Pirasa* and *Yulla* in *A. S. S. I.* The engraver has written *ppu* as a group and the group symbol actually resembles *yu*.

<sup>14</sup> The *ē* sign of *ṇē* is at the end of the previous line.

66 kkuḷatt-ulvāyum Mēr-Cheliyūm Kuṟuchchāttiyūm Śīrukkilāttiyūm Puvaṇinallūrum Ā-  
 67 rikudiyūm Sōmaṇēriyūm Tāyaṇ-Pūdi-embalum Uḍaiyār Tiruppūvaṇam-uḍaiyār  
 68 dēvadāṇaṅ-Chirukilāṅkāṭṭūrum Śīru-Miḷagiyyūm tirappu Nerkuṇramum Kaṭṭikkūḷa-  
 69 mum Perrāṅ-ēmbalum āga ivv-ūrgalir=paḷan-dēvadāṇam paḷlichchandam <sup>1</sup>karāṇmai-  
 70 yāṇa nilam nikki nikkiy-ulla nilam munṇ-uḍaiyārum paḷam-pērum Vellāṅ-vagaiy[u]-  
 71 m mudalun=tavirttu oru-nāḍum or-ūrum oru-puravum=ākki **Rājagambhira-vaḷanāṭṭu**  
**Rājagambhira-**  
 72 **chaturvvēdimāṅgalam**=eṇṇun=tirunāmattāl brahmadēyaṅ-cheydaruḷi ivv-ūr nāṅ[g]-el-  
 73 laiyūṅ=kaṅkāṅiḷōḍuṅ=kūḍa=ppiḍi sūḷndu piḍi naḍanda ellaikku aṟav-ōlai seydu  
 74 kuḍukkaveṇṇu tiruvāymolindaruḷiṇamaiyil Puravu[va]ri<sup>2</sup>-kkaṅkāṅi Miḷalai-kkū-  
 75 rṛattu Naḍuvir-kūrṛu Śrī-Parāntakanallūr-Kaṭṭikuṟichchi-uḍaiyāṅ Araiya[n\*] Nārāya-<sup>3</sup>

*Third Plate ; Second Side.*

76 ṇaṇum Miḷalai-kkūrṛattu K[i\*]<sup>4</sup>-kūrṛu Taṇḍalaiuḍaiyāṅ Pirāntakaṅ Tiruppūvaṇamudai-<sup>3</sup>  
 77 yāṇum Aḷagiyapāṇḍiyakkulakkil Māraṇūr-āṇa Palamaṇḍalādittanallūr<sup>5</sup> Māraṇū-  
 78 r-uḍaiyāṅ Karuṅakaradēvaṅ Purpavaṇamudaiyāṇum Tiruvāykkēḷvi-pPurappara-  
 79 lai-nāṭṭu=pPuttūr-uḍaiyāṅ Poṇṇaṅ Sūriyadēvaṅ-āṇa Jeyadara-pPallavaraiyar ka-  
 80 ṅkāṅi Śōḷa-maṇḍalattu Tirumuṇaippāḍi-nāṭṭu=kKaruppūr-uḍaiyāṅ <sup>6</sup>Pillai-Ālvāṅ-āṇa  
 81 Poṇṇambalakkūttaṇum Poyyāmolidēvar-kaṅkāṅi Karuṅguḍi-nāṭṭu Kiḷ-Ne-  
 82 ṭṭūr-āṇa Kīrtiviśālaiyanallūr Vēḷāṅ Śāttāṇum sāmudāyam Muttūrṛu-kūrṛattu-kKa-  
 83 ppalūr<sup>7</sup>-āṇa Uḷagaḷandaśōḷanallūr Kappalūr-uḍaiyāṅ <sup>8</sup>Sirāmaṅ Tiruvuḍaiyāṅ-āṇa<sup>9</sup>  
 84 Pottappichchōḷar kaṅkāṅi Kēraḷaśiṅga-vaḷanāṭṭu Vēḷiyārrū[r-u\*]ḍaiyāṅ Nārāyaṇaṅ Śātta-  
 85 ṇum Māḷigaittaṇam Vaḍatalai-chChembi-nāṭṭu Āykkudiy-āṇa Aḷagiyapāṇḍiyanallūr<sup>10</sup> Śīva-  
 86 llavaṅ Aḷagiyamaṇavaḷaṅ-āṇa Kāliṅgarāyar kaṅkāṅi Poliyūr-nāṭṭu Aruṅkaḷam-uḍaiyāṅ  
 87 Arayaṅ Tirumalai-uḍaiyāṇum Maḷavarāyar kaṅkāṅi <sup>11</sup>Tiyandaikuḍi-nāṭṭu Kiṭ-Paśalaiy-  
 āṇa Dā-<sup>12</sup>  
 88 ṇaṇiḍōdanallūr-uḍaiyāṅ Arayaṅ Karumāṅikkamum Pillaiyār Aḷagapperumāḷ=adikāra-  
 89 m=Muttūrṛu-kkūrṛattu=kKappalūr-āṇa Uḷagaḷandaśōḷanallūr<sup>10</sup>-Kappalūr-uḍaiyāṅ Uyyava-  
 90 ndāṅ Poṇṇaṅ-āṇa Māṅābaraṅa-Mūvēndavēḷārum Śōḷapāṇḍiya-vaḷanāṭṭu-chChirupā-

<sup>1</sup> Read *kārāṇmai*.

<sup>2</sup> The damage in the syllables *vuva* seems to have led to the wrong reading *ścha* in *A. S. S. I.*

<sup>3</sup> A bit of the plate at the right bottom corner, enough to cover a letter is broken off. Still no letter is actually missing as is clear from the fact that *Nārāya* at the end of this face of the plate reads without break with *ṇaṇum* at the beginning of the next face. But at the end of that line where the bit is lost, the letter *ṭ* seems to have been written and lost and had to be crammed in just to the right of, but below, the *ai* sign. Had the bit been broken before, *ṭ* would have found place at the beginning of the second line.

<sup>4</sup> The *i* sign of *kī* has not been engraved and the *A. S. S. I.* has the letter *ka* correctly.

<sup>5</sup> There is an extra length sign in *lā*.

<sup>6</sup> The passage after *Karuppūruḍai* seems to have been written over an erasure. The letters at the end clearly retain traces of the prior writing. In the previous line also the damaged condition and the size of the letters from *Sūriya* to the end suggest the same fact though traces of the old letters are not seen.

<sup>7</sup> What looks like *ya* at the commencement of this line is the group symbol for *ppa*.

<sup>8</sup> Read *Śi*.

<sup>9</sup> The last letter *ṇa* is a correction.

<sup>10</sup> Read *lūr*.

<sup>11</sup> This word has been wrongly read in *A. S. S. I.* as *Tiyanakai*.

<sup>12</sup> The length of *Dā* is engraved at the beginning of the next line.

*Fourth Plate ; First Side.*

- 91 laiyūr<sup>1</sup>-āṇa Kāvērivallavanallūr-uḍaiyāṅ Nambi Poṅṅambalakkūttāṅ-āṇa Virāśiṅgādēva-<sup>2</sup>  
 92 rum i-nnāṭṭukku=kkāri[ya\*]ñ=cheygira Irāśiṅgaṅkuḷakkīl Irāśēndirattu Aḷagiyapāṇḍi-  
 93 yaṅ aṅukkaril Malaikiṇiyaniṅṅāṅ Aḷagaṅ-āṇa Viśaiya-Vichchādiradēvarum kaṅkāṇiyāga  
 Ti-  
 94 yandaikuḍi-nāṭṭu Māṇavīramadurai Mādavaṅ Divākara-Baṭṭaṅun<sup>3</sup>=Nārāyaṅaṅ Nārāyaṅa-  
 Baṭṭa-  
 95 num śī(śrī)-Mādavaṅ Nārasimha-Bhaṭṭaṅum Gōvindaṅ Tirunilakaṅḍa-Baṭṭaṅum Jātavēdaṅ  
 96 Subrahmaṇya-Bhaṭṭaṅum utpaḍu<sup>4</sup> brahmadēyamāga=kkūṭṭiṅa Marudūr-āṇa Madurōdaya-  
 chchatu-  
 97 <sup>5</sup>rvvēdimāṅgalattu=tTirukkudandai Ādityaṅ Śēndapirāṅ-Baṭṭaṅum śrī-Kṛiṣṇaṅ=Aḷagi-  
 98 ya-Rāghava-Bhaṭṭaṅum Kāliyāyaṅ Venṅaikkūṭṭa-Bhaṭṭaṅum Mēr-Paśalaiy-āṇa Śrīvallaḅha-  
 chaturvvēdi-  
 99 māṅgalattu Āhitāgni śrī-Raṅgaṅātha-Bhaṭṭa-Sōma-Kāṭhaka-yājiyārum Nārāyaṅaṅ Nārāya-  
 100 ṅa-Bhaṭṭaṅum śrī-Vāsudēvaṅ Nagnapirāṅ-Bhaṭṭaṅum śrī-Rāmaṅ Paramātma-Bhaṭṭaṅum  
 Kīṭ-Paśalai-  
 101 y-āṇa Dāṇaviṅōdanallūr=<sup>6</sup>Āyaṅ Uyyaniṅṅāḍuvāṅ-āṇa Śēmbiyadaraiyaṅum Kēsavaṅ Nārāya-  
 102 ṅaṅum Karumāṅikkaṅ=Korṅaṅum Kalvāyil Kēsavaṅum Periyāṅ Perrāṅum Naṅga-  
 103 ṅ=Aḷagaṅum Vāsudēvaṅ Sūriyadēvaṅum Poliyūr-nāṭṭu=pPoliyūr-āṇa Pāṭṭi(rthi)vakēśa-  
 104 rinallūr=Appaṅ Sūriyadēvaṅum Udayaṅ Varagaṅḍadēvaṅ-āṇa Aḷagiyapāṇḍiya-Viḷupparai-  
 105 yaṅum Sūriyaṅ Varantaruvāṅ-āṇa Saṅgirāmaśiṅga-pPallavaraiyaṅum Sundarattōḷudaiyā-

*Fourth Plate ; Second Side.*

- 106 ṅ Sōmadēvaṅum Puṅappaṅaḷai-nāṭṭu=kKaḷikkūḍiy-āṇa Puravuvarinallūr<sup>7</sup>-Dayānilai Uyya-  
 107 vandāṅ-āṇa Chēdarāyaṅum<sup>8</sup> Aṅukkaṅ=Ariyaṅum Appaṅ-Arumolīdēvaṅ-āṇa Śēmbiyaṅ-Viḷu-  
 108 pparaiyaṅum Puttūr<sup>7</sup>-kiḷavaṅ Baṭṭaṅ-āṇa Puṅappaṅaḷai<sup>9</sup>-ṅāḍu-kiḷavaṅum Kāṅaiy-Irukkaiy=  
 Iruṅchi-  
 109 raiy-āṇa Indirasamāṅanallūr<sup>7</sup>-Paḷiyānilai Sūriyadēvaṅ-āṇa Tamiṅāḍu-kiḷavaṅum Velāṅ=  
 Ira-  
 110 tṭaiy-āṇa Irāśakuṅjara-pPallavaraiyaṅum Rājagambhīra-chaturvvēdimāṅgalattuḍaṅ kūṭṭi-  
 111 ṅa Miḷagaṅūrku=ttalaīmāṅu kuḍutta Achchaṅkāṭṭirukkai-<sup>10</sup>kKuvalaivēliyum Puduk-  
 kuḷamum Mā-  
 112 rankīrtiyum Kāvidinallūrum<sup>11</sup> Kaḍambamaṅgalamum Śāṭṭiyār-ēmbalum Kāṅaiy-Irukkaiy=  
 Arai-  
 113 yarkuḷattil Mandari Irāmaṅ-āṇa Pallavarāyar kāṅiyāṅa śēmpādi nīkki nīkkiy-uḷḷa nila-  
 114 mum-āga ivv-ūrgaḷ muṅṅ-uḍaiyārum paḷam-peyarum mudalun=taviṅtu oru-nāḍum or-ūrum  
 o-

<sup>1</sup> The commencement of this line has been read *śalai* in *A. S. S. I.* Of this the first letter *śa* is really the Tamil numeral 'four' which is the number of the plate and which is cut at the left top corner away from *laiyūr* and slightly below the first line.

<sup>2</sup> The syllables *dēva* have been read as *Tōḷa* in *A. S. S. I.*

<sup>3</sup> The letters *nNa* are expressed by a group.

<sup>4</sup> Read *utpaḍa*.

<sup>5</sup> The *ē* sign of *rvvē* is at the end of the previous line.

<sup>6</sup> This word may also be read *Arayaṅ*.

<sup>7</sup> Read *ūr*.

<sup>8</sup> Read *Chēdi*.

<sup>9</sup> The letters *ppa* are expressed by a group.

<sup>10</sup> *Valaivēli* is taken as the name of the village in *A. S. S. I.*

<sup>11</sup> This has been incorrectly read as *Mahāvidhi* in *A. S. S. I.*

ir,a.

92  
94  
96  
98  
100  
102  
104

Handwritten text in Tamil script, lines 92-104. The text is partially obscured by a dark rectangular area.

iv,b.

106  
108  
110  
112  
114  
116  
118  
120

Handwritten text in Tamil script, lines 106-120. The text is heavily obscured by a dark rectangular area.

v,a.

122  
124  
126  
128  
130  
132  
134  
136

Handwritten text in Tamil script, lines 122-136. The text is heavily obscured by a dark rectangular area.

v,b.

138  
 140  
 142  
 144  
 146  
 148  
 150  
 152

138  
 140  
 142  
 144  
 146  
 148  
 150  
 152

vi,a.

154  
 156  
 158  
 160  
 162  
 164  
 166  
 168

154  
 156  
 158  
 160  
 162  
 164  
 166  
 168

vi,b.

170  
 172  
 174  
 176  
 178  
 180  
 182  
 184

170  
 172  
 174  
 176  
 178  
 180  
 182  
 184

- 115 ru-puravum=ākki Achchaṅkāṭṭirukkai-Miḷagaṅūr-āṅa Irāsēndirśiṅganallūr-eṅṅum pe-  
 116 yarāl varyiil-iṭṭamaiyil i=mMiḷagaṅūrku<sup>1</sup>-chchamainda Śadiraṅ Śelvaṅṅum Irāmaṅ-Aḷagaṅṅum  
 117 Śōraṅ Mūkkaṅṅum Nāgadēvaṅ-Irāmaṅ-āṅa Irāsanārāyaṅa-Mūvēndavēḷāṅṅum Araśariyaṅṅum  
 Ki-  
 118 ṭ-Chembi-nāṭṭu Mālaṅṅuḍi-kilavaṅ Pullāṅi Mādēvaṅ-āṅa Nuḷambādarāyar kāṅippaṅṅu-  
 tTirumāli-  
 119 ri<sup>2</sup>nchōlai-Ālvār dēvadāṅṅam Achchaṅkāṭṭirukkai-tTirumā<sup>3</sup>liriṅchōlainallūr Araiyaṅ Pullā-<sup>3</sup>  
 120 ṅiyum Aḷagiyapāṅḍiyakkulakkī-Chirukulattūr-āṅa Parākramapāṅḍiyanallūr-Śāṭṭaṅ Ka-  
 ṅavadiyūm Sun-  
 121 darattōḷudaiyaṅ Dēvaṅṅum Śāṭṭaṅ Kaṅḍaṅ-āṅa Tirumāliṅchōlai<sup>3</sup>-Dāsaṅṅum Vēḷāṅ Sunda-

*Fifth Plate ; First Side.*<sup>4</sup>

- 122 rattōḷudaiyaṅṅum Śivallavaṅ Pērāyiramudaiyaṅ-āṅa Māraṅūr-nāṭṭu Vēḷāṅṅu-  
 123 m Dēvaṅ Śivallavaṅ-āṅa Araṭṭamikkidāsaṅṅum Śūraḷuḍiy-āṅa Vīrakāmugamaṅḷalattu  
 Iḷavima-  
 124 ṅḷalattu Udayadivākaṅ śrī-Kārimāra-Bhaṭṭaṅṅum i-kkuḍi Nārāyaṅaṅ Subrahmaṅya-  
 Bhaṭṭa-  
 125 ṅum Kīraṅūr-nāṭṭu Viḍattal-āṅa Māṅābaraṅa-chaturvvēdimāṅḷalattu Uyyaṅiṅṅrāḍi Periyāl-  
 126 vāṅṅum Śēndapiraṅ Karumāmugil-Bhaṭṭaṅṅum Gōvindaṅ Māṅēndukaiyaṅṅum Ā-  
 127 dityaṅ Bhāskara-Bhaṭṭaṅṅum Aḷagiyapāṅḍiyakkulakkī Vēḷūrkuṅṅuchchi Vēḷāṅ  
 128 Kōvaṅṅum<sup>5</sup> Ādi Perrāṅṅum Vēḷāṅ=Aḷagaṅ-āṅa Sundarapāṅḍiya-Mūvēndavēḷāṅṅum Vēḷāṅ  
 Śīriḷāṅkō[vu]-<sup>6</sup>  
 129 m uṭpaḍu<sup>7</sup> brahmadēyamāga=kkūṭṭiṅa Tiruvāvaṅṅattu Marudūr-Ālvāṅ Upāddhyāyarum  
 130 Perumpuliyūr Karumāṅikkam-Ulagamuṅḍāṅ-Bhaṭṭaṅṅum Marudūr Mayūravāhaṅṅaṅ  
 Āḍuvā-<sup>8</sup>  
 131 ṅ-Bhaṭṭaṅṅum Kīraṅūr-nāṭṭu Vēḷūr-āṅa Aḷagiyapāṅḍiyanallūr Irāmaṅ=Uyyavandāṅṅum  
 132 Perrāṅ Pāṭṭaṅṅum Dēvaṅ Nambiyūm Śōraṅ Nāṭṭāṅṅum =āga ivv-aṅaivarun=taṅḷaḷ e-  
 133 llaigal kāṭṭa Āṅaittaṅṅam Irāsiṅgaṅkulakkī- Tiruppūvaṅṅattu Pammaṅ=Aḍiyārḷkunal-  
 134 laperumāṅ-āṅa Pallavaraiyaṅṅum Meyppu Malaiyaṅ Śōraṅ-āṅa Viṅjattaraiyaṅṅum  
 135 Dēvaṅ Tillaiy-āṅa Madurōdaya-pPallavaraiyaṅṅum Śikayilāya<sup>9</sup>-Baṭṭaṅ-āṅa [Śī]vallava-p-  
 136 Pallavaraiyaṅṅum Kaṅavadi Śīrāmaṅ-āṅa Sundarapāṅḍiya-pPallavaraiyaṅṅum<sup>10</sup> [Ē]raṅṅ  
 Periyā-  
 137 ṅ-āṅa Pāṅḍiyaṅ Pallavaraiyaṅṅum Pōṅṅu Aravamudaiyaṅ Villiy-āṅa<sup>11</sup> Muḍittalaliko-<sup>12</sup>

<sup>1</sup> Read °rkkū.

<sup>2</sup> Read °liruṅchōlai.

<sup>3</sup> The length stroke of *lā* is written at the commencement of the next line and is damaged.

<sup>4</sup> The number of the plate is engraved on the margin of the left top corner.

<sup>5</sup> The left hand portion of the medial *ō* sign of *Kō* is written at the end of the previous line.

<sup>6</sup> After *Perrāṅṅu* the letters are smaller in size up to °ṅ *Śīriḷā*°.

<sup>7</sup> Read *uṭpaḍa*. The letter *ḍu* resembles the secondary *e* symbol.

<sup>8</sup> The last three letters are *Āḍuvā*. The length sign of *vā*, which is written at the beginning of the next line, is damaged and looks like *śa*. The reading *Kēśava* given in *A. S. S. I.* is inadmissible, for *Ā* and *va* are clear.

<sup>9</sup> Instead of *Śikayilāya*, the *A. S. S. I.* has *Sidayil-Araya*.

<sup>10</sup> After *yanu*, there is only one *m* and the trace of the vowel *ē* following it. As such, the reading *m Māraṅ* of *A. S. S. I.* is inadmissible. Against the reading it has also to be noted that there is too much space for the length sign of *Mā*.

<sup>11</sup> *Valliyaṅ* is the reading in *A. S. S. I.* It is inadmissible as it disregards the *ī* sign over *v* and the length symbol after *y*.

<sup>12</sup> The syllables *muḍi* are re-placed by *piḍi* in *A. S. S. I.*

*Fifth Plate ; Second Side.*

- 138 ṇḍa-pPallavaraiyaṇum piḍi naḍatta =ppidi naḍandapaḍikku aṇav-ōlai śeydu-kuḍutta pari-  
 139 śāvadu [||\*] Paḍiṇ-mūṇṇāvaḍiṇ-edir paṇṇiraṇḍām-āṇḍu Dhaṇu-nāyaṇṇu <sup>1</sup>nālān-tiyadiyum  
 apara-pakshat-  
 140 tu ēkādaśiyum Śaṇi-kkilamaiyum perṇa Sōdi-nāṭ=Kīl-ellai ivv-ūr vaḍa-kilakku-kKīṭ-Chū-  
 141 <sup>2</sup>rai-y-enṇu pēr kūvappaṭṭa Uḍaikulaṭtu kīl-kaḍai-kkombir=ruḍaṅgi idaṇiṇṇun=teṇ-  
 142 ku nōkki=chchenṇu Śeyyakulaṭtūril-niṇṇum Kaḍambaṅguḍikku=ppōgiṇa vaḷiyaiy=ūḍa-  
 ruttu=t-  
 143 teṇ-kilakku nōkkiiyun=teṇku nōkkiiyun=teṇ-kilakku nōkkiiyū=chenṇu Mānavīramaduraḷ-  
 144 yīl-niṇṇum Vēmbaṅguḍikku=ppōgiṇa vaḷiyaiy=ūḍaruttu=kkilakku nōkki=chchenṇu Śe-  
 145 yya[ku]ḷattūril-niṇṇum Mūvaraiyarkōṭṭaikkū=ppōgiṇa peru-vaḷiyaiy=ūḍaruttu Pu-  
 146 <sup>3</sup>daichchāṇ-kuliyaiy<sup>4</sup> valattu vaiṭtu i-vvaḷiyiṇ=kūḍiṇa vetti-pperu-vaḷiyaiy<sup>4</sup> teṇ-kilak-  
 147 ku nōkki=chchenṇu Mūvaraiyarkōṭṭaiyil-niṇṇum Mānavīramaduraikkū=ppōgiṇa peru-  
 148 vaḷiyaiy=ūḍaruttu mērk=innam [I\*] i-vvaḷiyil-niṇṇum teṇ-kilakku nōkki=chchenṇu mēṇku  
 149 nōkki=ppōṇa peru-vaḷiyaiy=ūḍaruttu=tteṇ-kilakku nōkki=chchenṇu Piḍāvūril-niṇ-  
 150 ṇum Mānavīramaduraikkū=ppōgiṇa vaḷiyaiy=ūḍaruttu=tteṇ-kilakku nōkki=chchenṇu Ka-  
 151 raiyūr-kuḷattu=kkīl-kaḍai-kkombaiy=urru i-kkaraiyil-niṇṇun=teṇ-kilakku nōk-  
 152 ki=chchenṇu mērk=innam [I\*] Kunnēli-kkuḷattukku nīr pāygiṇa kālaiy=ūḍaruttu mērk=  
 innam [I\*]  
 153 i-kkāḷil-niṇṇun=teṇ-kilakku nōkki=chChaṅgappērayaṇ ēmbar=kīl-ellaiyēy teṇku

*Sixth Plate ; First Side.*

- 154 <sup>5</sup>nōkkiiyun=teṇ-kilakku nōkkiiyū=chenṇu Neṭṭūril-niṇṇum Mānavīramaduraikkū=ppōgi-  
 155 ra vaḷiyaiy=ūḍaruttu=chChandiranallūr-kuḷattu nīr-nakkalē teṇku nōkki=chchenṇu i-ch-  
 Chandi-  
 156 raṇallūr teṇ-kaḍaiyaiy=urru mērk=innam [I\*] ida-ṇiṇṇun=teṇ-mēṇku nōkki-Vaigaiy-ā-  
 157 ṇa Śrīvallavappērāṇṇukku=ppōgiṇa vaḷiyēy teṇ-mēṇku nōkki=chchenṇu mērk=in-  
 158 ṇam [I\*] i-vvaḷiyil-niṇṇun=Chēṇkuḷi=kkīl-ellai perṇa śevvaiyēy teṇku nōkki=ch-  
 159 <sup>6</sup>chenṇu i-chChēṇkuḷi=tteṇṇ-ellaiyēy mēṇku nōkki=chchenṇu Orukkoraṇ[ē]ri=[kkī]-  
 160 l-ellaiy-āṇa Kaṇkuḷavāy-ūḍēy teṇku nōkki=chchenṇu mērk=innam [I\*] iv[v-Orukko]-  
 161 rraṇēri=tteṇṇ-ellaiyēy teṇ-mēṇku nōkki=chchenṇu Vaigaiy-ā[ṇa Śivallava]-  
 162 ppērāṇṇil-iraṅgi mērk=innam [I\*] i-chChivallavappērāṇṇiṇ=ūḍē vaḍa-mēṇku n[ōkkiiyum]  
 163 mēṇku nōkkiiyū=chenṇu mērk=innam [I\*] ivv-āṇṇil-niṇṇu teṇ-karaiyil-ēṇ[i-tte]-  
 164 ṇku nōkki=chchenṇu Kīṭ-Paśalaiy-āṇa Dāṇaviṇōdanallūr kuḷattukkum Mēṇ-Paśa[ḷaiy-āṇa]  
 165 Śrīvallaḷha-chaturvvēdimāṅgalattu=kkulaṭtukkum nīr pāygiṇa kālaiy=ūḍaruttu i-kkāḷ-  
 [il-niṇṇu]  
 166 karaiyil-ēṇi Vēḷārkuṇichhippaṇṇil Araśipar[ilē] . . . <sup>7</sup>lāl nilam=a[raiye-y-] iraṇḍu.....  
 167 varambēy teṇku nōkki=chchenṇu [Mānavīramaduraḷ]-kkulaṭtu vaḍa-kaḍaiyil-ēṇi mēṇ-

<sup>1</sup> The letters *nālāntiya* are written over an erasure.

<sup>2</sup> The *ai* sign of *rai* is at the end of the previous line.

<sup>3</sup> The *ai* sign of *dai* is at the end of the previous line.

<sup>4</sup> Delete *y* at the end of this word.

<sup>5</sup> The left hand portion of the medial *ō* sign is entered at the end of the previous line.

<sup>6</sup> The letters of a portion of the plate on the right side from line 159 are much damaged but could be filled up from traces that remain and from the context. So also, the letters of the middle portion of the plate of the last four lines are damaged.

<sup>7</sup> This gap may be filled with the letters *pāṭṭakkā*.



- 168 k=innam [1\*] i-kkaraiyēy mēṅku nōkki=[chcheṅṅru i-m]Mānavīramadurai=kkuḷatt=uvāyil  
Ma-  
169 [rudūr]-kuḷattukku nīr pāygīra kālukku=k[kilakku]-ppāṭṭamāy-ppayir=ēṅi va[ru]gīra nilattil  
Rājagam-

*Sixth Plate ; Second Side.*

- 170 [bhīra]-chaturvēdimaṅgalattukku=ppāṭṭakkōlāl kūṭṭiṇa nilam mūṅṅru vē[likku=kkī]-e]-  
llai[yē te]<sup>1</sup>-  
171 ṅku nōkki=chcheṅṅru i-kkuḷattu=tteṅ-karaiyil=ēṅi Maru[dūr]-kuḷattukku nīr pāygīra] kālaiy=  
[urru]<sup>2</sup>  
172 mēṅk=innam [1\*] i-kkālīṅ kīl-karaiyēy teṅ-kilakku n[ōkkiyun]=teṅku nōkkiyuṅ=[cheṅṅru]  
173 Vānagaṅgappēraiyāṅ kuḷiyiruppil teṅṅ-āśarudi <sup>3</sup>mudunila-pparippaiy=urru mēṅk=i[nnam]  
[1\*]  
174 i-pparippēy kilakku nōkki=chcheṅṅru Marudūr=paḷaṅ-kuḷatt-agavāyil Mānavīramadurai=[t]-  
175 <sup>4</sup>teṅṅ-āśarudi vayalil teṅ-varambēy kilakku nōkkiyum vaḍa-kilakku nōkkiyuṅ=che[ṅṅru  
Ma]-  
176 rudūr=ppaḷaṅ-kuḷattu=kkīl-kaḍai-kkombil=ēṅi mēṅk=innam[1\*] i-kkaraiyē mēṅ[ku]  
177 nōkki=chcheṅṅru Marudūr=kkīl-ellaiyum Mānavīramadurai mēl-ellaiyum=[āṅa]  
178 Divākara-vāykkāl-ūḍē teṅku nōkki=chcheṅṅru i-vvāykkāl muḍindu Divākara-vayakka[l]  
179 <sup>5</sup>m[ē]l-varambē teṅku nōkki=chcheṅṅru i-ohchey=tteṅ-varambēy kilakku nōkki=chcheṅṅru[u]  
180 Sundara-vayakkal mēl-varambu peṅṅa śevvaiyēy teṅku nōkki=chcheṅṅru Śāṅkaramaṅ[gala]-  
181 ttu vaḍav-ellaiyum Mānavīramadurai=tteṅṅ-ellaiyum-āṅa ellaiyēy kilakku nōkki-  
182 <sup>6</sup>kiyum vaḍa-kilakku nōkkiyuṅ=cheṅṅru Śāṅkaramaṅgalattu vaḍa-kaḍai-kkombil=ēṅi  
Mē-  
183 ṅ-Paśalaiy-āṅa Śrīvallabha-chaturvēdimaṅgalattu=kkuḷattukkum Kīṭ-Paśalaiy-āṅa Dā-  
184 ṅaviṅōdanallūr=kkuḷattukku nīr pāygīra kālaiy=urru mēṅk=innam [1\*] i-kkālīṅ-mē-

*Seventh Plate ; First Side.*

- 185 l-karaiyē teṅ-kilakku nōkki=chcheṅṅru i-kkālīl-niṅṅrum Mēṅ-Paśalaiy-āṅa Śrīvallabha-  
186 chaturvēdimaṅgalattu=kkuḷattukku nīr pāya=ppirinda kālaiy=ūḍaruttu=kKīṭ-Paśalaiy-  
āṅa Dā-  
187 ṅaviṅōdanallūr=kuḷattukku nīr pāygīra kālīṅ mēl-karai[yēy] teṅ-[ki]lakku nōkkiyuṅ=ki  
188 kku nōkkiyun=teṅku nōkkiyuṅ=cheṅṅru i-dDāṅaviṅōdanallūr=kuḷattu mēl-kaḍai-  
189 yaiy=urru i-kkuḷattu=ppurkaraiyil-iṅṅṅi Mēṅ-Paśalaiy-āṅa Śrīvallabha-chaturvēdimaṅ-  
galat-  
190 tu=kkuḷattukku nīr pāygīra kālīṅ kīl-karaiyē teṅku nōkki=chcheṅṅru i-chChīvallabha-  
chaturvē-  
191 dimaṅgalattu=kkuḷattu vaḍa-kaḍaiyaiy=urru i-kkuḷattu maṅuvāy-Iḍukkāṅṅ-ūḍē teṅku nō-  
192 kkiyun=teṅ-kilakku nōkkiyuṅ=cheṅṅru Nelvēli nattattukku=ppōgīra vaḷiyaiy=u-  
193 ṅṅru mēṅk=innam[1\*] i-nNelvēli=kkuḷattu=kkīl-kaḍai-kkombaiy=ēṅi=pPaṅṅalai-kkālai-  
194 y=urru i-kkālīṅ mēl-karaiyē teṅku nōkki=chcheṅṅru Nakkaṅṅeriyil-niṅṅru mēṅku nōkki-p-

<sup>1</sup> The letters at the right end of lines 170 to 180 are damaged.<sup>2</sup> The traces at the end of this line and the space available admit only the reading *urru* and not *ūḍaruttu* as in *A. S. S. I.*<sup>3</sup> The letter *du* of *mudu* is an interlineation. It is entered below the line.<sup>4</sup> The *e* sign of *te* is entered at the end of the previous line.<sup>5</sup> The *ē* sign of *mē* is at the end of the previous line.<sup>6</sup> Delete the first letter *ki*.

- 195 pōgira valiyaiy=ūdaruttu=ttenṇ-ellai ० Nelvēli=ttenṇ-ellaiyum Eṭṭiyēri nattattu vaḍa-  
 196 vāyum-āṇa valiyēy mēṛku nōkki=chchenṇu Eṭṭiyēri natta[t]tu mēl-āsarudiyaiy=urru i-  
 197 <sup>1</sup>da-niṇṇum mēṛku nōkki=chchenṇu ivv-Eṭṭiyērikkun=Nelvēlikkun=naḍuvāna paḷaṇ-[kōyila]-  
 198 diyaiy=urru ida-niṇṇun=teṇ-mēṛku nōkki=chchenṇu Paraḷaiy-āṇṇaiy= ūdaruttu vaḍakk=  
 in[ṇam [\*] [i-]  
 199 vv-āṇṇiṇ mēl-karaiyē teṛku nōkkiiyun=teṇ-mēṛku nōkki[yuṇ]=chenṇu Sōmāttūr=ki[l-el]-  
 200 lai-y-āṇa Nirambaiyūr=kuḷattukku nīr pāygiṛa kālaiy=ūdaruttu i-[kkālin] mēl-karaiyē te.<sup>2</sup>

*Seventh Plate ; Second Side.*

- 201 ṛku n[ōkki=ch]ch[e]ṇṇu i-chChōmāttūrkuṇ=Kaḷikkudippār-Chiṇuvāgai[k]kun=  
 202 naḍuv-āṇa ellaiyaiy=urru vaḍakk=inṇam[\*] ivv-ellaikku na[du]v-āṇa varambē [m]ē-  
 203 ṛku nōkkiiyun=teṇ-mēṛku nōkkiiyuṇ=che[n]ru i-chChiṇuvāgai=kku[la]t[tu] [vaḍa]-ka-  
 204 daiyaiy=iṇṇaṅgi Aṇavaṇkuḍi=ttenṇ-ellaiyē ṣeṇṇu [Kaḷikkudī=kku]ḷa]-  
 205 ttukku nīr pāygiṛa kālaiy=ūdaruttu mēṛku nōkki=chchenṇu Ara[vaṇku]-  
 206 diyil-niṇṇum Vēḷāṇērikku=ppōgira valiyē teṇ-mēṛku [nōkki]=  
 207 chchenṇu Vēḷāṇēri=kkil-ellaiyaiy=urru vaḍakk=inṇam [\*] iv[v-el]-  
 208 lai-yēy Puttūr=kuḷattukku nīr pāygiṛa kālin kil-karaiyēy [vaḍa]-  
 209 kilakku nōkki=chchenṇu i-kkālaiy=ūdaruttu mēl-karaiyil ēri vaḍakk=in-  
 210 ṇam [\*] Vēḷāṇēri vaḍav-ellaiyuṇ=Karūṇkuḷattu=ttenṇ-ellaiyum-āṇa [e]-  
 211 llaiyē mēṛku nōkki=chchenṇu Vēḷāṇēri=chChūrri-vaśakkal=ūraṇi vaḍa-karai-  
 212 yēy mēṛku nōkki=chchenṇu vaḍakk=inṇam [\*] ellai naḍuv-āṇa varambē ṣe-  
 213 ṇṇu Vēḷāṇēri Ādichcha-vaśakkaṛ=kil-varambē vaḍakku nōkki=chchenṇu i-ch-  
 214 chey vaḍa-vara[m\*]bēy mē[ṛku] nōkki=chchenṇu vaḍakk=inṇam [\*] Vēḷāṇēri-kKarunda-  
 215 di=kkil-varambēy [vaḍakku] nōkki=chchenṇu i-chcheykkum Ādichcha-vaśakkal

*Eighth Plate ; First Side.*

- 216 nāṇṇaṅkāluḷkkuṇ Perrāṇ-vayakkalukkuṇ vaḍa-varambēy mēṛku nōkki=chcheu-  
 217 ṇu Kaḷikkudippār-Chēṇēri-dDayānīti-vayakkaṛ-kil-varambaiy=urru vaḍakk=inṇam [\*] i-  
 218 vvarambēy vaḍakku nōkki=chchenṇu ellai-vāykkālaiy=urru i-vvāykkāl-ūḍēy va-  
 219 ḍakku nōkkiiyum vaḍa-mēṛku nōkkiiyum<sup>3</sup> vaḍakku nōkkiiyuṇ=chenṇu Śēṇēri Mālār<sup>4</sup>-mukkāṇi  
 vaḍa-varam-  
 220 bē<sup>5</sup> mēṛku nōkki=chchenṇu Dayānītiy=Ariyāṇ-āṇa Arundavaṇ-Viḷupparaiyaṇ Sōmadēvi-va-  
 221 yakkaṛ=kil-varambēy vaḍa-mēṛku nōkki=chchenṇu Dayānīti Māṇavīraṇ-paṇṇu=ttadi palavi-  
 222 ṇ kil-varambēy vaḍakku nōkki=chchenṇu Uyyakkonḍāḷ-vayakkaṛ-kil-varambēy  
 223 vaḍakku nōkki=chchenṇu i-chchey vaḍa-varambēy mēṛku nōkki=chchenṇu Śēṇēri=k-  
 224 kuḷattu vaḍa-karaiyaiy=urru vaḍakk=inṇam [\*] i-kkuḷattu=ppuṇkaraiyēy vaḍa-mēṛku  
 225 <sup>6</sup>nōkki=chchenṇu Kaṇṇaṇūril-niṇṇum=<sup>7</sup>Dēḍakōṭṭaiḷkku=ppōgira peruvaḷi[yai]y=u-  
 226 ṇṇu i-pperu-valiyēy mēṛku nōkki=chchenṇu vaḍakk=inṇam [\*] Pūdanēri-[na]ttattu [va]-  
 227 ḍa-vāyil-niṇṇa puḷiyaiy=idattu vaittu mēṛku nōkki=chchenṇu Taḍāppiraiy-āṇa  
 228 kuḷattu=tteṇ-kaḍaiyaiy=iṇṇaṅgi vaḍakk=inṇam [\*] i-kkuḷattu nīr-nakkalē vaḍa-mēṛ-  
 229 ku nōkki=chchenṇu Kāṇchiraṅkuḷattu nīr-nakkalēy vaḍa-mēṛku nōkki=chchenṇu i-kku-  
 230 ḷattu vaḍa-kaḍaiyaiy=urru i-kkuḷattukku nīr pāygiṛa kālin teṇkaraiyēy mēṛku nōk-  
 231 ki-chchenṇu Pullaṇēri=kkuḷattu=tteṇ-kaḍaiyil=ēri vaḍakk=inṇam [\*] i-kkuḷattu nīr-

<sup>1</sup> The letter *da* is a correction.

<sup>2</sup> This letter has been wrongly read in *A. S. S. I.*

<sup>3</sup> After *nōkkiiyu*, the letters are written over an erasure and in smaller characters.

<sup>4</sup> The reading in *A. S. S. I.* is *Maralāra*.

<sup>5</sup> The letter *bē* is entered on the margin in smaller character.

<sup>6</sup> The left hand portion of the sign of the medial *ō* in *nō* is engraved at the end of the previous line.

<sup>7</sup> Read *Dēvā*.

vii,a.

186  
188  
190  
192  
194  
196  
198  
200

[Tamil script lines 186-200]

vii,b.

202  
204  
206  
208  
210  
212  
214

[Tamil script lines 202-214]

viii,a.

216  
218  
220  
222  
224  
226  
228  
230

[Tamil script lines 216-230]



*Eighth Plate ; Second Side.*

- 232 nakkalē vaḍakku nōkki=chcheṇṇu i-kkuḷattu va[ḍa]-kaḍaiyaiy=urru i-kkuḷattukku nīr  
pāygīra
- 233 kāliṅ teṅ-karaiyē mēṅku nōkki=chcheṇṇu Kaṇṇaṇūrku=ppōgīra peru-valiyaiy=urru
- 234 [va]ḍakk=inṇam [\*] i-vvaliyē vaḍakku nōkki=chcheṇṇu Kaṇṇaṇūrku vaḍav-ellaiyu[m\*]  
Narimaṇṇattu=t-
- 235 teṅṅ-ellaiyum-āṇa Kaṇṇaṇūr-Piḍāriyēri Muttaraiyaṅ karuṅche[y\*] vaḍa-varambu perra  
śevvai-
- 236 yē mēṅku nōkki=chcheṇṇu Madalaikuṅichchi=kkuḷa-pparippaiy=urru i-kkuḷatt=ulvāyē  
vaḍakku nō-
- 237 kki=ppattu-kkōl-aḷavu śeṅṅu vaḍakk=inṇam [\*] i-kkuḷatt-ūḍē mēṅku nōkki=chcheṇṇu Kaṇṇa-  
238 ṇūr=kuḷattukku nīr pāygīra kālaiy=ūḍaruttu mēṅku nōkki=chcheṇṇu vaḍakku nōkki-  
ppōgīra Kā-
- 239 ṇavāṅṅukku=kkilakkāga niṅṅa puḷiyai valattu vaittu mēṅku nōkki=chcheṇṇu Kīṭ-Cheliy-  
Uḍai-
- 240 kuḷa=kkaraiyil=ēṅi i-kkaraiyē vaḍakku nōkki=chcheṇṇu Miṅṅēri=tteṅṅ-ellaiyaiy=urru vaḍa-  
241 kk=inṇam [\*] i-mMiṅṅēri=tteṅṅ-ellaikkum Kīṭ-Cheli=kkuḷattu vaḍav-ellaiyumāy=kKīṭ-  
Cheli=kkuḷa-
- 242 ttukku nīr pāynda kāṅ<sup>1</sup>-parippē mēṅku nōkki=chcheṇṇu i-pparippaiy=iṅṅi Naḍuvir-  
Cheli=kkuḷattu Ma-
- 243 laiyaṅ-ūḍaippil=ēṅi i-kkuḷa-kkaraiyē mēṅku nōkki=chcheṇṇu i-kkuḷatt-agavāyil<sup>2</sup>=iṅṅi  
Miḷaga-
- 244 ṇūr=parrāṇa puṅṅe[y\*]=kkil-ellaiyēy teṅku nōkkiiyū=teṅ-mēṅku nōkkiiyū=cheṅṅu Miḷaga-  
ṇūril-
- 245 niṅṅum Kāṅaiy-Irukkai=kKōṭṭakīrtikku=ppōgīra valiyaiy=urru vaḍakk=inṇam [\*] i-kKōṭṭ-  
akīṅ-
- 246 ti vaḍav-ellaiyū=Kāṅaiy-Iru[k\*]kai Vēḷāṅēri vaḍav-ellaikkum Miḷagaṅūr=teṅṅ-ellaik-

*Ninth Plate ; First Side.*

- 247 kun=naḍuv-āṇa Kaḍambaṅguḍi=kkuḷattukku nīr pāygīra kāl-ūḍēy vaḍa-mēṅku nōkki=  
chcheṇṇu
- 248 i-kkālaiy=iṅṅi vaḍakku nōkki Mēṅ-Cheli=tteṅṅ-kaḍai-kkombum Vēḷāṅēri=ppuṅṅe[y\*] vaḍa-  
249 v-ellaiyum-āṇa karai-pparippē vaḍa-mēṅku nōkki=chcheṇṇu Miḷaga\*]ṇūr Śōraṅ Mūkkāṅ  
puṅṅey=
- 250 tteṅṅ-ellaiyē mēṅku nōkki=chcheṇṇu Kāṅaiy-Irukkai Karpakīrti=kkil-ellaiyum Mi-  
251 ḷagaṅūr-pāl Mēṅ-Cheli mēl-ellaikkun=naḍuvāṇa ellai-pparippēy vaḍakku nōkki=  
252 chcheṇṇu Miḷagaṅūr=Chundaṅ=Ālvāṅ puṅṅey=tteṅṅ-ellaiyaiy=urru vaḍakk=inṇam [\*] i-  
ppu-
- 253 ṅsey=tteṅṅ-ellaikkun=Karpakīrti vaḍav-ellaikkun=naḍuvāga mēṅku nōk-  
254 ki=chcheṇṇu Karpakīrti=ppuṅṅey=kkil-ellaiyaiy=urru vaḍakk=inṇam [\*] i-ppuṅṅe-  
255 ykkum Miḷagaṅūr=puṅṅey-pparṅṅukun=naḍuvāṇa vēli-pparippē vaḍakku nōkki-  
256 yum vaḍa-mēṅku nōkkiiyū=cheṅṅu Karpakīrti=kkil-āśarudiyum Miḷagaṅūr Irāmaṅ=Aḷaga-  
257 ṅ=uluda puṅṅey mēl-āśarudiy=ellaikkun=naḍuvāga vaḍakku nōkkiiyum vaḍa-mēṅku nōk-  
258 kiiyū=cheṅṅu Iruṅchiraiyil-niṅṅum Miḷagaṅūrku=ppōgīra valiyaiy=ūḍaruttu Miḷagaṅūr-  
259 ṅ-pār=Chirukilātti=tteṅṅ-kaḍai-kkombaiy=urru i-kkuḷa-kkarai-pparippēy vaḍa-mē-  
260 ṅku nōkki=chcheṇṇu Karpakīrti=kkuḷattu vaḍa-karaiyaiy=urru vaḍakk=inṇam [\*] i-  
kkuḷa-

<sup>1</sup> The reading in A. S. S. I. is *Kkāra*,<sup>2</sup> *Kavāyil* is the reading in A. S. S. I.

- 261 ttu=ppurkaraiyē vaḍa-mērku nōkki=chchenṛu Puvāṇinallūr puṇṣey=tteṇ-  
 262 ṇ-āśarudiyum Kaṛpakīrti=kkaraikkun=naḍuvāga=chChirukkilātti=kkulattukku nīr pāynda  
 kā-

*Ninth Plate ; Second Side.*

- 263 l-ūḍē vaḍa-mērku nōkki=chchenṛu Kaṛpakīrti=kkulattu=kkāḍai-kkombaiy=ūḍaruttu  
 vaḍakk=inṇa-  
 264 m [I\*] Puvāṇinallūr vayalukku=tteṛkil Valaiyaṇ-ūraṇikku=tteṛkil kaḷaṇ-pparippai valattu  
 vaittu mēr-  
 265 ku nōkki=chchenṛu Śirukkilātti=kkulattukku nīr pāynda Kāṇakaraikku vaḍakku=pPuva-  
 ṇinallūr irukku-  
 266 m iḍaiyaṇ=Irāśiṅgakkōṇ=ulūda puṇṣe[y\*]=ttenṇ-ellaiyēy vaḍa-mērku nōkki=chchenṛu  
 Kaṛpakī-  
 267 rti=kkulattukku mēl-kāḍaiyāl nīr pāygīra kālaiy=urru ḡ Mēl-ellaiy=i-kkāliṇ kīl-karaiyēy  
 va-  
 268 ḍakku nōkki=chchenṛu Rājagambhīra-chaturvēdimaṅgalattuḍaṇ kūṭṭiṇa Miḷagaṇūr-  
 [k\*]ku=ttalaimāru kuḍutta  
 269 Pudukkulattu=kkīl-ellai Kaṛpakīrti=kkulattukku nīr pāygīra kāliṇ kīl-karaiyē vaḍakku  
 nōkki=chchenṛu  
 270 i-mMiḷagaṇūrku=ttalaimāru kuḍutta Māraṅkīrti=kkīl-ellai Kaṛpakīrti=kkulattukku nīr  
 pāygīra kāli-  
 271 ṇ kīl-karaiyēy vaḍakku nōkkium vaḍa-kīlakku nōkkīyūṅ=chenṛu i-kkālaiy-irandu  
 kīlakk=inṇam [I\*] vaḍak-  
 272 ku nōkki=chchenṛu Miḷagaṇūr=kuḷattu mēl-kāḍaiyaiy=urru=kkīlakk=inṇam [I\*] i-kkulatt=  
 agavāyil=iṅgaṅi vaḍak-  
 273 ku nōkki=chchenṛu Miḷagaṇūrku=ttalaimāru kuḍutta Kuvaḷaivēli-pparukku=kkīl-ellaiy-  
 āṇa Māraṇēri=  
 274 kkaraiyē vaḍakku nōkki=chchenṛu Neṛkunṛattu=ttenṇ-ellaiyaiy=urru=kkīlakk=inṇam [I\*]  
 i-kKuva-  
 275 laivēli=kkīl-ellaiyūn=Neṛkunṛattu mēl-ellaiyūn-āṇa karai-pparippēy vaḍa-mērku nōkki=  
 276 chchenṛu i-nNeṛkunṛattu natta[t\*]tu=ttenṇ-āśarudiyaiy=urru=kkīlakk=inṇam [I\*] i-nnatta-  
 [t\*]tu=ttenṇ-āśaru-  
 277 diyē vaḍa-mērku nōkki=chchenṛu i-nNeṛkunṛattu=kkulattu mēl-kāḍaiyaiy=urru i-kkulattu  
 nīr-nak-  
 278 kalē Kuvaḷaivēli=kkīl-āśarudiyē vaḍakku nōkki=chchenṛu Mēlsēri=kkaraiyaiy=urru  
 Mēlsēri=kkūḷa-ppa-  
 279 rippē vaḍakku nōkki=chchenṛu Kaṭṭikkulattu=tteṇ-kāḍaiyil=ēri i-kkulatt=agavāyil=iṅgaṅi  
 Miḷagaṇūrku=ttalaimāru ku-

*Tenth Plate ; First Side.*

- 280 ḍutta Kaḍambamaṅgalattu=<sup>1</sup>kkūl-ellaiyē vaḍakku nōkki=chchenṛu Perrāṇ-ēmbaṇ-  
 karaiyaiy=urru=kkīla-  
 281 kk=inṇam [I\*] vaḍakku nōkki=chchenṛu Kaṭṭikkulattukku nīr pāygīra kālaiy=ūḍaruttu  
 Mālaṅguḍi-<sup>2</sup>kīlavaṇ Pullāṇi-  
 282 Mādēvaṇ-āṇa Nuḷambādarāyar kāṇiyāy=tTirumāliṛuṅchōlaiy-Ālvār dēvadāṇa iraiyiliy-  
 Āchchāṅkāṭṭiruk-<sup>3</sup>

<sup>1</sup> Read *kkīl*.

<sup>2</sup> Read *kīlavaṇ*.

<sup>3</sup> Read *Achchāṅ*?

- 283 kai=tTirumāliṛuñchōlainallūr=tteṇ-ellaiyē kiḷakku nōkki=chcheṇṇu i-tTirumāliṛuñchōlainal-  
 284 lūr-tteṇ-ellaiyir=tiruvāli-kkallaiy=iḍattu vaittu=kkilakku nōkkiyun=teṇ-kiḷakku  
 nōkkiyū=cheṇ-  
 285 ru Tirumāliṛuñchōlainallūr=teṇ-kiḷ-mūlaiyir=ttiruvāli-kkallaiy=urru ivv-Irājagambhira-  
 chaturvvē-  
 286 dimaṅgalattudaṅ kūṭṭiṇa Miḷagaṇūr=kuḷattukku nīr pāygiṛa kāliṇ mēl-karaiyē vaḍakku  
 nōkki=chcheṇṇu  
 287 Tirumāliṛuñchōlainallūr kiḷ-ellaiyir=tiruvāli-kkallaiy=urru i-kkāliṇ mēl-karaiyē vaḍak-  
 288 ku nōkki=chcheṇṇu i-tTirumāliṛuñchōlainallūr<sup>1</sup> vaḍa-kiḷ-mūlaiyir=tiruvāli-kkallaiy=  
 urru=kki-  
 289 ḷakk=inṇam [\*] Vāgaikuḍi=tteṇ-ellaiyum=Tirumāliṛuñchōlainallūr<sup>1</sup> vaḍav-ellaiyum-āṇa  
 i-mMiḷaga-  
 290 nūr=kuḷattukku nīr pāygiṛa kāliṇ teṇ-karaiyē mēṛku nōkkium vaḍa-mēṛku nōkkiyū=ch-  
 cheṇṇu i-tTirumā-  
 291 liṛuñchōlainallūr=kuḷattukku nīr pāygiṛa kālaiy=ūḍaruttu i-tTirumāliṛuñchōlainallūr  
 vaḍa-mē-  
 292 ṇ-mūlaiyir=tiruvāli-kkallaiy=urru Aḷagiyapāṇḍiyakkuḷakkīḷ Śūraḷuḍiy-āṇa Vīrakāmuga-  
 maṅgalattu vaḍav-e-  
 293 ḷaiyum Vāgaikuḍi=tteṇ-ellaiyum-āṇa Miḷagaṇūr<sup>2</sup> -kāliṇ teṇ-karaiyē vaḍa-mēṛku  
 nōkki=chcheṇṇu  
 294 Uḍaiyār Tiruppūvaṇam-uḍaiyār dēvadāṇam Aḷagiyapāṇḍiyakkuḷakkīḷ Vellūṛkuruchchi=  
 kkīḷ-ellaiyum  
 295 Vāgaikuḍi mēl-ellaiyum-āṇa i-mMiḷagaṇūr<sup>2</sup>-kāliṇ mēl-karaiyē vaḍakku nōkki=chcheṇṇu

*Tenth Plate ; Second Side.*

- 296 i-kkālaiy=ūḍaruttu=~~k~~Kiraṇūr-nāṭṭu Viḍattal-āṇa Mānābharaṇa-chaturvvēdimāṅgalattu=  
 tteṇ-ellaiyai-  
 297 y=urru=kkilakk=inṇam [\*] i[vv-e]llaiyē kiḷakku nōkki=kkāḷar-parippē ṣeṇṇu Vāgaikuḍi=  
 kkuḷattu vaḍa-kaḍaiyaiy=ur-  
 298 ru=kkilakk=inṇam [\*] i-kkaraiyē kiḷakku nōkki=chcheṇṇu i-kkaraiyaiy=iṛaṅgi Vāgaikuḍi  
 vaḍav-ellaiyum Mānābharaṇa-  
 299 chaturvvēdimāṅgalattu=tteṇ-ellaiyum-āṇa ellai-varambē kiḷakku nōkki=chcheṇṇu Vāgai-  
 kuḍi Mānābhara-  
 300 ṇa-Īsvaram-uḍaiyār kōyilai valattu vaittu ellai-varambē kiḷakku nōkki=chcheṇṇu Vāgai-  
 kuḍi=kkūḷa-  
 301 ttīl-niṅṅuṇ=kiḷakku nōkki=ppōgiṛa ellai-vā[y\*]kkālaiy=urru i-vvā[y\*]kkāliṇ vaḍa-varambē  
 kiḷakku nōkki=chche-  
 302 ṇṇu i-vvā[y\*]kkālaiy=iṛandu Vāgaikuḍi=pparṛil Ariyāḷ-vayakkal vaḍa-varambum Mānā-  
 bharaṇa-chaturvvēdimāṅga-  
 303 lattu=pparṛāṇa Uyyavandāḷ-vayakkal teṇ-varambum-āṇa varambē kiḷakku nōkki=chch-  
 eṇṇu Nakkamaṅgala-  
 304 ttu=kkūḷattukku nīr pāygiṛa kālai[y=urru] i-kkāliṇ mēl-karaiyē vaḍakku nōkkium vaḍa-  
 mēṛku nōkkium va-

<sup>1</sup> Read °nallūr.<sup>2</sup> Read °nūrur.

- 305 da-kilakku nōkkiyuñ=chenṛu Tuttiyūr=kuḷattu mēl-kaḍaiyaiy=aḍuttu i-kkāliṅ mēl-  
karaiyē vaḍakku  
306 <sup>1</sup>nōkkiyum vaḍa-kilakku nōkkiyum vaḍa-mēṛku nōkkiyuñ=chenṛu Tiruvāvaṇattu Arai-  
mākkūrṛu=ttenṇ-e-  
307 llaiyum Māṇābhara[ṇa\*]-chaturvēdimāṅgalattu vaḍav-ellaiyum-āṇa ellai-varambē mēṛku  
nōkki=chchenṛu Mā-  
308 nābharāṇa-chaturvēdimāṅgalattu=kkūḷa-kkaraiyaiy=urṛu=kkilakk=inṇam [I\*] i-kkuḷattu=  
ppurkaraiyē vaḍakku nōkki=  
309 chchenṛu Araitmākkūrṛu=chChirṛēmbaṛ=karaiyaiy=urṛu ivv-ēmbaṛ=teṅ-karaiyē mēṛku  
nōkki=chche-  
310 ṇṛu Miḷagaṇūr kuḷattukku nīr pāygira kālaiy=ūḍaruttu i-kkāliṅ mēl-karaiyē vaḍakku  
nōkkiyum vaḍa-mēṛ-

*Eleventh Plate ; First Side.*

- 311 ku nōkkiyuñ=chenṛu i-kkālaiy=iṅgi i-kkāliṅ kīḷ-karaiyil=ēṛi Araitmāk[kū]ṛṛu ēmbalil  
nīr-nakkalē  
312 vaḍakku nōkki=chchenṛu Tuttiyūr-kuḷattukku nīr pāygira kālaiy=ūḍaruttu Uḍaiyār  
Tiruppūvaṇam-uḍaiyār  
313 dēvadāṇam=Aḷagiyapāṇḍiyakkulakkīḷ Vellūrkuṛuchchi=kkīḷ-ellaiyum=Tiruvāvaṇattu mēl-  
ellaiyum-āṇa Ka-  
314 ṇavadi-vayakkal mēl-varambē vaḍakku nōkki=chchenṛu i-kKaṇavadi-vayakkalil vaḍa-  
mēlai-mūlaiyil Vāykattā-  
315 tturavai valattu vaittu Tiruvāvaṇattu=kkālaiy=ūḍaruttu Vellūrkuṛuchchi=kkīḷ-ellaiyum=  
Tiruvāvaṇattu  
316 mēl-ellaiyum-āṇa ellaiyē vaḍakku nōkki=chchenṛu Vaigaiy-āṇa Śrīvālabhappērāṛil=  
iṅgi / Vaḍav-e-  
317 llai i-Vaigaiy-āṇa Śrīvālavappērāṛ-ūḍē kilakku nōkki=chchenṛu ivv-āṛṛil-niṇṛum Paṇaṅ-  
galūr-kuḷa-  
318 ttukku nī[r\*] pāygira kāliṅ vaḍa-karaiyil=ēṛi i-kkaraiyē kilakku nōkki=chchenṛu Kaḷa-  
vaḷināḍaṅ-āṛṛil=iṅgi-  
319 gi ivv-āṛṛiṅ-ūḍēy vaḍakku nōkki=chchenṛu Iḍaikkāṭṭūṛil-niṇṛum Vēmbaṅguḍikku=ppō-  
gira va-  
320 liyaiy=urṛu kīḷ-karaiyil=ēṛi=tterk=inṇam [I\*] i-vvaḷiyē vaḍa-kilakku nōkki=chchenṛu i-  
kKaḷavaḷināḍaṅ-āṛṛil-  
321 niṇṛuñ-Cheyyakulattūr=kuḷattukku nīr pāygira kālaiy=ūḍaruttu i-vvaḷiyēy vaḍa-kilakku  
nōkki=chchenṛu Adika-  
322 rai=kkūḷaṅ-karaiyil=ēṛi i-kkaraiyē vaḍa-mēṛku nōkki=chchenṛu i-kkuḷattu vaḍa-kaḍaiyum  
Āykuḍi=ttenṇ-e-  
323 llaiyaiyum=urṛu=tterk=inṇam [I\*] ivv-ellaiyēy kilakku nōkki=chchenṛu Vēlaṅguḍi nattattu  
vaḍavāyēy  
324 ṣeṅṛu i-v[Vēlaṅguḍi]=kkuḷattu mēl-kaḍaiyaiy=urṛu=tterk=inṇam [I\*] ida-niṇṛum vaḍa-kilakku  
nōkki=chchenṛu-  
325 ṛu Kuḍaṅjāḍi mēl-ellaiyaiy=urṛu ivv-ellaiyēy vaḍakku nōkkiyum vaḍa-[kilakku] nōk-  
[kiyuñ]=chenṛu  
326 Kuḍaṅjāḍi=kkuḷattu mēl-kaḍai-kkombaiy=urṛu=tterk=inṇam [I\*] ida-niṇṛum] vaḍa-  
kilakku nōkki=chchenṛu

<sup>1</sup> The left hand portion of the medial  $\bar{o}$  sign is entered in the previous line.



TIRUPPUVANAM PLATES OF JATAVARMAN KULASEKHARA I. (IV).

x, a.

280 280 282 282 284 284 286 286 288 288 290 290 292 292 294 294

x, b.

296 296 298 298 300 300 302 302 304 304 306 306 308 308 310 310

xi, a.

312 312 314 314 316 316 318 318 320 320 322 322 324 324 326 326

328 ... 330 ... 332 ... 334 ... 336 ... 338 ... 340 ... 342 ...

TIRUPPUVANAM SUPPLEMENTARY PLATE.

First Side

2 ... 4 ... 6 ... 8 ... 10 ... 12 ... 14 ... 16 ...

Second Side.

18 ... 20 ... 22 ... 24 ... 26 ... 28 ... 30 ... 32 ...

## Eleventh Plate ; Second Side.

- 327 Śuṇḍaṅkuṛuchchi=tteṇṇ-ellaiyum=i-kKudañjādi vaḍav-ellaiyum-āṇa i-kkuḷattu nīr-nakkalē-  
 328 y kiḷakku nōkkiyum teṇ-kiḷakku nōkkiyuñ=cheṇṇu i-kkuḷattukku=kkil-kaḍaiyāl nīr pā-  
 329 ygira kālaiy=ūḍaruttu=tteṇṇ-kiḷakku nōkki=chcheṇṇu Vēlūr-Śirukūdi Iḍaikkāttūril=ninṇum  
 330 Vēmbaṅguḍikku=ppōṇa valiyyaiy=ūḍaruttu=kkilakku nōkki=chcheṇṇu Kāṭṭu-tteyvam-  
 eṇṇum Piḍā-  
 331 rikūlam-eṇṇum pēr kūva[ppa]ṭṭa<sup>1</sup> Uḍaikūlatt=agavāyēy kiḷakku nōkki=chcheṇṇu i-kkuḷattu=  
 kkil-  
 332 kaḍaiyil=ēri=tteṇṇ-kiḷakku nōkki=chcheṇṇu Kīraṇūrnādālvāṅkōṭṭai<sup>2</sup>-ppakkattāṇa Śem[be]rum-  
 333 ān uḷuda puṇṣeyyai valattu vaittu=kkilakku nōkkiyun=teṇ-kiḷakku nōkkiyuñ=cheṇṇu  
 Śeyyakūḷa-  
 334 ttūril-ninṇum Vēmbaṅguḍikku=ppōḡira valiyyaiy=ūḍaruttu=kkilakku nōkki=chcheṇṇu  
 Śeyyakūḷa-  
 335 ttūr-kūḷaṅgaḷukku nīr pāya Muttan=Ālvāṅ-āṇa Sundarapāṇḍiya-Mārāyaṅ kalluvitta  
 kālaiy=ūḍaruttu-  
 336 kkilakku nōkkiyum vaḍa-kiḷakku nōkkiyuñ=cheṇṇu Mēr-Chūrai Uḍaikūlatt=agavāyēy  
 kiḷakku nōkki=ch-  
 337 cheṇṇu Kīṭ-Chūrai=kkūlatt=agavāyēy kiḷakku nōkki=chcheṇṇu i-kkuḷattu=kkil-kaḍai-kkombil  
 ēri  
 338 muṇbu tuḍaṅgiṅav=iḍattu =ppidi ninṇadu [!]\* Ivv-aṅav-ōlai eḷuḍiṅēṅ ivai Puravuvāri-  
 kkaṅkāṇi Miḷalai-kkūr-  
 339 rattu Naḍuviṅ-kūṛru śrī-Parāntakanallūr=<sup>3</sup>Kāṭṭikuṛuchchi-uḍaiyāṅ Araiyaṅ Nārāyaṅaṅ-  
 eḷuttu [!]\* Ivai<sup>2</sup> Pu-  
 340 ravuvāri-kkaṅkāṇi Miḷalai-kkūrrattu=kKil-kūṛru=tTaṅḍalaiy=uḍaiyāṅ Pirāntakaṅ Tiru-  
 ppūvaṅam-uḍaiyāṅ=e-  
 341 ḷuttu [!]\* Ivai<sup>2</sup> Puravuvāri-kkaṅkāṇi Aḷagiyapāṇḍiyakkūḷakkil Perumāṅaṅ-āṇa Pala-  
 maṅḍalāḍichchanallūr=Ka-  
 342 ruṅākaradēvaṅ Puṛpavaṅam-uḍaiyāṅ=eḷuttu [!]\* Ivai<sup>2</sup> Tiruvāykkēḷvi Jayadara-pPalla-  
 varayar kaṅkāṇi Tirumu-  
 343 naippāḍi-nāṭṭu Karuppūr-uḍaiyāṅ Pillaiy-Ālvāṅ Pōṅṅambalakkūṭṭaṅēṅ ivai<sup>2</sup> eṇṇ=eḷuttu  
 [!]\*

## TRANSLATION.

(Verse 1)—Hail ! Prosperity ! There was at first this water. In its centre (lit. inside), there lay, on the serpent (*Śeśha*)-couch, Hari. From his navel came forth a lotus ; and from it, by himself, the creator of the universe (*Viśvasṛiṭ*) came ; from him Atri ; and from the cavity of his eyes, the Moon ; his son was Budha ; from him was born Purūravas ; and thence came these Pāṇḍya lords.

(Verse 2) —Hail ! Prosperity ! Having ascertained the (*proper*) time from **Sundarēśa**, (*king*) **Rājagambhīradēva**, in the **twenty-fifth year of his reign**, on the day of Svātī combined with Saturday (*Ārkkī-vāra*) in the dark fortnight, and on the *tithi* of Kanakapati (*i.e.*, *ēkādaśī*), when the hot-rayed (*Sun*) was in the sign Dhanus, ordered to conduct immediately the female elephant to fix the boundaries of the village called after his own name.

(Line 5) The goddess of the flower (*i.e.*, *Lakshmī*) lovingly taking her seat and the goddess of the earth lawfully uniting with him ; the goddess of war resting on his victorious shoulders ; the goddess of the great arts shining on his tongue : the moon-light of his fame shedding its lustre in the

<sup>1</sup> The letters *ppa* look like *ya*.

<sup>2</sup> The syllables *ivai* are written as a group.

<sup>3</sup> Read *r-Kaṭṭi*.

twice-four quarters; the path of the Vēdas (*marai*) expanding; the path of Manu clarifying the six righteous doctrinal ways and spreading out; the fish (emblem of the Pāṇḍyas) securely seated on the golden mountain, driving off the forest tiger (emblem of the Chēra); the white parasol (*of his*) affording shade to the seven seas and the seven sporting gardens surrounded by the eight hills; his righteous sceptre swaying; the fierce Kali (*age*) concealing itself with tremour in long caverns; the **Villavar** (*i.e.*, the Chēra), **Śembiyar** (*i.e.*, the Chōla), **Virāṭar**, **Varāṭar** and the **Pallavar**, paying due obeisance in regular succession with (*their*) tributes; his single wheel rising aloft over the two globes; the sweet and nector-like *iyal*, *isai* and *nāṭakam* (*i.e.*, prose, poetry and drama) steadily increasing; wearing the crown and sitting on the mountain-like high lion throne,—his eulogy being sung by able masters of arts,—along with his queen **Avanimuḷududaiyāi**, who resembled the swan in gentle gait and who was praised and bowed to by queens of kings; the glorious king **Jaṭāvarman** *alias* the Emperor of the three worlds, the illustrious **Kulaśēkhara-dēva** reigned.

Whereas, while the king was pleased to be seated on the reclining couch called **Malavarā-jaṅ** in the hall of his palace at **Madurai** situated in (*the sub-division*) **Māḍakkujakkil** of **Madu-rōdaya-vaḷanāḍu**, he had ordered that a village consisting of one thousand and two hundred shares should be formed and given as *brahmadēya*, with effect from the eleventh year opposite the thirteenth,—one thousand and eighty shares to one thousand and eighty Brāhmanas learned in the *Vēdas* and *Śāstras* and capable of expounding them, and one hundred and twenty shares as *dēvadāna* and for those who had to do service;

(Ll. 69-72) and whereas the village of **Rājagambhira-chaturvēdimāṅgalam**, called (*as such*) after the sacred name of the king and included in **Rājagambhira-vaḷanāḍu**, was formed in pursuance of this said order by taking up the undermentioned villages, excluding from them the lands which formed old *dēvadānas*, *paḷlichchandam* and *kārāṇmai*, and including the rest,—and removing their previous owners, old names and the classification under *vellāṅ-vagai*, as well as the prior holdings,—and bringing them all under one village with one *pururu* and one *nāḍu*,

(Ll. 72-74) and whereas the king had been pleased to say that the four boundaries of this (*new*) village may be circumambulated with the female elephant in the presence of the superintendents appointed for the purpose, and, for the boundaries thus passed through, a deed may be drawn up and given,

the following is recorded on the **thirteenth year and four thousand and three hundred and sixtieth day**.

(Ll. 19 to 69) The villages and lands taken up are:—

(1) In **Kīraṅūr-nāḍu**,—the villages of Nakkamaṅgalam and Vāgaikudi, (*the latter*) a *dēvadāna* of Uḍaiyār Tiruppūvaṇamudaiyār; (2) including the above (*two villages*), the villages of Tiruvāvaṇam, Tuttiyūr, and Kiruṅgakkōṭṭai (*with its lands called*) Kāḍuvetti, Muṭṭam, Korraṇēri, Taḍaiyili-Tiyāgi-ēmbal, Vellattaivenṇāṅ-ēmbal, Pagavadi-ēmbal, Naḍuvirkōṭṭai and Kāḍaṅ-Eṭṭi-kuruchchi; (3) in **Paṇaṅgalūr-nāḍu**,—the villages of Adikarai, Mittiravāli, Vēlaṅguḷam with its land Ōmaḷagiyāṅ-ēmbal, Śōlaiyēri, Kuḍaṅjāḍi, Aruvarai-Pudukkuḷam, Kiṭ-Chūrai, Mēr-Chūrai, Piḍārikuḷam, Paṇaṅgalūr *alias* Paṇḍitapaṅjaranallūr, Śeyyakulattūr with its land Śiṅgaṇēriyudaiyāṅ-kāṇipparru, Vaṅjiyūr, Karukuchchi, Ariyāṅkuruchchi, Āraikkuḷam with its lands Arugaśāḍi, Vīraṅgappērayaṅ-ēmbal, Vīrapāṇḍiyappērayaṅ-ēmbal, Moliyaṅ-ēmbal, Ambalakkūṭṭaṅ-ēmbal, Śittaṅ-ēmbal and Paṅṇirāyirappērayaṅ-ēmbal, Uvaṇiyamaṅgalam and its land Pudaichchāṅkuli-ēmbal; (4) in **Tiyandāikudi-nāḍu**,—the villages of Ugaray and Kōṭṭai with the lands Śivigaiyāṅkuli and Uḍumbandai, Ulagaraṇi, Karayūr, Kunṇēli, Maṭṭaḍakkiyēri with its lands Śaṅgappērayaṅ-ēmbal, Puttēmbal, Kalaiyaṇēri, Śēṅkuli and Orukkorraṇēri, Kalvā-yiḷmaṅgalam, Pullaṇēri, Śēndaṇēri, Nakkaṇēri, Pārkuḷam with its land Uyyāṅ-Sūriyaṅ-ēmbal,

Marudaṅkuḍi, Nāvaṅkuḍi with its land Kaṇḍiyūr-nāḍālvāṅ-ēmbal, Śīru-Nakkaṅēri, Śūlāmaṅi, Puṅṅkuḷam, Śīruvayal, Koṅṅaikkūḷam, Pullamaṅgalam, Kaṅkuḷam, Karumākuḷam Eyili, Paḍaich-chaṅkuḷam, Puḷiyāṅkuḷam, Pūḍikuḷam, Vēlārkuṅuchchi, Vāyttalainallūr and the land Kāḍuvetti of this (*last mentioned*) village ; (5) inclusive of three *vēli* of land, according to *pāḍagam*, situated to the east of the channel passing to Marudūr and lying within the tank of Māṅavīramadurai, the following being added to the *brahmadēya*, *viz.*, Marudūr *alias* Madurōdaya-chaturvēdimaṅgalam with the land Śāṅgaṅ-ēmbal, Śāṅkaramaṅgalam and Tīyaṅūr-Śōlaiyēri ; (6) in Kiḷāṅkāṭṭūr *alias* Puravari-chaturvēdimaṅgalam, excluding eight (*vēli*) and six *mā* of land, as measured by the rod Vīrapāṇḍiyaṅkōl, consisting of *nīr-nīlam*, *karuṅchey*, *puṅsey*, *nattam*, *tōṭtam*, *tiḍal*, *ūraṅi*, *kōyilaḍi*, *tirunandavaṅam* and *ēmbal*, which had been the *kuḍipparru*, up to the tenth year opposite the thirteenth, all the rest of the lands which had been owned by the adjacent people ; (7) in Mēṅ-Paśalai *alias* Śrīvallabha-chaturvēdimaṅgalam, excluding four and a half (*vēli*) and three *kāṅi*, as measured by the rod Vīrapāṇḍiyaṅkōl, consisting of *nīr-nīlam*, *nattam*, *karuṅchey*, *puṅsey*, *tōṭtam*, *tiḍal*, *Śrīkōyil*, *tirunandavaṅam*, etc., which, up to the tenth year opposite the thirteenth, had been the holding of the *jaṅmis* that were residing there, the rest of the lands which were held by the adjacent people and the Maṅavas, as well as Pirāṅdiyēri and Kaḍukkuḍi ; and also the *dēvadāna* lands of the temple of Tiruppaśalaināthar at Mēṅ-Paśalai *alias* Śrīvallabha-chaturvēdimaṅgalam, *viz.*, Śēṭṭālēri, *tirappu* Śoṅḍaṅ-ēmbal, Tattaṅ-ēmbal, Vēmbōḍ-ēmbal, Pāppāṅ-ēmbal, Ediriliśōlappērayaṅ-ēmbal ; also the lands called Vēlāṅkāḷ, Kaṅichchiy-ēmbal and the land given in exchange for *kuḍikkāṅi* which had been classed under the different head of *dēvadāna-īraiyili* and whose *kārūṅmai* belonged to the temple of Śrī-Vaikunda-Viṅṅagar-Ālvār of Mēṅ-Paśalai *alias* Śrīvallabha-chaturvēdimaṅgalam ; as also *tirappu* Paṅaiyaṅēri, Kiḷ-Vēḷiyāṅṅūr, Mēl-Vēḷiyāṅṅūr, Maṅḍaiyārkuḷam, Nelvēli with its land Taṅṅilattaraiyaṅ-ēmbal, Sōmāttūr, Aravaṅkuḍi, Karuṅkuḷam, Ēṅāttūr, Taḍāppīrai and Kāṅchiraṅkuḷam ; (8) in Mēṅkuḍi *alias* Kalijayamaṅgalam in **Mēṅkuḍi-nāḍu**, excluding two (*vēli*) and four *mā* of land, as measured by the rod Vīrapāṇḍiyaṅkōl, which up to the tenth year opposite the thirteenth, were held by *ryots* and consisted of *nīr-nīlam*, *karuṅchey*, *puṅsey*, *nattam*, etc., the rest of the lands owned by the adjacent people ; as also the villages Mēṅ-Mēṅkuḍi, Maṅjaḷūr and Korraṅēri ; also Muttūranāroṭṭai which was the *dēvadāna* of the temple of Uḍaiyār Tiruppūvaṅamuḍaiyār ; as well as Annaḷvāy with Sundaṅ-ēmbal near that village, Narimaṅṅam *alias* Varagaṅḍanallūr together with the lands near that village, *viz.*, Śilaiyaṅēri, Uṅiyappi, Tāḷiyēmbal, Korraṅēri, Sūriyaṅ-ēmbal and Sōmaṅēri ; (9) in *tirappu* **Puṅappaṅalai-nāḍu**,—Pullaṅēri, the lands that were added to the *karuṅcheyparru* of Kaṅṅaṅūr, the *karuṅchey* of Madalaikuṅuchchi, the *puṅkarai* (*i.e.*, the grassy bank) of Kiḷ-Śēli, Achchaṅkāṭṭirukkai-Miḷagaṅūr *alias* Rājēndra-śiṅganallūr together with Miṅṅēri near that village, Kaṅṅikuḍi, Araiyaṅēri, the lands within the tank of Naḍuvīr-Cheḷi, Mēṅ-Cheḷi, Kuṅuchchātti, Śīrukkilāṭṭi, Puvaṅinallūr, Ārikuḍi, Sōmaṅēri and Tāyaṅ-Pūdi-ēmbal ; also Śīrukiḷāṅkāṭṭūr which (*last*) was a *dēvadāna* of Uḍaiyār Tiruppūvaṅamuḍaiyār ; as well as Śīru-Miḷagi, *tirappu* Neṅkuṅṅam, Kaṭṭikkūḷam and Peṅṅāṅ-ēmbal.

(Ll. 74-139) The *puravari-kaṅkāṅi* officers Araiyaṅ Nārāyaṅaṅ of Kaṭṭikuṅuchchi residing in Śrī-Parāntakanallūr in Naḍuvīr-kūṅṅu (a sub-division) of Miḷalai-kūṅṅam, Parāntakaṅ Tiruppūvaṅamuḍaiyāṅ of Taṅḍalai in Kiḷ-kūṅṅu (a sub-division) of Miḷalai-kūṅṅam, Māraṅūrudaḷiyāṅ Karuṅnākaradēvaṅ Puṅpavaṅamuḍaiyāṅ of Māraṅūr *alias* Palamaṅḍalādittanallūr in Aḷagiyapāṅḍiya-kuḷakkil, Piḷḷai Ālvāṅ *alias* Poṅṅambalakkūṭṭaṅ of Karuppūr in Tirumuṅaippāḍi-nāḍu (a sub-division) of Śōḷamaṅḍalam, who was the *kaṅkāṅi* of the *tiruvāykkēḷvi* Poṅṅaṅ Sūryadēvaṅ *alias* Jayadhara-Pallavaraiyar of Puttūr in Puṅappaṅalai-nāḍu, Vēḷāṅ Śāṭṭaṅ of Kiḷ-Neṭṭūr *alias* Kīrti-viśālaiyanallūr in Karuṅguḍi-nāḍu who was the *kaṅkāṅi* of Poyyāmoḷidēvar, Nārāyaṅaṅ Śāṭṭaṅ of Vēḷiyāṅṅūr in Kēraḷaśiṅga-vaḷaṅaḍu who was the *kaṅkāṅi* of the *smudāyam* Kappalūruḍaiyāṅ Śrīrāmaṅ Tiruvuḍaiyāṅ *alias* Pottappichchōḷar of Kappalūr *alias* Uḷagaḷandaśōḷanallūr in

Muttūrru-kūrram, Arayan Tirumalai-udaiyāṅ of Aruṅkaḷam in Poliyūr-nāḍu who was the *kaṅkāṇi* of the *māligaittaṅam* Śivallavaṅ Aḷagiyamaṅavāḷaṅ *alias* Kāliṅgarāyar of Āykkuḍi *alias* Aḷagiya-pāṇḍiyanallūr in Vaḍatalai-Śembi-nāḍu, Arayan Karumāṅikkam of Kīṭ-Paśalai *alias* Dānaviṅōdā-dāṅ Ponṅaṅ *alias* Māṅābharāṅa-Mūvēndavēḷār of Kappalūr *alias* Uḷaḷandaśōḷanallūr in Mut-tūrru-kūrram who was the *adigāram* of Piḷḷaiyār Aḷagapperumāl, Uḍaiyāṅ Nambi Ponṅambalak-kūttāṅ *alias* Vīraśiṅgadēvar of Śīrupālaiyūr *alias* Kāvērivallavanallūr in Śōḷapāṇḍiya-vaḷanāḍu, Malaikiṅiyaninṅrāṅ Aḷagaṅ *alias* Vijaya-Vichchādiradēvar who was one of the *aṅukkar* of Aḷagiya-pāṇḍiyan of Rājēndiram in Irāśiṅgaṅkuḷakkīḷ that was in charge of the business of this (*i.e.*, the said) *nāḍu*, all these being the *kaṅkāṇi*, the undermentioned persons of Māṅavīramadurai in Tīyandaikuḍi-nāḍu, *viz.*, Mādavaṅ Divākara-Baṭṭaṅ, Nārāyaṅaṅ Nārāyaṅa-Baṭṭaṅ, Śi(śrī)-Mādavaṅ Nārasiṅha-Baṭṭaṅ, Gōvindaṅ Tirunilakaṅṭa-Baṭṭaṅ and Jātavēdaṅ Subrahmaṅya-Baṭṭaṅ; together with the following others of Marudūr *alias* Madurōdaya-chaturvēdimāṅgalaṅ who were concerned in the formation of the *brahmadēya*, *viz.*, Tirukkuḍandai Ādityaṅ Śēndapirāṅ-Baṭṭaṅ, śrī-Kṛiṣṇaṅ Aḷagiyarāghava-Baṭṭaṅ and Kāliyāyaṅ Venṅaikkūtta-Baṭṭaṅ; as also the undermentioned residents of Mēr-Paśalai *alias* Śrīvallaḷabha-chaturvēdimāṅgalaṅ, *viz.*, Āhitāgni Śrīraṅ-pirāṅ-Baṭṭaṅ and śrī-Rāmaṅ Paramātma-Baṭṭaṅ; as well as the residents of Kīṭ-Paśalai *alias* Dānaviṅōdanallūr, *viz.*, Arayan Uyyaniṅrāḍuvāṅ *alias* Śembiyadaraiyaṅ Kēsavaṅ Nārāyaṅaṅ, Karumāṅikkam Korraṅ, Kalvāyil Kēsavaṅ, Periyāṅ Perrāṅ, Naṅgaṅ Aḷagaṅ and Vāsudēvaṅ Sūriyadēvaṅ; the following residents of Poliyūr *alias* Pārthivakēsarinallūr in Poliyūr-nāḍu, *viz.*, Appaṅ Sūriyadēvaṅ, Udayaṅ Varaguṅadēvaṅ *alias* Aḷagiyapāṇḍiya-Viḷupparaiyaṅ, Sūriyaṅ Varantaruvāṅ *alias* Saṅgirāmaśiṅga-Pallaḷavaraiyaṅ and Sundarattōḷuḍaiyāṅ Sōmadēvaṅ; the undermentioned residents of Kaḷḷikkūḍi *alias* Puravuvarinallūr in Purapparaḷai-nāḍu, *viz.*, Dayā-nilai Uyyavandāṅ *alias* Chēdirāyaṅ, Aṅukkaṅ Ariyaṅ and Appaṅ Arumōḷidēvaṅ *alias* Śembiyaṅ-Viḷupparaiyaṅ and the headman of Puttūr named Baṭṭaṅ *alias* Purapparaḷaināḍu-kiḷavaṅ; also Paḷiyānilai Sūriyadēvaṅ *alias* Tamiṅāḍu-kiḷavaṅ of Iruṅchirai *alias* Indirasamaṅaṅanallūr in Kāṅṅai-Irukkai and Vēḷāṅ Iraṭṭai *alias* Rājakuṅjara-Pallaḷavaraiyaṅ; also the persons hereunder mentioned who belonged to Miḷagaṅūr, to wit, Śadiraṅ Śelvaṅ, Rāmaṅ Aḷagaṅ, Śōraṅ Mūkkaṅ, Nāgadēvaṅ Rāmaṅ *alias* Rājanārāyaṅa-Mūvēndavēḷāṅ and Araśariyaṅ, who were concerned in effecting the entry in accounts under the name of Achchaṅkāṭṭirukkai-Miḷagaṅūr *alias* Rājēndraśiṅganallūr, after removing the previous owners, old names and prior holdings (*mudal*) and bringing also under one *nāḍu*, one village and one *puravu* the undermentioned villages and lands, *viz.*, Achchaṅkāṭṭirukkai-Kuḷaivēli, Pudukkuḷam, Māraṅkīrti, Kāvīdinallūr, Kaḍambamaṅgalaṅ, Śāṭṭiyār-ēmbal and the lands that remained in Araiyaṅkuḷam of Kāṅṅai-Irukkai after deducting from it the portion (*śem-pādi*) which formed the *kāṅi* of Mandari Rāmaṅ *alias* Pallaḷarāyar and which had been given in exchange for (*the old*) Miḷagaṅūr that had been added to Rājagambhīra-chaturvēdimāṅgalaṅ; Araiyaṅ Pullāṅi of Achchaṅkāṭṭirukkai-Tirumāḷiruṅjōḷainallūr a *dēvadāna* of Tirumāḷiruṅjōḷai-guḍi in Kīṭ-Śembi-nāḍu; also the undermentioned persons of Śīrukuḷattūr *alias* Parākrama-śāṭṭaṅ Kaṅḍaṅ *alias* Tirumāḷiruṅjōḷai Dāsaṅ, Vēḷāṅ Sundarattōḷuḍaiyāṅ Dēvaṅ, mudaiyāṅ *alias* Māraṅūrṅāṭṭu-Vēḷāṅ and Dēvaṅ Śivallavaṅ Araṭṭamikki-Dāsaṅ; also Udaya-māṅgalaṅ, and Nārāyaṅaṅ Subrahmaṅya-Baṭṭaṅ of this (*same*) *kuḍi*; also the undermentioned persons of Viḍattal *alias* Māṅābharāṅa-chaturvēdimāṅgalaṅ in Kīraṅūr-nāḍu, *viz.*, Uyyaniṅrāḍi Periyāḷvāṅ, Śēndapirāṅ Karumāmugil-Baṭṭaṅ, Gōvindaṅ Māṅēndukaiyyaṅ and Ādityaṅ Bhāskara-

Bhaṭṭaṇ; also the undermentioned persons of Vellūrkuruchchi in Alagiyapāṇḍiyakkulakkil, *viz.*, Vēlāṇ Kōvaṇ. Ādi Perrāṇ, Vēlāṇ Aḷagaṇ *alias* Sundarapāṇḍiya-Mūvēṇḍavēlāṇ and Vēlāṇ Śīriḷāṅkō; (*inclusive of the last mentioned four*) the following (*three*) persons, *viz.*, Ālvāṇ Upāḍhyāyar of Marudūr in Tiruvāvaṇam. Karumāṅikkam Ulagamūḍāṇ-Bhaṭṭaṇ of Perumpuḷiyūr and Ma-yūravāhaṇaṇ Āḍuvāṇ-Bhaṭṭaṇ of Marudūr who were concerned in the formation of the *brahma-dēya*; (*also the undermentioned persons*) of Vēlūr *alias* Alagiyapāṇḍiyanallūr in Kīranūr-nāḍu, *viz.*, Rāmaṇ Uyyavandāṇ, Perrāṇ Pāṭṭaṇ, Dēvaṇ Nambī and Śōraṇ Nāṭṭāṇ: all these pointing out their respective boundaries, the following persons of Tiruppūvaṇam in Irāśiṅgankulakkil, *viz.*, Ānaittaṇam Pammaṇ Aḍiyārkkunalla-Perumāṇ *alias* Pallavadaraiyaṇ, *meyppu* Malaiyaṇ Śōraṇ *alias* Viṅjattaraiyaṇ, Dēvaṇ Tillai *alias* Madurōḍaya-Pallavaraiyaṇ, Śīkayilāya-Bhaṭṭaṇ *alias* Śīvallava-Pallavaraiyaṇ, Kaṇavadi Śīrāmaṇ *alias* Sundarapāṇḍiya-Pallavaraiyaṇ, Ēraṇ Periyāṇ *alias* Pāṇḍiyaṇ-Pallavaraiyaṇ and Pōṛru Aravamūḍaiyāṇ Villi *alias* Muḍittalaikōṇḍa-Pallavaraiyaṇ, conducting the female elephant, the following is the document of the boundaries drawn up exactly as the elephant passed:—

(Ll. 139-195) The eastern boundary (*as it came to be determined*) on the day of Svātī corresponding to Saturday and the eleventh *tithi* of the second fortnight and the fourth (*solari*) day of the month of Dhanus in the twelfth year opposite the thirteenth of (*the king's*) reign, lies to the west of the line commencing from the eastern extremity of Uḍaikūḷam, also called Kīṭ-Chūrai, which lies to the north-east of this village (of Rājagambhīra-chaturvēdimaṅgalam), passes southwards and crosses the road going to Kaḍambaṅguḍi from Śeyyakūḷattūr, runs in a south-easterly direction, then southwards and then in south-easterly direction and crosses the road leading to Vēmbaṅguḍi from Māṇavīramadurai, and then passes eastwards and crosses the high road leading to Mūvaraiyarkōṭṭai from Śeyyakūḷattūr, and then keeping to the right (*the pit called*) Pudaichchāṅkūḷi, passes south-east along the *vettiṭṭipervuḷi* (the big path of the *vettis*) which meets the said road (*at the said pit*) and crosses the road leading to Māṇavīramadurai from Mūvaraiyarkōṭṭai, further, proceeding from this road in a south-easterly direction and crossing the high road which runs westwards, and then going in a south-easterly direction crossing the road leading to Mānavīramadurai from Piḍāvūr and then passing in a south-easterly direction and reaching the eastern extremity of the tank of Karaiyūr and from its bank passing in a south-easterly direction, it lies to the west. And crossing the channel which carries water to the tank at Kuṇṇēli, it lies to the west. Proceeding from the channel in a south-easterly direction on the eastern boundary of Śāṅgappērayaṇ-ēmbal, then going southwards and then in a south-westerly direction and crossing the road leading from Neṭṭūr to Māṇavīramadurai and then going southwards along the *nīrnakkal* of the tank at Chandranallūr and reaching the southern extremity of Chandranallūr, it lies to the west. Further, proceeding from here in a south-westerly direction along the way leading to Vaigai *alias* Śrīvallabhappērāru, it lies to the west. Then going southwards from this way along the *śervai* on the eastern boundary of Śēṅkūḷi, then proceeding westwards on the southern boundary of the said Śēṅkūḷi and afterwards going southwards along Kaṅkūḷam which forms the eastern boundary of Orukkoṅṅāṇēri, it lies to the west. Then proceeding in a south-westerly direction on the southern boundary of the said Orukkoṅṅāṇēri and getting into the Vaigai *alias* Śrīvallabhappērāru it lies to the west. Then going along this Śrīvallabhappērāru (*first*) in a north-westerly direction and then in a westerly direction, it lies to the west. Then getting up the southern bank of this river and proceeding in a southerly direction and crossing the channel which carries water to the tank of Kīṭ-Paśalai *alias* Dānaviṇōdanallūr and the tank of Mō-Paśalai *alias* Śrīvallabha-chaturvēdimaṅgalam and getting up the bank of this channel and proceeding southwards along the . . . . . ridge of the half *vēḷi* and two *mā* of land in Araśippaiṅgu and going up the northern extremity of the tank of Mānavīramadurai, it lies to the west. Then, proceeding

westwards on this bank and then going southwards on the eastern boundary of the three *vēli* of land, as measured by the *pāttakkōl*,—which had been added to Rājagambhīra-chaturvēdimāṅgalam out of the lands that were being cultivated as *pāttam* on the eastern side of the channel which carries water to the tank at Marudūr and which lay within the abovesaid tank of Māṇavīramadurai,—and getting up the south bank of this tank and (*then*) reaching the channel which carries water to the tank at Marudūr, it lies to the west. Further, proceeding along the east bank of this channel in a south-easterly direction and then in southerly direction and reaching the old excavation in the south extremity of the *kuḍiyiruppu* of Vāṇagaṅgappēraiyaṅ, it lies to the west. Proceeding again eastwards along this excavation, and going on the ridge (*first*) in an easterly direction and then in a north-easterly direction along the southern ridge of the field in the south extremity of Māṇavīramadurai in the *agavāy* of the old tank of Marudūr, and getting up the eastern extremity of the said old tank of Marudūr, it lies to the west. Then, proceeding westwards along this bank, and then going southwards along (*the channel called*) Divākara-vāyakkāl which forms the eastern boundary of Marudūr and the western boundary of Māṇavīramadurai, till where this channel ends, then passing by this western ridge of (*the land called*) Divākara-vayakkal, and then proceeding eastwards along the southern ridge of the field and then passing south along the *śervai* which has the western ridge of Sundaravayakkal and then going along the line which forms the northern boundary of Śāṅkaramaṅgalam and the southern boundary of Māṇavīramadurai, (*first*) in an easterly direction and then in a north-easterly direction and getting up the northern extremity of Śāṅkaramaṅgalam and reaching the channel which carries water to the tank of Mēṅ-Paśalai *alias* Śrīvalla-bha-chaturvēdimāṅgalam and to the tank of Kīṭ-Paśalai *alias* Dāṇaviṅṇōdanallūr, it lies to the west. Then, proceeding in a south-easterly direction on the western bank of this channel, and crossing the (*other*) channel which, branching off from this channel, carries water to the tank of Mēṅ-Paśalai *alias* Śrīvalla-bha-chaturvēdimāṅgalam, and then going (*successively*) in south-easterly, easterly and southerly directions on the western bank of the channel which carries water to the tank of Kīṭ-Paśalai *alias* Dāṇaviṅṇōdanallūr and reaching the western embankment of the tank of the said Dāṇaviṅṇōdanallūr, and then getting down the grassy bank of that tank and proceeding southwards on the eastern bank of the channel which carries water to the tank of Mēṅ-Paśalai *alias* Śrīvalla-bha-chaturvēdimāṅgalam and reaching the northern extremity of the tank of the said Śrīvalla-bha-chaturvēdimāṅgalam, then proceeding (*successively*) in south and south-east directions along the *Iḍukkāru* (*flowing*) from the *maruvāy* of this tank, and reaching the path leading to the *nattam* of Nelvēli, it lies to the west. Then, getting up at the eastern extremity of the tank of the said Nelvēli and reaching (*the channel called*) Paṇḍaiykkāl, and proceeding southwards on the western bank of that channel and crossing the path leading west from Nakkaṇēri, (*it lies to the west*).

(LI. 195-267) The southern boundary : Going westwards along the road forming the southern boundary of Nelvēli and the northern entrance to the *nattam* of Eṭṭiyēri and reaching the western end of the said *nattam* of Eṭṭiyēri, thence proceeding westwards and reaching the old temple-site in the middle of this Eṭṭiyēri and Nelvēli, then going south-west and crossing (*the river*) Paṇḍaiyāru, it lies to the north. Proceeding (*successively*) in south and south-west directions on the western bank of this river, and then crossing the channel which carries water to the tank of Nīram-baiyūr and (*also*) forms the eastern boundary of Sōmāttūr, and proceeding southwards on the western bank of this channel and reaching the middle boundary between Sōmāttūr and Śīruvāgai in the vicinity of Kaḷḷikkūḍi, it lies to the north. Further, passing west and south-west along the ridge which commences at the middle of this boundary, and getting into the tank at Śīruvāgai at the north end of it, then passing on the southern boundary, of Aravaṅkuḍi and crossing the channel which carries water to the tank of Kaḷḷikkūḍi, then going westwards and then in a south-westerly



direction along the road leading to Vēḷāṇēri from Aravaṅkuḍi and reaching the eastern boundary of Vēḷāṇēri, it lies to the north. Again proceeding in a north-easterly direction along the eastern bank of the channel, which runs along the said village of Vēḷāṇēri and carries water to Puttūr, and crossing this channel and getting up the western bank, it lies to the north. Further, going westwards along the boundary which forms the northern boundary of Vēḷāṇēri and the southern boundary of Karuṅkuḷam, and then going westwards along the north bank of Śūṛrivaśakkal-ūraṇi of Vēḷāṇēri, it lies to the north. Then going along the ridge in the middle of the boundary and proceeding north along the eastern ridge of Ādichchavaśakkal of Vēḷāṇēri, and then going north along the northern ridge of this land, it lies to the north. Further, going north on the eastern ridge of *Karundaḍi* of Vēḷāṇēri, and then westwards on the ridge which is to the north of this land and the *nāṛṅkāl* of Ādichchavaśakkal and of Perrāṅvaśakkal and reaching the eastern ridge of Dayānīti-vayakkal in Śēṇēri which adjoins Kaḷḷikkūḍi, it lies to the north. Again, proceeding northwards on this ridge and reaching the *ellai-vāykkāl* (i.e., the boundary channel), and then going (*successively*) in north, north-west and north directions along the said channel, and afterwards going in a westerly direction on the northern ridge of Mālār-mukkāṇi of Śēṇēri, and then again going in a north-western direction on the eastern ridge of Sōmidēvi-vayakkal belonging to Dayānīti Ariyāṅ *alias* Arundavaṅ-Viḷupparaiyaṅ, then going northwards along the eastern ridge of the land of Dayānīti Māṇaviraṅ consisting of several *taḍis* (*in extent*), and then proceeding northwards on the eastern ridge of the *vayakkal* of Uyyakkoṇḍāl and then westwards of the northern ridge of this field and reaching the northern bank of the tank of Śēṇēri, it lies to the north. Then going in a north-westerly direction along the grassy bank of this tank and reaching the big road leading to Dēvakōṭṭai from Kaṅṅaṇūr, and going westwards along this big road, it lies to the north. Then, leaving to the left the tamarind tree standing at the northern entrance of Pūdaṇēri-nattam, and passing westwards and getting into the tank called Tadāppirai at its southern extremity, it lies to the north. Then passing in a north-westerly direction in the *nīr-nakkal* of this tank, and then going in a north-westerly direction in the *nīr-nakkal* of (*the tank called*) Kāñchiraṅkuḷam and reaching the northern extremity of this tank, and then passing westwards on the south bank of the channel which carries water to this tank and getting up the (*bank of the tank called*) Pullaṅērikuḷam at its southern end, it lies to the north. Then going northwards in the *nīrnakkal* of this tank and reaching the northern extremity of this tank, then going westwards on the south bank of the channel which carries water to this tank and reaching the big road leading to Kaṅṅaṇūr, it lies to the north. Then going northwards along this road, and then going westwards of the *śevvai* having the northern ridge of Muttaraiyaṅ-karuṅchey of Kaṅṅaṇūr-Piḍāri-ēri which forms the northern boundary of Kaṅṅaṇūr and the southern boundary of Narimaṅṅam and reaching the *kuḷappariṅṅu* of Madaḷaikuruchchi, and going northwards within this tank to the extent of ten *kōl*, it lies to the north. Proceeding westwards along this tank and crossing the channel which carries water to the tank at Kaṅṅaṇūr and passing northwards, leaving to the right the tamarind tree standing to the east of Kāṅavāru which flows northwards, and going westwards and getting up the bank of (*the tank called*) Uḍaikuḷam in Kīṭ-Śēḷi, and going northwards on this bank and reaching the southern boundary of Miṅṅēri, it lies to the north. Further, going westwards along the channel which had been dug to carry water to the tank at Kīṭ-Śēḷi and which forms the northern boundary of the said tank of Kīṭ-Śēḷi and the southern boundary of this Miṅṅēri, then getting into the channel and getting up at the breach (*known as*) Malaiyaṅuḍaippu, proceeding then on the bund of this tank and getting down the *agarāy* of this tank, then going (*successively*) in southerly and south-westerly directions on the eastern boundary of the dry land belonging to Miḷagaṅūr and reaching the road leading to Koṭṭakīṛti in Kāñai-Irukkai from Miḷagaṅūr, it lies to the north. Then going north-west along the channel which carries water to the tank of

Kaḍambaṅguḍi, which channel formed the northern boundary of the said Koṭṭakīrti and passed in the middle of the northern boundary of Vēḷāṅṅēri in Kāṅṅai-Irukkai and the southern boundary of Miḷagaṅṅūr, then getting into this (*i.e.*, the said) channel and going north to the *karai-parippu*, which is at the southern extremity of Mēṅ-Śēḷi and forms the northern boundary of the dry land attached to Vēḷāṅṅēri, then going in a north-westerly direction, and then again in a westerly direction along the southern boundary of the dry land belonging to Śōṅṅ Mūkkāṅ of Miḷagaṅṅūr, then going in a northerly direction along the *ellai-parippu* in the middle of the eastern boundary of Kaṅṅakīrti in Kāṅṅai-Irukkai and the western boundary of Mēṅ-Śēḷi adjoining Miḷagaṅṅūr and reaching the southern boundary of the dry land of Sundaṅ-Āḷvāṅ of Miḷagaṅṅūr, it lies to the north. Further, going in a westerly direction midway between the southern boundary of this dry land and the northern boundary of Kaṅṅakīrti and reaching the eastern boundary of the dry land of Kaṅṅakīrti, it lies to the north. Then going (*first*) in a northerly direction and then in north-westerly direction, along the *vēli-pparippu* in the middle of this dry land and the dry lands belonging to Miḷagaṅṅūr, and afterwards going in north and north-westerly directions midway between the eastern limit of Kaṅṅakīrti and the boundary at the western limit of the dry land that was being cultivated by Rāmaṅ Aḷagaṅ of Miḷagaṅṅūr, and then crossing the road leading to Miḷagaṅṅūr from Iruṅṅṅirai and reaching the end of the southern extremity of Śīṅṅiḷātti adjoining Miḷagaṅṅūr, and going in a north-westerly direction along the *karai-parippu* of this tank and reaching the northern bank of the tank of Kaṅṅakīrti, it lies to the north. Then going north-west along the grassy bank of this tank and then in a north-westerly direction along the channel, which carries water to the tank of Śīṅṅiḷātti and passes midway between the southern limit of the dry lands of Puvaṅṅinallūr and the bank of Kaṅṅakīrti, and crossing the *kaḍai-kombu* of the tank of Kaṅṅakīrti, it lies to the north. Then, leaving to the right the *kaḷar-parippu*, which lies to the south of Valaiyaṅ-ūraṅi (*and also*) to the south of the fields of Puvaṅṅinallūr, and going in a westerly direction, and then again in a north-westerly direction along the southern boundary of the dry lands cultivated by the shepherd Irāśiṅga-kōṅṅ, the resident of Puvaṅṅinallūr, which lands are situated to the north of Kāṅṅakarai which carries water to the tank of Śīṅṅiḷātti and reaching the channel which carries water at the western end of the tank of Kaṅṅakīrti, (*it lies to the west*).

(Ll. 267-316) The western boundary: Proceeding northwards along the eastern bank of this tank, and then going northwards along the eastern bank of the channel, which carried water to the tank of Kaṅṅakīrti and formed the eastern boundary of Pudukkuḷam, that was given in exchange for Miḷagaṅṅūr which was included in Rāḷagaṅṅabhīra-chaturvēḷimaṅṅalam, then going in northerly and north-easterly directions along the eastern bank of the channel, which carried water to the tank of Kaṅṅakīrti and formed the eastern boundary of Māṅṅakīrti which was also given in exchange for the said Miḷagaṅṅūr, and then passing this channel, it lies to the east. Further, proceeding northwards and reaching the western end of the tank of Miḷagaṅṅūr, it lies to the east. Then getting into the *agavāy* of this tank and going northwards, then again going north along the bank of (*the tank called*) Miṅṅṅēri which forms the eastern boundary of Kuvaḷaivēḷippaṅṅu given in exchange for Miḷagaṅṅūr and reaching the southern boundary of Neṅṅkuṅṅam, it lies to the east. Then going in a north-westerly direction along the *karai-parippu*, which forms the eastern boundary of this Kuvaḷaivēḷi and the western boundary of Neṅṅkuṅṅam, and reaching the southern end of the *nattam* of this Neṅṅkuṅṅam, it lies to the east. Then going in a north-westerly direction along the southern *āsarudi* of this *nattam* and reaching the western extremity of the tank of the said Neṅṅkuṅṅam, then going northwards along the eastern end of Kuvaḷaivēḷi through the *nīr-nakkal* of this tank and reaching the bank of Mēḷśēri, then going northwards along the *kuḷapparippu* of Mēḷśēri and getting up at the southern end of Kaṅṅikuḷam and descending into the *agavāy* of this tank and then going northwards on the eastern boundary of Kaḷambamaṅṅalam which was given in

exchange for Miḷagaṇūr and reaching the bank of Peṇṇā-ēmbal, it lies to the east. Then going northward; and crossing the channel which carries water to Kaṭṭikuḷam, and going eastwards along the southern boundary of Tirumāliṇṇōlai in Achchaṅkāṭṭirukkai which is a tax-free *dēvadāna* of Tirumāliṇṇōlai-Ālvār and the holding (*kāṇi*) of Pullāṇi Mādēvaṅ *alias* Nuḷambādarāyar, the headman of Mālaṅguḍi, and then leaving to the left the *tiruvāḷikkal* (*i.e.*, disc-bearing stone) planted on the southern boundary of this Tirumāliṇṇōlainallūr and going in east and south-east directions and reaching the *tiruvāḷikkal* planted at the south-east corner of Tirumāliṇṇōlainallūr, and then going northwards on the western bank of the channel which carries water to the tank at Miḷagaṇūr which was added to Rājagambhīra-chaturvēdimāṅalam and reaching the *tiruvāḷikkal* planted on the eastern boundary of Tirumāliṇṇōlainallūr, and then going northwards on the western bank of this channel and reaching the *tiruvāḷikkal* planted at the north-eastern corner of this Tirumāliṇṇōlainallūr, it lies to the east. Then going in westerly and north-westerly directions on the south bank of the channel, which carries water to the tank of this Miḷagaṇūr and forms the southern boundary of Vāgaikuḍi and the northern boundary of Tirumāliṇṇōlainallūr, and crossing the channel which carries water to the tank of this Tirumāliṇṇōlainallūr and reaching the *tiruvāḷikkal* planted at the north-west corner of this Tirumāliṇṇōlainallūr, and then going north-west along the south bank of the channel of Miḷagaṇūr, which forms the northern boundary of Śīrukuḍi *alias* Virakāmugamaṅalam in Aḷagiyapāṇḍiyakkuḷakkīḷ and the southern boundary of Vāgaikuḍi, and then going northwards on the west bank of the channel of Miḷagaṇūr which forms the eastern boundary of Veḷḷūrkuṇuchchi in Aḷagiyapāṇḍiyakkuḷakkīḷ, the *dēvadāna* of Uḍaiyār Tiruppūvaṇamuḍaiyār and the western boundary of Vāgaikuḍi, and crossing this channel and reaching the southern boundary of Viḍattal *alias* Māṇābharāṇa-chaturvēdimāṅalam in Kīraṇūr-nāḍu, it lies to the east. Then going eastwards on this boundary along the *kaḷar-parippu* and reaching the northern extremity of the tank of Vāgaikuḍi, it lies to the east. Then going eastwards along this bank and descending this bank and going eastwards on the boundary ridge, which forms the northern boundary of Vāgaikuḍi and the southern boundary of Māṇābharāṇa-chaturvēdimāṅalam, and leaving to the right the temple of Māṇābharāṇa-Īsvaramuḍaiyār at Vāgaikuḍi and going eastwards on the boundary ridge and reaching the boundary channel flowing eastwards from the tank at Vāgaikuḍi, then going eastwards along the northern ridge of this channel, and passing this channel and going eastwards on the ridge, which is to the north of Ariyāḷ-vayakkal in Vāgaikuḍi-paṇṇu and to the south of Uyyavandāḷ-vayakkal in Māṇābharāṇa-chaturvēdimāṅalappaṇṇu, and reaching the channel which carries water to the tank of Nakkamaṅalam, and then going (*successively*) in north, north-west and north-east directions on the western bank of this channel and approaching the western extremity of the tank of Tuttiyūr and going on the western bank of this channel (*successively*) in north, north-east and north-west directions, and then going westwards on the boundary ridge, which forms the southern boundary of the land called Araimākkūṇṇu in Tiruvāvaṇam and the northern boundary of Māṇābharāṇa-chaturvēdimāṅalam, and reaching the bank of the tank of Māṇābharāṇa-chaturvēdimāṅalam, it lies to the east. Then going northwards along the grassy bank of this tank and reaching the bank of Śīṇṇēmbal of Araimākkūṇṇu, then going westwards on the southern bank of this *ēmbal* and crossing the channel which carries water to the tank of Miḷagaṇūr, and going (*successively*) in north and north-west directions on the western bank of this channel and getting into this channel and then getting up the eastern bank of this channel and then going northwards along the *nīr-nakkal* in the *ēmbal* of Araimākkūṇṇu and crossing the channel which was carrying water to the tank of Tuttiyūr, and going northwards on the western ridge of Kaṇavadi-vayakkal, which forms the eastern boundary of Veḷḷūrkuṇuchchi in Aḷagiyapāṇḍiyakkuḷakkīḷ, a *dēvadāna* of Uḍaiyār Tiruppūvaṇamuḍaiyār, and the western boundary of Tiruvāvaṇam, and leaving to the right Vāykaṭṭātturavu in the north-western corner of this

Kaṇavadivayakkal and crossing the channel of Tiruvāvaṇam, and going northwards on the boundary, which is to the east of Vellūrkuruchchi and to the west of Tiruvāvaṇam, and descending into the Vaigai *alias* Śrīvallabhappērāru, (*it lies to the east*).

(Ll. 317-338) The northern boundary : Going eastwards along this Vaigai *alias* Śrīvallabhappērāru and getting up the northern bank of the channel carrying water to the tank of Paṇṇagalūr, then going eastwards along this bank and descending into (*the river called*) Kaḷavalināḍaṅ-āru and going northwards along this river and reaching the road leading to Vēmbaṅguḍi from Iḍaikkāṭṭūr and getting up the eastern bank, it lies to the south. Then going in a north-easterly direction along this road and crossing the channel which carries water from this Kaḷavalināḍaṅ-āru to the tank of Śeyyakulaṭṭūr, then going in a north-easterly direction along this road and getting up the bank of the tank of Adikarai, and then going in a north-westerly direction along this bank and reaching what forms the northern extremity of this tank and the southern boundary of Āykuḍi, it lies to the south. Then going eastwards along this boundary and reaching the northern entrance of the *nattam* of Vēlaṅguḍi and further on reaching the western extremity of the tank of this Vēlaṅguḍi, it lies to the south. Going from this in a north-easterly direction and reaching the western boundary of Kuḍaṅjāḍi, and then going in north and north-easterly directions along this boundary and reaching the *kombu* on the western extremity of the tank of Kuḍaṅjāḍi, it lies to the south. Going from this in a north-easterly direction and then in east and south-east directions on the *nir-nakkal* of the tank which forms the southern boundary of Śuṇḍaṅkuruchchi and the northern boundary of this Kuḍaṅjāḍi, and crossing the channel which flows from the eastern extremity of this tank, and then going in a south-easterly direction and crossing the big road leading from Iḍaikkāṭṭūr of Vēlūr-Śirukuḍi to Vēmbaṅguḍi and then going eastwards, then going again eastwards on the *agavāy* of Uḍaikuḷam, which is called by the names Kāṭṭutteyyam and Piḍārikuḷam, and getting up the eastern extremity of this tank and going south-east, and then leaving to the right the dry lands ploughed by Śemberumāṇ, a neighbouring resident of Kīraṇūr-nāḍālvāṅkōṭṭai, and going in east and south directions and crossing the road leading from Śeyyakulaṭṭūr to Vēmbaṅguḍi, then going eastwards and crossing the channel that was caused to be dug by Muttan Ālvāṅ *alias* Sundarapāṇḍiya-Mārāyaṅ for feeding the tanks of Śeyyakulaṭṭūr, then going east and north-east, and (*afterwards*) passing eastwards along the *agavāy* of the Uḍaikuḷam of Mē-Chūrai and then going eastwards along the *agavāy* of the tank of Kī-Chūrai and getting up the eastern extremity of this tank, the she-elephant stopped (*having come to the place*) where she originally started.

(Ll. 338-9) I wrote this charitable edict : this is the signature of *puravuvvari-kaṅkāṇi* Arayaṅ Nārāyaṅ of Kaṭṭikuruchchi, (*a resident*) of the glorious Parāntakanallūr in Naḍuvirkūṇṇu, (*a sub-division*) of Miḷalai-kūṇṇam.

(L. 340) This is the signature of the *puravuvvari-kaṅkāṇi* Parāntakaṅ Tiruppūvaṇamudaiyāṅ of Taṇḍalai in Kīl-kūṇṇu, (*a sub-division*) of Miḷalai-kūṇṇam.

(L. 341) This is the signature of *puravuvvari-kaṅkāṇi* Karuṅākaradēvaṅ Puṇḍavaṇamudaiyāṅ of Perumāṇṇūr *alias* Palamaṇḍalādicchanallūr in Aḷagiyapāṇḍiyakkuḷakkīl.

(L. 342) This is the signature of Piḷlai Ālvāṅ Pōṇṇambalakkūṭṭaṅ of Karuppūr in Tiru-munaippāḍi-nāḍu, the *kaṅkāṇi* of the *tiruvāyakkēḷvi* Jayadhara-Pallavaraiyar.

#### No. 12.—TIRUPPUVANAM SUPPLEMENTARY PLATE.

By K. V. SUBRAHMANYA AIYER, B.A., COIMBATORE.

This is a single plate which bears writing on both the sides, the first having 17 lines and the second, 15 lines.

Excepting the last two and a half lines, the writing on both the sides bears close resemblance to that on the Tiruppūvaṇam plates of Jaṭāvarman Kulaśēkhara I edited above. The sign of *visarga* is used as a punctuation mark in lines 1 and 15. This and the employment of the symbol resembling *ya* to denote *ppa* (l. 11), the preferential use of *r* before hard consonants, *t* in *ūrgalṛ=t<sup>c</sup>* (ll. 2 and 17), *taviṛtu* (ll. 4 and 19) and *pāṛtu* (ll. 3 and 8), *ch* in *aruḷāṛ=ch<sup>c</sup>* (l. 27), and *k* in *sabhāiyāṛku* (ll. 2 and 16), as well as the general shape of all the letters point to the fact that the writer of this plate must be identical with the one that incised the previous set of eleven plates. In the above examples, *sabhāiyāṛku*, *taviṛtu* and *pāṛtu* are instances of wrong spelling.

There are, strictly speaking, two inscriptions on this plate. Lines 1 to 15 register an order issued by king *Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ* to the assembly of Rājagambhīra-chaturvēdimaṅgalam, while lines 15 to 32 purport to emanate from the temple of Tiruppūvaṇam to the same assembly. The subject in both is practically the same as will be seen in the sequel. The first contains the date "11th year (of reign) and 108th day" but mentions the king only by the general title *Tribhuvanachakravartin Kōṇēriṇmaikoṇḍāṇ*. The second states the name of the king to be **Sundara-Pāṇḍya** 'who presented the Chōḷa country'; eleventh year (of reign) occurs in the body of the record.

In the Tiruppūvaṇam plates of Jaṭāvarman Kulaśēkhara I, we are informed that in constituting the new village of Rājagambhīra-chaturvēdimaṅgalam, three of the *dēvadāna* properties of the temple of Tiruppūvaṇamudaiyār, viz., Vāgaikuḍi in Kīraṇūr-nāḍu (l. 20), Muttūranāroṭṭai in Mēṛkuḍi-nāḍu (ll. 59f.) and Śīṛukiḷāṅkāṭṭūr in Purappaṛalai-nāḍu (l. 68), were taken up and included in it. It is usual in such cases to give other lands in exchange. The Tiruvālaṅgāḍu plates evidence such a practice. And even in the large Tiruppūvaṇam plates we find it stated that in place of Miḷagaṇūr which, like the *dēvadāna* lands of the Tiruppūvaṇam temple, had been taken up and included in Rājagambhīra-chaturvēdimaṅgalam, a number of lands were given and they were formed into a fresh village called Rājēndraśiṅganallūr which was placed in the Division of Achchāṅkāṭṭirukkai (ll. 111f.). But it is not stated in those plates what was done to compensate the Tiruppūvaṇam temple for the loss it sustained in being deprived of certain properties. What is not stated there forms the subject of this supplementary plate.

The first inscription on this plate states (1) that the villages of Vāgaikuḍi, Muttūranāroṭṭai and Śīṛukiḷāṅkāṭṭūr, which were among the *dēvadāna* properties of the temple of Tiruppūvaṇamudaiyār, had been taken away and added to Rājagambhīra-chaturvēdimaṅgalam; (2) that up to the tenth year (of the reign of Sundara-Pāṇḍya I), after annual crop examination, the lands of the said three villages had been regularly paying *kaḍamai* to the temple of Tiruppūvaṇam; (3) that this payment was then put a stop to and in its place, it was settled that an amount of twenty-five *kāṣu* in all,—ten *kāṣu* for Vāgaikuḍi, ten *kāṣu* for Muttūranāroṭṭai and five *kāṣu* for Śīṛukiḷāṅkāṭṭūr,—had to be paid every year from the eleventh year onwards to the temple of Tiruppūvaṇam and that in paying this, half must be given in *kāṣu* and the other half in paddy, on the basis of a never diminishing (i.e., permanent) investment; (4) and that on this settlement being recommended to the king by his brother-in-law Aḷagapperumāḷ, he ordered the issue of *kēḷvi* to that effect, and directed also the engraving of the same on stone and copper. It bears the date '11th year and 108th day' and is signed by three officials.

The second inscription calls the first document a *piḍipāḍu* issued by Sundara-Pāṇḍya 'who presented the Chōḷa country' to the assembly of Rājagambhīra-chaturvēdimaṅgalam, recites its contents and lays down the procedure to be adopted in making the payment, settled therein. It says that the agreed amount of money (*kāṣu*) must be paid and the quantity of paddy measured out, every year, in the premises of the temple kitchen, and for the payment thus made, receipts

must be obtained from the temple signed by the accountant and the *kaṇmi*. The signatories to this inscription are a *Śaivāchārya*, two *Śivabrāhmaṇas* and *Mudal-Kaṇakku* (the treasury accountant). At the end, it is said that the document was caused to be made by Śāstra-Bhaṭṭāraka, son of Jaṭādhara the ornament of the village of Aṅgārakamaṅgalam. It must have been on this occasion that the large Tiruppūvaṇam plates, wherein the inclusion of the three *dēvadāna* villages in Rājagambhīra-chaturvēdimaṅgalam is specified, must have been engraved and kept along with the supplementary plate as its *mūlaśāsana*. Hence, it is that we find that all the plates are written in the same hand and are in the possession of the Tiruppūvaṇam temple.

Ordinarily the State did not interfere with temple properties. This is made plain by such statements as “*ivv-ūrgaliṟ=paḷan-dēvadānam paḷlichchandam.....nikki*” found in the large Tiruppūvaṇam plates.<sup>1</sup> It is also clear from the fact that the Tiruppūvaṇam temple, in spite of the inclusion of three of its *dēvadāna* lands in the newly formed *brahmadēya*, had been regularly getting the *kaḍamai* from them from the date of the grant of the *brahmadēya*, which, as we know from the large set, was the eleventh year opposite to the thirteenth year of the reign of Jaṭavarman Kulaśekhara I (A.D. 1204) till the tenth year of the reign of Māṇavarman Sundara-Pāṇḍya I (A.D. 1226). When, owing to any special reasons, *dēvadānas* had to be taken away and turned to other purposes—here for forming the *brahmadēya*—the original incumbents were not deprived of their income but were adequately compensated. The king’s brother-in-law Aḷagapperumāḷ must have been appointed to hold an enquiry and settle the compensation to be awarded to the dispossessed owner of the resumed *dēvadāna*. The result of his enquiry is embodied in this inscription.

The first inscription being a State document is signed by State officials, and the second, being one issued by the temple, bears the signatures of temple officials. The temples in those days had regularly constituted bodies of their own to see to their management. These bodies were known as *uṇṇāḷigaiyār* or *uṇṇāḷigai-sabhaiyār*.<sup>2</sup> I have referred to the constitutional character of the bodies known as Paṇ-Māhēśvaras in the case of Śiva temples and Śrī-Vaiṣṇavas in the case of Viṣṇu temples elsewhere.<sup>3</sup> Here we may note some of the numerous officers that were employed in temple bodies.<sup>4</sup> They are (1) *Kaṇakku-Mudal* or *Mudal-Kaṇakku*, (2) *Kaṇakku*, or *Karaṇattāṇ*, (3) *Dēvakaṇmi*, (4) *Sthānāchārya* or *Śaivāchārya*, (5) *Pūjikkum-Nambi* and other *Nambis*, (6) *Kōyil-Nāyakam*, (7) *Tiruvilaichchiṇai-kaṇkāṇi*, (8) *Por-Paṇḍāri*, (9) *Śādana (Śāśana)-Paṇḍāri*, (10) *Śrī-Māhēśvara-Kaṇkāṇi*, (11) *Śrīkāryam-ṣeyvār*, (12) *Śrīkōyil-Vāriyam-ṣeyvār* or *Vāriya-Perumakkaḷ*, etc.

In transactions in which the temple is concerned, some of these officials affix their signatures. In a record of the time of Kulōttuṅga I five temple officials, *viz.*, *Māhēśvara-Kaṇkāṇi*, *Śivabrāhmaṇa*, *Pūjikkum-Nambi*, *Karaṇattāṇ* and a *Paṇ-Māhēśvara* have attested.<sup>5</sup> Another record gives ten of the different officials noticed above.<sup>6</sup> A third document is addressed to *Śrīkōyil-vāriyam-ṣeyvār*, *Dēvarkaṇmis*, *Paṇḍāris* and *Karaṇattāṇ*.<sup>7</sup> It is consistent with this custom that the second document issued by the temple of Tiruppūvaṇam to the assembly of

<sup>1</sup> See above, p. 111, text-lines 60 f.

<sup>2</sup> *S. I. I.*, Vol. VII, Nos. 91, 158 & 835.

<sup>3</sup> Above, Vol. XXII, p. 275.

<sup>4</sup> *S. I. I.*, Vol. IV, No. 427; also Nos. 293, 296 & 985 of Vol. V and Nos. 33 & 36 of Vol. VI.

<sup>5</sup> *S. I. I.*, Vol. V, No. 473.

<sup>6</sup> *S. I. I.*, Vol. IV, No. 427.

<sup>7</sup> No. 33 of *S. I. I.*, Vol. VI.

Rājagambhīra-chaturvēdimāṅgalam in pursuance of the royal order, was signed by the Śaivāchārya, Śivabrāhmaṇas and the Mudal-Kaṇakku, besides Śāstra-Bhaṭṭāraka, son of Jaṭādhara.

A few terms that occur in this plate deserve to be noted. These are *kēlvi*, *piḍipāḍu*, *aḍuk-kalaippuṇam*, *kaḍamai* and *vāḍā-kkaḍamai*. *Kēlvi* is the noun derived from the root, 'kēl' to 'hear'. It is used in inscriptions to denote both 'an office' and 'a royal order'. Among the official attendants on the king, some were called '*kēlvi*' and the duty of the *kēlvi* officers seems to be 'to communicate to the Department concerned any order of the king just as they heard it said by him'. In communicating such oral orders, they stated the occasion when, and the attendant circumstances under which the king gave them. Besides meaning the class of officials, the term *kēlvi* came to be applied to the document containing the royal oral order put in proper form and signed by the State officials.<sup>2</sup> This term is sometimes re-placed by (*nam-ōlai*) 'Royal order'. It is worthy of note that in this plate *kēlvi* and *piḍipāḍu* are made to refer to the same thing. In the Vēlvikuḍi plates we meet with the expression *kēlvi-andaṇālar*<sup>3</sup> which conveys the same sense as *śrōtriya-Brāhmaṇa*. The term *piḍipāḍu* consists of the roots *piḍi* 'hold or bind' and *pāḍu* 'terms or sources' and means 'a deed of support, a letter of authority embodying the conditions to be fulfilled and authorising the possession of a thing or property', or 'a title-deed'. It is of such a general nature that it could be applied to any kind of document. The following extracts will make its application clear:—

"*tiriya iṭṭa paḍikku eṇṇum idu piḍipāḍāga*"<sup>4</sup> meaning "for having given it back, this shall be the deed of support"; "*ivv-āṇḍu kār-mudal kaḍamai irukkumiḍattu māttāl nellu paḍin-kalamāga pū oṇṇukku nellu... kuḍuttu ivar kaiyāl tararu koḷcōmāgarum ippaḍi sammadittu piḍipāḍu kuḍuttōm*"<sup>5</sup> meaning "agreeing to pay ten *kalam* of paddy on each *mā* of land at each harvest and to obtain receipt therefor we gave this *piḍipāḍu* (i.e., deed evidencing the terms of holding)". It will be seen that this passage is almost similar to the one in the Tiruppūvaṇam supplementary plate, and that the record belongs to the time of Jaṭavarman Kulaśekhara I.

Another inscription which registers a tax-free gift of land, with its previous owners removed, as a *nandavaṇappuṇam*, i.e., for the maintenance of a flower garden, uses the words "*ippaḍi nam ōlai piḍipāḍāga koṇḍu chandrādityavar śelvadāga*".<sup>6</sup> Here the word *piḍipāḍu* means 'a deed embodying the terms and authorising the holding of the land as a tax-free gift'. As in the present plate, the royal order (*nam ōlai*) is termed a *piḍipāḍu*.

*Kaḍamai* means 'assessment on land'. The fact that the temple of Tiruppūvaṇam was getting from the three *dēvadāna* properties *kaḍamai* annually, after crop examination, shows that they must have been assigned by the State and the temple was entitled to all the dues which it was previously entitled to. The fresh settlement by which the *sabhā* of Rājagambhīra-chaturvēdimāṅgalam was made to pay annually twenty-five *kāśu*, half in money and the other half in paddy, must be equal to the value of the *kaḍamai* which the temple was receiving. The word *kaḍaṇ* being not much different from *kaḍamai*, *vāḍā-kaḍamai* may be equated with *vāḍā-kaḍaṇ*. This is quite appropriate in this case where the temple had been realising *kaḍamai* on lands and the

<sup>1</sup> See above, note on *tiruvāykēlvi*, p. 106.

<sup>2</sup> No. 293 of *S. I. I.*, Vol. V.

<sup>3</sup> Above, Vol. XVII, p. 300, text-line 36.

<sup>4</sup> Above, Vol. XXII, p. 52.

<sup>5</sup> *S. I. I.*, Vol. IV, No. 415.

<sup>6</sup> *Ibid.*, No. 419.

lands had been given over to the *brahmadēya*. The term *vāḍā-kaḍamai*<sup>1</sup> is used in other inscriptions also in the sense of 'permanent assessment on lands'. As applied to debts, *vāḍā-kaḍan* means a loan in which fixed interest had to be paid, the capital remaining unchanged or undiminished. This is the case in all permanent endowments. Sometimes it is even stated that the debtor should not at any time offer to pay up the capital and free himself from the binding to pay interest. Fuller expression for such debts is *mudal-vāḍā-kaḍan*.<sup>2</sup> *Aḍukkalaiḍḍuḍam*<sup>3</sup> means 'for the requirements of the kitchen, i.e., for offerings'. All gifts to temples are *dēvadānas*. According to the purpose for which the gifts are made, they fall under different heads such as *tirunandanappuḍam*, *tirumālaiḍḍuḍam*, *aḍukkalaiḍḍuḍam*, *tiruvilakkuppuḍam*, etc.

### TEXT.

#### First Side.

- 1 Svasti śrī ॐ Tribhuvanachakrava[r\*]tti Kōṇṇēr[i\*]ṇmaikoṇḍāṇ Rājagambhīra-vaḷanāṭṭu Rājagambhīra-chaṭu-
- 2 rrvēdimāṅgalattu=ssabhaiyārku [!\*] Uḍaiyār Tiruppūvaṇam-uḍaiyār dēvadāṇamāṇa ūrgaliṅ-  
taṅgaḷ=ūrudaṇ kūṭ-
- 3 ṭiṇa Vāgaikuḍiyu[m\*] Muttūranāroṭṭaiyumu Śirukilāṅkāṭṭūrum pattāvaduvarai payir pārṭu=  
k-
- 4 kaḍamaiy=iṅuttu-vandamaiyil idu tavirṭu=ppadiṅ-onṅāvadu-mudal Vāgaikuḍikku=kkāṣu pat-  
tum Muṭṭū[ra\*]-
- 5 nāroṭṭaikku=kkāṣu pattum Śirukilāṅkāṭṭūrukku=kkāṣu aiṅjum āga āṇḍ-onṅukku=kkāṣu
- 6 irubatt-aiṅjum oṭṭāga niśchayittu=kkāṣu pādiyun=ner-pādiyum-āga iṅukka-pperavēṇum-  
eṅṅu mach-
- 7 ehuṇṇār=Aḷagapperumāḷ namakku=chchoṇṇamaiyil taṅgaḷ=ūrudaṇ kūṭṭiṇa Vāgaikuḍiyu[m\*]  
Muttūranāroṭ-
- 8 ṭaiyuṅ=Chirukilāṅkāṭṭūrum pattāvaduvarai payir pārṭu=kkāḍamaiy=iṅuttu-vandamaiyil idu  
tavirṭu=
- 9 ppadiṅ-onṅāvadu-mudal Vāgaikuḍikku=kkāṣu pattum Muttūranār[o\*]ṭṭaikku=kkāṣu pattuṅ=  
Chiru-
- 10 kilāṅkāṭṭūrukku=kkāṣu aiṅjum āga āṇḍ-onṅukku=kkāṣu irubatt-aiṅjum oṭṭāga niśchayittu=
- 11 kkāṣu pādiyun=ner-pādiyum-āga iṅuppadāga<sup>5</sup> kēlvi tara=chchoṇṇōm [!\*] ippadi<sup>6</sup> Chandr-  
Ādityavat śelvadāga ka-
- 12 ililuṅ=chembilum veṭṭivittu=kkolga [!\*] Ivai<sup>7</sup> Śevvirukkai-nāṭṭu Achchutavayal=Araiyāṅ-  
Ādichcha-
- 13 <sup>7</sup>dēvaṅ-āṇa Yādavarāyaṇṇ=eḷuttu [!\*] Yāṇḍu 11-vadu nāḷ 108 [!\*] Ivai<sup>8</sup> Vaḍatalai=chChembi-  
nāṭṭu Venkāṇūr Araya-

<sup>1</sup> S. I. I., Vol. IV, 373 and Vol. V, No. 416.

<sup>2</sup> No. 345 of S. I. I., Vol. VIII.

<sup>3</sup> See Nos. 416 and 450 of S. I. I., Vol. V.

<sup>4</sup> The right hand portion of the medial *o* sign of *ro* has been omitted to be engraved.

<sup>5</sup> The letters *ppa* are written as a group whose symbol resembles *ya*.

<sup>6</sup> The word *ivai* is expressed by a single symbol combining the two letters *i* and *vai*.

<sup>7</sup> The *ē* sign of *dē* is at the end of the previous line.



- 14 ṅ Kariyamāl-āṇa Adigaimāṇ=eluttu [I\*] Iva<sup>1</sup>y<sup>1</sup>=Aṇḍa-nāṭṭu=pPerumaṇalūr Mandariy-Irāmaṇ-  
āṇa Pallavarāyaṇ-
- 15 ṅ=eluttu ° Svasti śrī ° Sarvva-lōka-samutpatti-sti(sthi)ti-samhāra-kāraṇam [I\*] śāsanam  
śāsvataṁ Śambhō[h\*] śrī-Pu-
- 16 sbpavana-vāsiṇaḥ [||] Rājagambhīra-vaḷanāṭṭu Rājagambhīra-chaturvēdimāṅgalattu=  
ssabhaiyārku namm-aḍukka-
- 17 ḷaiṇṇaṇ-āṇa ūrgaliṇ=taṅgaḷ=ūruḍaṇ kūṭṭiṇa ūrgaliḷ Vāgaikuḍiyum Muttūranāroṭṭaiyuṅ-  
Chiru-

*Second Side.*

- 18 kiḷāṅkāṭṭūrum nam piḷḷai Śōṇāḍu vaḷaṅgiṇa Sundara-Pāṇḍiyadēvaṅku yāṇḍu pattāvadu-  
varai payir pā-
- 19 ṅtu=kkāḍamai koṇḍu-vandamaiyil idu tavirṭu paḍiṇ-oṅṅāvadu-<sup>2</sup>mudal Vāgaikuḍikku=kkāśu  
pattum Muttūranāroṭṭai-
- 20 kku=kkāśu pattum Śiruki[ḷāṅkāṭṭūru]kku=kkāśu aiṅjum āga āṇḍ-oṅṅukku=kkāśu irubatt-  
aiṅjum vādā-ka-
- 21 daṇ-āga oṭṭāga=kkāśu [pāḍiyun=neṅ]=pāḍiyum-āga iruppādāga=chchoṇṇō[m] [I\*] ippaḍikku  
nam piḷḷai Sundara-Pā-
- 22 ṇḍiyadēvar taṅgaḷukku=k[kuḍutta] piḍipāṭṭiṇpaḍiyēy i-kkāsāl vanda nel[lum kā]śum
- 23 naṅ=kaṇakkar kaṇmigaḷ va[śa]m namm=aḍukkaḷaiṇṇaṇ-āṇa Vināyaka-Bhaṭṭaṇ eluttu [I\*]  
koḷga [I\*]
- 24 Aruḷāl <sup>3</sup>Śavyāchāryyaṇ Bhāradvāji Pāḷarāvā[ya]ṇ Viśvēsvaraṇ-āṇa [Alagiya]dēva-Bhaṭṭaṇ
- 25 eluttu [I\*] Aruḷāl Tiruppūvaṇamuḍaiyāṇ Vighnēsvaraṇ-āṇa Vināyaka-Bhaṭṭaṇ eluttu [I\*]  
I-nNā-
- 26 yaṇār Śivabrāhmaṇaril dēvakaṇmi Pāḷarāvāyaṇ Ammaiddēvaṇ-āṇa Alagiyanāyaka-
- 27 Bhaṭṭaṇ eluttu [I\*] Aruḷār=Chaṭṭargaḷil Ēnādimaṅgalattu Kāśyapaṇ Kēsavaṇ
- 28 <sup>4</sup>Kshētraṅṅaṇ-āṇa Brahma-pPallavaraiyaṇṇ=eluttu [I\*] Aruḷāl mudaṅ-karaṇattāṇ Dāṇavi-
- 29 ṇōda-Mūvēndavēḷāṇ=eluttu [||] Vidyā-prauḍha-vilāsini-paribṛiḍha<sup>5</sup>-śrī-Śāstra-
- 30 Bhaṭṭāraka[h\*] khyāt=Ōṅgārakamaṅgal-aika-tilaka[s\*]=śrī-Rājagambhīrakē [I\*] grā-
- 31 māṇām pravarē<sup>6</sup> Jaḍā(ṭṣ)dhara-sutō vidvat(d)-vadāny-āgraṇi[h\*] patraṁ kārayati sma sa-
- 32 [ta]tam=ita(da)m siṁnas=su-ninā(rṇā)yakam<sup>7</sup>||

**TRANSLATION.**

(Lines 1 to 15) Hail! Prosperity! From the Emperor of the three worlds **Kōṅṅēriṇmai-**  
**koṇḍāṇ** to the assembly of Rājagambhīra-chaturvēdimāṅgalam in Rājagambhīra-vaḷanāḍu.

<sup>1</sup> The word *iva* is expressed by a single symbol containing the two letters *i* and *va*.

<sup>2</sup> This line is written over an erasure from the beginning to *oṅṅāvadu*.

<sup>3</sup> Read *Śaivā*°.

<sup>4</sup> The *ē* sign of *Kshē* is engraved at the end of the previous line.

<sup>5</sup> Read °*vriḍha*.

<sup>6</sup> *Va* looks exactly like *pa*.

<sup>7</sup> The Sanskrit verse at the end covering the latter part of line 29 and the subsequent two and a half lines is engraved in a different hand. Perhaps Śāstra-Bhaṭṭāraka himself wrote it and the engraver incised it.

As Vāgaikuḍi, Muttūranāroṭṭai and Śirukiḷāṅkāṭṭūr which were among the *dēvadāna* villages of (the god) Uḍaiyār Tiruppūvaṇam-uḍaiyār and which, up to the tenth year (of Our reign), had been subject to (annual) crop examination and payment of *kaḍamai* (to the temple of Tiruppūvaṇam), had been included in your village, this (payment of *kaḍamai*) had been made to cease, and as Our brother-in-law Aḷagapperumāḷ had told Us that (an amount of) twenty-five *kāśu*,—ten *kāśu* for Vāgaikuḍi, ten *kāśu* for Muttūranāroṭṭai and five *kāśu* for Śirukiḷāṅkāṭṭūr,—had been determined to be paid as *oṭṭu*, for every year from the eleventh year (onwards), and that out of this amount, (one) half had to be paid in *kāśu* and (the other) half in paddy, We have ordered the issue of *kēḷvi* to the same effect.<sup>1</sup> You may have this engraved on stone and copper so as to last till the Moon and the Sun (endure). This is the signature of Araiyaṅ Ādichhadēvaṅ alias Yādavarāyaṅ of Achchutavayal in Śevvirukkai-nāḍu. The year 11 and days 108. This is the signature of Araiyaṅ Kariyamāl alias Adigaimāṅ of Veṅkāṅūr in Vaḍatalai-Śembi-nāḍu. This is the signature of Mandari<sup>2</sup> Rāmaṅ alias Pallavarāyaṅ of Perumaṅalūr in Aṇḍa-nāḍu.

(Ll. 15ff.) Hail! Prosperity! This is the permanent edict, which was the cause of creation, protection and destruction of all the worlds, of (the god) Śambhu residing in the glorious Pushpavana. To the assembly of Rājagambhīra-chaturvēdimaṅgalam in Rājagambhīra-vaḷanāḍu.

Whereas, after (annual) crop examination, We<sup>3</sup> have been receiving, up to the tenth year of (the reign of) Our son<sup>4</sup> Sundara-Pāṇḍyadēva who had presented the Chōḷa country, *kaḍamai* from Vāgaikuḍi, Muttūranāroṭṭai and Śirukiḷāṅkāṭṭūr which were among the villages attached to Our kitchen and which had been included in your village, and whereas this (payment of *kaḍamai*) had been made to cease and (in its place) We had declared that an amount of twenty-five *kāśu* in all—ten *kāśu* for Vāgaikuḍi, ten *kāśu* for Muttūranāroṭṭai and five *kāśu* for Śirukiḷāṅkāṭṭūr—should be paid to Us as *oṭṭu* on the basis of a permanent investment, every year from the eleventh year (onwards), (therefore), in accordance with the *piḍipāḍu* issued to you in this wise by Our son<sup>4</sup> Sundara-Pāṇḍyadēva, (the amount of) paddy and *kāśu* should be measured out and given to Our accountants and *kaṇṇis* (servants) at the premises of Our kitchen and receipt taken. By order,<sup>5</sup> this is the signature of the Śaivāchārya Pāḷarāvāyaṅ alias Aḷagiyadēva-Bhaṭṭaṅ of the Bhāradvāja-gōtra. By order, this is the signature of Tiruppūvaṇamuḍaiyāṅ Vighnēśvaraṅ alias Viṇāyaka-Bhaṭṭaṅ. By order, this is the signature of Pāḷarāvāyaṅ Ammaidēvaṅ alias Aḷagiyānāyaka-Bhaṭṭaṅ, a *dēvakaṇṇi* among the Śivabrāhmaṇas of this god. By order, this is the signature of Kēśavaṅ Kshētrajṅaṅ alias Brahma-Pallavaraiyaṅ, a *Kāśyapa* and one of the *chattar* (students). By order, this is the signature of the treasury accountant<sup>6</sup> Dānaviṇōḍa-Mūvēṇḍavēḷāṅ.

(Ll. 29ff.) The illustrious Śāstra-Bhaṭṭāraka, who was the lord of the lady Learning, who was famous as the sole forehead-mark of Aṅgārakamaṅgala, who was the son of Jaṭādhara and who was foremost among scholars, had this permanent grant, properly fixing the boundaries, written at Rājagambhīraka, the best of villages.

<sup>1</sup> The whole of what has been said above is repeated here.

<sup>2</sup> This word may stand for *mantrin* 'minister'. But as in all places where it occurs, both here and in the previous inscription, it is consistently spelt Mandari, there is strong suspicion that it may form part of the proper name of the individual.

<sup>3</sup> 'We' here refers to god.

<sup>4</sup> The king is called the son of the god.

<sup>5</sup> The term *aruḷal* which literally means 'by the grace' seems to be employed in the sense of 'by command or order' to denote the fact that the individual signs on behalf of the temple.

<sup>6</sup> The term *mudal* may also be taken as 'chief, head or first'.

## No. 13.—KODURU GRANT OF ANA-VOTA-REDDI : ŚAKA 1280.

BY H. K. NARASIMHASWAMI, B.Sc., MADRAS.

The set of plates containing the inscription edited below was discovered in the village of **Kōḍūru** in the Guḍivāḍa taluk of the Kistna District by the villagers while ploughing a field. The plates are now in the possession of Vidvān Pūrṇakuṭumba Rao of Guḍḷavallēru, from whom I secured them during my tour in the district in November 1936. The inscription has been reviewed in the *Annual Report on South Indian Epigraphy* for that year (Appendix A, No. 4) and I now publish it with the kind permission of the Superintendent for Epigraphy.

The set consists of **five plates** strung on to an oval ring 3½" by 4½" and weighs together with the ring 287 *tolas*. The ring does not bear any seal. The plates measure 10" by 4¾" each and are inscribed on both the sides including the first and the last. The writing is in an excellent state of preservation. The inscription is in the **Telugu** script of the medieval period. The alphabet does not call for any special comment except that the letter *bha* is written with or without the mark of aspiration at the bottom, as in *-nābhēr=* in l. 6, *gagan-ēbha* in l. 28, etc., but it invariably occurs without it when the vowel signs *ā* or *ū* are attached to it or when it occurs in a conjunct consonant, e.g., *bhāga* (l. 2), *bhū-dāna* (l. 9), *bhūpaḥ* (l. 18), etc., and °*d=bhayarasō* (l. 21), *viprēbhyaḥ* (l. 32), etc. The letter *ri* is written like the modern *bhu* without its lower stroke of aspiration but with an additional *kōmmu* or *u* sign attached to it (ll. 36, 39, 41, etc.). The whole record is written in **Sanskrit** verse and prose, except the portion specifying the boundaries of the village granted, which is in **Telugu** (ll. 57 to 72). Lines 1 to 32 consist of fourteen verses in different metres while lines 33 to 56, in which the donees with their respective shares are specified, are in prose. The inscription ends with the usual imprecatory verses and a verse which gives the name of the poet who composed the grant (ll. 72 to 77). In respect of **orthography** the following points may be noted :—(a) The use of the *anusvāra* instead of the class nasal and the unnecessary doubling of the following consonant as in *jagamṭti* for *jaganti* (l. 1), °*vaṃttau* for °*vantau* and *rathāṃga* for *rathāṅga* (l. 4), etc.; (b) doubling of the consonant after the *rēpha* as in *kīrtti* (l. 12), °*r=vrībhinnā* (l. 15), *Yajur-vvēdi* (l. 42), etc.; (c) incorrect omission of the aspirate as in *Pūtta* for *Pārtha* (l. 15), and the sonant for the surd as in *tīdhau* for *tīthau* (l. 29), *Radhītara* for *Rathītara* (l. 50). In *rya* the *r* is always written in full and the secondary form of *ya* attached to it as at present.

The grant belongs to the time of king **Ana-Vōta** of the **Redḍi dynasty of Koṇḍaviḍu**. The inscription opens with a verse in praise of the Boar incarnation of Viṣṇu. The subsequent nine verses which are identical with those of the Pachchani-Tāṇḍipaṅṅu grant of Ana-Vēma<sup>1</sup> recount, in order, the praise of the Sun and the Moon (v. 2), the birth of the fourth caste, *i.e.*, that of the Śūdras from the lotus-feet of Viṣṇu and the birth in it of Prōlaya-Vēma who constructed the flight of steps leading to Śrīśaila, made all the gifts enumerated by Hēmādri, performed various meritorious deeds and who defeated several hostile kings (vv. 3-7). To him were born Ana-Vōta and Ana-Vēma who were in splendour, like the Sun and the Moon (v. 8). The next three verses are devoted to the description of the might and valour of Ana-Vōta, the donor of the grant, who instilled fear into the hearts of his enemies by the very sound of his war-drums (vv. 9-12). **In the Śaka year 1280** (expressed by the chronogram *gagana 0*, *ibha 8*, and *sūrya 12*) **in the month of Pausha, on darśa, Tuesday, during the solar eclipse**, king Ana-Vōta granted to sixty-one Brāhmins of different *gōtras* and *śākhās*, the village of **Kōḍūru** renamed **Annāvōtapuram**, on the bank of the **Malāpahā**, along with the eight kinds of

<sup>1</sup> Above, Vol. XXI, p. 269.

*aiśvarya* and *bhōga*. The English equivalent of the date according to the *Indian Ephemeris* of L. D. S. Pillai is **A.D. 1358, January 9, Tuesday**, on which day *amāvāsya* commenced at 51 of the day. The solar eclipse, however, is shown to have occurred on the next day, *i.e.*, Wednesday, on which day *amāvāsya* lasted till 43 of the day.

The composer of the grant is **Bālasarasvatī**, a name which sounds very much like a title probably acquired by the person on account of his profound scholarship. Besides the Pachchani-Tāṇḍiparṇu grant already referred to, he is the composer of two other inscriptions of Ana-Vēma, of which one is a copper-plate record.<sup>1</sup> and the other a stone inscription at Śrīśailam<sup>2</sup>. In all these records Bālasarasvatī calls himself the *Vidrān* of the king's court and he seems to have held this position up to Śaka 1299, in which year he composed the Śrīśailam inscription mentioned above; for, in the next year, *i.e.*, Śaka 1300, we find Trilōchanāchārya figuring as the court-poet of Ana-Vēma and composing a copper-plate grant of the king.<sup>3</sup>

Attention may be drawn here to an unpublished fragmentary copper-plate inscription of Ana-Vōta recorded in the Elliot Collection of *Telugu Inscriptions*<sup>4</sup>, which furnishes us with some important facts. One of the donees figuring in it is a certain Mallu-bhaṭṭa who is called a *Vidyādhikārin*. We know that the famous poet Śrīnātha was the *Vidyādhikārin* in the court of Kōmaṭi-Vēma.<sup>5</sup> Probably he succeeded Mallu-bhaṭṭa in this office. Of the duties of a *Vidyādhikārin* nothing is known from inscriptions, but that it must have been a responsible and high office is evident from the fact that so eminent a poet as Śrīnātha held it.<sup>6</sup> Unfortunately nothing is known of his predecessor Mallu-bhaṭṭa. Another donee figuring in the Elliot Collection record is a certain Errāya-pregāḍa. His *gōtra*, however, is not mentioned as in the case of the other donees, but he is introduced in respectful terms and is stated to be a recipient of an exclusively large share of land. It is therefore likely that this person is identical with the famous poet Errā-pregāḍa, who belonged to the Śrīvatsa-*gōtra* and who is reputed to have completed the *Āndhra-Mahābhāratamu* which was left unfinished by the previous authors, and who dedicated his work *Harivamśamu* to his patron Prōlaya-Vēma. A certain Redḍi-Vēma is known to have granted several *agrahāras* to Vennalagaṇṭi Sūranna.<sup>7</sup> The late Rao Bahadur Viresalingam Pantulu who identifies this Redḍi-Vēma with Prōlaya-Vēma believes that Sūranna could not have had a place in Vēma's court as long as Errā-pregāḍa held his position there; and therefore, in as much as Sūranna was patronised by Redḍi-Vēma, Errā-pregāḍa must have died during the time of Prōlaya himself.<sup>8</sup> This supposition of the author is untenable, as instances of more than one poet patronised by kings in their courts are not uncommon. The present reference to the poet is therefore important in establishing that he lived in the court of Ana-Vōta also. Besides the *Mahābhāratamu* and the *Harivamśamu*, Errā-pregāḍa is the author of two other works, the *Rāmāyaṇamu* and the *Nṛsiṃhapurāṇamu*, of which he dedicated the former to Malla, a brother of Prōlaya-Vēma and the latter, known also as the *Ahōbalamāhātmyamu*, to the

<sup>1</sup> *A. R. on S. I. Epigraphy* for 1922-23, App. A, No. 9.

<sup>2</sup> *Ibid.* for 1915, App. C, No. 20.

<sup>3</sup> Above, Vol. III, p. 59.

<sup>4</sup> Vol. I, p. 206, kindly brought to my notice by Dr. N. Venkataramanayya, M.A., Ph.D., of the Madras University.

<sup>5</sup> Mr. V. Prabhakara Śāstri writes, in his *Śrīṅgāraśrīnāthamu* (p. 52), that Bālasarasvatī held the position of the *Vidyādhikārin* in the courts of Ana-Vōta and Ana-Vēma. But in no inscription of his composition does the poet call himself a *Vidyādhikārin* like his other contemporary Mallu-bhaṭṭa or the famous Śrīnātha.

<sup>6</sup> Above, Vol. XI, p. 315, fn. 2.

<sup>7</sup> Jakkana's *Vikramārkacharītram*, 1, 62.

<sup>8</sup> Complete Works of Rao Bahadur K. Viresalingam Pantulu, *Telugu Poets*, Vol. X, part 1, p. 173.

god Narasiṃha, the presiding deity of Ahōbālam, the well-known place of pilgrimage in the Kurnool District.

The chief interest of the present grant lies in the fact that it is **the only copper-plate inscription<sup>1</sup> of the king so far discovered.** Stone inscriptions of Ana-Vōta known till now number only five and range in date from Śaka 1275 to 1283<sup>2</sup>. The earliest date known for his father Prōlaya-Vēma is Śaka 1254,<sup>3</sup> and an inscription from Mallavaram in the Ongole taluk of the Guntur (formerly Nellore) District gives for him the Śaka year 12[7]7, which, if correct, would be his latest date.<sup>4</sup> But the reading of the latter date appears to be wrong for reasons cited in the foot-note below and may have to be equated with Śaka 1267.<sup>5</sup> An inscription of this king from Tripurāntakam is dated in Śaka 1268<sup>6</sup> and this is the latest date so far known for him. His son Ana-Vōta also figures in this record, probably as the crown-prince. That he was a *yuvarāja* in his father's reign is referred to in a verse in *Harivaṃśamu* also.<sup>7</sup> He may therefore be presumed to have succeeded his father some time between Śaka 1268 and Śaka 1275. The record bearing the Śaka date 1283 quoted above refers to the reconstruction of the Amarēśvara temple at Dharaṇikōṭa by Vēma-Chamūpati, the son of Mallinātha who was the minister of Ana-Vōta. As the renovation was made for the increase of the life, health and prosperity of Ana-Vōta, it may be reasonably presumed that he was ruling in Śaka 1283. His defeat at the hands of Māda and Ana-Vōta, sons of Śiṅga, a general, probably, of the Kākatīya king Pratāparudra, is referred to in the *Velugōṭivāri-Vaṃśāvali*, and this incident has been assigned to Śaka 1283.<sup>8</sup> Ana-Vēma is said to have succeeded his brother Ana-Vōta after the latter's death.<sup>9</sup> We do not know of any record of Ana-Vēma earlier than Śaka 1293.<sup>10</sup>

<sup>1</sup> The only other copper-plate grant of this king known to us is that given in the Elliot Collection mentioned already, but its whereabouts are not now known.

<sup>2</sup> The five records referred to above are (1) *Nellore Inscriptions*, Part III, p. 1037. This record, dated in Śaka 1275, is included in Rangacharya's *Topographical List of Inss.* (Guntur No. 405) and it refers to Ana-Vōta's minister Mallinātha on whose death his brother made some grants. (2) No. 185 of 1905 of the Madras Epigraphical Collection, dated in Śaka 1278. (3 and 4) Nos. 601 and 602 of 1909, both dated in Śaka 1280 and (5) No. 258 of 1897. Another record (No. 250 of 1905) dated in Saka 1269 belongs to the reign of Annama Reddi. This has been assigned to Ana-Vōta by Sewell and Krishnaswami Ayyangar (*Historical Inscriptions of Southern India*, p. 191). But it is reasonable to ascribe it to Anna, a younger brother of Prōlaya-Vēma, since the date falls within the period of the latter's rule.

<sup>3</sup> No. 340 of 1915 of the Madras Epigraphical Collection.

<sup>4</sup> *Nellore Inscriptions*, Part III, Ongole 73.

<sup>5</sup> The eclipse is stated to have occurred at the end of (the month) Āśvina. It must therefore have been an eclipse of the Sun (*ahimāṃsu*, not *himāṃsu*, i.e., Moon, as understood by Butterworth and Venugopala Chetty, *ibid.*, p. 1025). According to the *Indian Ephemeris* the details given in the inscription, viz., *Āśvinasy-āvasānē rāhugrastē-himāṃsau sura-guru-divasē*; i.e., the ending of Āśvina, solar eclipse, Thursday, agree regularly for the Śaka year 1267 (current) = A. D. 1344, October 7, Thursday, on which day there was a solar eclipse. In calculating the above date, the months have to be counted as *amānta* ones as it is the system adopted in South India. The word *vārdhhi* in the chronogram *śaila-vārdhhi-dyumaṇi* as read by the authors mentioned above has therefore to be altered suitably by some such word as *tarkka* to give us the numeral 6 in place of 7, and the chronogram equated with 1267.

<sup>6</sup> No. 191 of 1905.

<sup>7</sup> Ka || Vitata-yuvarāja-vibhav-ōn-

nata Pōtaya-sainyanātha naya-mārgga samī-

hita-santata-sēvā-vila-

sita-putra śrīsamriddha śivagaṇa-siddhā |

(*Harivaṃśamu*, Part II, Canto 9, v. 260.)

<sup>8</sup> Above, Vol. VIII, p. 12.

<sup>9</sup> Above, Vol. XXI, p. 270.

<sup>10</sup> *A. R. on S. I. Epigraphy* for 1922-23, App. A, No. 9.

which date is nearly a decade later than Ana-Vōta's supposed defeat in Śaka 1283. Whether Ana-Vōta's reign ceased with his defeat at the hands of Śiṅga's sons, and his brother succeeded to the throne forthwith, we must leave for future discovery of fresh records to decide.

A few details about this king gathered from the Elliot Collection record referred to already<sup>1</sup> may be added here. The inscription begins, as usual, with the genealogy of the Redḍi chiefs commencing with Prōla and his sons Mācha, Vēma, Doḍḍa, Anna and Malla by his wife Annamāmbā. Here Vēma's two sons Ana-Vōta and Ana-Vēma are mentioned and the former's exploits recounted. His conquests are said to have extended as far as the banks of the rivers Kṛishṇā and Gautamī, a fact which is corroborated by a verse in the *Vishṇupurāṇamu* which refers to the defeat by Ana-Vōta of a certain Rāvutu-Kēśa on the banks of the Kṛishṇā before the very eyes of god Amarēśvara.<sup>2</sup> Ana-Vēma associates himself in this inscription with his brother Ana-Vōta in endowing lands to more than 180 Brāhmans, amongst whom, besides the *Vidyādhikārin* Mallu-bhaṭṭa already mentioned, the mention of Erraya-pregaḍa is of particular interest. Ana-Vēma, it must be noted, is here called Ana-Vēma-Bhūpati Mahārāju (the wording in the inscription is : *yī rāju tammunḍu Ana-Vēma-Bhūpati Mahā[rā\*]ju*). The date of this inscription is unfortunately lost; but it must have been executed some time prior to Śaka 1293, which is the earliest year known for Ana-Vēma, the successor of Ana-Vōta.

Of the **place-names** mentioned in the inscription under publication the following, *viz.*, **Saṅkanipalli**, **Vinnakōṭa**, **Kanumerla**, **Poṭṭipāḍu** and **Kalavapūrṇḍi**, may be identified respectively with the modern Saṅkarshaṇapuram, Vinnakōṭa, Kanumerla, Poṭṭipāḍu and Kaluvapūḍi—all in the Guḍivāḍa taluk of the Kistna District. **Gurumṅjakōḍu** may possibly be identical with Guṅṭa-Kōḍūru. The other villages, *viz.*, Rājināyini Pālaparti, Kṛiṅkulamirtti or Kṛiṅkulamirru, Pālakōḍu, and Pulipāḍu, I am unable to identify. Alliguṅṭa may be a pond and Aluka-pannāsa, probably a field. Dāmkēru and Vannēru must be two local streams. The village Kōḍūru is said to be situated on the banks of the **Malāpahā**; but there is no stream of this name anywhere in this locality now. The Drujjavaram grant of Ana-Vēma (Śaka 1293) refers to this river as situated in Kurtti-dēśa and the grant village Drujjavaram *alias* Anna-Vēmapuram as situated on the banks of this stream.<sup>3</sup> Drujjavaram is evidently the modern Jujhavaram, which is 12 miles south west of Kōḍūru. Both these villages are situated close to the present Pullēru canal, which appears to be the present representative of the river Malāpahā referred to in the above copper-plate records.

A list of the donees is appended hereto in a tabular form specifying in each case the *gōtra* and the *śākhā* to which they belonged, as well as the shares of land which they received.

No.	Name of the donee.	Gōtra.	Vēda or Śākhā.	No. of shares.	Remarks.
1	Vissayārya . . . . .	Harita . . . . .	Yajus . . . . .	2	
2	Siṅgayārya . . . . .	Do. . . . .	Do. . . . .	2	
3	Sūrayārya . . . . .	Do. . . . .	Do. . . . .	2	
4	Dēvayārya . . . . .	Do. . . . .	Do. . . . .	2	

<sup>1</sup> See fn. 4, p. 138.

<sup>2</sup> *Andhra Vishṇupurāṇamu* by Sūrana, Āśvāsa I, v. 22,

<sup>3</sup> *A. R. on S. I. Epigraphy* for 1922-23, App. A, No. 15.

No.	Name of the donee.	Gōtra.	Vēda or Śākhā.	No. of shares.	Remarks.
5	Gaṃgayārya . . . . .	Harita . . . . .	Yajus . . . . .	2	
6	Mādhava-dvivedi . . . . .	Do. . . . .	Do. . . . .	1	
7	Annayārya . . . . .	Do. . . . .	Do. . . . .	1	
8	Annayārya . . . . .	Do. . . . .	Ṛig . . . . .	2	
9	Mādhavārya . . . . .	Bhāradvāja . . . . .	Yajus . . . . .	2	
10	Siṃggayārya . . . . .	Do. . . . .	Do. . . . .	1	
11	Lakṣhayārya . . . . .	Do. . . . .	Do. . . . .	1	
12	Appayārya . . . . .	Do. . . . .	Do. . . . .	1	
13	Tallaya-daivajña . . . . .	Do. . . . .	Do. . . . .	1	
14	Allāḍa-bhaṭṭa . . . . .	Do. . . . .	Do. . . . .	1	
15	Allāḍanātha . . . . .	Do. . . . .	Do. . . . .	1	
16	Vallabhārya . . . . .	Do. . . . .	Do. . . . .	1	
17	Erapōta-bhaṭṭa . . . . .	Do. . . . .	Do. . . . .	1	
18	Chamuḍayārya . . . . .	Do. . . . .	Ṛig . . . . .	2	
19	Rāmayārya . . . . .	Śrīvatsa . . . . .	Yajus . . . . .	2	
20	Appale-bhaṭṭa . . . . .	Do. . . . .	Do. . . . .	2	
21	Chāmchayārya . . . . .	Do. . . . .	Do. . . . .	1	
22	Appayārya . . . . .	Do. . . . .	Do. . . . .	1	
23	Errayārya . . . . .	Do. . . . .	Do. . . . .	1	
24	Prōlayārya . . . . .	Do. . . . .	Do. . . . .	1	
25	Nārāyaṇa-bhaṭṭa . . . . .	Do. . . . .	Ṛig . . . . .	1	
26	Māchayārya . . . . .	Do. . . . .	Yajus . . . . .	$\frac{1}{2}$	
27	Bhāskarārya . . . . .	Kauṇḍinya . . . . .	Do. . . . .	$1\frac{1}{2}$	
28	Mādhavārya . . . . .	Do. . . . .	Do. . . . .	1	
29	Gaṃgādhārārya . . . . .	Do. . . . .	Do. . . . .	1	
30	Brahmadēva . . . . .	Do. . . . .	Do. . . . .	1	
31	Siṃggayārya . . . . .	Do. . . . .	Do. . . . .	1	
32	Appayārya . . . . .	Do. . . . .	Do. . . . .	1	
33	Sarasvatī-bhaṭṭa . . . . .	Do. . . . .	Do. . . . .	1	
34	Maṃchchenārya . . . . .	Do. . . . .	Do. . . . .	1	
35	Dēvayārya . . . . .	Kāśyapa . . . . .	Ṛig . . . . .	$2\frac{1}{2}$	
36	Ayyalu-bhaṭṭa . . . . .	Do. . . . .	Do. . . . .	2	

No.	Name of the donee.	Gōtra.	Vēda or Śākhā.	No. of shares.	Remarks.
37	Sōmaya-bhaṭṭa . . . . .	Kāśyapa . . . . .	Ṛig . . . . .	1	Kāṇva-śākh- ādhyāyī.
38	Nilakamṭhārya . . . . .	Do. . . . .	Do. . . . .	1	
39	Peddanārya . . . . .	Do. . . . .	Yajus . . . . .	1	
40	Annamārya . . . . .	Do. . . . .	Do. . . . .	‡	
41	Viśvēsvara-bhaṭṭa . . . . .	Do. . . . .	Do. . . . .	1	
42	Appayārya . . . . .	Śāṇḍilya . . . . .	Do. . . . .	1	
43	Nāgayārya . . . . .	Do. . . . .	Do. . . . .	1	
44	Siṃgayārya . . . . .	Do. . . . .	Do. . . . .	1	
45	Mādhavārya . . . . .	Do. . . . .	Do. . . . .	1	
46	Appayārya . . . . .	Do. . . . .	Do. . . . .	1	
47	Nārāyaṇārya . . . . .	Do. . . . .	Do. . . . .	‡	
48	Narahari-bhaṭṭa . . . . .	Vasishṭha . . . . .	Ṛig . . . . .	2‡	
49	Narasimha-jyautishika . . . . .	Do. . . . .	Do. . . . .	2	
50	Sūrayārya . . . . .	Rathitara . . . . .	Yajus . . . . .	2	
51	Vallabhārya . . . . .	Do. . . . .	Do. . . . .	1	
52	Siṃgayārya . . . . .	Gautama . . . . .	Do. . . . .	1	
53	Māchayārya . . . . .	Do. . . . .	Do. . . . .	1	
54	Jiyyanārya . . . . .	.. . . .	Ṛig . . . . .	1	
55	Perumāṇḍi-bhaṭṭa . . . . .	Kausika . . . . .	Yajus . . . . .	1	
56	Mārayārya . . . . .	Do. . . . .	Do. . . . .	1	
57	Mamchenārya . . . . .	Maitrēya . . . . .	Do. . . . .	2	
58	Tippayārya . . . . .	Bhārgava . . . . .	Do. . . . .	1	
59	Gōpāla-bhaṭṭa . . . . .	Vishṇuwardhana . . . . .	Ṛig . . . . .	1	
60	Vāmaya-bhaṭṭa . . . . .	Kāṇva . . . . .	Do. . . . .	1	
61	Mallayārya . . . . .	Gārgya . . . . .	Yajus . . . . .	‡	

TEXT.<sup>1</sup>

[Metres :—Vv. 1, 7 and 9, *Vasantatilakā*; vv. 2, 5, 6 and 8, *Upajāti*; vv. 3 and 4, *Indravajrā*; vv. 10-13, *Śārdūlavikrīḍita*; vv. 14-18, *Anuṣṭubh.*]

*First Plate; First Side.*

1 Pāyād=Varāha-vapushaḥ paramasya puṃsō daṃśhṭrā jagamṭti(ti) śi-

2 kharē dharanīm dadhānā [\*] [śṛi]ṃg-āgrabhāga-parichumbita-mēgha-bi-

<sup>1</sup> From original plates.



- 3 mbā samlakshyamāṇa-susham=ēva śasāmka-rēkhā || [1\*] Tamō ha-  
 4 rētām tava pushpavamttau(vantau) rākāsu pūrvv-āpara-śaila-bhājau [\*] rath-  
 āmga(ga)-lilā-  
 5 m=iva darśavamttau(tau) purā Purārēḥ pṛidhi(thi)vī-radha(tha)sya || [2\*] Pād-āravin-  
 6 dād=Aravinndanābhēr=gGāmḡ=ēva puṇyā ghana-jīvana-śrīḥ | jāt=ābhijātā śatadhā  
 7 vibhinnā jātiś=chaturtthī jagatām hitāya || [3\*] Tasyām=abhūt=**Prōlaya-Vēma-**  
 8 nāmā Śrīśaila-sōpāna-vidā(dhā)na-śālī | Hēmādri-kalp-ōdita-dāna-dakshō nis-sī-

*First Plate ; Second Side.*

- 9 ma-bhū-dāna-nirūḍha-kīrtiḥ || [4\*] Vēma-kshitīśō vṛisham=ēka-pādam khamja-prachāraṇ  
 10 Kali-kāla-dōshāt | datt-āgrahāra-dvija-vēda-śaktyā pada-kramair=askhalitam chakāra || [5\*]  
 11 Dharmātma-jō Dāsārathiḥ Pṛithuś=chatyudīryya<sup>1</sup>mānāni yugām̐tta(ta)rēshu | vitarka-  
 12 yē Vēma-narēsvarasya puṇyāni nāmāni purātanāni || [6\*] Yat-kīrtti-gāna-sa-  
 13 mayē phaṇi-sundarīṇām=ālōkitum cha mukha-rāgam=anaṅga-  
 14 mūlam | śrōtum cha gīta-rachanām yugapan=na dakshō nāg-ādhipō na saha-  
 15 tē nayana-śrutitvam(tvam) || [7\*] Saṅgrāma-Pārtta(ttha)sya śarair=vvibhinnā yasya  
 āri-chū-  
 16 ḍāmaṇayō vichēluḥ || (l) ākrāmatas=sam̐yati rāja-vam̐śān<sup>2</sup> pratāpa-vahnē-

*Second Plate ; First Side.*

- 17 r=iva visphuliṅgāḥ || [8\*] Tasmāch=cha Vēma-nṛipatēr=udayād=iv=ādrēr=jātau pratāpa-  
 vara-kā-  
 18 m̐tti(ti)-nidhī kumārau | sūry-ēṁdu-tulya-mahasāv=**Ana-Vōta**-bhūpa[h\*] śrīy-**Anna-Vē-**  
 19 **ma**-nṛipatir=jaga-raksha-pālah || [9\*] Vīra-śrīy-**Ana-Vōta**-bhūtala-patēr=ggambhīra-bhērī-  
 ravaiḥ śa-  
 20 trūṇām hṛidayēshu saṅga(ga)ra-mukhē bhinnēshu pūrvaṁ rasam(sam) | yad=vī-  
 21 ratm̐ nirakāsayat(d)=bhaya-rasō vēgāt kutō=py=āgatō yuktaṁ prākta-  
 22 nam=ambu nirggamayati pratyagram=aty-ūrjitam(tam) || [10\*] Yadhthāṭishu<sup>3</sup> virōdhi-rā-  
 23 ja-nilayē yōdh-ālayē yōjitō vahniḥ kalpita-hēma-kuṭṭima-ghana-syam-  
 24 da-sphuliṅg-ōjva(jjva)lah | Hēmādrēr=iva bhūmikām kalayati prauḍhaḥ pratāp-ō-

*Second Plate ; Second Side.*

- 25 shmaṇā sa-pratyam̐tta(ta)girēḥ sa-hēmasaritaḥ sam̐vyāpta-tār-āvalēḥ || [11\*] Yasy=ārīn  
 kulīśa-  
 26 dhvanīm kalayatō dhāṭishu bhērī-ravam̐ nāmāni drutam=Arjunassa<sup>4</sup> japatas=sam̐grāma-  
 27 Gāmdīvinaḥ | sam̐grām-ōpāpadāni tāni bhavatām rakshā-kṛitē sarvvadā varnyam̐ttām(tām)=ī-  
 28 ti bōdhayam̐ty=adhipatīn dhī-yam̐triṇō mam̐triṇaḥ || [12\*] **Śāk-ābdē gagan-ēbha-sū-**  
 29 **rya-gaṇitē Paushasya darsē tidhau(thau) Bhūsūnōr=divasē him-ētara-ruchaḥ**  
 puṇy-ōpa-  
 30 **rāg-ār̐m̐tta(ta)rē** | grāmam̐ prādisad=**Anna-Vōta**-nṛipatiḥ **Kōḍūru**-nām-āṁkki(ki)taṁ  
 31 s-āsht-aiśvāyakam=ashṭa-bhōga-sahitam̐ bhūdēvatābhyō mudā || [13\*] Malāpah[ā]-  
 32 nadī-tirē viprēbhyaḥ pratipāditam̐(tam) | **Annavōtapuram̐** nām̐nā jayaty=ā-chaṁdra-  
 tā-

<sup>1</sup> Read =ch=ēty=udīryya°.

<sup>2</sup> Read =vam̐śyān.

<sup>3</sup> Read yad-dhāṭishu.

<sup>4</sup> Read =Arjunasya.

*Third Plate ; First Side.*

- 33 rakam(kam) || [14\*] Asya grāmasya pratigrahītārah || Haritagōtrāh | Vissayāryah |  
 Simggayā-  
 34 ryah | Sūrayāryah | Dēvayāryah | Gaṁggayāryah | ētē pañcha pratyēkam dvi-  
 bhāginah |  
 35 Mādhava-dvivēdī | Annayāryah | ētē dvādaśa Yajuḥ-sākh-ādhyāyinaḥ | Annayāryah  
 36 dvi-bhagī Rīg-vēdī | Bhāradvāja-gōtrāh Mādhavāryah dvi-bhagī | Simggayāryah |  
 37 Lakhkhayāryah | Appayāryah | Tallaya-daivajñah | Allāḍa-bhaṭṭah Allāḍanāthah |  
 38 Vallabhāryah | Erapōta-bhaṭṭah | ētē daśa Yajuḥ-sākh-ādhyāyinaḥ | Chamuḍayā-  
 39 ryah | dvi-bhāgī | Rīg-vēdī | Śrīvatsa-gōtrāh Rāmāryah dvi-bhāgī | Appale-  
 bhaṭṭah |  
 40 dvi-bhāgī | Chāmchayāryah | Appayāryah | Eṛrayāryah | Prōlayāryah | ētē  
 aṣṭa

*Third Plate ; Second Side.*

- 41 Yajuḥ-sākh-ādhyāyinaḥ | Nārāyaṇa-bhaṭṭah Rīg-vēdī | Māchayāryah pād-ō-  
 42 na-bhāgī Yajur-vvēdī | Kaumḍinya-gōtrāh Bhāskarāryah s-ārdhdha(ārdhdha)-bhāgī |  
 Mādhavāryah | Gaṁgādha(dha)-  
 43 rāryah | Brahmādēvah | Simggayāryah | Appayāryah | Sarasvatī-bhaṭṭah |  
 Mañchenāryah | ētē  
 44 Yajuḥ-sākh-ādhyāyinaḥ | Kāsyapa-gōtrāh | Dēvayāryah s-ārdhdha(ārdhdha)-dvi-  
 bhāgī |  
 45 Ayyalu-bhaṭṭah dvi-bhāgī | Sōmaya-bhaṭṭah | Nilakamṭhāryah | ētē Bhurag(Rīg)-  
 vēdī-  
 46 nah | Peddanāryah | Annamāryah pād-ōna-bhāgī | ētau Yajur-vvēdināu | Viśvēśvara-  
 bhaṭṭah  
 47 Kāṇva-sākh-ādhyāyī | Śāṁḍilya-gōtrāh | Appayāryah | Nāgayāryah | Simgga-  
 48 yāryah | Mādhavāryah | Appayāryah | Nārāyaṇa(ṇā)ryah ardhhdha(ardhdha)-bhāgī |  
 ētē Ya-

*Fourth Plate ; First Side.*

- 49 juḥ-sākh-ādhyāyinaḥ | Vasishṭha-gōtrau | (l) Narahari-bhaṭṭah s-ārdhdha-dvi-bhāgī | Narasiñ-  
 50 ha-jyautishikah dvi-bhāgī | ētau Rīg-vēdināu | Radhī (thī)tara-gōtrau Sūrayāryah dvi-bhā-  
 51 gī | Vallabhāryah [ \* ] ētau Yajur-vvēdināu Gautama-gōtrau | Simggayāryah | Māchay-  
 āryah  
 52 ētau Yajur-vvēdināu | Jiyyanāryah Rīg-vēdī Kauśika-gōtrau | Perumām-  
 53 ḍi-bhaṭṭah | Mārayāryah | ētau Yajur-vvēdināu | Maitrēya-gōtrah Mañ-  
 54 chenāryah dvi-bhāgī | Yajur-vvēdī | Bhārggava-gōtrah Tippayāryah | Yajur-vvēdī | Vi-  
 55 shṇuwardhdhana(varddhana)-gōtrah Gōpāḷa-bhaṭṭah Rīg-vēdī | Kaṇva-gōtrah Vāmāya-  
 bhaṭṭah  
 56 Rīg-vēdī [ \* ] Gārgya-gōtrah Mallayāryah pād-ōna-bhāgī Yajur-vvēdī || Śrī[h|\*]

*Fourth Plate ; Second Side.*

- 57 Atha grāmasya simā-chihnāni | tūrpunaku Mrānikoṇḍa-guṁṭa paḍumaṭi gaṭṭu-  
 58 nnu ā kuṁṭṭa dakshīṇapu maḍi tūrpu-gaṭṭunnu dakshīṇa-mukhamai Dām̄kēru sahi-

- 59 tamai ā eṅu dāṁṭi Saṁkka(ka)nīpalli kōḍu sīmagānu vachchi a(ā)gnēyaṁ mūla Sa-  
 60 ṁkanīpalli polamēra-gaṭṭu mōchenu | dakṣiṇamunaku Vinnakōṭa polamu vāya-  
 61 vyaṁ mūla magiḍi dakṣiṇaṁ-mukhamai pōyi Alligumṭa mōchi aṭṭē pa-  
 62 ḍumara-mukhamai pōyi nairṛiti-mūla Kanumallapūṁḍi polamu mōchenu[\*]  
 63 paḍumaṭi sīma Vaṭlūri Akka-ḍoṁka paḍumaṭi kara paṭṭikoni vachchi Vannēru  
 sahita-  
 64 mu-gānu Prattipāṭi polamu āgnēyaṁ mūla mōchi uttaraṁ-mukhamai

*Fifth Plate ; First Side.*

- 65 Naṁdi-vaṁppu sahitamugā vachchi Rājināyini-Pālapaṭi vellāḍi polamu mō-  
 66 chi mēḍitāpai Kṛiṁkulamiṛṭi polamu paḍumaṭi kara-vaṭṭukoni uttaraṁ-mukhamai  
 67 pōyi Pālakōḍu dāṁṭi uttara-mukhamai pōyi vāyavyaṁ mūla Kalu-  
 68 vapūṁḍi kara mōchenu | uttaraṁ sīma ā karē sīmagānu tūrpu mukhamai  
 69 sāgi vachchi aluka-pannāsa dakṣiṇapum-gara sīmagā vachchi Vannēru mōchi  
 dakṣiṇaṁ<sup>1</sup>  
 70 mukhamai Vannēre sīmagānu Kṛiṁkulamiṛru Pulipāḍu sahitamugā vachchi  
 71 Gurumṁjakōḍu vāsina chōṭunu Vannēru dāṁṭi tūrpu-mukhamai isānyaṁ  
 72 mūla Mrānikomḍa polamu mōchenu || Sva-dattā[d\*]=dviguṇaṁ puṇyaṁ para-datt-ā-

*Fifth Plate ; Second Side.*

- 73 nupālanam(nē) | para-datt-āpahārēṇa sva-dattaṁ nishphalaṁ bhavēt [[ 15\*] Sva-  
 dattāṁ para-dattāṁ  
 74 vā yō harēta vasumddharām(rām) | shasṭim varsha-sahasrāṇi viśṭhāyāṁ jāyatē  
 kṛimih [[ 16\*]  
 75 Ēk=aiva bhaginī lōkē sarvvēshām=api bhūbhujām(jām) | na bhōgyā na kara-grāhyā  
 vipra-dattā vasum-  
 76 ddha(dha)rā || [17\*] Ana-Vōta-narēṁdrasya vidvān **Bālasarasvatī** | akarōd=ākarō  
 vāchām ni-  
 77 rmmalam dharma-sāsanaṁ(nam) | [18\*] Śivam=astu | Śrī[h \*]

**TRANSLATION.**

(Verse 1) May the tusk of the Boar-incarnation of the Supreme Being, bearing the earth on its extremity and looking most beautiful like the crescent which is kissed at its cusp by the clouds, protect the worlds.

(Verse 2) May the Sun and the Moon resting (*respectively*) on the western and eastern mountains during the full-moon evenings and displaying, as it were, (*their*) former act of being the wheels to the chariot, the earth, of Purāri (*i.e.*, Śiva), dispel your darkness.

(Verse 3) From the lotus feet of the lotus-navelled god (*i.e.* Vishṇu) was born, for the good of the world, the noble fourth caste, virtuous, illustrious with rich life and divided hundredfold like the sacred Ganges rich with profuse water and split into a hundred branches.

<sup>1</sup> The *anuvāra* is written in the next line.

(Verse 4) In that (*caste*) was born (*a king*) named **Prōlaya-Vēma** who constructed steps to Śrīśaila (*mountain*), who was expert in making gifts mentioned in the work on rituals (*Kalpa*) by Hēmādri and whose fame was established by his gifts of limitless lands.

(Verse 5) King Vēma made the Vṛisha (*lit. bull, i.e., Dharma*) which was one-legged on account of the evil of the Kali age and (*so*) was limping in his walk, steady in its course by the power of the Vēdas (*being chanted with pada and krama*) by the Brāhmins to whom *agrahāra* (*villages*) had been given.

(Verse 6) I fancy that the names spoken of in other *yugas* such as Dharmātmaja, Dāśarathi and Pṛithu are the sacred old names of king Vēma (*himself*).

(Verse 7) When the Nāga women were chanting his (*i.e., Prōlaya-Vēma's*) glory, the serpent king, being unable to see the beauty of their faces, which was the root of love, and at the same time listen to the musical composition (*sung by them*), could not bear (*the reputation of*) hearing through the eyes.

(Verse 8) When he attacked (*the enemy*) kings in fight, the crest-jewels of his foes, split by the arrows of him who was (*like*) Pārtha in battle, scattered about as though they were the sparks of the fire of his valour.

(Verse 9) From this king Vēma were born as from the eastern mountain, two sons (*viz.*), prince **Ana-Vōta** and prince **śrī-Anna-Vēma**, the protector of the world—who were the receptacles of valour and great splendour, who were equal to the Sun and the Moon in lustre.

(Verse 10) When the hearts of the enemies were broken by the deep sounds of the war-drums of king Ana-Vōta, the sentiment of fear coming from some unknown quarter drove away the spirit of heroism which was there already. It is meet that a powerful (*current*) of new water drives away the old water.

(Verse 11) The fire lit to the military barracks during the attacks on the palace of the enemy kings, shining with sparks that are the thick drops flowing from the pavement made of gold, looks, by the heat of its great glow, like (*lit. puts on the garb of*) the golden mountain (*i.e., Hēmādri*) which is combined with its hill ranges and the golden streams and is covered with rows of stars.

(Verse 12) The shrewd (*lit. who had wisdom as their support*) ministers (*of the enemy kings*) advise their masters, who were repeating the names of Arjuna immediately after hearing the sound of his (*i.e., Ana-Vōta's*) war-drums which resembled the sound of thunder, that those military titles of him who was the Arjuna on the battle-field (*i.e., Ana-Vōta*) should (*instead*) be repeated always for their protection.

(Verse 13) In the Śaka year counted by *gagana* (0), *ibha* (8), and *sūrya* (12), (*i.e., 1280*), in the month of **Pausha**, on a Tuesday which had the *darśa* (*tithi*)—during the solar eclipse, king Ana-Vōta gladly gave to the Brāhmins the village **Kōḍūru** along with the eight *aśvāryas* and eight *bhōgas*.

(Verse 14) May the village by name **Annavōtapuram** situated on the banks of the river Malāpahā and given to the Brāhmins shine (*supreme*) as long as the Sun and the Moon (*last*).

(Lines 33 to 56) The names of the 61 donees with their *gōtras* and shares are enumerated (see list on pp. 140 ff.).

(Lines 57 to 72) The boundaries of the gift village are specified in Telugu.

(Lines 72 to 77) Three imprecatory verses and a verse stating that the composer of the grant was **Bālasarasvatī**, the *vidvān* of king Ana-Vōta, are given here.

No. 14.—THREE COPPER-PLATE GRANTS FROM MAYURBHANJ.<sup>1</sup>

BY R. C. MAJUMDAR, M.A., Ph.D., VICE-CHANCELLOR, DACCA UNIVERSITY.

## A.—Ādipur Copper-plate of Narēndrabhañjadēva.

This is a **single plate** measuring about 11" by 8½". It contains 41 lines of writing engraved on both sides. A **circular seal**, representing a full-blown lotus, is attached to the middle of the top of the plate. The seal has a diameter of 3½", and on its surface is engraved, in relief, inside a raised circular rim, the figure of a humped bull with that of a small crescent above it, and the **legend** 'Śrī-Narēndrabhañjadēvasya' below. There is a floral design underneath the legend. The seal bears a very close resemblance to that of Tribhuvana Mahādēvī of the Kara dynasty.<sup>2</sup>

The plate was discovered in 1927 by a Kōl peasant in course of digging a field near the village of **Ādipur** in the Pāñchpir Sub-division of Mayūrbhanj State, and is now preserved in the Mayūrbhanj State Museum at Bāripadā. Mr. K. C. Neogy, the Dewan of the Mayūrbhanj State, kindly sent the plate to me for decipherment, and I am editing it from the original.

The plate is in a fair state of preservation, except a small part of the reverse which is badly corroded, with the result that a few letters in the formal portion of the grant are not legible.

The **alphabet** belongs to the Northern type and resembles that used in the Pāla records of the tenth century A.D. It contains **numerical symbols** for 200, 90, 3 and 1.

The **language** is Sanskrit. With the exception of eleven verses, including the usual imprecatory verses, the inscription is written in prose. Some of these verses are, however, very faulty, and require addition or omission of letters to suit the requirements of the metre. The author's knowledge of Sanskrit was rather poor and there are many mistakes both in spelling and in grammar.

As regards **orthography**, *b* and *v* are not distinguished; the *anusvāra* is represented in some cases by guttural *ṅ* (*vaṅśē* in line 6), while the final dental *n* is represented by *anusvāra* (*śatrūṅ* in line 11, *bhūpālām* in line 15). Consonants are usually doubled after *r*, but there are exceptions (*krimir=bhūtvā* in line 29). Some other peculiarities seem to have been due to the ignorance of the author. Mention may be made of the use of *ś* for *s* (*āśit* in line 3, *Śmara* in line 10, *praśaktaḥ* in line 13, *śalila* in line 20); of *ri* for *ri* (*krīyatē* in line 32, *śriyam=* in line 34); of *i* for *ī* (*Bhavāniśaḥ* in line 2, *āśit* in line 3, *śariram=* in line 31, *kirttayō* in line 35); and of *u* for *ū* (*parva* in line 17).

As examples of the faulty knowledge of grammar may be mentioned *mānis=tyāgīr* in line 6, *uktāñ=cha ddharma-sāstrē* in line 24, *chēta* in line 32, and *vindu-llōlām* in line 33.

The author's scanty knowledge of Sanskrit literature is best exemplified by the way in which the names of *gōtras* and *pravaras* are given in lines 17-18.

The inscription records the grant of the village **Vṛi(Bṛi)hat-Sārāi** in **Urṭti-vishaya** in **Khij-jīṅga** by king **Narēndrabhañja**, son of king **Vibhramatuṅga**, and grandson of **Kōṭṭabhañja**. At the end of the record proper, there is a sort of postscript written in smaller characters, referring to a Grant in the same district by **Mahārāja Raṇabhañjadēva**, son of **Vibhramatuṅga**, and, therefore, a brother of **Narēndrabhañja**. The **date, samvat 293**, at the end of the record, evidently refers to this latter Grant. It appears at first sight that after the inscription recording the grant of **Narēndrabhañja** was engraved on the copper-plate, a small space remained vacant,

<sup>1</sup> For the sake of convenience the historical materials in all the three Grants have been discussed together in the Introduction to A.

<sup>2</sup> Cf. e.g., the plate facing p. 425, *J. B. O. R. S.*, Vol II.

and it was subsequently utilised for making a brief record of the other Grant, leading to the natural presumption, that Raṇabhañja was the younger brother of Narēndrabhañja and ruled after him. But some peculiarities in Inscription B, edited below, seem to point to the opposite conclusion.

The donee in the first Grant was Bhaṭṭaputra **Śītaladēva**-śarman belonging to Bahv-riṇcha-*charaṇa*, Āśvalāyana-*śūkhā*, and Vatsa-*gōtra*. The donee in the other case was Bhaṭṭaputra **Trivikrama**.

The inscription is of great historical importance as it furnishes new materials for the reconstruction of the history of the **Bhañja** dynasty. The kings mentioned in it, *viz.*, Kōṭṭabhañja, his son Vibhramatuṅga, and the two sons of the latter, *viz.*, Narēndrabhañja and Raṇabhañja, belong to what has been called the second group of Bhañja kings by Mr. R. D. Banerji.<sup>1</sup> This group is now known to us from the following eight copper-plate grants, though Mr. Banerji knew only the first three of them.

1. Bāmanghāṭī<sup>2</sup> plate of Raṇabhañja.<sup>3</sup>
2. Khaṇḍadēulī plate of Raṇabhañja.<sup>4</sup>
3. Bāmanghāṭī<sup>2</sup> plate of Rājabhañja.<sup>3</sup>
4. Ukhunda plate of Pṛithvibhañja.<sup>5</sup>
5. Kēśari plate of Śatrubhañja<sup>6</sup> (re-edited below. C).
- 6-7. Two Ādipur copper-plates of Narēndrabhañjadēva (edited below, A and B).
8. Ādipur copper-plate of Durjayabhañjadēva.<sup>7</sup>

The first two Grants now edited (Nos. 6-7) closely resemble Nos. 1-4 and possess all the special characteristics which distinguish them from those of the other Bhañja kings.<sup>8</sup> As a matter of fact the texts of the historical portion of all these Grants (except Nos. 5 and 8) seem to have been derived from a common draft, though slight modifications have been introduced here and there. No. 5 contains some important additions which are not to be found in others, while No. 8 omits altogether the traditional account of the origin of the family.

All these records (except No. 8) begin with a reference to **Virabhadra**, the **Ādi-Bhañja** or the First Bhañja, also called **Gaṇadaṇḍa**. He is said to have come out of an egg of pea-hen in the hermitage called **Kōṭyāśrama** and was brought up by the sage **Vaśishṭha**.<sup>9</sup> Only No. 5 adds a few more details, particularly that he was the lord of 88,000 villages.<sup>10</sup> All the records (except No. 8) refer next to Kōṭṭabhañja who must be regarded as the first historical king of the

<sup>1</sup> R. D. Banerji, *History of Orissa*, Vol. I, p. 178.

<sup>2</sup> The Grant is also known as Jamdapur plate from its findspot (above, Vol. XVIII, pp. 300-1).

<sup>3</sup> Nos. 1 and 3 were originally edited by Babu Pratāpa Chandra Ghōsha in *J. A. S. B.*, Vol. XL, pp. 161ff., and subsequently re-edited by Babu Nagendranāth Vasu in the *Archaeological Survey of Mayurbhanja*, Vol. I, pp. 141ff. A stanza engraved on the pedestal of an image, now in the Khiching Museum, refers to a king called Rāyabhañja who may be the same as this king Rājabhañja (*Ann. Rep. Arch. Survey*, 1922-3, p. 128). But it contains no historical information. According to Mr. R. D. Banerji this Rāyabhañja was a different king (*Orissa*, p. 183).

<sup>4</sup> Edited by MM. H. P. Śāstri in *J. B. O. R. S.*, Vol. IV, p. 172.

<sup>5</sup> *Indian Historical Quarterly*, Vol. XIII, pp. 427 ff.

<sup>6</sup> *Ibid.*, pp. 429 f.

<sup>7</sup> Below, pp. 172 f.

<sup>8</sup> For these characteristics cf. Banerji, *op. cit.*, p. 180. *Annals of the Bhandarkar Oriental Research Institute*, Vol. XII, pp. 231 ff.

<sup>9</sup> Ins. No. 8 applies some of these epithets to Raṇabhañja.

<sup>10</sup> Mr. Misra, who edits the plate, translates the passage as follows: "..... Virabhadra who formerly was busily engaged by 88,000 sages, and in view of their request Rāmadēva served him and then made him the lord of 88,000 villages". This meaning is very doubtful. The word read as 'muni' is probably 'sūnu'. Cf. C, edited below.



Mr. C. C. Das Gupta differed from this view and offered the following translation :—

“ And his (Raṇabhañja's) ' aupayika ', i.e., adopted son is Narendrabhañja, the son of Pṛithvībhañja, i.e., Raṇabhañja adopted as his son Narendrabhañja, the son of Pṛithvībhañja ”.<sup>1</sup> In view of the two new Grants, Nos. 4 and 5, the interpretation of MM. H. P. Śāstrī appears to be preferable. Apart from this there is a further difficulty ; for the exact connection of Narendrabhañja with the record is not quite clear. MM. H. P. Śāstrī says that Pṛithvībhañja was not ' a son born in lawful wedlock ', but ' may have been one of the twelve classes of sons allowed by Hindu law ', and he suggests that ' Raṇabhañja made the grant on the occasion of the birth of a grandson named Narendrabhañja '. On the other hand Rai Bahadur Hiralal is of opinion that the Khaṇḍadēulī plate really records a grant of Narendrabhañja and not of his grandfather Raṇabhañja.<sup>2</sup> Mr. R. D. Banerji differs from this view<sup>3</sup> and accepts that of MM. H. P. Śāstrī. But the fact that the seal of the plate contains the name Narendrabhañja<sup>4</sup> supports the view of Rai Bahadur Hiralal. A further argument may be cited in support of this view. The donee of this grant is the great-grandson of Bhaṭṭaputra Trivikrama. No. 6 records a grant by king Raṇabhañja to Bhaṭṭaputra Trivikrama. If these two identical names refer to the same person it is more likely that the donor of No. 2 is a grandson of Raṇabhañja rather than Raṇabhañja himself.

In No. 3 the name of the successor of Kōṭṭabhañja and the father of Rājabhañja who issued the Grant has been read as Raṇabhañja both by Mr. Pratāpa Chandra Ghosh and by Mr. Nagendra Nath Vasu who edited the plate. This reading has been generally accepted, and it gives us the following genealogy :—

```

Kōṭṭabhañja
  |
Raṇabhañja
  |
Rājabhañja

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This genealogy has been reconciled with that given in Nos. 1 and 2 by supposing that the name of Digbhañja, son of Kōṭṭabhañja and father of Raṇabhañja, has been omitted through oversight.

Mr. C. C. Das Gupta has justly drawn our attention to the fact that the word ' Raṇabhañja ' cannot be read on the published facsimile. The first letter is undoubtedly ' ra ' but the other letters cannot be clearly read, and in any case there is no ' ṇa ' following ' ra '. He suggests that this word was misengraved for Digbhañja and constructs the following genealogy from Nos. 1 and 3.<sup>5</sup>

```

                Kōṭṭabhañja
                |
                Digbhañja
                |
       ┌───────────────────┴───────────────────┐
       |                                       |
Raṇabhañja                            Rājabhañja

```

<sup>1</sup> *Annals, Bh. Or. Res. Ins.*, Vol. XII, p. 235.

<sup>2</sup> Above, Vol. XVIII, p. 293.

<sup>3</sup> *Op. cit.*, p. 183. Curiously enough, on the preceding page Mr. Banerji says : " The actual grant was made by Narendrabhañja "

<sup>4</sup> Above, Vol. XVIII, p. 293, f. n. 1.

<sup>5</sup> *Annals, Bh. Or. Res. Ins.*, Vol. XII, pp. 234-5.

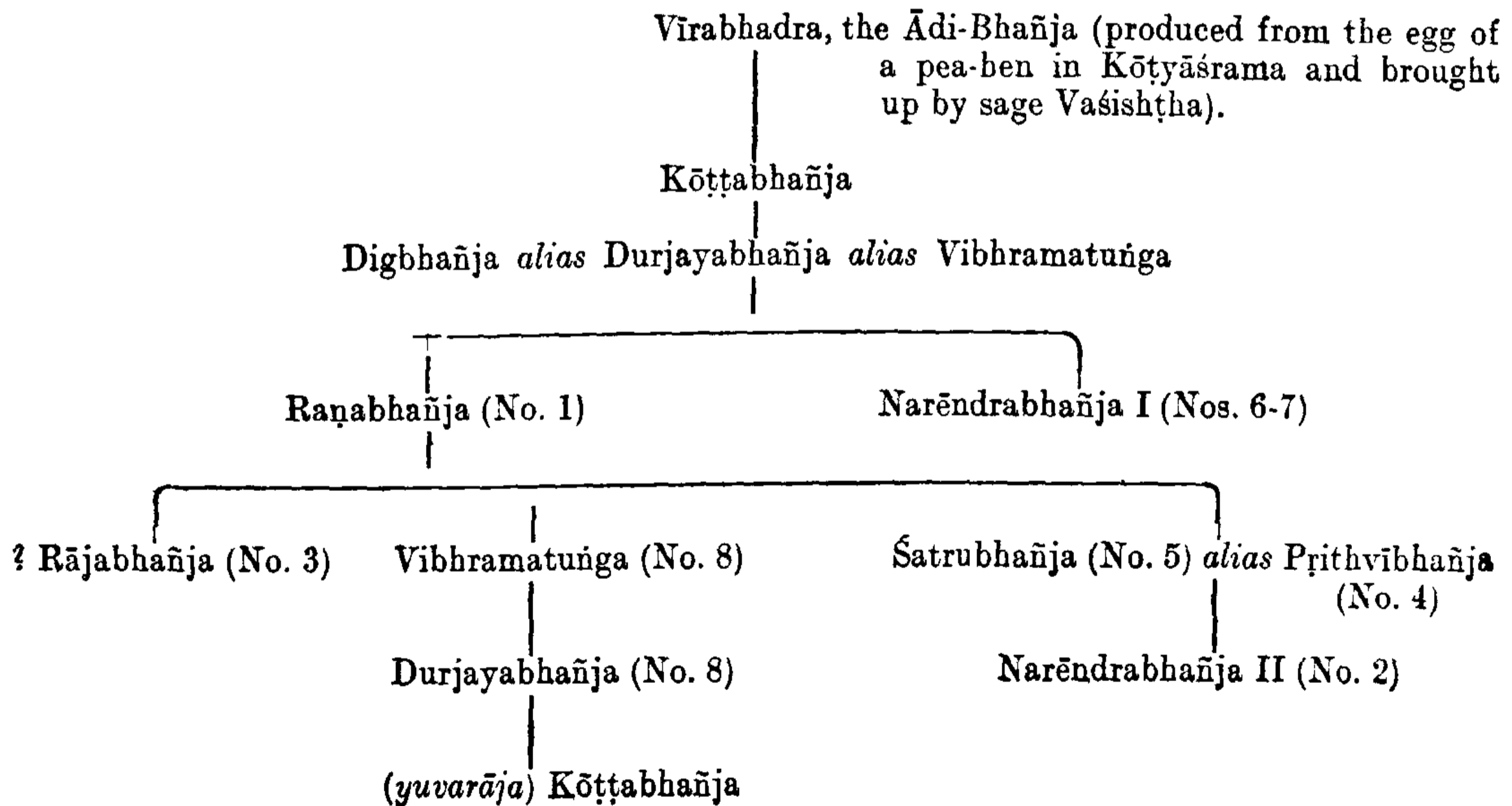


At first sight the different genealogical accounts seem to be hopelessly conflicting and any attempt to reconcile them may justly be regarded as a vain and fruitless task. But there are some points of agreement in the majority of records which might give us a clue to the ultimate solution of the problem.

All the records are unanimous, firstly, in their accounts of the origin of the founder of the family, Vīrabhadra, from the egg of a pea-hen in the hermitage of Vaśishṭha known as Kōṭyāsrama ; and secondly, in regarding Kōṭṭabhañja as the first historical ruler. Here the unanimity ends. But with the exception of Nos. 3 and 4 all the other records represent Raṇabhañja as the grandson of Kōṭṭabhañja, and as the statement in No. 4 is not in conflict with this view, we may accept it as an established fact. The name of the father of Raṇabhañja is given as Digbhañja in Nos. 1 and 2, Durjayabhañja in No. 5, and Vibhramatuṅga in No. 6. There would thus appear to be three different kings bearing the same name Raṇabhañja. But on the other hand we should remember that all of them ruled in Khijjiṅga, and all of them evidently were contemporaries, being grandsons of the same king. This is specifically proved in respect of two of them as they issued Grants in the years 288 (No. 1) and 293 (No. 6). Three grandsons of the same king, bearing the same name, and ruling in the same locality at the same time (or at least within a few years of each other), may not be theoretically impossible, but must be regarded as very unusual indeed. We may, therefore, reasonably infer the identity of the three kings bearing the name Raṇabhañja. This would imply also the identity of Digbhañja, Durjayabhañja and Vibhramatuṅga, though it must be regarded as very unusual that the same king should have been referred to by three different names in the official records of the family.

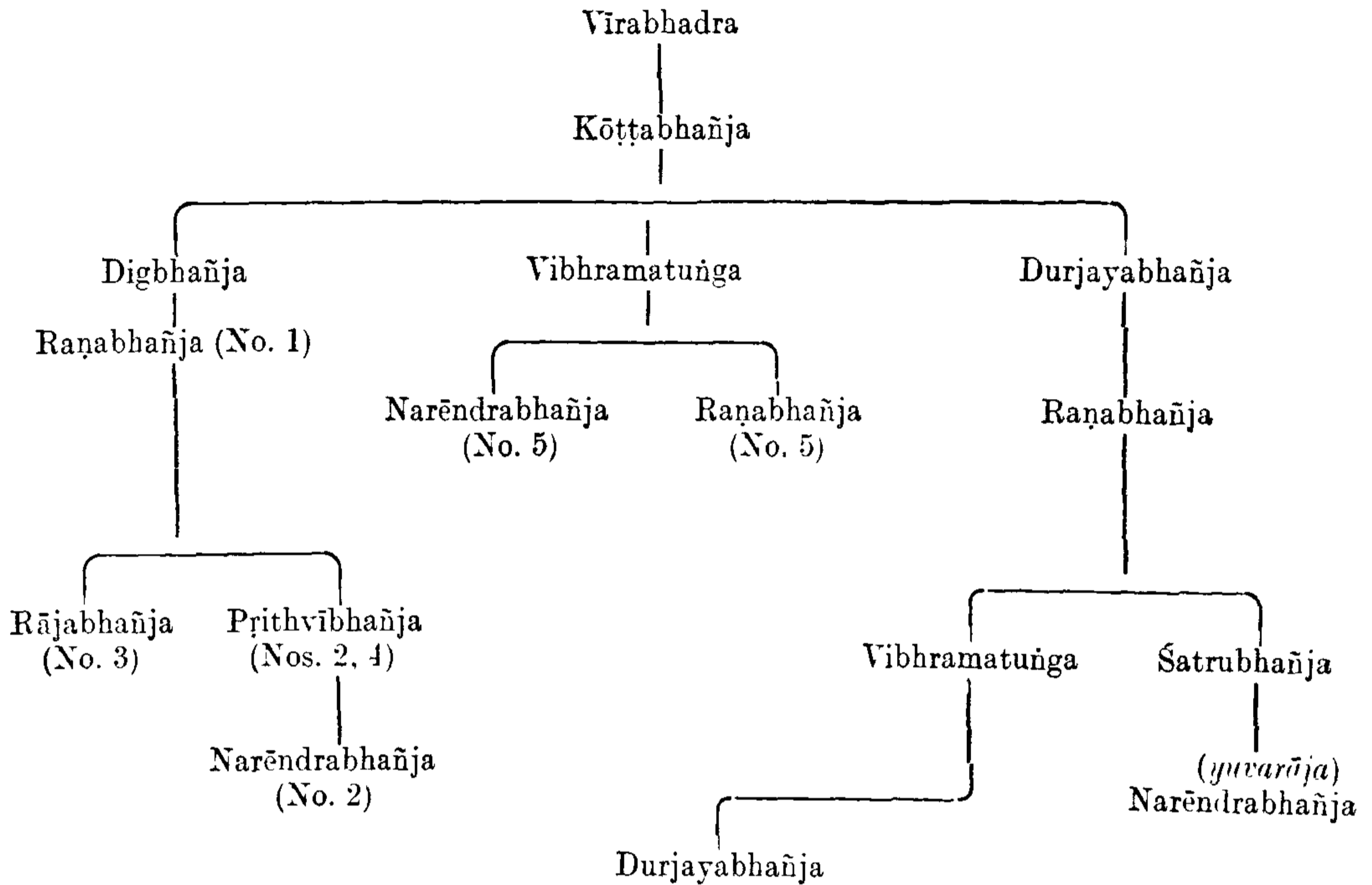
Then, again, according to MM. Śāstri's interpretation of No. 2, Raṇabhañja had a son (*aupayika* or reputed) named Pṛithvībhañja and the latter's son was Narēndrabhañja. Now No. 4 confirms the first part of the statement, *viz.*, that Raṇabhañja had a son called Pṛithvībhañja, and No. 5, the second part of the statement, *viz.*, that he had a grandson called Narēndrabhañja. No. 5, however, gives Śatrubhañja as the name of the father of Narēndrabhañja, and the only way of reconciling Nos. 2, 4, and 5 is to identify Śatrubhañja with Pṛithvībhañja.

On the basis of the above hypotheses we may draw up the genealogy of the family tentatively as follows :—



Although this genealogy of the family cannot be regarded as finally settled, the above represents, I believe, the most reasonable inference that can be drawn from the data at present available to us.

If we reject the proposed identifications, and treat the kings with different names as so many different persons, the resulting genealogy would be as follows :—



It is unnecessary to discuss here the history of the other Bhañja kings known from copper-plate grants ; no connection or relationship between them and the Bhañja kings discussed above has yet been established. The late Rai Bahadur Hiralal upheld the view that all the known Bhañja kings belonged to one single family.<sup>1</sup> but this theory has been shown to be untenable by Mr. R. D. Banerji<sup>2</sup> and Mr. C. C. Das Gupta.<sup>3</sup>

As to the **status** of these kings, the late Mr. R. D. Banerji laid much stress on the fact that the kings of this group bore no royal titles. "The absence of any title", says Mr. Banerji, "at a time when even petty kings had assumed the imperial titles of the Gupta period, is extremely significant. It proves that the second group of Bhañja kings were subordinates to some higher power".<sup>4</sup> The title *Mahārāja* applied to Raṇabhañja in the two Grants (Nos. 6, 7) edited below, and the title *Mahārājādhirāja* applied to the same king (or another king of the same name) in Ins. No. 8, prove the erroneous character of Mr. Banerji's assumption. For he himself concluded, from the assumption of the title *Mahārāja* by Raṇabhañja of the first group, that he was an independent king.<sup>5</sup> And we may equally presume that Raṇabhañja of the second group

<sup>1</sup> Above, Vol. XVIII, p. 286.

<sup>2</sup> *History of Orissa*, Vol. I, p. 179.

<sup>3</sup> *Annals, Bh. Or. Rcs. Ins.*, Vol. XII, pp. 231 ff.

<sup>4</sup> *History of Orissa*, Vol. I, p. 181. Dr. H. C. Ray also holds the same view, cf. *Dynastic History of Northern India*, Vol. I, p. 423.

<sup>5</sup> *History of Orissa*, Vol. I, p. 166.

was also an independent king. Indeed in this respect the fact that a ruler issues land grants with a distinctive royal seal of his own is a far stronger evidence in support of his status as a *de facto* independent ruler than mere assumption of royal or imperial titles. It would be more reasonable, therefore, to regard the Bhañja kings, who issued royal charters with their own seals, as independent rulers, at least for all practical purposes, irrespective of the question whether they assumed royal and imperial titles or not.

The Grant No. 5 refers to Virabhadra as *Chakravarti-samaḥ* or 'like an emperor', gives the titles '*Mahāmaṇḍal-ādhipati-Mahārājādhirāja-Paramēśvara*' to Śatrubhañjadēva, and calls him the lord of eighty-eight thousand (villages). This is also an indication of the power and independence of the Bhañja kings of this group.

As to the **period** when these kings flourished we have **two specific dates** of Raṇabhañja, viz., Śaṁvat 288 (No. 1) and Śaṁvat 293<sup>1</sup> (No. 6). The era to which these dates are to be referred is not easy to determine. Mr. B. C. Mazumdar held that the alphabets of the records could not be earlier than the tenth century A.D., and referred the year 288 to the Gāṅga Era, which began according to him in 778 A.D.<sup>2</sup> This view was accepted by Mr. R. D. Banerji<sup>3</sup> and Mr. C. C. Das Gupta.<sup>4</sup> Many scholars, however, now hold that the epoch of the Gāṅga Era is to be placed in the sixth century A.D. or at the close of the fifth century A.D.<sup>5</sup> Accordingly, king Raṇabhañja has to be placed towards the close of the eighth or in the ninth century A.D. Mr. Binayak Misra refers the date to the Harsha Era.<sup>6</sup> That would place Raṇabhañja towards the close of the ninth century A.D. The palaeographic evidence, as noted above, does not militate against this view.<sup>7</sup>

**Assuming that the Harsha era was used, the date of the present Grant would be A.D. 899**, and Raṇabhañja must have been on the throne during the years 894-899 A.D. The rule of the Bhañja dynasty of Mayūrbhanj from Kōṭṭabhañja to Narēndrabhañja II may thus be placed between 850 and 950 A.D.

Utkala or Orissa was conquered by Dēvapāla in the first half of the ninth century A.D. This must have brought about the political disintegration of the kingdom, and as soon as the Pāla power was weakened by the middle of the ninth century A.D., local feudal chiefs found a good opportunity to carve out independent kingdoms for themselves. The rise of the Bhañja family to power may be explained in this way.

The **Capital** of these kings was undoubtedly **Khijjiṅga**, modern Khiching (situated about ninety miles to the west of Bāripadā the present Capital of Mayūrbhanj) which contains extensive ruins and has yielded a large number of fine medieval sculptures. All the Grants, except Nos. 5 and 8, refer to Khijjiṅga as the place of residence of the king. The village granted in No. 5 is situated in *Urṭti-vishaya*, and this district, according to the present Grant, was included in

<sup>1</sup> The numerical symbol used to denote 200 is 'lu'. Kielhorn, in his *List of Northern Inscriptions*, expressed a doubt about the correctness of this interpretation (Above, Vol. V, App. p. 88, n. 6). Bühler's chart, however, gives the value 200 for the symbol (Pl. IX, Col. XVIII). Subsequently, Kielhorn also changed his view and took the symbol as denoting 200 (Above, Vol. VI, p. 134). This is now generally accepted (*History of Orissa*, Vol. I, p. 181).

<sup>2</sup> *J. B. O. R. S.*, Vol. II, p. 361.

<sup>3</sup> *Op. cit.*, p. 181.

<sup>4</sup> *Annals, Bh. Or. Res. Ins.*, Vol. XII, p. 245.

<sup>5</sup> *Indian Culture*, Vol. IV, pp. 171 ff.; *J. A. H. R. S.*, Vol. V, pp. 272-4; *Ind. Ant.*, Vol. LXI (1932), p. 237.

<sup>6</sup> *I. H. Q.*, Vol. XIII, p. 427. Mr. Misra says that this was also the view of Kielhorn. He does not, however, give any reference, and I cannot find any in support of this statement.

<sup>7</sup> Bühler in his *Palaeographic Chart* places the alphabet of the Bāmanghāṭi Ins. of Raṇabhañja in the 9th century A.D. (Plate IX, Col. XVIII.)

Khijjiṅga (*Khijjiṅga-pratibaddha*). The villages granted by the records seem to indicate that the kingdom of this group of Bhañja kings corresponded roughly to the present states of Mayūrbhanj and Keonjhar which are still ruled by chiefs bearing names ending in Bhañja. The name Mayūrabhañja undoubtedly preserves the tradition that the Bhañja family originated from the egg of a *mayūri* (pea-hen), and the legends that the ancestor was born out of an egg of pea-hen and nursed by the sage Vaśiṣṭha are to be found in the records of the present ruling family.<sup>1</sup> It is, therefore, very probable that the present Bhañja chiefs are descended from the group of Bhañja kings referred to above.

An attempt has been made to connect this Bhañja family with the famous **Maurya clan**, and even to identify Virabhadra, the traditional founder of the family, with the Maurya emperor Chandragupta. The suggestion which rests mainly on the following grounds was first made by Mr B. Misra while editing No. 5<sup>2</sup> (re-edited below as C.).

1. The *Mayūra*-origin of the family really indicates an association with the Moriya clan, Moriya being the Prākṛit form of *Mayūra*.<sup>3</sup>

2. According to the Pāli *Mahāvagga*, the dominion of Bimbisāra embraced 80,000 townships. It is needless to say that the same dominion was included in the empire of Chandragupta. Evidently the lordship of Virabhadra over 88,000 villages (as recorded in No. 5) has some similarity with that of Chandragupta.

3. *Gaṇadaṇḍa*, the epithet of Virabhadra, means Republican Chief and signifies one whose army consisted of individuals combined for a definite object. If taken in this sense, Virabhadra may be supposed to have raised an army as Chandragupta did to overthrow the Nanda dynasty.

The arguments are wholly unconvincing. As regards the first, it refers merely to a totemic conception, and we need not necessarily find any historical allusion in it unless there are other valid grounds for doing so. As regards the second, the inference rests palpably on a very weak foundation. As to the third, *Gaṇadaṇḍa* has been interpreted by Rai Bahadur Hiralal as an officer of some *Gaṇa* or Hindu Republic. He takes it to be an abbreviated form of *Gaṇadaṇḍa-nāyaka* or *Gaṇa-daṇḍapāla*, i.e., either a minister or a commander of army.<sup>4</sup> There is no justification for going further beyond this.

Of the **localities** mentioned in the inscription other than Khijjiṅga, **Kōṭyāśrama**, the reputed hermitage of Vaśiṣṭha where Virabhadra was born, has been identified with Kuting, thirty-two miles from Bāripadā.<sup>5</sup> **Urṭti-viśhaya** may be identified with a village called Urti in the Keonjhar State, about twelve miles to the north-west of Khiching, on the right bank of the river Vaitaraṇī. There is a village called Sorai near Urti,<sup>6</sup> and this may represent either of the two villages, **Bṛihat-Sārāi** and **Svalpa-Sarāyi** mentioned in the Grant. It is not also impossible that both the names referred to two parts of the same village distinguished by the prefixes *brihat* and *svalpa* (i.e., big and small) and that this entire village is now represented by Sorai.

<sup>1</sup> While recently visiting the Museum at Bāripadā, I noticed the following documents: (1) Copy of a *Sanad* granted by Mahārājā Viravikramāditya Bhañja in 1121 A.D. (i.e., 1713-14 A.D.) in which the ancestor of the royal family is said to have been born of an egg of pea-hen and nursed by the sage Vaśiṣṭha. (2) A letter from the ruler of Talcher addressed to Lakṣmī Nārāyaṇa Bhañja, ruler of Mayūrbhanj (1660 A.D.) containing reference to the same legends. Upēndra Bhañja, the famous poet of Orissa, who flourished about the end of the seventeenth century A.D., refers to these legends in respect of the kings of Mayūrbhanj.

<sup>2</sup> *I. H. Q.*, Vol. XIII, pp. 420 ff.

<sup>3</sup> [It may be pointed out that *mora* is the Pkt. form of *mayūra* and *Moriya* that of *Maurya*.—Ed.]

<sup>4</sup> Above, Vol. XVIII, p. 289.

<sup>5</sup> Above, Vol. XVIII, p. 300. But Mr. P. Acharya, the archaeologist of the Mayūrbhanj State, rejects this identification on the ground that there are no remains of antiquities in the place.

<sup>6</sup> I am indebted to Mr. P. Acharya, the State Archaeologist of Mayūrbhanj, for the information about the discovery of Plates A and B and for the identification of villages mentioned in them.

The fact that the villages are situated on the right bank of the Vaitaraṇī river, in the State of Keonjhar, is of great importance, as it proves that at least a part, if not the whole, of this state was included within the dominions of the Bhañjas of Mayūrbhanj in the ninth or tenth century A.D. This in a way lends some support to the local tradition recorded by Hunter that Keonjhar originally formed part of Mayūrbhanj and was formed into a separate state about two centuries ago.<sup>1</sup>

The two copper-plates (Nos. 6 and 7) now edited being clearly engraved, enable us to correct some mistakes and remove some doubts about the reading and interpretation of the records of this group of Bhañja kings. MM. H. P. Śāstrī, while editing the Khaṇḍadēulī plate claimed to have corrected some mistakes. "For instance," observed he, "my predecessors read *Kōṭyāśrama*, but my plate distinctly says *Kautsāśrama*. They read the same word *Suladaṇḍa* in one plate and *Svarṇadaṇḍa* in another, but it is really *Galad-aṇḍa*, the *breaking egg*". The present records confirm the reading *Kōṭyāśrama* and show beyond doubt that the other word is really *Gaṇa-daṇḍa*, which also seems to be quite clear on the estampage of the Khaṇḍadēulī Inscription. In the three published records the adjective '*Khijjiṅga-Kōṭṭavāsī*' is applied to Raṇabhañja and it has been taken to mean that the king was usually resident in Khijjiṅga. The corresponding expression in the present records is *Khijjiṅga-kōṭṭ-ādhi-cāsāt* meaning that the Grant was issued from Khijjiṅga. This is the more usual expression used in land-grants, and there is hardly any doubt that it was the original form which was misconstrued in others.

### TEXT.

[Metres : vv. 1-4, 6, *Āryā* ; v. 5, *Vasantatilakā* ; vv. 7-9, *Anuṣṭubh* ; v. 10, *Drutavilambita* ; v. 11, *Pushpitāgrū*.]

*Obverse.*

- 1 Ōm<sup>2</sup> svasti [,\*] Sakala-bhuvan-aika-nāthō
- 2 bhava-bhaya-bhidurō Bhavō Bhavāni(nī)śaḥ | vividha-samādhi-vi-
- 3 dhijñāḥ sarvvajñō vaḥ Śivāy=āstu || [1|\*] <sup>3</sup>Āsī(sī)t=**Kōṭyāśrama**-ma-
- 4 hā-tapōvanāt=māyūr-āṇḍam bhit[t\*]vā Gaṇa-daṇḍa-**Virabhadr**-ākhyāḥ [1\*]
- 5 pratipaksha-nidhana-dakshō Vaśiṣṭha-muni-pālitō nṛipa-
- 6 tiḥ || [2|\*] Tasy=**Ādi-Bhañja**-vañ(vam)śē mānīs<sup>4</sup>=tyāgī<sup>5</sup>=adaṇḍakaḥ khyā-
- 7 taḥ [1\*] sūraḥ śuchir=vviniṭō |<sup>6</sup> jāta[h\*] śrī-**Kōṭ(ṭṭ)abhañj**=ēti || [3|\*] Pu-
- 8 tras=tad-ānurūpa<sup>7</sup> |<sup>6</sup> śrēṣṭhaḥ śrīmān=maśaksha<sup>8</sup>-sāmantaḥ [1\*] nṛi-
- 9 pati-śat-ārchchita-charaṇō śrī<sup>9</sup>-**Vibhramatuṅgō** jagat-prathi-
- 10 taḥ || [4|\*] Tasy=ātmajaḥ Śma(Śma)ra-samō va(ba)lavān=varishṭhaḥ sūraḥ
- 11 [samuna]nta<sup>10</sup>-yaśāḥ pravijitya śatrūm(n) | rājā Yudhiṣṭhira

<sup>1</sup> Hunter's *Orissa*, Vol. II, App. III, p. 86.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> In this verse the words *Kōṭyāśrama-mahā-tapōvanāt* must be left out in order to suit the metre. Read *Āsīn=māyūr-āṇḍam* etc.

<sup>4</sup> Read *mānī*.

<sup>5</sup> Read *tyāgī*.

<sup>6</sup> *Daṇḍa* unnecessary.

<sup>7</sup> Read *=tad-ānurūpaḥ*.

<sup>8</sup> This is probably a mistake for *asamkhyā*.

<sup>9</sup> Omit *śrī* as in B for the sake of the metre.

<sup>10</sup> Read *samunnata* as in B below.

- 12 riv=āvani<sup>1</sup>-pālanē cha |<sup>2</sup> nityam rataḥ kuśala-karma-vidhau  
 13 praśa(sa)ktaḥ [|5|\*] **Khijjīṅga-kōṭṭ-ādhivāsāt** |<sup>3</sup> Hara-charaṇ-ā-  
 14 rādhana-kshapita-pāpaḥ | śrīmān=**Narēndrabhañja-dēvaḥ**<sup>4</sup> s-ā-  
 15 nunayam prāha bhūpālām(lān) | [6|\*] **Khijjīṅga-prativaddhō**(baddha) **Urṭti-viśa-**  
 16 **ya-sammandha**<sup>5</sup>-**Vṛi(Bṛi)hat-Sārāi**-grām-ābhidhānō |<sup>6</sup> grāmō=yam  
 17 pu(pū)rvva - vidita-sīmāntaḥ |<sup>7</sup> Vāvbi<sup>8</sup>-charaṇāya |<sup>9</sup> Aślāya-  
 18 na<sup>7</sup>-śākhāya |<sup>2</sup> Vachchha<sup>8</sup>-gōtrāya |<sup>2</sup> pañchā-rirshaya<sup>9</sup>-pravara-  
 19 ya |<sup>2</sup> **Tilapudraka**-vinigrata<sup>10</sup>- |<sup>2</sup> bhaṭṭaputra-**Śi(Śi)tala**[dēva]-  
 20 [śa]rmaṇāya<sup>11</sup> |<sup>2</sup> śa(sa)lila-dhārā[m\*] puraskṛity=ākaratvē[na vā]

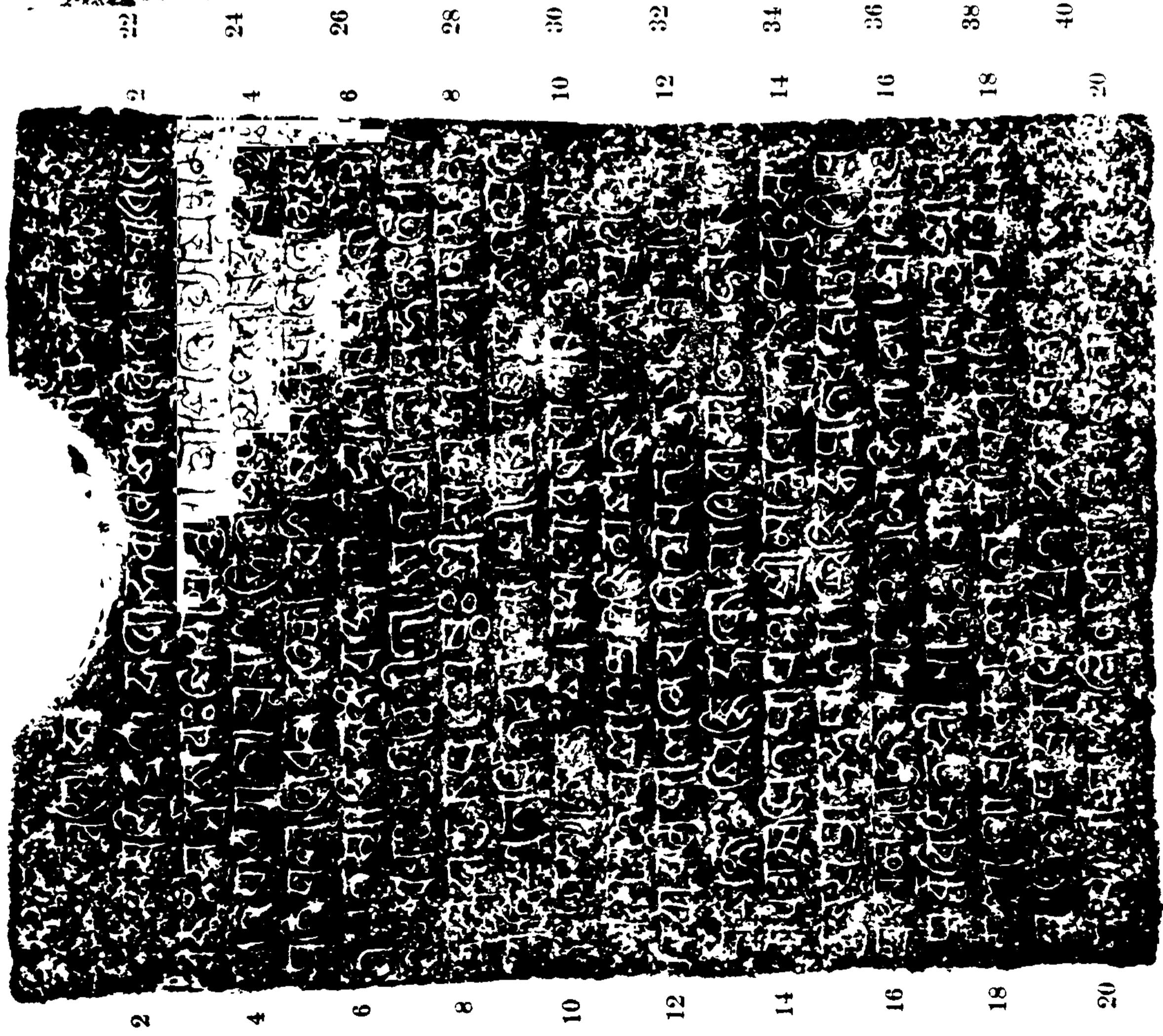
## Reverse.

- 21 ..[māttā(tā)]-pitrōr=ātmana ....  
 22 ....ndatō=smābhiḥ puṇyasētun=dadāya<sup>12</sup> [\*] yāvat=pri-  
 23 [thvī]dharmma-dākshinya(ṇya)tō vā | tāvat=kālam=pāla[nīyō]  
 24 bhavadbhiḥ [|\*] uktañ=cha ddharma<sup>13</sup>-śāstrē . Va(Ba)hubhir=vvasudhā dattā  
 25 rājabhis=Sagar-ādibhiḥ | yasya yasya yadā bhūmi[s\*]=ta-  
 26 sya tasya tadā phalam(lam) || [7|\*] Mā bhūya phala-śānkā vaḥ para-  
 27 dat=ēti pārthivām | svadattā phalam=āntam para-  
 28 datt-ānupālanē<sup>14</sup> || [8|\*] Sva-datta para-dattām=vā |<sup>2</sup> yō harēti  
 29 vasundharām<sup>15</sup> | sa viśṭhāyām kṛimir=bhūtvā |<sup>2</sup> pitṛibhiḥ sa-  
 30 ha pachyatē || [9|\*] api cha[\*] Kshitir=iyam kulaṭ=ēva va(ba)hu-  
 31 priyā |<sup>2</sup> hata-śari(rī)ram=idañ=cha vini(na)śma(śva)ram(ram) | su-kṛi[taṁ]  
 32 adya na chēta<sup>16</sup> kṛi(kri)yatē dhruvam |<sup>2</sup> vipadi dhakshyati vō=  
 33 nuśay-ānalaḥ || [10|\*] Iti kamala-dal-āmvu-vindu-llō-  
 34 lām<sup>17</sup> śri(śri)yam=anuchintya manushya-jīvitāñ=cha | sakala-  
 35 m=idam=uddhṛitadbhi<sup>18</sup> vudhvām<sup>19</sup> |<sup>2</sup> na hi purushai[h\*] para-ki(kī)rtta-  
 36 yō vilōpyām(pyāḥ) || o || [11|\*] Likhitaṁ Rājakula-**Hēra-**  
 37 **mvē(mbē)ṇ=ēti** || o || **Śrī-Vibhramatuṅga-sutēna Mahārāja-śrī-Raṇa-**

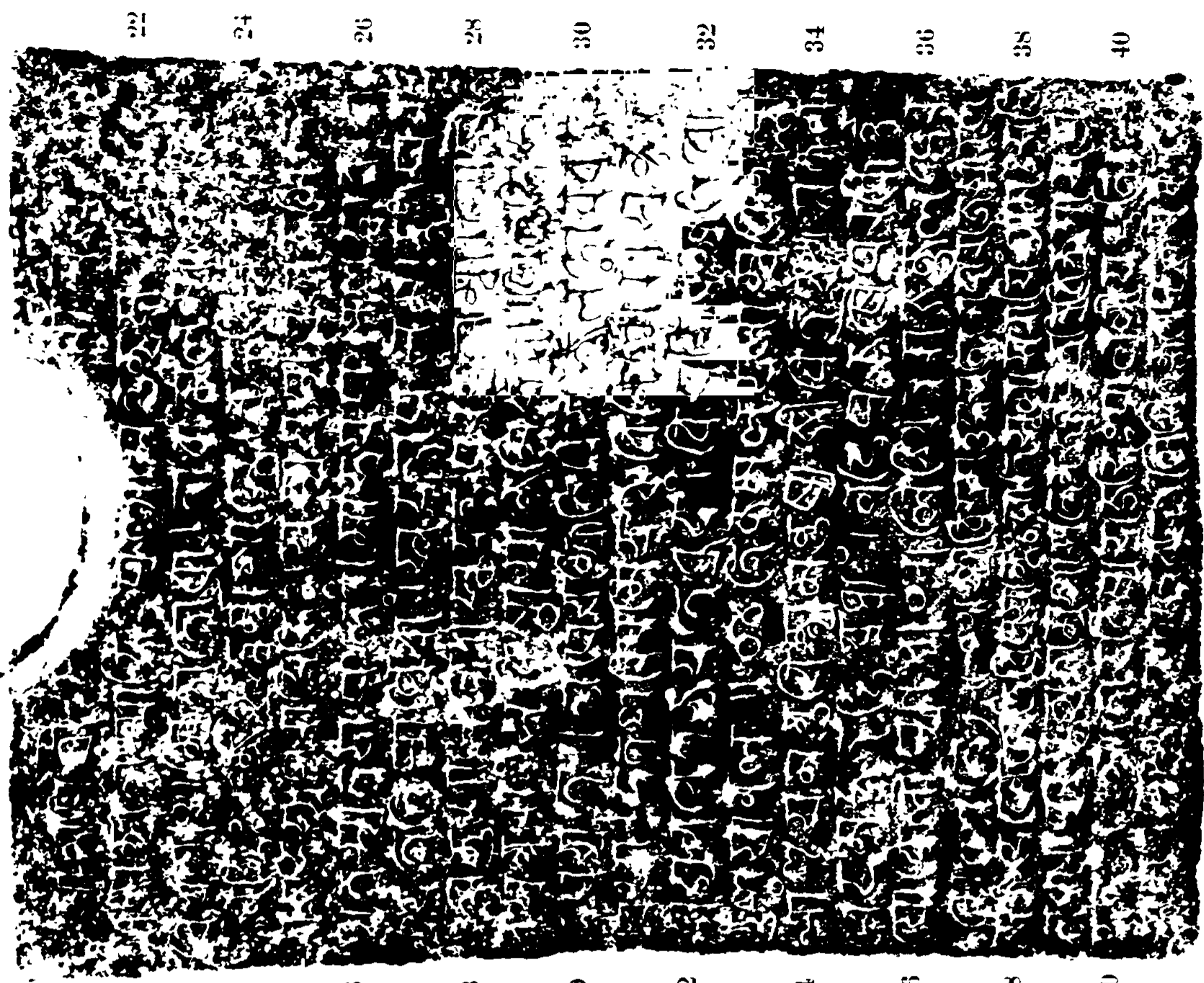
<sup>1</sup> Read *v=āvani*.<sup>2</sup> *Danda unnecessary.*<sup>3</sup> The *danda* is unnecessary; to suit the metre we have to read *kōṭṭa-vāsād=Dhara*-, or *Khijjīṅga-kōṭṭavāsī* as in other inscriptions.<sup>4</sup> Omit *dēva* for the sake of the metre.<sup>5</sup> Read *sambaddha*-.  
<sup>6</sup> Read *Bahericha*-.  
<sup>7</sup> Read *Aśvalāyana*-.  
<sup>8</sup> Read *Vatsa*-.  
<sup>9</sup> Read *Pañcharshi*-.  
<sup>10</sup> Read *vinirgata*-.  
<sup>11</sup> Read *-śarmmaṇē*.  
<sup>12</sup> Perhaps the correct reading is *dattō=smābhiḥ puṇya-sēt-ūdayāya*. [The text from *māttā* to *bhavadbhiḥ* seems to form a verse in *Śālinī* metre.—Ed.]  
<sup>13</sup> Read *dharmma*-.  
<sup>14</sup> Read *Mā bhūd=aphala-śānkā vaḥ para-datt=ēti pārthivāḥ | sva-dattāt=phalam=ānantyam para-datt-ānupā-*  
*lanē* |  
<sup>15</sup> Read *Sva-dattām para-dattām vā yō harēta vasundharām*.  
<sup>16</sup> Read *sukṛitam=adya na chēt*.  
<sup>17</sup> Read *Iti kamala-dal-āmbu-bindu-lōlām*.  
<sup>18</sup> Read *udāhritāñ=cha*.  
<sup>19</sup> Read *buddhvā*.

A.—ADIPUR COPPER-PLATE OF NARENDRABHANJADEVA.

Obverse.



Reverse.







38 **bhañja-dēvēna Uratti-vishay-āntahpāti - Svalpa-Sarāyi-grāmaḥ** sali-  
 39 la-dhārā[m\*] puraskṛitya tāmra-śāsanēna bhaṭṭaputra-**Trivikramāya** pra-  
 40 dattaḥ āto<sup>1</sup> bhavishyad-rājabhiḥ pālaniya iti [ ]  
 41 **Samvat 200 90 3 Phālguna** va di I likhitam kulaputraka-[Yaksha.....]<sup>2</sup>

#### TRANSLATION.

*Om svasti.* (Verse 1) May the omniscient Bhava (Śiva), who is the sole protector of all the worlds, the destroyer of the fear of re-birth, the lord of Bhavānī, and conversant with the rules of the various modes of meditation,—bring you prosperity.

(V. 2) There was a king called Gaṇadaṇḍa (an officer in a republic ?) **Virabhadra**, skilful in killing enemies, who burst out of an egg of a pea-hen in the great hermitage, called **Kōṭyāśrama**, and was brought up by the sage Vaśishṭha.

(V. 3) In the family of this first Bhañja (*king*) was born śrī-**Kōṭṭabhañja**, who was highly honoured, liberal, famous, brave, pure, and modest, and was averse to inflicting punishment (*adun-ḍaka*).

(V. 4) Then there was his worthy son śrī-**Vibhramatuṅga**, who was famous in the world, most excellent, and endowed with beauty ; who had numerous feudatories, and whose feet were worshipped by hundreds of kings.

(Vv. 5-6) His son *śrīmān* **Narēndrabhañjadēva**—who was like cupid (*in appearance*), strong, weighty, and brave ; who had acquired fame by defeating enemies ; who, like king Yudhisṭhira, was constantly engaged in protecting the earth, and was extremely fond of performing good deeds ; and whose sins were expiated by the worship of the feet of Hara ;—from his residence at the fort of **Khijjīṅga** says respectfully to the kings :

(Ll. 15-21) (*There is*) a village called **Bṛihat-Sārāi**, in the district (*vishaya*) of **Urṭti**, situated close to the city of **Khijjīṅga**. This village, the boundaries of which are already known, is granted by me, free of rent, for the sake of (the religious merits of) my mother, father, and myself, with libations of water, to Bhaṭṭaputra **Śitaladēvaśarman** an emigrant from **Tilapudraka** and belonging to Bahvṛicha-*charaṇa*, Āśvalāyana-*śākhā*, Vatsa-*gētra*, and having the five *rishis* as his *pravaras* (or the noble ancestors).

(Ll. 22-35 contain the usual imprecations.)

(L. 36) Written by the *Rājakula* Hēramba.

(Ll. 37-40) By Mahārāja-śrī-**Raṇabhañjadēva**, son of śrī-**Vibhramatuṅga**, the village of **Svalpa-Sarāyī** in the district (*vishaya*) of **Urṭti** has been granted to Bhaṭṭaputra **Trivikrama**, after sprinkling water and by a copper-plate deed. So this should be upheld by the future kings.

(L. 41) The year **200** (and) **90** (and) **3** ; (*the month*) Phālguna ; the dark fortnight ; (*the lunar*) day 1.

Written by *Kulaputraka* Yaksha.

#### B.—Ādipur Copper-plate of Narēndrabhañjadēva.

This is a **single plate** measuring about 10·6" by 8·8". It contains 38 lines of writing engraved on both sides. The engraver at first deliberately left a margin of about 3 inches at the top on the reverse side, but later, as the inscription could not be contained in the remaining part, he engraved the concluding portion in this space with the letters written in an opposite direction. This is a very natural and common method in letter-writing of the present day, but seems to be

<sup>1</sup> Read *atō*.

<sup>2</sup> [There seem to be only two letters at the end ; the reading may, therefore, be *Yakshēn-ēti*.—Ed.]

rather unusual in respect of engraving copper-plates. The original plate contained a circular projection at the middle of the top, and to this was later soldered a **circular seal** with a diameter of about 3". It bears the **legend** " *Śrīmān=Narī(rē)ndrabhañjadēvasya* " in a single line. Above the legend are the figures of a crescent with a conch below, and underneath it is the figure of a humped bull above a floral design, resembling those in the Plate A noticed above. The edge of the seal is turned up so as to form a raised rim all round. A portion of the back of the seal had to be cut away, as otherwise some letters, already engraved on the reverse of the plate, would have been hidden by it. This is an important and interesting point. For, as in Plate A, this portion of the plate contains, like a post-script, a short record about the donation of king Raṇabhañja. It is obvious that it was not a later addition, but was already engraved before the royal seal was attached.

The plate was found in the possession of one Sira Dās of the **Ādipur** village, the same person from whom Plate A was obtained. According to the statement of Sira Dās it was found some eighty years ago, and kept concealed in a house which was washed away by the flood of 1927 and hence abandoned. It was again brought to light some six years ago while digging the earth in that deserted plot. The plate is now in the Museum, at Bāripadā. The Curator of the Museum, Mr. P. Acharya, who supplied me with the above account, kindly gave me the plate on loan, and I am editing it from the original.

The plate is in a fair state of preservation, except that a small portion of the edge, on both sides, along the length of the plate has been corroded, with the result that some letters at the beginning and the end of a number of lines have been rendered indistinct or altogether effaced.

The **language** is Sanskrit and the **alphabet** closely resembles that used in Inscription A. As a matter of fact the record is a close copy of that record with a few modifications. The only important additions are : (1) some additional conventional concessions in the formal portion of the grant (ll. 16-17), and (2) one additional imprecatory verse (ll. 29-30). These are, however, well-known phrases and occur in other Orissa records and the verse occurs in another grant of this family (*cf.* C below).

The author's knowledge of Sanskrit was rather poor, though he has avoided some of the glaring mistakes of A. As the errors and orthographic peculiarities in the two records are very similar, these need not be noticed in detail.

The inscription records the grant of the village **Śarapadraka** in the **Kērakēra-vishaya** by king **Narēndrabhañja** whose genealogy is given in the same words as in A. The donee, whose name I doubtfully read as Bhaṭṭa **Dēvadēvadāma**<sup>1</sup>, migrated from **Ōḍra-vishaya** and was evidently associated (in a manner which is not quite clear) with the village **Rāmaparkaṭi** in the **Khijjiṅga-maṇḍala**<sup>2</sup>. The grant was made on the day on which the summer solstice began (*Ravisankramaṇa-vilāyām*). The second record, at the end, refers to the grant of a village by Raṇabhañja. The name of the village may be doubtfully read as **Pādēvā**, but there may be another letter at the beginning.

Of these **localities Kērakēra** is still the name of a village in Ghoshdāpir in Ādipur Pargaṇā, situated about twelve miles to the South-South-East of Khiching. It is shown as Kerkerā in the Indian Sheet Atlas (Scale 1"=4 miles, sheet 73 G). Near by is a village called Soras in the same sheet and this may be the same as **Śarapadraka**. The village called Saradaha in Karanjia Pargaṇā may also be the modern representative of Śarapadraka. **Rāmaparkaṭi** may be identified with the village called Ramasahi in Kiāpir in Joshipur Pargaṇā. I am unable to identify **Pādēvā**. The

<sup>1</sup> [See p. 160, n. 10 below.—Ed.]

<sup>2</sup> [To me it appears that the donee was a resident of the village Rāmaparkaṭi in Khijjiṅga-maṇḍala and that he originally hailed from Āllāvādraha, a Brahmin village (? *Bhaṭṭa-grāma*) in the Ōḍra-vishaya.—Ed.]

mention of *Ōdra-rishaya* is very interesting, showing that the name which was afterwards applied to the whole province was as yet confined only to a small region and originally denoted only a small district.

The history of **Narēndrabhañja** and his predecessors has already been discussed. As noted above, the inscription also records, at the end, the grant of a village by Bhañja *Mahārāja-Raṇa-bhañja*. The word immediately preceding this seems to be clearly *naptā* or grandson. Unfortunately, the word of three letters before *naptā*, although very clearly engraved, cannot be read with certainty. The first and third letters are 'ā' and 'ra', but the letter in the middle is a peculiar one, and looks like *sai* or *stai*, none of which, however, gives any sense. In any case, for the present, Raṇabhañja of this short record must be identified with king Raṇabhañja, a similar short record of whom is engraved at the end of Plate A. It is very curious that a short record of this king was in both these instances added as a sort of post-script to the record of Narēndrabhañja. In the present case, at any rate, we are tolerably certain, by the position of the last few letters of the plate in respect of the back part of the seal, that the whole record was engraved before the seal was attached, *i.e.*, during the reign of king Narēndrabhañja. The only reasonable conclusion seems to be that Raṇabhañja was a predecessor of Narēndrabhañja, and an earlier grant made by him, perhaps to the same donee or to his family, was repeated in brief at the end at the latter's request, so that the same plate might serve him as a charter for both the grants.<sup>1</sup>

One peculiarity in the text of this grant requires special mention. In all the copper-plate grants of this family of kings, the word *kuśalī* or *kuśalinah*, generally added as an adjective of the king in the prose portion, immediately after his proper name, is omitted, and in most of them the words *s-ānunayaṁ prāha bhūpālān* take the place of the usual verbs *mānayaṁ bōdhayaṁ samādiśati*. In the present grant we have all these three combined, with the exception only of *samādiśati*.

Attention may be drawn to the expression '*Śiva-charaṇa-sarōja-shatpada*' (l. 13) used with reference to Narēndrabhañja. The corresponding expression in A is '*Hara-charaṇ-ārādhanakshapita-pāpah*' (ll. 13-14). These prove that king Narēndrabhañja was a devoted worshipper of Śiva. The invocation to Śiva at the beginning also shows that the family was Śaiva. The discoveries at Khiching fully corroborate this. The finest image unearthed from the ruins at Khiching is that of a standing Śiva which was no doubt installed in the main temple whose magnificent ruins have been laid bare by recent excavations.

#### TEXT.

[The metres are noted above in connection with A, but the verses 2 and 3 are defective as some words have been left out as pointed out in the footnotes.]

#### Obverse.

1 Svasti [!]\*

2 Ōm<sup>2</sup> namō Avighnēsvarāyaḥ<sup>3</sup> || Sakala-bhuvan=aika-nā-

3 thō bhava-bhaya-bhidurō Bhavō Bhavāni(nī)śaḥ [\*] vividha-samādhi-vi-

<sup>1</sup> [It is difficult to believe that Raṇabhañja of the postscript grants in A and B was a predecessor of Narēndrabhañja. It is not impossible that a portion of the back of the seal of B had to be cut away to make room for the last line of the subsidiary record for which no other space was available. In ll. 36-37 B clearly states that the subsidiary grant was inserted in the original grant (*ītasminn-ēca śāsanē prakshipyā*). The duct of writing in these additional grants is quite different from that of the original grants. The writer in the two additional grants appears to be the same person, *viz.*, Yakshadatta and the donor is also the same Raṇabhañja in both. The reading in l. 35 of B is *āsaiva naptā*. If *āsaiva* stands for *asy=aiva*, the person referred to must be the first ruler mentioned in the original grant, *i.e.*, Kōṭṭabhañja whose grandson Raṇabhañja was. - Ed.]

<sup>2</sup> There is a symbol preceding Ōm.

<sup>3</sup> Read *namō=* 'vighnēsvarāya.

- 4 dhijñō(jñah) sarvajñō vah śivāy=āstu || [1 \*] Āśi(sī)t=**Kōṭyāśrama-**  
 5 mahātapōvanān<sup>1</sup>=māyūr-āṇḍam bhivā<sup>2</sup> Gaṇa-daṇḍa-**Virabhadra**-ākhyā[h\*] [ \*]  
 6 kṣba<sup>3</sup> -nidhana-dakshō Vasishṭha-muni-pālitō nṛipati[h\*] | [1 2, \*] Tasy=**Ādi-Bhaṁ-**  
 7 **ja**-vañśē(vamśē) māni(nī) tyāgi(gī) adaṇḍaka[h\*] khāta(khyātaḥ) [ \*] jātō(taḥ)<sup>4</sup> **śrī-Kōṭṭa-**  
**bhaṁjō**=pi [ 3 \*]  
 8 Putras=tad=ānurūpah śrēshṭhaḥ śrīmān=asaṅksha(saṅkhyā)-sāmantaḥ nṛipati-śa-  
 9 t-ārchchita-charaṇō **Vibhramatuṅgō** jagat-prathitaḥ | [4 \*] Tasy=ātmajaḥ  
 10 Smara-samō va(ba)lavān=vari(ri)shṭhaḥ sūrah samunnata-yaśā yudhi ni-  
 11 rjijit-āriḥ<sup>5</sup> | rājā Yudhisthira iv =āvani-pālanē cha nityam rataḥ  
 12 kuśala-karma-vidhau praśa(sa)ktaḥ |[ 5 \*] **Khijjiṅga**-kōṭṭ-ādhipāsakāt [ \*]  
 13 Āśi(si)-dhār-ārjjita-kīrttiḥ Śiva-charaṇa-sarōja-shaṭpadaḥ śrī[mā-  
 14 n] | ripu-vanitā-vaidhavya-da-**Narēndrabhañja**-kuśali(lī) jagata(t)-khyā[taḥ] [ \*]<sup>6</sup>  
 15 sānunayam prā[ha\*] bhūpālān yath-ārham mānayatī vō(bō)dha[ya]ti **Kērakē-**  
 16 **ra**-vishaya-prativa(ba)[ddha]-**Śarapadraka**-grāmaś=chatuḥ-sīmā-paryantaḥ ś-ō-  
 17 parī(ri)kara-s-ōd(dd)ēśa-sa-tantravāya-gō-kūṭa-śaunḍī(ṇḍi)k-ādī(di)kam prā-  
 18 [kri]tika-sarvva-piḍā-varjjit-ālēkhani(nī)-pravēsatayā bhūmī(mi)chchhi(chchhi)dr-ā-

## Reverse.

- 19 pi(bhi)dh[ā]na-nyāyēn=āchandr-ārkkā-kshiti-sama-ka(kā)la[m\*] mātā-pitrōr=ātmanaḥ [ya]-  
 20 śah-puṇy-ābhivridha[ye] | **Ōdra**-vishayē **Bhaṭṭagrāma** Āllavida . . . <sup>7</sup>  
 21 nirggataḥ **Khijjiṅga**-maṇḍalasya **Rāmaparkaṭi**-grāma-śāsa . . . . .  
 22 Vyavbhṛicha-charaṇāya<sup>8</sup> Vatsa-gōtra-pañchārshaya<sup>9</sup>-Ya(Ja)madagnī(gni)-pravara(rāya)  
 bhaṭṭa-  
 23 **D[ē\*]vadēvadāma**(h)<sup>10</sup> bhaṭṭa-**[Vaddha]kā<sup>11</sup>dāma**-suta(sutāya) Ravisāṅkramaṇa-  
 vēlāyān  
 24 hast-ōdakēna tāmra-sāsanīkrity=ākshaya-ni(nī)vi-dharmmēṇ=ākaratvē-  
 25 na pratipādītō -smābhiḥ | tad=ēs(sh)=āsmad-[d\*]attir=ddharma-gauravād=bha-  
 26 vadbhiḥ paripālani(nī)yā uktañ=cha dharmma-sā(śā)strē [ \*] Va(Ba)hubhir=vasudhā da-  
 27 ttā rājabhiḥ Sagar-ādibhiḥ yasya yasya yadā bhūmī[s\*]=tasya tasya tadā  
 28 phalam(lam) [ 6 \*] Mā bhuh(bhūd=a)phala-śaikā va[h\*] para-datt=ēti pārthivāḥ |  
 sva-dattāt phalam =ā-  
 29 nantyaṁ para-datt-ānupālanē | [ 7 \*] Sva-dattā[m] para-dattām=vā(ttām vā) |<sup>12</sup> yō harēta  
 vasundharān(rām) [ \*]

<sup>1</sup> To suit the metre omit *Kōṭyāśrama-mahātapōvanān*= as in A.

<sup>2</sup> Read *bhivā*. There is a sign after this which is redundant.

<sup>3</sup> Read *pratipaksha* as in A, the first three syllables of which have obviously been dropped through mistake in this record.

<sup>4</sup> The words *sūrah śuchir=vrinītō* occurring in A have been left out before *jātō(taḥ)* through inadvertence.

<sup>5</sup> A has *pravijitya śatrūm(n)*.

<sup>6</sup> This seems to be a verse in *Giti* metre.

<sup>7</sup> [ To me the reading appears to be *Allīnadraha-vinirggataḥ(tāya)*.—Ed.]

<sup>8</sup> Read *Bahvricha*. [Reading after *grāma* seems to be *śāsaṣṭa-vāstavya-Va(Ba)hvricha*. *Śāsaṣṭa* may be a mistake for *śāsaṣṭa* in which case *Rāmaparkaṭi*, the residence of the donee, would be an *agrahāra* or a gift village.—Ed.]

<sup>9</sup> Read *pañcharshi* or *pañch-ārshēya*.

<sup>10</sup> [ I think the name of the donee is *Dēvadāman*. The syllables *Dava* at the beginning of the line seem to have been wrongly written and may be considered superfluous. Read *Dēvadāmnē*.—Ed.]

<sup>11</sup> The reading of this name is very doubtful.

<sup>12</sup> *Daṇḍa* unnecessary.

Obverse.

2  
 4  
 6  
 8  
 10  
 12  
 14  
 16  
 18

... क...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...

Reverse.

18  
 20  
 22  
 24  
 26  
 28  
 30  
 32

... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...  
 ... वि...



- 30 sa viṣṭhāyām kṛimi[r\*]=bhūtvā piṭṛibhiḥ saha pachyatē | [18 [\*] Haratē hāratē(yēd)  
bhūmim [manda]-
- 31 [bu\*][ddhi][s\*]=tamā(mō)vṛitō(taḥ) [\*] sa va(ba)ddhō vāruṇī-[pā\*]śā=ēva tṛigayyōnī  
shu<sup>1</sup> jāyatē | [19 [\*] Iti ka-
- 32 mala-dal-āmvu(mbu)-vi(bi)ndu-lōlām śrī(śri)yam=anuchintya manushya-[jivitañ=cha] [1\*]  
33 [saka]lam=idam=udāhṛitañ=cha |<sup>2</sup> vuddhā(buddhvā) na hi purushaiḥ para-kīrttayō<sup>3</sup>  
vilō-
- 34 pyāḥ | [10 [\*] Iti(ti) tāmra<sup>4</sup>-śāsana-vitāṇi-bhāṇḍa kāryyaḥ<sup>5</sup> ||
- 35 Ōm<sup>6</sup> svasti [1\*] āsaiva<sup>7</sup> [na]ptā Bhañja-mahārāja-śrī-Raṇabhañjadēvēna  
36 Pādēvā<sup>8</sup>-grāmaś=chatuḥ-sīmā-paryantaḥ ētasma(smi)nn=ēva tāmra-śāsa-  
37 nē prakshipya salila-dhārā-puraḥsarēṇa pratipāditō bhavadbhiḥ  
38 paripālaniyaḥ | khanitaṁ Yakshadattēn=ēti ||

### C.—Kēsari Copper-plate of Śatrubhañjadēva.

This is a **single plate** measuring 8½" by 6½". It contains twenty-four lines of writing engraved on both sides. A **circular seal**, a little more than 2½" in diameter, is attached to the middle of the top of the plate on its longer side. It contains one line of legend with the figure of a couchant bull below, and there are figures of a trident and a crescent respectively on the upper right and upper left of the bull. The edge of the seal is turned up so as to form a raised rim all round.

The record was first published with a text and English translation by Mr. Binayak Misra in *Indian Historical Quarterly*, Vol. XIII, pp. 429 f. and 431. According to him it was discovered by a Ho servant of Arjun Giri at **Kēsari**, 10 miles north-west of Khiching. The plate is now in the Bāripadā Museum. I am indebted to Mr. P. Acharya for having kindly lent the original plate for re-editing it.

The plate is in a good state of preservation. The **alphabet** belongs to the Northern type and resembles that used in Plates A and B edited above. The **language** is Sanskrit. As regards metre, orthography, and the author's knowledge of Sanskrit, the remarks made in connection with Plate A apply equally well in this case, and detailed notices are unnecessary.

The inscription records the grant of the village of **Syallāmāyi** in the **Urtti** district by *Mahā-maṇḍalādhipati-Mahārājādhirāja-Paramēśvara Śatrubhañjadēva*, lord of eighty-eight thousand (villages). He was the son of **Raṇabhañja**, grandson of **Durjayabhañja**, and great-grandson of **Kōṭṭabhañja**. Reference is made to **Vīrabhadra's** birth, as in Plates A and B. Some additional information is, however, given about this Vīrabhadra in ll. 3-5 which is not to be found in the other records of the family. The exact meaning of the passage is obscure, as the grammatical construction seems to be faulty. It begins with a reference to Vīrabhadra's eighty-eight thousand sons (and not sages as interpreted by Mr. Misra). What follows seems to indicate that on account of the prayer of these sons Vīrabhadra was protected (*sēvitaḥ*) by Rāmadēva and made lord of eighty-eight thousand villages.<sup>9</sup> Rāmadēva is no doubt the god Rāma. The phrase *Rāmadēvēna*

<sup>1</sup> Read *vāruṇaiḥ pāsais=tiryag-yōnishu*.

<sup>2</sup> *Daṇḍa* unnecessary.

<sup>3</sup> There is a superfluous *na* after *yō*.

<sup>4</sup> Read *tāmra*.

<sup>5</sup> The reading of the word is very doubtful. The word *vitāṇi-bhāṇḍa* can be clearly read but offers no meaning. There is a letter *ka* written just below the space between the last two letters.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> The second letter looks like *sai* but the word offers no meaning. [See above, p. 159, n. 1.—Ed.]

<sup>8</sup> A letter may have been effaced at the beginning of this line.

<sup>9</sup> [According to my reading only one son, who was protected by Rāmadēva, seems to have been favoured with this gift. See p. 162 n. 13 below.—Ed.]

*sēvitaḥ* ' can therefore be hardly interpreted as ' served by Rāmadēva ' as translated by Mr. Misra. According to the dictionary, the root ' *sēv* ' also means ' to protect, ' and I have taken that interpretation. The word ' *vyāpitaḥ* ' is also a difficult one. I think *v* is a mistake for *dh* (which resembles it very closely) and the word ' *dhyāpitaḥ* ' has been used to indicate that the eighty-eight thousand sons were made to perform meditations (*dhyāna*) in order to please Rāmadēva and obtain the boon from him.

The very important and far-reaching conclusions of Mr. Misra based on the above data have already been discussed above.<sup>1</sup> The only other information of historical character supplied by the record is the mention of two members of the royal family viz., **Anakaḥdēvī** (perhaps a mistake for **Anakadēvī**), the chief queen, and **Narēndrabhañja**, the *Yuvarāja* (ll. 12-13), and of a number of officers (ll. 13-14).

Attention may be drawn to the expression *Bhagavad-bhaṭṭāraka-Śaṅkaram samuddiśya* occurring in ll. 14-15. The reference may be to the great Śaṅkarāchārya in whose honour the gift was made, though it is possible to take it in the ordinary sense to refer to God Siva. In the latter case, however, the form ordinarily met with, is ' *Bhagavat-Śiva [Nārāyaṇa or Buddha]-bhaṭṭāraka*.

As to the localities mentioned, *Urṭti-vishaya* has been discussed above. I am unable to identify the village **Syallāmāyi**. Mr. Misra reads the name of the village as ' *Llāmāyi* ' remarking in a footnote that ' *śya* ' is unnecessary. I do not see any reason to uphold this view.

### TEXT.

*Obverse.*

- 1 Ōm<sup>2</sup> svastiḥ<sup>3</sup> [||\*] Sakala-bhuvan-aika-nāthō bhava-bhaya-vi(bhi)durō Bhavō Bhavāni-(nī)śa[ḥ]\* vivi-
- 2 dha-samādhi<sup>4</sup>-samādhi-vi[dbi\*]jñāḥ sarvva<sup>5</sup>jñō vaḥ si(śi)vāy=āstu || [||\*] Āśita(sit)\* **Kōṭṭā-śrama(mō)** nā[ma]<sup>7</sup>
- 3 tapō-dhishṭhānam=uttamaḥ<sup>8</sup> [I\*] mayūr-āṇḍ-ōdbhava[s\*]=tasmāta(d=) gaṇa-daṇḍō **Vi<sup>9</sup>(Vī)-rabhadr-ākhyah<sup>10</sup>** [|| 2 |\*] Ashtāśi-
- 4 ti-sahasrai[ḥ]\* sūnubhi[ḥ]\*<sup>11</sup> vyāpitaḥ<sup>12</sup> purā [I\*] tēshān=tu prā[r]thanām dṛishṭvā Rāmadēvēna sēvitas(taḥ) [|| 3 |\*] Tatō=<sup>13</sup>
- 5 shtāśīti-sahasra<sup>14</sup>-grāmasy=ādbipatiḥ kṛitaḥ [I\*] chakravi(va)[r]tti<sup>15</sup>-sama(maḥ) sarvvaḥ pādō-nāṅcha vasthiti<sup>16</sup> [|| 14 |\*]

<sup>1</sup> See p. 154 above.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read *svasti*.

<sup>4</sup> The second *samādhi* is redundant.

<sup>5</sup> M. reads *sarva* (M. denotes Mr. Binayak Misra).

<sup>6</sup> M. reads *āśit*, but the word actually engraved is *āśita*.

<sup>7</sup> M. reads *Kōṭṭāśrama-mahā*.

<sup>8</sup> M. reads *uttama[m]*.

<sup>9</sup> There is no sign of medial *ī* on *v* as M. reads.

<sup>10</sup> This *pāda* conforms to the fourth *pāda* of an *Āryā* metre. This is apparently due to its being copied verbatim from the other records.

<sup>11</sup> M. reads *sahasrais=tu mu[ni\*]bhiḥ*. [ I would read *-sahasrais=tu [sū\*]nubhi[r=]*.—Ed.]

<sup>12</sup> M. reads *vyāpiḥ*.

<sup>13</sup> [ To me the reading appears to be *sēvita(taḥ)* [||\*] *Sutō=* .— Ed.]

<sup>14</sup> [ Read *-sahasra-* as the sixth syllable in this *pāda* should be long.—Ed.]

<sup>15</sup> M. reads *°varti*.

<sup>16</sup> M. reads *sarvō pādōnāṅchanasthitaḥ*. Perhaps the word intended is *sarv-ōpādānāṅ=ch=āvasthitiḥ*. [ But this would make the *pāda* short by one syllable.—Ed.]





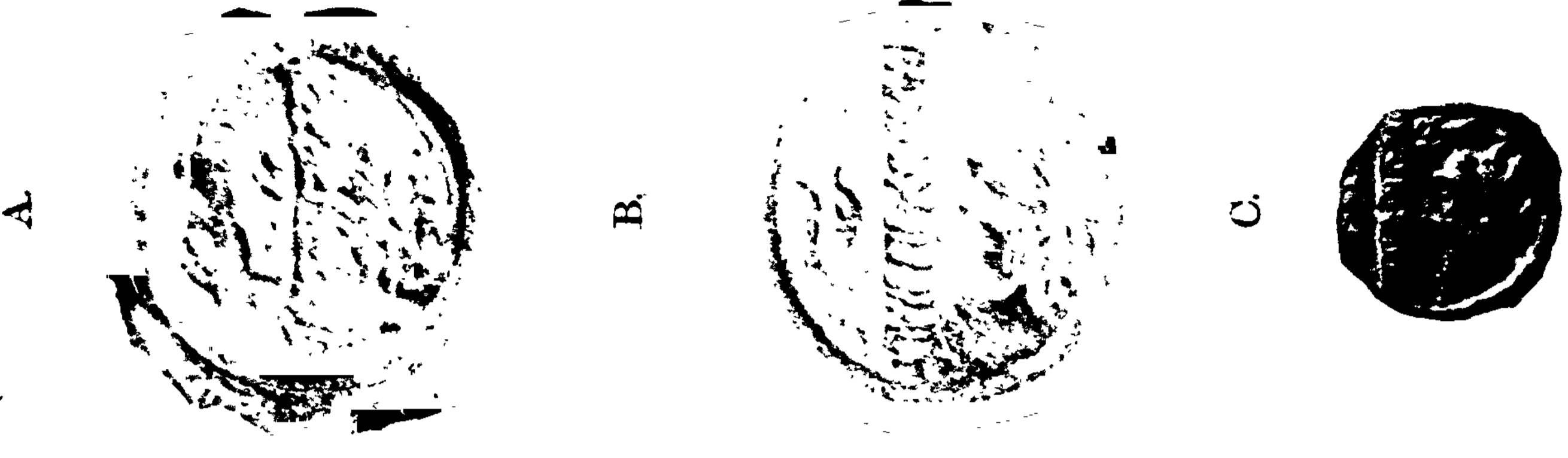
C.—KESARI COPPER-PLATE OF SATRUBHANJADEVA.

Obverse.

2  
 4  
 6  
 8  
 10  
 12  
 14  
 16  
 18

2  
 4  
 6  
 8  
 10  
 12  
 14  
 16  
 18

SEALS.  
 (From Photographs).



Reverse.

20  
 22  
 24

20  
 22  
 24

- 6 pratipaksha-nidhana-dakshō Vasī(śi)shṭha-mu[ni\*]-pālītō nṛpatiḥ 1. A<sup>2</sup>(Ā)dibhañjaḥ  
ripu-dahana<sup>3</sup>-dā-
- 7 vānalāḥ | śaraśvatirvvinitto<sup>4</sup> jātaḥ | Śrī-Kōṭṭabhañja-suta-māṇḍalika-sa(śa)t-ārchchita-  
chara-
- 8 ṇa-kamalaḥ | śrī-Dū(Du)rjayabhañjadēvō=bhūta(t) [l] tasy=ātmajaḥ su(śu)chih pratāpi(pī)  
k[ri]tajñah satya-
- 9 vādī<sup>5</sup> Hara-charaṇ-ā[rā\*]dhana-tatparaḥ guru-dēva-pūjakaḥ śrī-Raṇabhañjadēvō=  
'bhūta(t) tasy=ā-
- 10 tmajaḥ sūraḥ pratāpi(pī) nirjjita-śatruḥ satya-dharm-ā[n]vitaḥ Yudhisṭhira-samaḥ prajā-  
pālana-ta-
- 11 tpara[h\*] Mahāmaṇḍalādhipati-Mā(Ma)hārājādhirāja-Paramēśvara[h\*] ashtāsīti-sahaśra-  
a(sr-ā)dhipa-
- 12 ti[h\*] | śrī-Śatrubhañjadēva-pādaiḥ<sup>6</sup> | mā(ma)hādēvi(vī)-śrī-Anakaḥdēvi(vī) || ju(yu)-  
varājā(ja)-śrī.
- 13 Narīndrabhañja : sandhivigrahi-śrī-Prajāpati[h\*] | mudrahasta-śrī-Bhī(i)ma[h\*] | prati-  
hāra<sup>7</sup>-śrī-Manōratha[h\*] | pura-
- 14 śrēshṭhi-śrī-Vishṇudattaḥ mātā-pitarō<sup>8</sup>r=ātma[na\*]ś=cha<sup>9</sup> |<sup>10</sup> dharmma-yashō(śō)-vṛi[d\*].  
dhayē<sup>11</sup> | Bhagavata(d)-bhaṭṭāraka-Śaṅka-
- 15 ra[m]<sup>12</sup> samu[d\*]diś[ya] Urtti-visa(sha)ya-prativa(ba)ddha-Syallāmāyī<sup>13</sup>-grāma(maḥ) sa-  
jala-sthala(laḥ) chatu[h\*]śīmāvatsina<sup>14</sup>
- 16 sa-viṭapa-latā |<sup>10</sup> Madhya<sup>15</sup>dēsa(śa)-vina(ni)rgata-bhaṭṭaputra-Nārāyaṇasya pautrāya  
bhaṭṭaputra-Cha-
- 17 krapāṇisya<sup>16</sup> putrāya | Bhaṭṭaputra-Daṇḍapāṇi<sup>17</sup> | Kaūsī(Kauśi)ka-sagōtrāya triyāri-  
shaya<sup>18</sup>-pra[va\*]rāya<sup>19</sup> ||<sup>20</sup>
- 18 Vasishṭha-gōtrāya Vasishṭha-pra[va\*]rāya | tāmbra<sup>21</sup>-sā(śā)sani(nī)kṛita(tya) pradat-  
[t\*]ō=smābhiḥ [|\*] Bhūmi[m\*] yaḥ pratigṛihṇā-
- 19 ti |<sup>10</sup> yaś=cha bhūmi[m\*] prayachchhati | ubhau ttau<sup>22</sup> punya(ṇya)-karmmanāu niyatau<sup>23</sup>  
svargga-gāminau || [5 |\*]

<sup>1</sup> This forms half of a verse in *Āryā* metre. See A, v. 2.

<sup>2</sup> The initial vowel is *a* and not *ā* as M. reads.

<sup>3</sup> M. reads *dalana*.

<sup>4</sup> M. reads 'śaraśvatinnimittō and emends it as *Sarasvatī-nimittō*. There is no doubt that the phrase intended is *śūrah śuchir-vvinītō* as in A, l. 7.

<sup>5</sup> M. reads *sarvāpāpa*, but the word *satyavādī* is quite clear.

<sup>6</sup> M. reads *pādēh*. The correct form should be *pādāh*.

<sup>7</sup> M. reads *Pratihārī*.

<sup>8</sup> Read *-pitrōr-*.

<sup>9</sup> M. reads *pitararātmasya*.

<sup>10</sup> *Daṇḍa* unnecessary.

<sup>11</sup> M. reads *dharmayasō(śō)bhibridh(ddh)ayē*.

<sup>12</sup> M. reads *Bhagavantam bhaṭṭārakam Sankaram*.

<sup>13</sup> M. reads °*yī*.

<sup>14</sup> Read *-sīm-āvachchhinnaḥ*.

<sup>15</sup> M. reads *madha-*.

<sup>16</sup> Read °*pāṇēh*.

<sup>17</sup> Read °*pāṇayē*.

<sup>18</sup> Read *tryārshēya-*.

<sup>19</sup> M. reads *ścha* after it, but I find no trace of it. [As there seems to be only one donee the *gōtra* and *pra ara*: mentioned first were probably engraved by mistake and later corrected as found in l. 18.—Ed.]

<sup>20</sup> *Daṇḍas* unnecessary.

<sup>21</sup> Read *tāmra-*.

<sup>22</sup> Read *tau*.

<sup>23</sup> Read *niyatam*.

## Reverse.

- 20 Ānandanti<sup>1</sup> pitara[h\*] prava[lga]nti<sup>2</sup> pitāmahā[h\*] [I\*] bhūmi-dātā kulē jātā ssami-  
trātā bhaviśya(sya)-
- 21 ti<sup>3</sup> | [16 |\*] Haratē hārayatē(yēd=)yas=tu manda-vudhis<sup>4</sup>=tamā(mō)vṛitaḥ<sup>5</sup> | sa  
va(ba)ddhō Vāruṇē pāsē triyaga<sup>6</sup> yō-
- 22 nisu(shu)<sup>7</sup> jāyētē<sup>8</sup> | [17|\*] Sva-dattā[m\*] para-dattām=vā yō harēta<sup>9</sup> vasundharā[m |\*]  
sa viśṭhāyā[m\*] kṛimira<sup>10</sup> bhūtvā<sup>11</sup>
- 23 pitribhi<sup>12</sup> saha pachyatē | [19 |\*] Sva-dānāta<sup>13</sup> phalam=āṇantam<sup>14</sup> para-dat[t\*]-ānu-  
pālanē[|\*] sashṭhi-varisha-<sup>15</sup>
- 24 sahaśrā(srā)ṇi svarggē mōdati bhūmidah || [10\*] ..<sup>16</sup>

No. 15.—AN INCOMPLETE GRANT OF SINDA ADITYAVARMAN : SAKA 887.

BY PROF. V. V. MIRASHI, M.A. AND M. G. DIKSHIT, B.A.

Of the two leaves of a set of copper-plates, which are edited here for the first time, the first is from the collection of the late Mr. G. K. Chandorkar, a well-known researcher of Khāndesh. It is now deposited in the Rājwāḍe Samśōdhana Maṇḍala, Dhūlia. The second plate was found in the collection of the Bhārata Itihāsa Samśōdhaka Maṇḍala, Poona. No definite information is available regarding the original findspot of these plates, but they were probably discovered somewhere in the Poona District of the Bombay Presidency.<sup>17</sup> They are edited here with the kind permission of the authorities of the two Institutions in which they are now preserved.

They are the **last two plates** of a set which must have originally consisted of three or four copper-plates. The initial one or two plates, which probably contained a glorification of some ancestors of the donor, are not now forthcoming. The present plates contain a hole  $\frac{1}{2}$ " in diameter at the top, which indicates that the plates were held together by a ring. But the ring together with the seal, if it had any, is now lost. The plates measure from 9·5" to 9·7" broad and from 7·5" to 8·2" high. The first plate weighs 66 *tolas* and the second 44 $\frac{1}{2}$  *tolas*.

<sup>1</sup> M. reads *āsphālayanti*. The usual expression is *āsphōtayanti*.

<sup>2</sup> M. reads *pragalbhanti*.

<sup>3</sup> M. reads the passage as follows : *bhūmi-dātā kulē jāta(h\*) sa na[s]=trātā bhaviśhyati*. This is undoubtedly the correct form, (cf. Manhali Copper-plate line 53, *J. A. S. B.*, 1900, pp. 65 ff) but not the correct reading of the text.

<sup>4</sup> Read *-buddhis-*.

<sup>5</sup> M. reads *tamōvṛitaḥ* which is undoubtedly the more usual form.

<sup>6</sup> Read *tiryag-*.

<sup>7</sup> M. reads *tiryag-yōnau [sa] jāyatē*.

<sup>8</sup> Read *jāyatē*.

<sup>9</sup> M. reads *jō harat*.

<sup>10</sup> Read *kṛimir-*.

<sup>11</sup> M. reads *kṛimirbbhūtvā*.

<sup>12</sup> Read *pitribhiḥ*. This is M's reading.

<sup>13</sup> Read *-dānāt*.

<sup>14</sup> Read *-ānantyam*. M. reads *ānantam*.

<sup>15</sup> Read *shashṭi-varsha-*.

<sup>16</sup> There is one ornamental mark between the two sets of *dandas*.

<sup>17</sup> As shown below, the donated village is in the Poona District. Another Sinda copper-plate, dated Saka 933, has been recently discovered at Nārāyaṅāon near Junnar in the same district.

The extant portion of the inscription, which is in a state of excellent preservation, contains fifty-two lines of writing, of which sixteen are engraved on the first and seventeen on the second side of the first plate. The second plate has nineteen lines inscribed on one side only. The **characters** are of the Nāgarī alphabet. Several letters appear in a transitional stage and exhibit more than one form each. Besides, the record was written in a cursive hand and engraved in a careless manner, several strokes being left out. The reading of a few *aksharas*, especially in lines 32-33 and 51-52, is consequently not free from doubt. As regards individual letters, attention may be drawn to the forms of *kh* in *Bhīm-ākhyō*, l. 1 and *sākhā*, l. 28, the former of which has a loop in the left limb, while the latter is without it. Similarly the letters *g*, *m*, *n* and *r* present looped and unlooped forms, see. e.g., *g* in *gurvabhasthō*, l. 5 and *nagara*, l. 10; *m* in *chintāmaṇi*, l. 3 and *vismaya*, l. 18; *n* in *janāpānī*, l. 4 and *sēnāpati*, l. 9 and *r* in *parad-*, l. 12 and *guṇa-rāśi-*, ll. 1-2. The several forms of the palatal *ś* seen in *śrī-*, l. 2, *guṇa-rāśi-*, ll. 1-2 and *āśrita*, ll. 3-4 and of *v* in *vilōlāḥ*, l. 19 and *ēv=akāḥ*, l. 21, are also noteworthy. The left limb of *dh* is undeveloped, *bh* and *h* are almost identical in shape, and *ph* is drawn cursorily, see *samadhiḡat-*, l. 6, *Bhīm-ākhyō*, l. 1, *mahōdadhīḥ*, ll. 4-5 and *phaṇḡdra* l. 7. Finally, the record exhibits here and there the use of the *prishṭha-mātrās* to denote medial diphthongs.

The **language** is Sanskrit. The inscription is composed in a good style, but contains several mistakes due to careless writing. The extant portion contains one incomplete and ten complete verses<sup>1</sup> in ll. 1-5, 17-21, 40-45, and 48-51, the rest being in prose. As regards **orthography**, the only points that call for notice are the use of the vowel *ri* for *ri* in *āśrita*, ll. 3-4 and that of *v* for *b* as in *mahāśarda*, l. 6 and the reduplication of a consonant following *r* as in *kuhara-vartti*, l. 14 and *gandharva-*, l. 16.

The inscription is one of the **Sinda king**, the *Mahāsāmanta Ādityavarman*, who had obtained all *mahāśabdās* and was born in the lineage of Dīshṭivisha, the lord of Nāgas.<sup>2</sup> The **object** of it is to record the grant, by Ādityavarman, of a village named **Kiṇihikā** which was included in the (larger) village **Paṅgarikā** and was situated in the **Rāmatīrthikā**-Eighty-four. Among the boundaries of the village, which are specified in ll. 33-35, are mentioned a *layaṇa-giri* (hill containing cells) which bounded it on the west and a river named Indra which flowed on its north. The donee was the Brāhmaṇa **Navasīva**, son of Chandrabhaṭṭa, who belonged to the Kaundinya-*gōtra* and was a student of the Bahvricha-*sākhā* (of the Rīgvēda). He had emigrated from the Madhyadēśa. The grant was made by Ādityavarman, while residing at **Junninagara**, on the occasion of a solar eclipse which occurred on the **new-moon day of Chaitra in the expired Śaka samvat 887, the cyclic year being Krōdhana**. The date is regular. The expired Śaka 887 (corresponding to A.D. 965-66) was Krōdhana according to the southern luni-solar system and there was a solar eclipse on the *amāvasyā* of the *paurṇimānta* Chaitra. The corresponding Christian date is Monday, the 6th March A.D. 965.

The **genealogy** of Ādityavarman which was given in the initial portion of the record is now almost wholly lost. The extant portion of the record contains only two names, *viz.*, **Bhīma** and his son **Muñja**, the grandfather and the father respectively of **Ādityavarman**. About Muñja we are told that he was superior to (another) Muñja in merits. It is not clear who this latter personage was. The reference can scarcely be to the homonymous king of the Paramāra dynasty, the celebrated poet and patron of Sanskrit learning; for he was not a contemporary of

<sup>1</sup> The verse in ll. 17-19 occurs also in the Bhādāna grant of Aparājita, Śaka 919, above, Vol. III, pp. 273-74.

<sup>2</sup> *J. A. H. R. S.*, Vol. XII, pp. 141ff.

Ādityavarman's father and had not in fact ascended the throne even at the time when the present record was incised. His father Siyaka was ruling in V. S. 1029<sup>1</sup> (i.e., A.D. 972-73) and was, therefore, on the throne for at least seven years after the issue of the present charter. It is not, therefore, likely that Muñja was already so famous in A.D. 965 as to induce the author of the present record to institute a comparison between him and the father of Ādityavarman. The name of one other Muñja, who also belonged to the Sinda family, is known from his Tidgundi plates,<sup>2</sup> but he belongs to a much later age, as he was a feudatory of Vikramāditya VI of the Later Chālukya dynasty.

As said above, Ādityavarman belonged to the Sinda family and claimed descent from the Nāga lineage. He had on his banner the figure of a golden lion. As he does not claim a higher title than *Mahāsāmanta*, he was plainly subordinate to some paramount power. His suzerain was probably the powerful Rāshtrakūṭa king **Kṛishṇa III**, for whom, it is interesting to mention, we have a record bearing the same date as the present record, viz., 6th March A.D. 965.<sup>3</sup>

The Sindas, Chhindas or Chhindakas of the Nāgavaṃśa are known from several earlier and later records. Most of these come from the Kanarese districts of the Bombay Presidency and Mysore and Hyderābād states, while some are found in the Bastar state of the Central Provinces. Legendary accounts of the origin of the family are furnished by some later inscriptions. Thus, according to the Bhairanmaṭṭi stone inscription the eponymous founder of the family was a certain long-armed Sinda, who was born from the serpent king Dharaṇendra at Ahichchhatra in the region of the river Sindhu and reared by a tiger.<sup>4</sup> According to another account Sinda was born from the union of the god Śiva and the river Sindhu and was brought up by the king of serpents on tiger's milk.<sup>5</sup> It seems, therefore, that the original habitat of the family was somewhere in North India, probably in the valley of the Indus. Many of these Sinda or Chhinda kings call themselves *Bhōgavatī-pura-var-ādhiśvara* 'the lord of Bhōgavatī, the best of towns'. The exact location of Bhōgavatī is not settled, but according to the *Narasāhasāṅkacharita* of Padmagupta it was situated to the south of the Narmadā, perhaps in the Bastar state.<sup>6</sup>

From their original home in North India several branches of the family migrated to the South and established themselves in different parts of the peninsula. According to one account the aforementioned Sinda married the daughter of a Kadamba king and had by her three sons who established the family of Sinda kings. This Sinda was probably a feudatory of the contemporary Kadamba king and seems to have been ruling somewhere in the Kuntala kingdom. The Jāvali plates<sup>7</sup> of the Western Gaṅga prince Śrīpurusha-Pṛithivī-Kōṅguṇi speaks of a *Sindavishaya* which, according to Mr. Rice<sup>8</sup>, extended over parts of the Dhārwar, Bījāpur and Bellary Districts. Another account states that the long-armed Sinda, the founder of the family, settled in the Karahāṭa-Four-thousand province, which evidently comprised the territory round Karhād in the Sātārā District of the Bombay Presidency. Later on we find several branches of the family established at Bāgaḍagē<sup>9</sup> (Bāgalkōṭ in the Bombay Presidency), Erambaragē<sup>10</sup> (Yelburgā in the Nizām's Dominions) and Chakrakōṭya<sup>11</sup> (in the Bastar state).

<sup>1</sup> See Dhanapāla's *Pāvalachchhīmālā*, verse 198.

<sup>2</sup> Above, Vol. III, pp. 306 ff.

<sup>3</sup> *Ibid.*, Vol. XXI, p. 262.

<sup>4</sup> *Ibid.*, Vol. III, p. 231.

<sup>5</sup> *Op. cit.*, p. 232.

<sup>7</sup> *Ep. Carn.*, Vol. VI, p. 151.

<sup>8</sup> *Ibid.*, Vol. VI, Introd., pp. 7 ff.

<sup>9</sup> Above, Vol. III, pp. 230 ff.

<sup>10</sup> *J. B. Br. R. A. S.*, Vol. XI, pp. 219 ff.

<sup>11</sup> Above, Vol. IX, pp. 174 ff.

<sup>6</sup> See *Ind. Ant.*, Vol. LXII, pp. 103 ff.

Most of these Sinda or Chhinda families distinguished themselves from the 10th to the 12th centuries A.D. as feudatories of the Later Chālukyas. But some we can trace to earlier times. The Nēsari plates<sup>1</sup> of the Rāshtrakūṭa Gōvinda III, dated Śaka 727, mention a prince named Nāgahastin who was an ornament of the great Chhinda family and belonged to the lineage of the lord of serpents. The family of Ādityavarman also was, as we have seen, a feudatory family which probably owed allegiance to the Rāshtrakūṭas.

We have not so far come across records of the Sindas or Chhindas earlier than the age of the Rāshtrakūṭas. But that does not mean that these families rose into prominence for the first time in the ninth century A.D. As we have already seen, the founder of the family was a contemporary and probably a feudatory of the Kadambas. He must, therefore, have lived in the fifth or sixth century A.D. when the Kadambas were powerful in the South. As a matter of fact we find in that age a family with the analogous name Sēndraka which was subordinate to the Kadambas. The territory under its rule was called *Sēndraka-vishaya*. From the statement in the Bennur grant<sup>2</sup> that the Kadamba king Kṛishṇavarman II made the gift of a village in the *Sēndraka-vishaya* while on a victorious march to Vaijayantī (modern Banavāsi in North Kanara), it is conjectured that the *Sēndraka-vishaya* lay not far from the Banavāsi kingdom. It is generally identified with the Nagarakhaṇḍa division of the Banavāsi-Twelve-thousand which from another inscription<sup>3</sup> is known to have been under the rule of the Sēndrakas. It was thus contiguous to, if not identical with, the *Sinda-vishaya* mentioned above. The Sēndrakas appear first as feudatories of the Kadambas,<sup>4</sup> but on the downfall of the latter they transferred their allegiance to the Early Chālukyas of Bādāmi, with whom some of them had become matrimonially connected.<sup>5</sup> When Pulakēśin II conquered Mahārāshṭra and Lāṭa from the Kalachuris, he placed a trusted Sēndraka chief named Bhānuśakti<sup>6</sup> in charge of part of the conquered territory, viz., Southern Gujarāt and Khāndesh. Grants of land<sup>7</sup> made by Bhānuśakti's grandson Allaśakti have been discovered in those parts of the country. Later on he was ousted from Southern Gujarāt, but he and his son continued to rule in Khāndesh. The latest record of the Sēndrakas found in Khāndesh is the Mundkhēḍē copper-plate inscription<sup>8</sup> of Allaśakti's son Jayaśakti, which is dated Śaka 602 (A.D. 680).

The inscriptions of the Sēndrakas do not generally connect their family with any eponymous hero, but the Lakshmēśvara stone inscription<sup>9</sup> states that they were of the *bhujagēndr-āncaya* or 'lineage of the king of serpents'. It seems, therefore, that the Sēndrakas came in course of time to be called Sindas or Chhindas; for, besides similarity in their names, the two families claimed descent from the same race and in some cases ruled over the same territory.

<sup>1</sup> G. H. Khare, *Sources of the Mediæval History of the Deccan* (Marāṭhī), Vol. I, pp. 15 ff.

<sup>2</sup> *Ep. Carn.*, Vol. V, pp. 594 ff.

<sup>3</sup> See the Baḷagāmvē inscription of the time of Vinayāditya, *Ind. Ant.*, Vol. XIX, pp. 142 ff.

<sup>4</sup> See Hālsi grant of Harivarman, *Ind. Ant.*, Vol. VI, p. 31.

<sup>5</sup> The Sēndraka prince Śrīvallabha Sēnānandarāja was a maternal uncle of Pulakēśin II, above, Vol. III, pp. 50 ff.

<sup>6</sup> No records of this chief have so far come to light, but as his grandson Allaśakti was ruling in A.D. 653 and 657, Bhānuśakti has to be placed in the first quarter of the seventh century A.D. He was thus a contemporary of Pulakēśin II.

<sup>7</sup> One of these was discovered at Bagumrā in South Gujarāt and two in Khāndesh. See *New Ind. Ant.*, Vol. I, p. 747. Bühler gives this chief's name as Nikumbhallaśakti, but Nikumbha was only a *biruda*. It is used as such with the name of Allaśakti's son Jayaśakti also. The recently discovered Sēndraka plates spell the chief's name as Nikumbh-āllaśakti. See *New Ind. Ant.*, Vol. I, p. 747.

<sup>8</sup> This record was first published in the first volume of the Marāṭhī magazine *Prabhāta* of Dhūlia. See also the *An. Rep. of the Bhārata Itihāsa Samshōdhaka Mandala*, for Śaka 1834, pp. 169 ff.

<sup>9</sup> *Ind. Ant.*, Vol. VII, p. 106. This record is, however, held to be spurious.

After Jayaśakti we have no records of the Sēndrakas from Mahārāshtra. After the lapse of nearly three centuries we get the present grant of the Sinda family. It is not known if the family of Ādityavarman was connected with any other Sinda families. But we may note that the names Bhīma and Muñja, which occur in the present record, figure again as names of Sinda feudatories in the Tidgundi plates of the time of Vikramāditya VI. The similarity of names suggests some sort of connection between the two families. The present plates state that the banner of Ādityavarman had the figure of lion on it and it is noteworthy that the seal of the aforementioned Tidgundi plates also contains a figure which Kielhorn took to be that of a tiger or a lion.<sup>1</sup>

As the provenance of the plates is not known, it would have been difficult to identify the **localities** mentioned in them, but the mention of the **Indra** river and a *layaṇa-giri* among the boundaries of the donated village affords an important clue. The former is evidently identical with the Indrāyaṇī river which forms the northern boundary of the Poona *tālukā*. The donated village **Kiṇihikā** is probably identical with Kinhai situated on the south bank of the Indrāyaṇī near Shelārwādi. about 16 miles North by West of Poona. There are some caves to the west of it.<sup>2</sup> Its situation therefore exactly answers to the description in the present plates. Paṅgarikā cannot, however, be traced in its vicinity. **Rāmatīrthikā**, the headquarters of the subdivision in which Kiṇihikā was included, is probably identical with Rāmatīrtha where Ushavadāta made certain gifts to Brāhmaṇas as recorded in a Nāsik cave inscription.<sup>3</sup> The latter is taken by some to be a holy *kunda* situated in or near Śūrpāraka<sup>4</sup> with which it is mentioned in the aforementioned inscription. But the description in the present plates shows that it was the headquarters of a small subdivision of eighty-four villages and must have been situated not very far from Kinhai. No place of that name can, however, be traced now in its neighbourhood. **Junninagara**, where the king's camp was pitched, is probably identical with Junnar,<sup>5</sup> a well-known place about 55 miles north of Poona.

#### TEXT.<sup>6</sup>

*First Plate<sup>7</sup>; First Side.*

- 1 पू(चू)णामतिदुर्जयः<sup>8</sup> ॥१॥\* [ तत[स्त्र]नूजश्च<sup>9</sup> भीमाख्यो गु-  
2 णराशिरभूचू(चू)पः । उदपादि ततः श्रीमान्मुंजो मुं-

<sup>1</sup> Above, Vol. III, pp. 307.

<sup>2</sup> There are about twenty caves at or near Shelārwādi, all of about the first or second century after Christ. *Bom. Gaz.*, Vol. XVIII, p. 212, *Cave Temples of India*, p. 246.

<sup>3</sup> Inscription No. 10, above, Vol. VIII, p. 78.

<sup>4</sup> As the inscription reads *Śōrpārāgī cha Rāmatīrthē*, Bhagwanlal and following him Senart take Rāmatīrtha to be the modern Rāmakunda reservoir in Sōpārā (see *Bomb. Gaz.*, Vol. XVI, p. 572, n. 3 and above, Vol. VIII, p. 79). But the draftsman of the record has offended against Sanskrit grammar in other places also. Dr. R. G. Bhandarkar translates the above expression as 'in Śōrpārāga and Rāmatīrtha' (see his *Collected Works*, Vol. III, p. 24) and Buhler as 'at Rāmatīrtha near Śōrpārāga' (see *Arch. Surv. West. Ind.*, Vol. IV, p. 100).

<sup>5</sup> R. G. Bhandarkar suggested that Junnar was derived from Jirṇanagara (i.e., 'old town'). See *Collected Works*, Vol. III, p. 60.

<sup>6</sup> From the original plates.

<sup>7</sup> As stated above, this plate was originally the second or third plate of its set. It is now preserved in the Rājwāde Samśōdhana Maṇḍala, Dhulia.

<sup>8</sup> Read *śatrūnām=ati-durjayah*. Metre of this and the next verse : *Anuṣṭubh*.

<sup>9</sup> Read *tatis=tanūjō*.



- 3 जगुणा[धि]कः ॥[२॥\*] अहितकुलकालकेतुः चिंतामणिरा-  
 4 श्रु(श्चि)तजनानां(नाम्) [1\*] आदित्यवर्मनयोभूततो धैर्यमहो-  
 5 दधिः<sup>1</sup> ॥[३॥\*] यश्च गर्भस्थोरात्रम[यु]वतिगर्भ[ह]ना[न्ना]<sup>2</sup> अ[प]रि-  
 6 ण प्रख्यातः ॥ तदसौ समधिगताशेषमहा[श]ब्द(ब्दो) महाषा(सा)-  
 7 मंत(तो) दृष्टी(ष्टि)विषफणीन्द्रवंशोद्भवः[\*] सिन्दान्वयप्रसूत[\*] [स्व]र्णम-  
 8 यमृगेन्द्रध्वज[\*] कुशली जुवित(न)गरावस्थितश्रीमदादित्यवर्मः<sup>3</sup>  
 9 सर्वांस्वसंव(ब)ध्यमानकान् महामात्यसे[ना]पतिमहासाह[सि]-  
 10 कराज[पु]त्रनगरग्रामस्थान(न्) पौरविस्त्रिक<sup>4</sup>ग्राम[कू]टनि-  
 11 युक्तानि[यु]क्तप्रधानाप्रधानन<sup>5</sup> । समनुवो(बो)धयत्यस्तु वो वि-  
 12 दितं यथा वाताहतजलतरंगवीचीभंगुरा विभवाः ।<sup>6</sup> जरद्रा-  
 13 क्षसीग्रस्यमान(नं) पत्रटिन<sup>7</sup> विकारभागस्थिरं यौवन(नं) ।<sup>6</sup> कृन्ता(ता)न्ता-  
 14 स्यकुहरवर्त्तिजलबुद्<sup>8</sup>दवत्क्षणादृष्टनष्टमायुः [रं]भास्त[म्भ]-  
 15 सारवदसारं शारीरकं ।<sup>6</sup> स्वप्नोपालंभमृगदृष्टिकाभःसम(मं)  
 16 वा[पि] गन्धर्व्वनगरोष(प)मम[स]त्क[ल्प]प्रायं च चा[रु]क(त्वं)

*First Plate ; Second Side.*

- 17 चला विभूतिः क्षणभंगि यौवनं ।<sup>9</sup> कृतान्तदंतांत[र]वर्त्ति  
 18 यौवनं(नम्)<sup>10</sup> [1\*] तथाप्यवज्ञा परलोकसास(ध)ने अहो नृणां विस्मयका-

<sup>1</sup> Metre *Upagiti*. The last *pāda* of this verse is faulty.

<sup>2</sup> Read *garbbhasthō=rāti-yuvati-garbbhaha-nāmn=āparēna*.

<sup>3</sup> Read *Śrīmad-Ādityavarmā*.

<sup>4</sup> I have not come across the name of this official elsewhere. Perhaps he is identical with the *Purapati* (Mayor of a town) mentioned in the Bhādāna grant of Aparājita, above, Vol. III, p. 273.

<sup>5</sup> Read *pradhān-āpradhānān*. The following *daṇḍa* is superfluous.

<sup>6</sup> This *daṇḍa* is unnecessary.

<sup>7</sup> Read *pratidinam*.

<sup>8</sup> Read *jala-budbudavat=*.

<sup>9</sup> This mark of punctuation is superfluous.

<sup>10</sup> As *yauvanam* is already mentioned, some word like *jīvanam* is required here. The aforementioned Bhādāna grant has *jīvitam* in this verso.

- 19 रि चेष्टितं(तम्)<sup>1</sup> ॥[४॥\*] तथा च । संपदो जलतरंगविलोलाः यौवनं त्रिचतु-  
 20 राणि [दि]नानि । शारदाभ्रचलचंचलमायुः किं ध[नैः] कुरुत धर्मम-  
 21 निंद्य(द्यम्)<sup>2</sup> ॥[५॥\*] सर्वमेवासत्कल्पमेवमवगत्य धर्म एवैकः सा(शा)[ख]त[सु](स)-  
 22 ङ्ग[ः\*] सखा व(ब)न्धुरमुत्रा<sup>3</sup>पर[त्र] च नान्योस्तीत्यवधार्य शकनृपकालाती-  
 23 तसंवत्सरशतेष्वष्टषु(सु) सप्ताशीत्यधिकेषु क्रोधनसंव[त्स]रान्तर्ग-  
 24 तचैत्रामावा[स्या]मादित्यग्रहणपर्वणि मी(मा)तापित्रोरैहिका-  
 25 मुष्मिकफलावाप्तये आत्मनश्च पुण्ययशोभित्त्वये पूर्व-  
 26 जैरग्रहारस्थित्या एतदीयातीतपुरुषाणां प्रतिपालितोवि-  
 27 [रुध]<sup>4</sup>रि[दा]नीं सर्वपरिहारान्विधाय मया मध्यवे(टे)शविनिर्गतकौ-  
 28 णिण(ण्ड)न्यसगोत्रव(ब)हृच[शा]खासन्न(ब्र)ह्मचारिणे महाद्विजाय श्री-  
 29 नवशिवाय श्रीचन्द्रभट्टसुताय परमया भक्त्या पांदा<sup>5</sup> प्रक्षाल्य ह-  
 30 स्तोदकप्रदानपूर्वकं रामतीर्थि[का]चतुरशीति[कान्तः]पातिकि-  
 31 णिहिकाग्रामः पं[ग]रिकाग्राम एवाभ्यन्तरः पूर्वदत्तदेवदायन्न(ब्र)-  
 32 ह्म[दा]यवा(बा)ह्यः त्र(ब्र)ह्मग्रामदे(?)विल्लकग्राम<sup>6</sup>विहो(?)लासमेतः प्रद-  
 33 त्तः [।\*] यस्याघट्टनानि [पू]र्वतः सीमा [क्षे]मगणपतिः

Second Plate.<sup>7</sup>

- 34 दक्षिणतः सीमा च चैरी डोड्डरिका । पश्चिमतः सीमा लय-  
 35 णगिरिः । उत्तरतः सीमा इन्द्रनदी । एवं चतुराघाटसमे-  
 36 तः साभ्यन्तरसिद्धिः सदण्डदशापराधोपि भवि[ष्य]<sup>6</sup>दागामिभोक्तृ-

<sup>1</sup> Metre : *Vamśastha*

<sup>2</sup> Metre : *Svāgatā*.

<sup>3</sup> *Aparatra* seems to have been used here in the sense of *atra*.

<sup>4</sup> Perhaps *pratipādit-āvruddham=īdānīm* is the intended reading.

<sup>5</sup> Read *pādu*.

<sup>6</sup> Compare with this the expression *mēshu (?) vallikā-prāvēśukah* in ll. 41-42 of the Tōrkhēḍē plates (above, Vol. III. p. 56).

<sup>7</sup> This plate was originally the third or fourth plate of its set. It is now preserved in the *Bhārata Itihāsa Samśūdhaka Maṇḍala*, Poona.

<sup>8</sup> This word, which means the same as *āgāmi*, is superfluous.



Second Plate.

34 34  
 36 36  
 38 38  
 40 40  
 42 42  
 44 44  
 46 46  
 48 48  
 50 50  
 52 52

SCALE · ONE-HALF.

ADIPUR COPPER-PLATE OF DURJAYABHANJA.

ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्  
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 ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्  
 ॐ वसुधैव कुटुम्बकम्

SCALE: FOUR FIFTHS.

- 37 पतिभिः सर्वैरपि अस्मद्वंशजैरपरवंशजैर्वाऽनुमोदयितव्यः
- 38 सत्कर्त्तव्यः प्रतिपालयितव्यश्चास्य<sup>1</sup> पुत्रपौत्रान्तिकमपि भुंजतः भोज-
- 39 यतश्च क्लृप्तः कर्षयतश्च केनापि परिपंथना न विधातव्या ॥ यतः
- 40 अग्नेरपत्यं प्रथमं सुवर्णं भूर्वेषावी सूर्यसुताश्च गावः [1\*] लोकत्रयं तेन
- 41 भ[वे]र्दि<sup>2</sup> दत्तं यं(यः) कांचनं गां च महीश्च दद्यात् ।[1६॥\*]<sup>3</sup> आस्फोटयन्ति<sup>4</sup>  
पितरः
- 42 प्रव[ला]न्ति पितामहाः [1\*] भूमिदोस्तकुले जातः स नः संतारयिष्यति ॥[७॥\*]
- 43 सितान्यातपत्राणि<sup>5</sup> दन्तिनश्च मदोदताः [1\*] भूमिदानस्य पु[ष्पा]णि फलं [स्व]-
- 44 द्य(र्गः) पुरंदरः<sup>6</sup> ॥[८॥\*] अपरं च [1\*] व(ब)हुभिर्व्वसुधा भुक्ता राजभिः सगरा-  
दिभिः [1\*] यस्य यस्य य-
- 45 दा भूमिस्तस्य तस्य तदा फलं(लम्) ॥[९॥\*] एवं मुनिवचनान्यवगत्य [स]र्वैर-  
प्ययं भूध-
- 46 [र्म]दाय[ः\*] प्रतिपाल्योनुमोदयितव्यश्च [1\*] यस्त्वज्ञानतिमिरपटलाहतमतिग-
- 47 च्छि[न्द्या]दाच्छिद्यमान[म]नुमोदयेद्वा स पञ्चभिर्महापातकैरुपपातकै[श्च]
- 48 सं[यु]क्तो भवेत् । तथा चीक्तं(क्तम्) । गामिकां स्वर्णमिकं [च\*] भूमेरप्येक-  
मंगुलं(लम्) । हरन्नर-
- 49 कमा[प्रो]ति यावदाहृतसंप्लवं(वम्) ॥[१०॥\*] तथा च ॥ स्ववंशजान(न्) परभू-  
पतिवंशजान्वा
- 50 सर्वामे(ने)तान्याचते रामभद्रः [1\*] सामान्योर्यं धर्मसेतुः नृपाणां<sup>7</sup> काले काले ए
- 51 लनीयो भवद्भिः<sup>8</sup> ॥[११॥\*] साक्षिणौ चात्र<sup>9</sup>कोण्डू(?)ल मौख[र]हेहीः । पा(ठभ ?)म-
- 52 तिलो(?) लिखितमिदं रेवदासानुमतं गोगमाउरैवेन वुहैयाष्टमे[न ?] [1\*]

<sup>1</sup> Read *pratipālayitavyāś=cha* | *Asya*.

<sup>2</sup> Read *bhavēd=dhi*.

<sup>3</sup> Metre : *Indravajrā*.

<sup>4</sup> Metre of verses 7-10 : *Anushtubh*.

<sup>5</sup> This *pāda* has one *akshara* wanting. Read *Susitāny=*. The usual reading is *dhavalāny=*

<sup>6</sup> This *visarga* is superfluous.

<sup>7</sup> Read *sētur=nripānām*.

<sup>8</sup> Metre : *Śālinī*. The first *pāda* is irregular.

<sup>9</sup> We are not sure about the reading of the last thirteen *aksharas* in lines 51 and 52 each.

## No. 16.—ADIPUR COPPER-PLATE OF DURJAYABHANJA.

BY KRISHNA CHANDRA PANIGRAHI, M.A.

This **copper-plate** was in possession of one Rajakisore Pattanayak of **Adipur**, a village about three miles to the north-west of Khiching, the ancient capital of the rulers of **Mayūrbhanj**. The owner at first brought it to the notice of Mr. Sailendra Prasad Bose of the Khiching Museum and then of Mr. K. C. Neogi, the Dewan of the Mayurbhanj State, who acquired it for the Archaeological Museum at Bāripadā. Mr. P. Acharya, the State-Archaeologist, handed it over to Pandit Binayak Misra of the Calcutta University for publication. I am indebted to Pandit Misra for the kind permission he has given me for editing the plate.

The plate measures about 8" × 6" and contains an inscription of only seven lines on its obverse. A **seal** surmounted by an *āmalaka* is attached to the top, which contains in relief the figure of a *couchant* humped bull but no legend. The engraving has been neatly and carefully done and the inscription is in perfect preservation. The **characters** used in this grant point to an age when the Oriya characters were in the process of assuming their present forms. This is evident from the forms of *sh/h* (1.1), *pt* (1.2), *p* (1.3), *th* (1.4), *ṭh* (1.5), and *ṭ* (1.6) which distinctly look like the modern Oriya characters.

The letters of this plate especially the letters *ṭ*, *ṭh*, *p*, *r*, *ś*, and *s* closely resemble those used in the Mahada Plates of Yōgēśvaradēvavarman<sup>1</sup> and the Patna Museum Plate of Sōmēśvaradēva<sup>2</sup>. On palaeographical grounds the latter grant has been assigned to the fourteenth or fifteenth century A. D. though the late Rao Bahadur Krishna Sastri was not inclined to assign such a late date to it.<sup>3</sup> The **orthography** of the plate deserves more than a passing notice. Though an attempt has been made to compose the text in Sanskrit as is evident from the use of several *visargas*, the composer of the inscription seems to have no knowledge in Sanskrit at all. The text makes no distinction between the long and short vowels, nor does it often use the three sibilants—dental, palatal and lingual—correctly, a fact which has been illustrated throughout the inscription. It also presents a number of phonetic peculiarities of colloquial Oriya language, e.g., *Hērmra* (1.1), *lladdha* (1.1), *uptava* (1.2), *tīkla* (1.2), *māhārājāddhīrāja* (1.2), *vībhama* (1.3), *Dujaya* (1.3), *sāsana-dīna* (1.4), *sa-jala-thala* (1.4), *sandaṛṣihī* (1.6), *mudrahārtha* (1.7), *Narīndā* (1.7) and *pura-sēṭhī* (1.7) which are the corrupt forms of Sanskrit *Hēramba*, *labdha*, *utpanna*, *tilaka*, *māhārājāddhīrāja*, *vībhrama*, *Dujaya*, *sāsana-ādīna*, *sa-jala-sthala*, *sandhivīgrahin*, *mudrā-hasta*, *Narēndra* and *pura-śrēshṭhin* respectively. Another peculiarity of the text is that it contains no verb at all<sup>4</sup>, and its sense can be made out only by adding certain verbs in their proper places. I have deemed it better to publish the text as it is, for, an attempt to correct it will result in its wholesale change.

The introductory passages common to the Bhañja records of Mayūrbhanj, are conspicuous in this grant by their absence. The inscription abruptly begins with certain epithets of **Raṇa-bhañjadēva**, surnamed **Vibhramatuṅga**<sup>5</sup>, representing him as having been nurtured by the sage Vaśiṣṭha, as a receiver of boon from Hēramba, as born in the Mivara family and as the frontal mark of the Bhañja lineage. He has further been given the title of *Mahārājāddhīrāja*. Then it gives out that his son **Durjayabhañjadēva**, who has been given no title at all, granted the village **Ōllāṅga** along with **Pāñchapālī** and **Trīsamāpadā** (probably two other villages)

<sup>1</sup> Above, Vol. XII, pp. 218 ff.<sup>2</sup> Above, Vol. XIX, pp. 97 ff.<sup>3</sup> P. R. A. S., E.C., 1916-17, p. 4, para. 5.<sup>4</sup> [The text does contain a verb and that twice, which Mr. Panigrahi seems to have overlooked. In l. 4 *sāsana dīna* and again in l. 5 *sāsana dīnah* mean 'grant has been given', the form *dīna* 'given' being derivable from the Prākṛit *dinna*.—B.C.C.]<sup>5</sup> [Dr. Majumder assigns this surname to Durjayabhañja; see above, p. 151.—Ed.]

to Ṭhākura śrī-Gōmaṭa for unimpeded enjoyment. At the time the grant was made, **Chihīpa** the chief queen, **Kōṭabhañja** the heir-apparent, **Ātahī** the Minister for war and peace, **Kundahāthī** the custodian of the Royal Seal, **Narindā** the chief feudatory and **Ddhuvaha** the town-banker were present.

Durjayabhañjadēva, the donor, has been represented in this record as the son of Raṇabhañjadēva and the father of Kōṭabhañja. In the Keshari plate of Śatrubhañjadēva,<sup>1</sup> however, Durjayabhañja figures as the son of Kōṭṭabhañja and the father of Raṇabhañja. Evidently the donor of the present grant is not identical with Durjayabhañja of the Keshari plate. Until further discoveries are made, it is not possible to assign a place to Durjayabhañja of this record in the Bhañja genealogical table.

The plate does not mention the traditional account relating to the origin of the Bhañjas as other Bhañja grants of Mayūrbhanj do. It, however, refers to a Mivara family (ll. 1-2) to which Raṇabhañjadēva is said to have belonged. Judging from the numerous mistakes of the text, it may at once be conceded that Mivara is a mistake for Mivāra (Mewār in Rājputānā). The author of the inscription, therefore, seems to refer the original home of the Bhañjas to Mewār. But the tradition<sup>2</sup> ascribes the connection of the Mayūrbhanj family with Jaipur which was never a part of Mewār. Moreover, the name Mewār itself is not to be found in early inscriptions. This, together with the unorthodox style in which the plate has been written, points to the fact that the document was drawn up by a person sometime about the fifteenth century A. D., who not only did not know much about the copper-plate grants, but also did not know the origin, either real or traditional, of the family he was describing.<sup>3</sup>

The villages **Pāñchapālī** and **Ōllānga** may conveniently be identified with Pañchupālī and Dēlāng, both situated in the Anandpur Sub-division of the Keonjhar State. As to the village Trīsamāpadā, I cannot suggest any identification.

#### TEXT.<sup>4</sup>

- 1 Siddham<sup>5</sup> [†\*] Ōm Vasīshṭha-munī-pālītaḥ Hērmva-vara-lladdhaḥ Mi-
- 2 vara-vaṁsa-uptanaḥ Bhañja-kūla-tiklaḥ mähārājāddhīrājaḥ śrī-Raṇa-
- 3 bhañjadēva-sūta Vībhamatuṅga-sūta śrī-Dujayabhañjadēvaḥ Ōllānga-grāma Pā-
- 4 ñchapālī Trīsamāpadā sahīta sāsanaḍīna sa-jala-thala sarva-vāddhā
- 5 vīvarjīta Ṭhākura śrī-Gōmaṭa sāsanaḍīnaḥ śrī-Chihīpa-mähādē-
- 6 vī śrī-Kōṭabhañja-jūvarājadēva śrī-Ātahī-sandagrīhī śrī-Kundahā-
- 7 thī-mudrahartha śrī-Narindā-mähāsāmanta śrī-Ddhuvaha-purasēṭhī [ \*]

#### No. 17.—HALAYUDHASTOTRA FROM THE AMARESVARA TEMPLE.

BY PROF. P. P. SUBRAHMANYA SASTRI, B.A. (OXON.), M.A. (MADRAS).

Halāyudha (one who wields the *hala* or plough as a weapon) is a well known name in Sanskrit literature. Dr. Aufrecht has listed more than sixteen works under Halāyudha. On the inner

<sup>1</sup> *Ind. Hist. Quart.*, Vol. XIII, p. 429.

<sup>2</sup> Above, Vol. XVIII, p. 290.

<sup>3</sup> [All these combined with the fact that the language of the record is full of errors seem to show that the grant never passed through the secretariate and thus makes one doubtful about its genuineness.—Ed.]

<sup>4</sup> From ink-impressions and the original.

<sup>5</sup> Expressed by a symbol.

side of the southern wall in the *maṇḍapa* of the **Amarēśvara Temple** at **Māndhātā** on the left bank of the river Narmadā in the Nimar District of the Central Provinces is carved a *stōtra* called the **Halāyudha-stōtra** (*vide* Hiralal, *Inscriptions in the C. P. and Berar* (2nd ed.), p. 84. No. 151). Dr. N. P. Chakravarti, the Government Epigraphist for India, has been good enough to send me an impression of this *stōtra*. There are several manuscripts of the Halāyudha-stōtra in the Madras Government Oriental Manuscripts Library (D. Nos. 11271 to 11278). A critical edition of the Halāyudha-stōtra, using the text as appearing on the Amarēśvara temple wall as the basic text ( ॠ ) and giving variant readings from three other manuscripts of the Government Oriental Manuscripts Library is appended to this note. The record at the Amarēśvara temple is dated **Samvat 1120, Kārttika-vadi 13** or A. D. 1063.

From the *stōtra* above referred to, we are sure that its author Halāyudha must have been a staunch devotee of Śiva. We agree with Dr. Chakravarti that as the *stōtra*-record is dated 1063 A.D., the author of the *stōtra* must have lived prior to the 11th century and could not therefore be identical with the famous Halāyudha who adorned the court of King Lakshmaṇasēna of Bengal and who is the author of several *sarvasvas* like *Brāhmaṇasarvasva*, *Paṇḍitasarvasva*, *Mīmāṃsāsarvasva*, etc.

The Telugu poet Pālkuriki Sōmanātha who lived about 1190 A.D., refers in his *Dvipada Basarapurāna* to a Halāyudha, a follower of the Śaiva cult, and who was a native of Navagrāma. The last verse of the *stōtra* in the Amarēśvara temple distinctly refers to its author as a native of the village Navagrāma. We are therefore on sure ground if we identify the author of the *stōtra* with the Halāyudha referred to by Sōmanātha as an ardent devotee of Śiva. The last stanza above referred to reads as follows :

Dvijō dakṣiṇa-Rāḍhīyō Navagrāma-vinirggataḥ |

Halāyudha-vu(bu)dhas=Śambhōr=imāṃ stutim=arīrachat || (v. 64)

Of the works listed under the name Halāyudha by Aufrecht, the *Abhidhānaratnamālā* deserves our attention. In stanza 25. p. 4, of the work edited by Aufrecht in 1861 we find that among the several names of Viṣṇu, 'Śambhu' also is given as one. This is rather interesting as it reveals the mentality of the author. No other lexicographer has given the name Śambhu as synonymous with Viṣṇu. And only a staunch Vīraśaiva, who believes that every word should ultimately denote only 'Śiva' as Śiva is all-pervasive, could have allowed himself to use 'Śambhu' as a synonym of Viṣṇu. Thus, it is not too much to assume the identity of authorship between the author of the *Abhidhānaratnamālā* and the Halāyudha-stōtra.

In his instructive introduction, Dr. Aufrecht has argued that Halāyudha the lexicographer should be assigned to a date earlier than the eleventh century A.D. And we find that the author of the *Abhidhānaratnamālā* should be identical with the author of the *Kavirahasya* as the last stanza of the last mentioned work reads as follows .

Iti samāptam-avāpta-guṇ-ōdayam Kavirahasyam=idam rasika-priyam |

sad-abhidhāna-nidhāna-Halāyudha-dviija-varasya kṛtiḥ sukṛit-ātmanah ||

The third quarter is indeed an indirect reference, in accepted poetic style, to the author's other work, his lexicon, *Abhidhānaratnamālā*. Dr. Keith has fixed the date of Halāyudha, the author of *Kavirahasya* as contemporaneous with his patron the Rāshtrakūṭa King Kṛishṇa III.

We therefore conclude that the author of the Halāyudha-stōtra should be identical with Halāyudha, the author of the *Kavirahasya* and the *Abhidhānaratnamālā* and should have flourished in the latter half of the tenth century A.D.



The edition of the *stōtra* is based on four texts of which **म** is the record found at the Amareśvara temple. and is printed as the basic text.

**अ** represents the manuscript described in D. No. 11271.

**क** represents the palm-leaf manuscript written in Telugu script described in D. No. 11274.

**ग** represents the paper manuscript in Telugu script described in D. No. 11272.

### TEXT.

[Metres : vv. 1-61, *Mandākrāntā* : vv. 62, 64, *Anashtubh* ; v. 63, *Śārdūlavikrīḍita*.]

- 1 १ ॐ नमः शिवाय ॥ विघ्नं निघ्नन्धिरदवदनः प्रीतये वोस्तु<sup>1</sup> नित्यं वामे कूटः  
प्रकटितवृ(ब्र)हृक्षिणस्थूलदन्तः । यः श्रीकण्ठं पितरमुमयाश्लिष्टवामार्द्धदेहं दृष्ट्वा  
नूनं स्वयमपि <sup>2</sup>दधावर्द्धनारीश्वरत्वं(त्वम्) ॥१॥ श्लाघ्यः पुत्रः स भवति किल  
स्वस्य वसुः सकाशाद्वत्ते कै[श्चित् क्वचिदपि गुणैर्ये]-<sup>3</sup>
- 2 : समुत्कर्षलेखाम् । इत्थं वाञ्छ(वाञ्छ)न् पितुरधिकतां पञ्चवक्त्रस्य नूनं षष्ठं वि(वि)भ्रद-  
दनमपरं पातु विश्वं विशाखः ॥२॥ एको देवः स जयति शिवः केवल<sup>4</sup>ज्ञान-  
मूर्तिर्देवी सा च त्रिभुवनमिदं यद्विभूतिप्रपञ्चः । यत्कूटस्थं मियुनमविनाभाव-  
संबन्ध(बन्ध)योगान्मित्री[भूतं तदखिलजगज्ज]-
- 3 न्मबीजं नमामि ॥३॥ एकः स्रष्टा सकलजगतामादिभूतः स्वयंभूस्त्राता तेषां त्रिभुव-  
नगुरुर्वसुदेवः प्रसिद्धः । यस्तौ द्वावप्यतु<sup>5</sup>लमहिमा संहरत्यन्तकाले कस्तस्यान्यो  
भवति सृष्टः श्रीमहाकालमूर्तेः ॥४॥ वक्तुं वाञ्छां हर निरवधि त्वन्महिम्नः  
[स्वरूपं चेतश्चैतत्क]-
- 4 तिपयपदज्ञानमात्रावसन्नं(न्नम्) । <sup>6</sup>ज्ञात्वैवेदं त्रिनयन<sup>7</sup> मया त्वद्गुणस्तोत्रभक्त्या स्वात्मन्येव  
स्वयमपि कृतो घृष्टतापद्व(ब)न्धः ॥५॥ वागीशस्त्वं युगपदखिलज्ञानसंपत्तियुक्तः  
का ते<sup>8</sup> तुष्टिः स्तुतिरचनया मादृशस्याल्पशक्तेः । एवं ज्ञात्वा हर विर[मति स्तोत्र-  
हेतौ . हठा]-
- 5 न्मे भक्त्यावेशात्प्रसरति मुखार्द्धारती किं करोमि ॥६॥ यत्ते तत्त्वं निरूपधि परं  
वाङ्मनःपारभूतं व्र(ब्र)ह्मादीनामपि हर गिरस्तत्र भग्नाः प्रवेष्टुं(ष्टुम्) । अर्वा-  
चीनं यदपरमिदं<sup>9</sup> पार्वतीवल्लभन्ते रूपं भक्त्या वरद तदहं वाग्भिरभ्यर्चयामि  
॥७॥ अन्यैः स्तो[त्रं रचितममृतस्यं]-

<sup>1</sup> नोऽस्तु (ग)

<sup>2</sup> दधावर्द्धं (ग)

<sup>3</sup> The portion between square brackets in this and the following verses has been restored from manuscripts in the Government Oriental Manuscripts Library, Madras.

<sup>4</sup> केवलं (क)

<sup>5</sup> अमल (क)

<sup>6</sup> ज्ञात्वा चे (ग)

<sup>7</sup> त्रिनयन (अ, क)

<sup>8</sup> कालं (ग)

<sup>9</sup> यदि परिमितं (क), यदि परमिदं (अ)

- 6 दिभिर्व्वाग्विलासैः फलाप्रायैः किमिदमियता त्यज्यते महचोभिः । किं वा कैश्चित्कन-  
ककमलैरर्चितं पादपीठं भक्त्या शंभो न पुनरपरः<sup>1</sup> पूजयत्यर्कपुष्पैः ॥८॥ पथा-  
हारौ<sup>2</sup> हर जलमुचां यौ च यौ पन्क(ङ्ग)जानां मित्रामित्रौ वरद हवि[षां  
दाहकग्राहकौ]
- 7 यौ । यौ गंधस्य प्रजनवहनौ तानहं तुष्टिहेतो<sup>3</sup>रष्टौ वन्दे त्रिभुवनगुरोर्मूर्तिभेदांस्तवे-  
तान् ॥९॥ सन्सा(संसा)रेस्मिन्ध्रुवमसुलभं मानुषं जन्म लब्ध्वा(ब्ध्वा) युष्मानिको  
भजति सुकृती कश्चिदन्यं च देवं(वम्)<sup>4</sup> । आरूढोऽपि स्मरहर गिरिं रोहणं  
भाग्ययो[गादेकी रत्नं कलय]-
- 8 ति महत्काचमन्यश्च फल्गु<sup>6</sup> ॥१०॥ ये त्वामर्हन्मुगत इति वा भक्तियोगाद्भजन्ते तेभ्यः  
शम्भो फलमभिमतं त्वं ददासीति युक्तं(क्तम्) । अध्वक्तान्तैः स्वरुचिरुचिरं नाम  
किञ्चिद्गृहीत्वा शीतं पीतं<sup>7</sup> जलमिह जनैः किं न दृष्टिं करोति ॥११॥ [आदि-  
त्यादिग्रहप]-
- 9 रिकरो याति चायाति नित्यं कालश्चायं दिवसरजनीपक्षमासर्तुचिह्नः । एतत्सर्वं ननु  
[न घटते] प्रेरकत्वं विना ते<sup>8</sup> कार्ये चास्मिन्न पुनरपरस्थास्ति सामर्थ्यमेतत्  
॥१२॥ तस्यागारे गिरिश रमते धेनुवत्कामधेनुः<sup>9</sup> क्रीडावाटे विटपि[सदृशः  
कल्पते क]-
- 10 [ल्पवृक्षः । लाक्षारक्षामणिरिव करे तस्य चिन्ताम]णिः स्याद्यस्मिन् सिद्धः<sup>10</sup> सकृदपि  
कृपादृष्टिपातप्रसादः<sup>11</sup> ॥१३॥ मौलौ लोलत्रिदशतटिनीतोयशीतेमृतांशुं कण्ठे क्रूरं  
कवलितविषश्यामले व्यालराजं(जम्) । ज्योत्स्नागौरं [वपुषि वि]-
- 11 शदं वि(वि)भ्रतो भस्मरागं ज्ञाता सम्यक्त्रिनयन<sup>12</sup> मया योगभूषा तवैव<sup>13</sup> ॥१४॥ धत्ते  
शोभां घुसृणतिलकस्यर्धिं चक्षुर्ललाटे मौलौ लग्ना<sup>14</sup> त्रिदशतटिनी मालतीमालिकेव ।  
क्ष्वेडं क्रीडासृगमदमयी पत्रलेखेव कण्ठे [श्लाघ्यः शम्भो स्फुरति सहजः को]-
- 12 पि भूषाविधिस्ते ॥१५॥ दग्धं येन त्रिभुवनमिदं देव दुर्वारधान्ना दग्धः सोपि  
त्रिनयन<sup>15</sup> भ[व]दृष्टिपातेन कामः । युक्तं चैतद्भवति पुरुषो यः परस्योपतापी

<sup>1</sup> पुनरपि परः (ग)<sup>2</sup> पथाहारौ (अ)<sup>3</sup> दृष्टिहेतोः (अ, ग), दृष्टिहेतोः (क)<sup>4</sup> देहम् (क)<sup>5</sup> भव्ययोगात् (म)<sup>6</sup> फल्गुम् (ग)<sup>7</sup> Four letters seem to have been first engraved after this and then erased.<sup>8</sup> कालं (क)<sup>9</sup> क्रीडावाटीविटपि (क, ग)<sup>10</sup> [To me the reading here seems to be °दस्या[स्त्री]द्दः —Ed.]<sup>11</sup> दृष्टियातः प्रसादः (अ, क)<sup>12</sup> त्रिनयन (क, ग)<sup>13</sup> [I read समायोगभूषा तवैव —Ed.]<sup>14</sup> लग्ना (क)<sup>15</sup> त्रिनयन (क, ग)

तस्यावश्यं पतति शिरसि क्रोधदण्डः प्रभूणां(णाम्) ॥१६॥ कस्य जेमो भ[वति  
बलिना स्पर्धमानस्य सार्धं]

- 13 यस्त्वकीपाचिनयन<sup>1</sup> भवच्चक्षु[षा वच्चि]तोभूत् । प्रेम्णा दष्टेऽधरकिसलये दृष्टवान् यः  
स गामी<sup>2</sup> लीलानृत्यच्चतुरवनिताभ्रूलताप्रेक्षणानि ॥१७॥ ये दारिद्र्योपहतवपुषो  
ये च दौर्भाग्यदग्धा ये वा शत्रुव्यसनविकला ये च मौख्योपतप्ताः<sup>3</sup> । [ये  
वा कैश्चित् त्रिनय<sup>4</sup>]-
- 14 न<sup>4</sup> दृढं पीडिता<sup>5</sup> दुःखशोकैस्तेषामेकस्त्वमसि<sup>6</sup> शरणं तर्षितानामिवान्मः ॥१८॥ श्लाघ्यं  
जम्भ श्रुतिपरिणतिः सत्क्रियायां प्रवृत्तिः प्रौढिः शास्त्रे ललितमधुरा संस्कृता  
भारती च । स्फीता लक्ष्मीर्वपुरपि दृढं चन्द्रलेखाङ्गमौले<sup>7</sup> युष्मत्सेवा[पद<sup>8</sup>विरहितं  
सर्वमे]-
- 15 तत्पलालं(लम्) ॥१९॥ त्वत्पूजायां कुसुमहरणे धावतः पादयुग्मं<sup>9</sup> यत्पाषाणत्र[ज]परिकरो-  
त्कीर्णरेखाङ्गमासीत् । यत्तस्यैव<sup>10</sup> त्वदनु चरतो रुद्रलोकं गतस्य ब्र(ब्र)ह्मादीनां<sup>11</sup> मकुट-  
किरणश्रेणयः शोणयन्ति<sup>12</sup> ॥२०॥ येषां युष्मत्प्रतिकृतिगृहं लि[म्पतां पाणयो ये<sup>13</sup> त्व]-
- 16 इक्तानां सलिललुलितैर्गोमयैः संप्रलिप्ताः । तेषामीश त्रिदशनगरीनायकत्वं गतानां  
ते लिप्यन्ते मृगमदरसैः खेचरीणां कुचेषु ॥२१॥ यस्ते कृत्वा स्रपनममृतैः पञ्च-  
भिश्चन्द्रमौले पञ्चात्कैश्चित्कुसुमनिकरैर्मूर्ध्नि बध्नाति [मालाम् । तस्यावश्यं]
- 17 सकलभुवनैकाधिपत्याभिषिक्ते<sup>14</sup> बध्नन्त्यन्ये<sup>15</sup> शिरसि परमैश्वर्यसाम्राज्यपट्टम् ॥२२॥ एतच्चित्रं  
क्वचिदपि मया नैव दृष्टं श्रुतं वा तद्विस्पष्टं कथय किमिदन्नाथ कौतूहलं मे ।  
यत्ते भक्त्या हर चरणयोरर्पितं पुष्पमेकं सद्यः सूते फल[मभिमतं कोटि]-
- 18 शः कामरूपं(पम्) ॥२३॥ यस्ते भक्त्या वरद चरणद्वन्द्वमुद्दिश्य दद्यादेकं नीलो-  
त्पलदलमपि त्वत्प्रसादेन नूनं(नम्) । तत्प्रत्यंतं निपतति पुनर्दृष्टिरालोल<sup>16</sup>तारैर्द्वि-  
स्त्रीणां कुवलयदलश्रेणिदीर्घैः कटाक्षैः ॥२४॥ कृत्वा मालां घनपरिमला[द्धारि-  
धाराकदम्बै]-

<sup>1</sup> विणयन (क, ग)

<sup>2</sup> यस्य गामी (ग), यः स गामी (ग) [Reading seems to be दृष्टवान्यन्न गामी.—Ed.]

<sup>3</sup> मौख्यावतप्ताः (ग)

<sup>4</sup> त्रिनयन (क, ग)

<sup>5</sup> दुःखिता (ग)

<sup>6</sup> त्वमपि (क)

<sup>7</sup> यस्मिन् (ग)

<sup>8</sup> फल (ग)

<sup>9</sup> यः पाषाणं ब्रत्रपरिकरोत्कीर्णरक्ताक्तमासीत् (ग)

<sup>10</sup> त्वदनुभवतां (ग)

[Reading is परिकरोद्वीर्णरक्ताक्तमासीत्तस्यैव.—Ed.]

<sup>11</sup> मुकुट (क)

<sup>12</sup> शोणयन्ते (ग)

<sup>13</sup> प्राङ्गण्यं (ग)

<sup>14</sup> भुवनैकाधिपत्याभिषेकैः (ग)

<sup>15</sup> [Reading is बध्नासि त्वं -Ed.]

<sup>16</sup> दृष्टतालील (ग)

- 19 यस्ते कण्ठाभरणपदवीं प्रापयेन्नौलकण्ठ । दिव्यस्त्रीणां विपुलपुलकैर्बाहुभिः कण्ठ-  
लग्नैस्तस्यापि त्वं वितरसि चिरं निर्भ्र(र्भ)राश्लेषसौख्यं(स्थम्) ॥२५॥ कृत्वा पूजां  
तव चरणयोरादरादष्टमूर्ते यः साष्टाङ्गं प्रणमति महौष्ट(ष्ठ)पीटे(ठे) लुठित्वा ।  
प्रत्यास[न्नं क्षितिपतिपदं]
- 20 प्रीतिव(ब)द्धानुरागा तस्योत्सङ्गे लुठति धरणी रेणुचक्रच्छलेन ॥२६॥ त्वामुद्दिश्य त्रिन-  
यन<sup>1</sup> जनी यः प्रदीपं ददाति<sup>2</sup> ज्योतिर्ज्वालादलिततिमिरं द्योतितान्तर्निकेतं(तम्) ।  
तस्मै मायारजनिविलस<sup>3</sup>द्गाढमोहान्धकारच्छेदप्रौढं त्वमपि दि[शसि ज्ञानमात्मप्रका]-  
सं(शम्) ॥२७॥ चित्रैर्म्मालारचितकुसुमैर्द्भूर्जटे<sup>4</sup> पूजयित्वा यः स्तौति त्वां जय जय  
महादेव देवेति<sup>5</sup> वाचा । सोप्यारोहन्कर तव पुरं<sup>6</sup> मौलिव(ब)द्धान्दलीनां शक्रा-  
दीनां स्तुतिविषयतां त्वत्प्रसादात्प्रयाति ॥२८॥ भस्मस्नानं वहसि शिरसा स्व[र्धुनी-  
वारिभारं<sup>7</sup> शा-  
न्तां मूर्त्तिः(त्तिं) कल्पयसि करे कार्मुकं युक्तमेतत् । अथन्येषां कतिपयपुरस्वामिनां  
चित्रभूताश्लेषा दृष्टास्त्रिभुवनपतेः किं महेश्वर न स्युः ॥२९॥ त्वामाराध्य  
दृ(त्रि)दशपतयो भुञ्जते राज्यलक्ष्मीं भिक्षामुक्तां तदपि च महादेवशब्दै(ब्दै)क-  
वाच्यः । [नैराश्लिष्यं वरद]
- 23 परमैश्वर्यकोटिप्रतिष्ठं<sup>8</sup> तच्चेदस्ति त्वयि किमपरैः फलाभिः श्रीविलासैः<sup>9</sup> ॥३०॥ अस्थि-  
ग्रंथिः पितृवनभवं मस्य<sup>10</sup> भूषाङ्गरागः प्रीतिः<sup>11</sup> प्रेतैस्तव सहचराः फेरवाः कोत्र  
दोषः । यस्यैश्वर्यं परमपदवीं प्राप्य विश्वान्तमुच्चैस्तस्य यावा कनकमथ[वा  
सर्वमेतत् समा]-
- 24 नं(नम्)<sup>12</sup> ॥३१॥ आवासस्ते पितृवनमहिः क्रीडनं यानमुक्त्वा भिक्षापात्रं हर नरशिरः-<sup>13</sup>  
कर्परं नैष दोषः । आरातीयस्त्रिनयन<sup>14</sup> भवत्वल्पसंस्थो हि<sup>15</sup> लोको निस्त्रैगुण्ये पथि  
विचरतां को विधिः को निषेधः ॥३२॥ प्रेतावासः शयनमग्नं [भैक्षमाशाश्च वा]-
- 25 सः श्लुष्टाङ्गं च ध्वजमुपह(हि)तं त्वस्त्रि नेपथ्यमङ्गे । कथमप्येवं तदपि भगवन्नीश्वरेत्य-  
स्य<sup>16</sup> नाम्नो निःसामान्यस्त्वमसि विषयो नापरः कश्चिदस्ति ॥३३॥ दारुद्याने  
द्विजवरवधूपप्लवो रेतसाग्नी होमः सन्ध्यानटनमिति ते चेष्टितं नैव दुष्टं(ष्टम्) ।  
[मिथ्याज्ञानोप]-

<sup>1</sup> त्रिणयन (क, ग)

<sup>4</sup> धूर्जाटं (ग)

<sup>7</sup> स्वर्नदीवाग्निपुरं (ग)

<sup>10</sup> पितृवनभवङ्गस्य (ग)

<sup>13</sup> द्वाहृशशिरसः (ग)

<sup>16</sup> दृष्ट इत्यस्य (ग)

<sup>2</sup> ददाति (ग)

<sup>5</sup> देवेश (क)

<sup>8</sup> प्रतिष्ठा (च)

<sup>11</sup> प्रीतिः (ग)

<sup>14</sup> त्रिणयन (क, ग)

<sup>3</sup> विगलद (ग)

<sup>6</sup> पुरीं (क)

<sup>9</sup> श्रीविलासैः (क)

<sup>12</sup> पलालम् (ग)

<sup>15</sup> संस्थोऽपि (च)

- 26 हतमनसां मार्गमुत्तङ्घ्य दूरं ये निःक्रा(निष्क्रा)न्तास्त्रिनयन<sup>1</sup> न तां(तान्) लोकवादाः स्पृश-  
न्ति ॥३४॥ देवाः सर्वे दधति वपुषा भूषणं हेमरत्नं गुञ्जामात्रं कनकमपि  
ते<sup>2</sup> नास्ति कर्म्म करे वा । मार्गातीतं स्फुरति सहजं यस्य सौन्दर्यमङ्गे  
<sup>3</sup>तस्याहार्ये[ष्वितरजनवन्ना]-
- 27 दरः स्याद्गुणेषु ॥३५॥ त्वं ब्र(ब्र)ह्मादित्रिदशगुरुभिः<sup>4</sup> पूजितः स्वार्थहेतोरित्याम्नायो न  
खलु भवता प्रार्थितः कश्चिदन्यः । इच्छामात्रात्स्वयमुपनमन्त्यग्रतो यस्य भावा-  
स्तस्यापेक्षा कथमिह भवेदीश्वरस्येतरेषु ॥३६॥ खण्डश्चन्द्रः शिर[सि परशुः  
खण्डमे]-
- 28 वायुधन्ते भिक्षापात्रं द्रुहिणशिरसः खण्डमेकं कपालं(लम्) । खण्डप्रायस्तव परिकरो  
यद्यपीत्यन्तथापि त्वं सर्वेषां स्मृतिमुपगतः<sup>5</sup> सर्वपूर्णत्वहेतुः ॥३७॥ पृथ्वीपीठे  
<sup>6</sup>कृतपदमदः स्वच्छमाकास(श)लिङ्गं तारापुष्पैः शिरसि रचिताभ्यर्चनं च[न्द्रचूड ।  
इत्थं भावाद]-
- 29 वहितधियो ये भवन्तं भजन्ते ते लीयन्ते त्वयि जलनिधौ निम्नगानामिवौघाः ॥३८॥  
वाराणस्यां स्फुरति यदिदं देवदेवाविमुक्तं सै(शै)वं ज्योतिः सकलभुवनालोकना-  
दर्शभूतं(तम्)<sup>7</sup> । कृत्वा तस्मिन्प्रमहसि पदे क्षेत्रसंन्यासयोगं [त्वय्ये]कत्वं ब्र[जति  
पुरुषस्तेज]-
- 30 सौव प्रदीपः ॥३९॥ यत्प्रत्यक्षं सकलभुवनाश्चर्यभूतं विभाति ज्योतिर्लिङ्गं कनककपिशं  
श्रीगिरौ व्योम्नि दिव्यं(व्यम्) । तत्पश्यन्तः शिव सुकृतिनस्त्यक्तसंसारबन्धास्त्वत्का-  
रुण्यश्चिर<sup>8</sup>गणपदप्राप्तिभाजो भवन्ति ॥४०॥
- 31 वाचाधीशं<sup>9</sup> हुतवहतनुं शक्तिपाणिं भवन्तं ये ध्यायन्ति त्रिनयन<sup>10</sup> मनस्तेजसा निर्हृहन्तं-  
(तम्)<sup>11</sup> । गङ्गास्रोतःसदृश-
- 32 विलसद्गद्यपद्यप्रवाहैः<sup>12</sup> सद्यस्तेषां प्रसरति [मुखाङ्गा]रती नात्र चित्तं(त्रम्) ॥४१॥  
भास्वज्ज्योतिःकिरणमरुणं [दक्षि]णोऽक्षि<sup>13</sup> स्थितं त्वां ये वीक्षन्ते पुरुषमुदितं<sup>14</sup>  
स्यात्<sup>15</sup>मादित्यमूर्त्तिं(र्त्तिम्) । ते सर्वत्राप्रतिहतदृशः सूर्यपर्यन्तलोकं पश्यन्त्यग्रे  
करतल्लुठत्वं[दुकस्यष्टरूपम्]

<sup>1</sup> त्रिनयन (क, ग)<sup>2</sup> कपिशे (ग)<sup>3</sup> तस्याहार्यैर्विरत (ग)<sup>4</sup> त्रिदशपतिभिः (ग)<sup>5</sup> अवगतः (ग)<sup>6</sup> कृतपदमपि स्वस्थमाकाशलिङ्गं (ग)<sup>7</sup> भुवनादर्शनालीकभूतम् (ग)<sup>8</sup> [Probably the reading isकारुण्या\* [त्] स्थिर<sup>c</sup>—Ed.]<sup>9</sup> वाचातीतं (ग) [Reading seems to be vāchy-ātīnam(tam).—Ed.]<sup>10</sup> त्रिनयन (क, ग)<sup>11</sup> तमस्तेजसां निर्हृहन्तम् (ग)<sup>12</sup> प्रभावा (क)<sup>13</sup> दक्षिणाक्षि (क)<sup>14</sup> पुरुषहृदयं (ग)<sup>15</sup> श्यामं (ग)

- 33 ॥४२॥ ये ध्यायन्ति स्वहृदि विमलं चित्त<sup>१</sup>मात्मैकरूपं विश्वादर्श<sup>२</sup> प्रसरदभितो भूर्भुवः-  
स्वस्त्रिलोकीं(कीम्)<sup>३</sup> । इत्थं गत्यागतिपरिचयात्ते तवैव प्रसादात्सर्वज्ञत्वं हर  
विकरणीं शीलयन्तो लभन्ते<sup>४</sup> ॥४३॥ ये त्वां शंभो हृदयभवनांभोरुहाभ्यन्तरस्थं  
<sup>५</sup>ज्ञान[ज्योतिस्तदुपधिव]-
- 34 शाद्वीहिशूकाग्रसूक्ष्मं(क्षमम्) । उद्दीचन्ते दृढतरलयं तेषुपाधिप्रशाशात्त्वथ्येकत्वं नभसि  
कलशाकाशवन्निर्विशन्ति ॥४४॥ अर्चिर्विद्युत्प्रभृतिभिरलं मार्गविश्रामलोके(कै)र्ये गच्छन्ति  
त्रिनयन<sup>६</sup> पश्चा देवयानेन केचित् । भुक्त्वा भोगाननुपमरसान् स्वेच्छ[या ब्रह्म-  
लोके]
- 35 ते तस्यान्ते पुनरपि शिव त्वन्मयत्वं भजन्ते ॥४५॥ यत्रानन्दः स्फुरति परमज्योति-  
रालोकजन्मा भुज्यन्ते च स्वयमुपनता<sup>७</sup> यत्र दिव्याश्च भोगाः [।\*] यत्रावृत्तिर्न  
भवति पुनः पञ्चमाध्वप्रसिद्धं तद्वैराजं<sup>८</sup> पदमपि शिव प्राप्यते त्वत्प्रसादात् ॥४६॥  
त्वय्यात्मा[नं निहितम्]-
- 36 खिलैस्त्वद्गुणैः संप्रयुक्तं स्वच्छादर्शं मुखमिव चिरं चेतसा निश्चलेन । ये पश्यन्ति  
त्रिनयन<sup>९</sup> मनोवाञ्छितार्थप्रसूतिस्तेषामाविर्भवति सुधियामेव<sup>१०</sup> धर्मः समाधिः ॥४७॥  
ज्ञानज्योतिः सकलजगतां स्व<sup>११</sup>प्रकाशस्वरूपं त्वामात्मानं परिहितगुणस्पर्श[मीशान-  
मीले]
- 37 <sup>१२</sup>यत्रैकस्मिन्नवहितधियां<sup>१३</sup> योगदृष्टिस्थितानां स्वच्छादर्शं प्रतिफलितवद्विश्वमेतच्चकास्ति ॥४८॥  
भूतं भूतस्मरणविषयं भावि<sup>१४</sup> नान्यत्र काले सूक्ष्मं मध्यं क्षणमि<sup>१५</sup>ह तयोर्वर्तमानं  
वदन्ति । तस्मिन्सौख्यं कियदमतयो येन मत्ता<sup>१६</sup> मनुष्या यु[ष्मत्त्वां भव भ]-
- 38 वभयध्वन्सि(ध्वंसि)नीं नाद्रियन्ते ॥४९॥ ज्ञानं न स्यात्कचिदपि किल ज्ञेयसम्ब(संब)न्धशून्यं  
ज्ञेयं सत्तामपि न लभते ज्ञानवा(वा)ह्यं कदाचित् । इत्यन्योन्यग्रथितमुभयोर्व्या-  
पिकं यत्स्वरूपं<sup>१७</sup> तत्ते प्राहुः प्रकृतिपुरुषस्यार्धनारीश्वरत्वं(त्वम्) ॥५०॥ यत्प्रत्यक्षं  
न भ[वति नृणामि]-

<sup>१</sup> चित्तं (अ)<sup>२</sup> विश्वादर्शं (ग)<sup>३</sup> त्रिलोकान् (ग)<sup>४</sup> भजन्ते (क)<sup>५</sup> ज्ञानज्योतिः (ग)<sup>६</sup> त्रिनयन (क, र)<sup>७</sup> उपगताः (ग)<sup>८</sup> तद्वैराज्यं (अ)<sup>९</sup> त्रिनयन (क, ग)<sup>१०</sup> सुधियामेषः (ग) [Reading seems to be सुधियाम्बर्ममे(ए)कः समाधिः—Ed.]<sup>११</sup> सुप्रकाश (ग)<sup>१२</sup> There is a sign of *visarga* before this *danda*.<sup>१३</sup> धिया (ग)<sup>१४</sup> भावि नास्त्राव काले (ग)<sup>१५</sup> इव (ग)<sup>१६</sup> मित्राः (ग)<sup>१७</sup> यत् रूपम् (ग)

- 39 न्द्रियाणामशक्तेर्यत्सम्ब(त्संब)न्धग्रहणविरहान्नानुमेयं च किञ्चि(किञ्चित्)<sup>1</sup> । शब्दा(ब्दा)दीनामपि न विषयं यत्परोक्षस्वरूपं ज्ञानज्योतिर्यदिह परमं सत्व(त्त्व)मध्यात्ममूर्तिः<sup>2</sup> ॥५१॥ त्वामात्मानं वरद परमानन्दवो(वो)धस्वरूपं ये बु(बु)ध्यन्ते<sup>3</sup> विगलितजगद्भेदमायाप्र-पञ्चम् । रागत्यागात्]
- 40 स्तिमितमनसो देव जीवन्त एव [भ्रश्य]न्माया<sup>4</sup>निविडनिगडग्रंथयस्ते विमुक्ताः ॥५२॥<sup>5</sup>श्लाघ्यं<sup>6</sup> यत्तत्कृपि(प)णमनसां<sup>7</sup> सप्तलोकाधिपत्यं या<sup>8</sup> मृग्यन्ते तरलमतिभिः सिद्धयश्चा-णिमाद्याः । एतत्सर्वं मदनदहन त्वत्पदप्राप्तिभाजां तत्व(त्त्व)ज्ञानामृतर[सजुषां<sup>9</sup> योगि]-
- 41 नामन्तरायः ॥५३॥<sup>10</sup>आशा वासः शयनमवनिर्व्र(व्र)ह्मचर्यं च दीर्घं मौनं दण्डग्रहणम-शनं भिक्षया भस्म शौचं(चम्) । वैराग्यञ्च त्रिनयन<sup>11</sup> भवत्तत्ववो(त्त्ववो)धादिहीनं मूलादेवं ध्रुवमलवणं सर्वमेतद्विभाति ॥५४॥ स्थित्वा कालं चिरतरमपि ब्र(ब्र)-ह्मशक्रादि[लोके कर्म]-
- 42 च्छेदात्पुनरपि ततः स्यादवश्यं निपातः । एकं नित्यं पदमुपगतः<sup>12</sup> क्लेशकर्म्मोर्म्मिपाकं शैवं ज्योतिर्यदिह सुलभं ज्ञानयोगेन पुन्सां(पुंसाम्) ॥५५॥ शक्रादीनां क्रतुफल-यु(जु)षां यत्सुखं नाकलीके<sup>13</sup> तत्कीटादेर्नरकनिलयस्यापि तुल्यं विभाति । येनै-कान्तं]-
- 43 न भवति सुखं कस्यचिन्नापि<sup>14</sup> दुःखं द्वंद्वग्रस्तं त्रिभुवनमिदं त्वं तु तस्मादिमुक्तः ॥५६॥ व(व)न्धच्छेदादिह तनुभृतां यत्त्वया साकमैक्यं सा चेन्मुक्तिः शिव किम-नया यातु यद्द्वान्धकूपं(पम्) । त्वं मे स्वामी भवदनुचरः शर्व्वं यत्सर्व्वदाहं तद्वि श्लाघ्यं स्वपति[पदवीं काम]-
- 44 यन्ते न भृत्याः ॥५७॥ वातोद्भूतस्फुटपुटकिनीपत्रतोयोपमाने को विश्वासं ब्रजति चपले जम्बिनी जीवितेस्मिन् ।<sup>15</sup>कान्तस्त्रीणां प्रियसहचरैर्निर्भरालिङ्गितं मे चेतः शम्भो स्वपिति न यथा तत्प्रसादं<sup>16</sup> कुरुष्व ॥५८॥ त्वन्नेत्राग्नि<sup>17</sup>व्यतिकरमिव प्रा[क्तनं पुष्पचा]-

<sup>1</sup> कदाचित् (अ, क, ग)<sup>2</sup> मूर्ते (ग)<sup>3</sup> ग reads ये बुध्यन्ते etc., as third quarter and रागत्यागात् etc., as second quarter.<sup>4</sup> निगलनिविड (अ, क)<sup>5</sup> ग reads this stanza as 60th stanza.<sup>6</sup> जन्तोः कृपणमनसः (ग)<sup>7</sup> सर्व (अ)<sup>8</sup> ये (ग)<sup>9</sup> भुजा (ग)<sup>10</sup> ग reads this stanza as 62nd stanza.<sup>11</sup> त्रिणयन (क, ग)<sup>12</sup> उपनतक्लेश (ग, म)<sup>13</sup> नाकलीकैः (ग)<sup>14</sup> नासि (अ, क, ग)<sup>15</sup> [Reading seems to be आत(अन्त)सृष्टाप्(प्रि)यसहचरी etc.—Ed.]<sup>16</sup> तत्प्रसादं (अ, क)<sup>17</sup> द्युतिशरमयं (ग)

- 45 पः ।<sup>1</sup> स्मृत्वा नूनं व्यवसितमतिर्वैरनिर्यातनाय । यसन्म(त्संस)क्तं तव चरणयोर्देव  
सेवानुरागात्तन्मे चेतः प्रहरति शरैस्त्वत्त तद्रक्ष यन्नात् ॥५६॥ भिक्षापात्रं मृग-  
जमजिनं जीर्णकौपीनमेकं कथा रथ्यानिपतितजरञ्चौरनेशैश्च लघ्वी । एतावा-  
[न्मे हर परिक]-
- 46 रस्त्वत्प्रसादेन नित्यं भूयाद्भूयस्तव चरणयोर्भयसी भक्तिरेका ॥६०॥ देवस्तावद्भवति  
भगवन्भर्गसर्गस्य सारस्तस्मात्पूर्वं महदिति षट् प्रोक्तमुत्कर्षमाह । माहात्म्यं ते  
स्मरहर महादेव नाम्नैव लोके दूरारूढं वरद किमहं स्तोत्रमन्यत्करोमि  
॥[६१॥<sup>3</sup> कालेन]
- 47 नीतः<sup>4</sup> सर्वोपि पुनरावर्तते जनः । महाकालेन नीतस्य नावृत्तिर्विद्यते पुनः ॥६२॥  
अव्यक्ताक्षरजल्पितैरपि शिशोः प्रीतिर्गुरुणां भवेत्तेनास्मद्वचनं मलीमसमपि स्यात्तु-  
ष्टिहेतुस्तव । आन्तस्वद्गुणकीर्तनात्किमपि यत्पुण्यं मयोपा[र्जितं तेन]
- 48 स्याज्ज<sup>5</sup>ननान्तरेपि महती त्वय्येव भक्तिर्मम ॥६३॥<sup>6</sup> द्विजो दक्षिणराठीयो नवग्रामवि-  
निर्गतः । हलायुधवु(बु)धश्शम्भोरिमां स्तुतिमरीरचत् ॥६४॥

<sup>1</sup> *Danda unnecessary.*<sup>2</sup> स्वर्गसर्गस्य (ग)<sup>3</sup> अ, क, and ग read the following two stanzas as 62nd and 63rd stanzas and कालेन नीतः etc., as 64th stanza :—

यत्र क्वचिद्भवतु देव मनुष्यतिर्यग्योनौ स्वकर्मपरिपाकवशात् प्रसूतिः ।  
तत्र स्थितस्य मम बालमृगाङ्गमौलि त्वयादभक्तिरचलास्तु भवत्प्रसादात् ॥  
तव चरणसरोजे दत्तमेकं प्रसूनं फलति जलधिवत्त्वावृष्टितां भृतधात्रीम् ।  
प्रतिदिवससपयांभक्तिकौतुहलानां फलमिदमिति शम्भो शक्यते केन वक्तुम् ॥

<sup>4</sup> This syllable should ordinarily be short.<sup>5</sup> स्तात् (क)<sup>6</sup> क adds the following before द्विजो दक्षिण etc :—

महाकालवनं सेवे कदाचिद्दलमिच्छया ।  
संसारभ्रमणीपितृमापनयने क्षमा ॥  
अट्टहासमहाकालसितस्तीवै(?)दये ततः ।  
यतः कारणमुत्पत्तिरुपचारैः प्रवर्तते ॥

and reads the stanza द्विजो दक्षिण etc., slightly modified :

द्विजो दक्षिणराठीयो नवग्रामविनिर्गतः ।  
हलायुधमिदं शम्भोरिमां स्तुतिमजयत् ॥

D.11271 (अ) adds the following stanza before द्विजो दक्षिण etc:—

महाकालेन सेव्यन्तामामोदेन विरक्तया ।  
संसारीद्भूतदेहस्य स्वरूपग्रहणं क्षमम् ॥

and reads the stanza द्विजो दक्षिण etc., slightly modified:—

द्विजो दक्षिणदेशीयो नवग्रामविनिर्गतः ।  
हलायुधबुधः शम्भोरिमां स्तुतिमचीकरत् ॥



## No. 18.—A NOTE ON THE HALAYUDHA STOTRA IN THE AMARESVARA TEMPLE.

BY N. P. CHAKRAVARTI, M.A., PH.D., OOTACAMUND.

There are several Sanskrit *stōtras* engraved on the side walls of the *ardhamandapa* in the Amareśvara Temple at Māndhātā, which were copied by me early in 1938. The northern wall contains three of these, viz., (1) a *stōtra* in 8 lines and 9 verses in praise of the river Narmadā, (2) the well known Śiva-Mahimna-*stōtra* in 40 verses taking up 22 lines and (3) a single verse in 3 lines in praise of Śiva and Pārvatī. The main record on the southern wall contains the text of the *Halāyudha-stōtra*. Several manuscripts of this *stōtra* are preserved in the Government Oriental Library at Madras (Nos. 11271-11278), some of which are with commentaries in Sanskrit, Telugu and Kanarese. I have already noticed these records in the *Annual Report, Arch. Survey of India*, for the year 1937-38 in the chapter on Epigraphy. Though Hiralal<sup>1</sup> noticed all these records as unimportant, I found the colophon of the *Halāyudha-stōtra* to be of sufficient interest for the history of Sanskrit literature, and as the *stōtra* has not yet been published, I requested my friend Vidyāsāgara Vidyāvāchaspati P. P. Subrahmanya Śāstrī, Professor of Sanskrit in the Madras Presidency College and honorary Curator of the Government Oriental Manuscripts Library at Madras, to undertake to edit the record in the *Epigraphia Indica*—a request to which he readily responded. This note only supplements the information contained in his introduction to the text edited above. I have also given below the text of ll. 48-56 of the record which Professor Śāstrī has omitted as it is not relevant to the *Halāyudha-stōtra*.

The whole record is in 56 lines, and is engraved on four rectangular slabs of stone fixed into the wall on the southern side. The first slab contains 10 lines, the second 21 lines, the third 22 lines and the fourth only 3 lines of writing. The last lines of the 2nd, 3rd and 4th slabs (*i.e.*, ll. 31, 53 and 56) are only half lines. A few letters at the end of each complete line are now missing but wherever possible these have been restored from manuscripts now preserved in the Government Oriental Library. The script is **Nāgarī** and the language **Sanskrit** throughout. The engraving is rather shallow but on the whole well executed. There are a number of grammatical and other errors, particularly in the portion which is the writer's own composition. All these have been noticed in footnotes or in the body of the text. These mistakes show that the writer, though he calls himself a Pandit, was not well versed in Sanskrit.

The record opens with the phrase *Ōm namaḥ Śivāya* which is immediately followed by the *Halāyudha-stōtra* in praise of Śiva. The *stōtra* actually finishes in v. 63, the last verse being a colophon containing an account of the author of the hymn. This is immediately followed by another hymn (ll. 48-50) in 5 verses the text of which is identical with that found in the *Śiva-dvādaśa-nāma-stōtra*<sup>2</sup> and gives the 12 principal names of Śiva. Then comes a verse enumerating five *ṣṭōtirlīngas*, viz., those at Avimukta (Benares) and Kēdāra, besides Ōmkāra, Amara and Mahākāla (at Ujjayinī). It may be noted here that though the names of Ōmkāra and Amara have been given separately, the eight other great *līngas* have been omitted in this list.

Lines 51-53 give the names of a few Śaiva teachers in the following terms: In the city of Bhōja, living in the Sōmēśvaradēva monastery and hailing from Namdiyaḍa was the Pāsupata teacher Bhaṭṭāraka śrī-Bhāvavālmika whose disciple was Bhaṭṭāraka śrī-Bhāvasamudra. L. 53 mentions also Paṇḍita Bhāvavirīchi. Apparently the two mentioned last were responsible for setting up the records found on these four slabs. The next two lines contain an account of the

<sup>1</sup> *List of Inscriptions in the C. P. and Berar* (2nd ed.), p. 84. No. 151.

<sup>2</sup> See *Catalogue of Manuscripts in the Government Oriental Manuscripts Library, Madras*, Nos. 9259-9261.

writer, Paṇḍita Gāndhadhvaja of the Chapala-gōtra. He was a disciple of Vivēkarāśi who was again a disciple of the Paramabhaṭṭāraka śrī-Supūjitarāśi.

The last line contains the **date**, undoubtedly of the setting up of the record, which I have read as *Samvat I[1] 20 Kārttika vadi 13*. The reading of the second digit is, however, uncertain which may also be read as 2. The same date is given at the end of the *Mahimna-stava* found engraved on the northern wall which was also written by the same Paṇḍita mentioned there as Gandhadhvaja, and also at the end of the Narmadā-stōtra, without giving the month and the *tithi* in both the places. But in these instances also the second digit is not clear. Unfortunately the date cannot be verified for want of sufficient details. If the year is 1120 the date would ordinarily correspond to Friday, the 21st November, A.D. 1063 and if read as 1220 the corresponding date in Christian era would be Sunday, the 27th October, A.D. 1163, taking the year as Chaitrādi and the month *pūrṇimānta* in both cases.

I have in the *Annual Report* referred to above discussed in detail the identity of the poet Halāyudha and also of Dēchaya who wrote a commentary on this *stōtra* in the sixteenth century A.D. I have shown there that the Halāyudha of our record could not be any of the three scholars of the same name mentioned by Mr. J. C. Ghosh,<sup>1</sup> all of whom flourished during the reign of the Sēna kings of Bengal. Prof. Śāstrī has now adduced an additional proof that undoubtedly the same Halāyudha has been referred to in the Telugu *Dvipada Basavapurāṇa*<sup>2</sup> of Pālkuriki Sōmanātha who lived towards the end of the twelfth century. I have also suggested in the same place that our Halāyudha may be identical with the author of the *Kavirahasya*, the *Abhidhānaratnamālā* and the *Mṛtasañjīvanī*, the last mentioned being a commentary on Piṅgala's *Chhandahsūtra*. It need not worry us that the first named work was written in the court of the Rāshtrakūṭa king Kṛishṇarāja III (A.D. 939-967) and the last mentioned work in the court of a different ruler, *viz.*, the Paramāra Muñja-Vākpati (A.D. 974-993), as it is quite possible that the poet after the death of his Rāshtrakūṭa patron moved to the Paramāra court which was noted for its patronage for learning at that time. Mr. Ghosh has identified **Navagrāma** in Dakṣiṇa-Rāḍha with the village of the same name in the Bhurshut *parganā* of the Hooghly District in Bengal.<sup>3</sup> We cannot argue that it is not possible for a poet hailing from far off Bengal to be at the courts of two prominent Indian rulers, one having his capital at Mālkhed in the Nizām's Dominions and the other at Dhār in Central India, when we know of several other scholars from Bengal who held a similar position.<sup>4</sup>

L. 51 of the record mentions Bhōjanagara and a monastery there known as Sōmēsvaradēva-maṭha. One is tempted to identify Bhōjanagara with Dhārā, the capital city of the Paramāras and the monastery with an establishment built probably by the Chālukya Sōmēsvara I who for a time occupied the Paramāra kingdom. But it is to be remembered that the capital city of the Paramāras is always referred to as Dhārā even at the time of Bhōja and his successors also continued to use the same name. It is not also certain whether the *maṭha* was built by a ruler called Sōmēsvaradēva or was simply attached to a temple of Śiva known as Śōmēsvara. I am also not able to identify Nairidiyaḍa, the original residence of the Śaiva ascetic Bhāvavālmika.

<sup>1</sup> *Indian Culture*, Vol. I, p. 503 ff.

<sup>2</sup> According to this work Halāyudha belonged to Navapura which is apparently the same as Navagrāma of our record, see *Basavapurānamu* (Andhra-granthamālā series), p. 127.

<sup>3</sup> *Indian Culture*, Vol. I, p. 503. Bhurshut is the ancient Bhūrisrēshṭhi in Dakṣiṇa-Rāḍha where Śrīdhara completed his *Nyāyakandalī*, a commentary on the *Padārthapravēśa* in Śaka 913 (A.D. 991). It is also the Bhūrisrēshṭhika of the *Prabōdhaehandrōdaya* of Kṛishṇamiśra (11th century), which is stated to be the birth-place of 'Ahaṅkāra'. This leaves no doubt that the place was well known in the 10th and 11th centuries.

<sup>4</sup> See *Indian Culture*, Vol. I, p. 702 and Vol. II, pp. 360 f. See also the Kollagallu Inscription of the Rāshtrakūṭa Khōṭṭiga (above, Vol. XXI, pp. 263 ff.) which mentions a Gadādhara of Taḍā-grāma in Bengal.

TEXT.

- 48 Prathamam tu<sup>1</sup> Mahādēvam dvitīyam cha Mahēsvaram(ram)| tri(tri)tīyam Śaṅkaram  
jñeyam<sup>2</sup> chaturtham Vṛishabhadhvajam(jam) [||1||\*] Pañchamam Kṛi[ttivāsam cha sha\*]-<sup>3</sup>
- 49 shṭham Kāmāṅganāsanam(nam) [||\*] saptamam Dēvadēvēsam<sup>4</sup> Śrīkaṅṭham ch=āshṭamam  
smṛitam(tam)<sup>5</sup> [||2||\*] Navamam Īsvaram<sup>6</sup> dēvam<sup>7</sup> daśamam Pārsvatīpriyam(yam) [||\*]  
Rudram=ēkādaśam nāma dvādaśam Śivam=uchyatē || [3||\*] Dvādaś=aitāni<sup>8</sup> nāmāni ubhay<sup>8</sup>  
samdhyat yaḥ paṭhēt<sup>9</sup> [||\*] gōghnaḥ kṛitaghnaś=ch=aiva vra(bra)hmahā guru-talpakah<sup>10</sup>  
[||4||\*] Strī-vā(bā)la-[ghātakāś=ch=aiva\*]<sup>3</sup>
- 50 surāpayī<sup>11</sup> vṛishalī-patiḥ<sup>12</sup> [||\*] muchyatē sarvva-pāpēbhyō Rudra-lōkam<sup>13</sup> sa gachchhati  
|| [5||\*] Avimuktāś=cha Kēdāra Ōmkāraś=ch=Āmaras=tathā [||\*] pañchamam(mas=) tu  
Mahākālah pañcha-liṅgāḥ prakīrttayē<sup>14</sup> || [6||\*] Ajñānā[d\*]=jñānatō vā=pi yad=viruddham=  
anushṭhitam(tam) | tat=sarvvam paśu-bhūpasya kshantavyam kāraṇ-ēśvara || [7||\*]<sup>15</sup>
- 51 Svasti [||\*] Śrī-Bhōja-nagarē śrī-Sōmēsvradēva-maṭha-nivāsī Namdiyaḍa-vinirggatam-(taḥ)  
praṇāma-gōtra-yama-niyama-samja(ya)ma-svādhyāya - dhyān - ānushṭhāna - rata - parama-  
Pāsupat-āchārya-bhaṭṭāraka-śrī-Bhāvavālmika[h\*] śrī-Amarēsvradēvō(va)-trailōky-  
ādhipatiḥ(tēḥ) dhyāna-puṇya-sa-<sup>16</sup>
- 52 ētat(ch)-si(chhi)shya i[shṭ-ādhi]ka-pradāna-rata-triḥ(tri)kāla-samdhya(dhyā)-samādhi-  
kaṇa-guru-pāramparya-vidhāna-yukta[h\*] śrī-Amarēsvradēva-pāda-paṅkaja-bhramara  
ādhvīna(ādhvanika ?)-pathasrā(śrā)nta-tapōdhan-ābhyāgat-ālaya<sup>17</sup> - - samtāpaḥ ||<sup>18</sup>
- 53 śrī-Amarēsvradēva-vikshaṇa-mūrtti-sadā-nivāsī bhaṭṭāraka-śrī-Bhāvasamudraḥ || paṅḍita-  
Bhāvavirimchi[h\*] praṇamati Śivaḥ(vam)||
- 54 || Ōm<sup>19</sup> svasti[||\*] Śrī-Amarēsvra-dēvasy=āyatan[ē] trailōkya-viśrut[ē] sthānē dēva-dānava-  
dur[jjaya]-dēva-guru-na(ta)pōdhata(na)-su(śu)śrūshā-rata-paramabhaṭṭāraka-śrī-Supū-
- 55 jitarāsi(śiḥ) [||\*] etat(ch)-si(chhi)shya-Vivēkarāsi(śiḥ) [||\*] punaḥ tasya sishya(śishyēṇa)  
Chapalagōtra-vinirggata-sahaja-bhakti-sānta-mūrtti-paṅḍita-Gāndhadhvajēna parama-  
bhaktyā mahimna<sup>20</sup> Ha-
- 56 lāyudha-stutiḥ ātmasy=ārthē<sup>21</sup> svayam likhitam=iti || Samvat 1[1]20 Kārttika-vadi 13[||\*]  
Maṅgalam mahāśrīḥ || || ||

<sup>1</sup> M. cha (M. denotes Ms. No. 9260 in the Govt. Or. Manuscripts Library, Madras).

<sup>2</sup> M. nāma.

<sup>3</sup> Restored from M.

<sup>4</sup> M. Dēvadēvam cha.

<sup>5</sup> M. Nīlakantham=ath=āshṭamam.

<sup>6</sup> Read Navamam=I°.

<sup>7</sup> M. nāma.

<sup>8</sup> M.=aitāni.

<sup>9</sup> Read as in M. tri-sandhyam yaḥ pathēn=naraḥ.

<sup>10</sup> M. brahmagnō guru-talpakah.

<sup>11</sup> Read surāpō.

<sup>12</sup> M. surā-pān-ādi-pātakah.

<sup>13</sup> M. Śivalōkam.

<sup>14</sup> Read prakīrtitāḥ.

<sup>15</sup> Metre of verses 1-7 is Anushtubh.

<sup>16</sup> These two letters are illegible. A few letters after these also appear to have been missing.

<sup>17</sup> There is some space between tā and la but this portion seems to have been left un-engraved owing to a damage in the stone.

<sup>18</sup> Daṇḍas unnecessary.

<sup>19</sup> Expressed by a symbol.

<sup>20</sup> Apparently intended for Śiva-mahimnō.

<sup>21</sup> Read atma-śrēyōrthē.

## No. 19.—TWO INSCRIPTIONS ON COPPER-PLATES FROM NUTIMADUGU.

BY N. LAKSHMINARAYAN RAO, M.A., OOTACAMUND.

These **copper-plates** which were in the possession of a peasant of the village **Nūtimadugu** in the Anantapur District were shown to Mr. C. N. Jeevanna Rao, B.E., Minor Irrigation Supervisor of the District, when he had gone to the village during one of his periodical official visits. It appears that while the cattle-shed attached to the house of the peasant was being repaired, the plates were found buried under the lower wooden hinge of the door of the shed. Mr. Rao kindly brought them to the notice of Mr. M. Srikanta Srouthy, B.E., Local Fund Assistant Engineer, Anantapur, who sent them on to me for examination. As they were somewhat corroded when I got them, they were sent to the Archæological Chemist in India who was good enough to clean them. I edit them below with the kind permission of the Government Epigraphist for India.

The plates are **three** in number each of which is  $5\frac{1}{2}$ " in breadth and  $9\frac{1}{2}$ " in length from the centre of the arch at the top. They are strung together on a copper ring which did not bear any seal when the plates were received in the office of the Government Epigraphist for India. It was found that the ring had not been soldered. So it is difficult to say definitely whether this is the original ring which held the plates when they were issued; it is not impossible that the original ring to which the royal seal was attached, might have been lost and the present ordinary ring substituted in its place. The rims of the plates are slightly raised in order to preserve the writing. The weight of the plates, with the ring, is 116 *tolas*.

At the outset it must be observed that the set of plates is a **palimpsest** containing two records, **one**, an **Eastern Chālukya** grant of the 10th century A.D. and the **other**, which has been engraved over the earlier inscription, of the time of the **Vijayanagara** prince **Triyambaka**. I am unable to explain the circumstances under which the original Chālukya document was used by prince Triyambaka of the first or Saṅgama dynasty of Vijayanagara for writing his own charter more than five centuries after the original was engraved and why it was defaced and a new one incised upon it.

Of the original **Eastern Chālukya** grant which I shall call **A**, both the beginning and the end are missing. The extant portion starts on the first side of the second plate of the Vijayanagara grant (hereafter called **B**) and after being continued on its second side and on the first (outer) side of the first plate ends on the second side of the latter, after giving the name of the king and the geographical division in which the donated village or land was situated. The portion which must have contained the details of the gift such as the name, *gōtra*, family, etc., of the donee, the name of the village or land granted and its boundaries, the date of the grant and the imprecatory verses, is lost. This must have been engraved on a separate plate which was probably removed at the time when the Vijayanagara grant was engraved and the third plate of the present set which is altogether a new one inserted in its place. Both the plates of the earlier grant are inscribed lengthwise like all Eastern Chālukya grants. It should be noted that these two plates have been slightly cut out at both the corners on the top (*i.e.*, on the left-hand side when held lengthwise) in order to give them the shape of an arch like all Vijayanagara copper-plate grants. During this process some letters in each line have been lost. The later grant was engraved upon three of the four sides of the earlier one. Even on the side that was not defaced by being again written upon (*i.e.*, the first side of the first plate of **B**) a portion on the right-hand side is damaged by corrosion and some of the letters cannot be read. On the second side of the second plate of **B**, only half the portion of the original document has been written upon and the letters on the other half, though well beaten, are visible and can be read. Of the remaining portion of the inscription only faint traces are seen, but with the help of the other grants of the Eastern Chālukya dynasty I have succeeded in

deciphering to a great extent the preserved portion of the record. The **alphabet** is ancient Telugu of the 10th century A.D. and the **language** of the extant portion is Sanskrit.

In spite of the shortcomings noted above this inscription (**A**) which refers itself to the reign of **Vikramāditya (II)** is valuable as it is the first and only record of the king yet discovered. As pointed out above, its beginning, which must have been written on a plate which does not now form part of the set, is missing. The first king mentioned is **Jayasimhavalabha** (*i.e.*, Jayasimha I) who, as in all other records of the Eastern Chālukya dynasty, is given a reign of thirty years. Then follows the genealogy of the dynasty recording the length of each reign, down to Vikramāditya (II) who is introduced in the usual prose preamble to the grant (ll. 25—27) with the *birudas* of *Samastabhuvanāśraya*, *Mahārājādhirāja*, *Paramēśvara*, *Paramabhāṭṭāraka* and *Paramabrahmaṇya*. He issues a command to the *Rāshtrakūṭas* and others inhabiting the **Kaṇḍērvvāḍi-vishaya**. The name of this *vishaya* occurs in different forms as Gaṇḍēruvāṭi, Kaṇḍēruvāṭi, Kaṇḍēruvāḍi and Kaṇḍravāḍi in several Eastern Chālukya inscriptions and its chief town Kaṇḍēru, after which the district was named, has been identified with Kantēru in the Guntur District.<sup>1</sup> The grant portion which was recorded next and the date, if it was given, are lost thus depriving us of some valuable facts.

No information of any historical importance that is not already known can be gathered about the predecessors of the donor, *viz.*, king Vikramāditya II. Attention may, however, be drawn to the length of reign assigned to **Vijayāditya II**, the builder of 108 temples of Narēndrēśvara. He is here stated to have reigned only for 10 years as in the majority of the Eastern Chālukya copper-plate grants. The verses describing the reign of Vikramāditya (II) are new and not found in any other record of the family so far known. The first of them states that he regained the ancestral throne which had been forcibly seized by Tālapa after killing him. The verses that follow praise his prowess in war in a conventional style, but one interesting fact which one of them (v. 5) discloses is that he fought one hundred battles for eight years and took the kingdom (from his enemies) along with Fame. But it is not possible to say whether this refers to his fight with Tāla or to another war as a result of which he made some conquests and extended his kingdom. If by the expression *rājyaṃ kīrttyā samam=agrahīt*, his obtaining the ancestral kingdom is meant we would get an idea of the period of time that was taken by Vikramāditya in regaining the throne from Tāla. No doubt the Maliyapūṇḍi grant of Ammarāja II tells us that Vikramāditya (II) slew "at the head of a rough battle this Tāla-rāja together with crowds of different vassals, who were joined by a superior army (*and*) had troops of furious elephants"<sup>2</sup>. It is, however, not certain whether Vikramāditya was engaged in fighting Tāla and his allies after Tāla became king. But all the Eastern Chālukya inscriptions assign to Tāla a reign of only one month. If, however, the rival claimants were engaged in warfare for eight years, it is difficult to guess who ruled the country during this long interval between the period after the ejection of Kaṇṭhikā-Bēta by Tāla, and the time when the latter succeeded temporarily in seizing the Chālukya throne. No clue to such an interregnum is available from any of the Chālukya records. The question can be solved only by future discoveries.

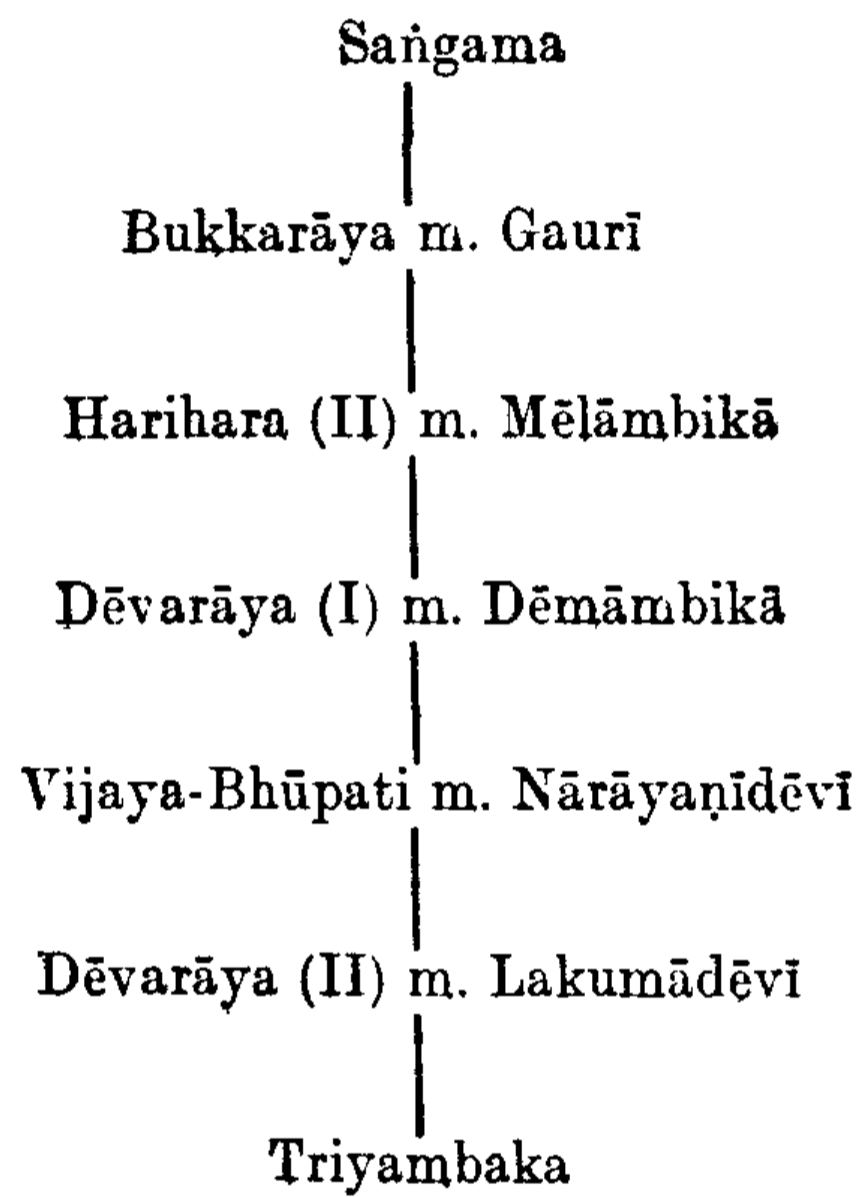
Of **inscription B** the second plate is written on both sides, the first and third being written on the inner side only. But the lower half of the second side of the second plate and the upper half of the third plate are left blank. The plates are numbered one, two and three respectively in Kannaḍa numerals. The record, like many other grants of the Vijayanagara kings, is written in **Nandināgarī** characters except the sign-manual *śrī-Triyambaka* in line 68 which is in

<sup>1</sup> Above, Vol. XVIII, p. 56.

<sup>2</sup> Above, Vol. IX, p. 55.

**Kannada-Telugu** script. The alphabet employed is regular for the period to which the record purports to belong and closely resembles that of the Śrīraṅgam plates of Mallikārjuna<sup>1</sup> dated Śaka 1384, and the Śrīsailam plates of Virūpāksha of Śaka 1388.<sup>2</sup> The language is Sanskrit and excepting the words *śrī-Gaṇādhipatayē namaḥ* in the beginning of l. 1 and *śrī-Triyambaka* in the last line the whole inscription is in verse. Many faults common to Vijayanagara grants such as mistakes of spelling, dropping of *anusvāra* or *visarga*, using them in places where they are unnecessary and omissions of letters, are found in this one also. As they have been corrected in the body of the text or in foot-notes it is not necessary to notice them here in detail.

The record is important as it is the **second known grant** of the *Yuvarāja Triyambaka*; the only other inscription of this prince is published in the *Mysore Archæological Report* for 1925,<sup>3</sup> though its importance had not been recognised or discussed. The genealogical portion from **Saṅgama** down to Triyambaka is common to both the grants. Opening with invocations to the Boar-incarnation of Viṣṇu and Gaṇeśa respectively, the present grant mentions the Moon and his descendant **Yadu** who ruled the earth. The following genealogy is then given :—



The epigraph further proceeds to state that after Triyambaka's father had gone to heaven, **Immaḍi-Praudha-Dēvēndra** (*i.e.*, Mallikārjuna<sup>4</sup>) became king. Verses 15 to 17 tell us that he bore the paramount titles of *Rājādhirāja* and *Rājaparamēśvara* and give a list of the king's *birudas*—the usual epithets of the Vijayanagara kings of the first dynasty. He is stated in verse 18 to have anointed his elder brother Triyambaka as *Yuvarāja*. This prince who was also called **Chikkoḍeya** was established (as Governor) at **Ghanādri** (*i.e.*, Penugoṇḍa) by the king (v. 19).

The **object** of the inscription is to record that while Prince Triyambaka was governing his province (of Ghanādri) he granted the village of **Bommeḥāḷu**, renaming it as **Lakshmīpura**, after the name of his mother, to the Brāhman **Māchivōkta**, son of **Vallabhōkta** of the Śuklayajuś-*śākhā* on Monday, the **full-moon day of Kārttika** in the cyclic year **Yuva**, the **Śaka year** being **1377** which is expressed by the numerical words *dhātu* (7) *adri* (7) *guṇa* (3) and *bhū*(1). The date is slightly irregular as the full-moon day of Kārttika in the year cited fell on Saturday, the

<sup>1</sup> Above, Vol. XVI, plate between pp. 350 and 351.

<sup>2</sup> Above, Vol. XV, plate facing p. 22.

<sup>3</sup> Pp. 98 ff.

<sup>4</sup> See *Ep. Carn.* Vol., III, Seringapatam 89 and Kielhorn's *Southern List*, No. 497.

25th October A.D. 1455. The discrepancy may be due to the fact that the engraver might have written Sōmavāra by mistake for Saurivāra ; or it is not impossible that, while the grant was actually made on Saturday, it was recorded on Monday and this latter day was cited by mistake. The donee is stated to have been well versed in *Vēdas* and *Śāstras* and to have mastered the science of polity (*nīti-śāstra*). The *Yuvarāja* made the grant in the presence of god Triyambaka at **Bhāskarakshētra** (*i.e.*, Hampi). The donated village Bommehāḷu was situated in **Paṇḍemērumāgaṇi**, which was a sub-division of **Gutti-rājya** in the *valita* (district) of **Penugonda**. After the imprecatory verses the record closes with the signature of the *Yuvarāja* Triyambaka.

The donor *Yuvarāja* Triyambaka is known, as already stated, only from two records (including the one under publication) and not noticed in any of the genealogies of the first dynasty of Vijayanagara so far published. From vv. 11—12 of the present record we learn that he was the son of Dēvarāya. But the most interesting fact revealed by our inscription is that he was the elder brother of the king Immaḍi-Praudha-Dēvēndra (*i.e.*, Mallikārjuna). If he was actually the elder brother, how could his younger brother Mallikārjuna succeed to the throne ? The question can be answered in two ways : one is to consider that Mallikārjuna, who ascended the throne after the death of Triyambaka's father, was the son of the *paṭṭamahishī* (senior queen) and Triyambaka, though older in age, was the son of a junior queen and that consequently the throne passed on to Mallikārjuna after his father's death. The second is to regard Mallikārjuna and Triyambaka as sons of brothers, that is to say, Mallikārjuna belonged to the senior line and Triyambaka to the junior line, for it is quite common among Hindus to address and mention cousins as brothers.<sup>1</sup> This raises an important issue, *viz.*, if Mallikārjuna and Triyambaka were actual brothers, were they the children of Dēvarāya II or his younger brother Pratāpa-Dēvarāya ? From the use of the epithet *praudha-pratāpa-vibhavaḥ* which is applied in the present grant to Dēvarāya, the father of Triyambaka, it would appear that they were the sons of Pratāpa-Dēvarāya, who is considered by some scholars to have had the distinctive title of Praudha-Pratāpa.<sup>2</sup> From the inscription under publication we learn that Immaḍi-Praudha-Dēvēndra became king after the death of Triyambaka's father who, if Triyambaka and Mallikārjuna were brothers, would also be the father of the latter. This would mean that the father of the brothers *i.e.*, Pratāpa-Dēvarāya, the younger brother of Dēvarāya II, was the predecessor of Mallikārjuna on the throne of Vijayanagara. And in support of this conclusion it may be argued that some inscriptions which refer themselves to the reign of a certain Vijaya and bear dates later than the death of Dēvarāya II (A.D. 1446)<sup>3</sup> might have been issued by Pratāpa-Dēvarāya, who is known from an inscription<sup>4</sup> to have had the surname of Vijaya. But there is one serious objection to this theory. Abdur Razak, who was an envoy from Persia to the court of Dēvarāya II, and who had an audience with him has recorded that the younger brother (Pratāpa) was killed in A.D. 1443, *i.e.*, 3 years before the death of his elder brother.<sup>5</sup> And there appears to be no reason to doubt the veracity of the statement of this contemporary writer. If, however, Mallikārjuna and Triyambaka were the sons of Dēvarāya II this difficulty would not arise. But in this case we would have to admit that Dēvarāya II, the father and predecessor of Immaḍi-Praudha-Dēvēndra was also described as *praudha-pratāpa-vibhava*. This expression, then, is to be regarded as either being used indiscriminately as a *biruda* both of Dēvarāya II and his younger brother Pratāpa-Dēvarāya or, that it was not a *biruda* and had no

<sup>1</sup> As it is not known from any source that Mallikārjuna was nominated as the successor to his father in preference to his elder brother, this alternative is not considered here.

<sup>2</sup> Above, Vol. XVII, p. 195.

<sup>3</sup> *An. Rep. A. S. I.* for 1907-08, p. 251.

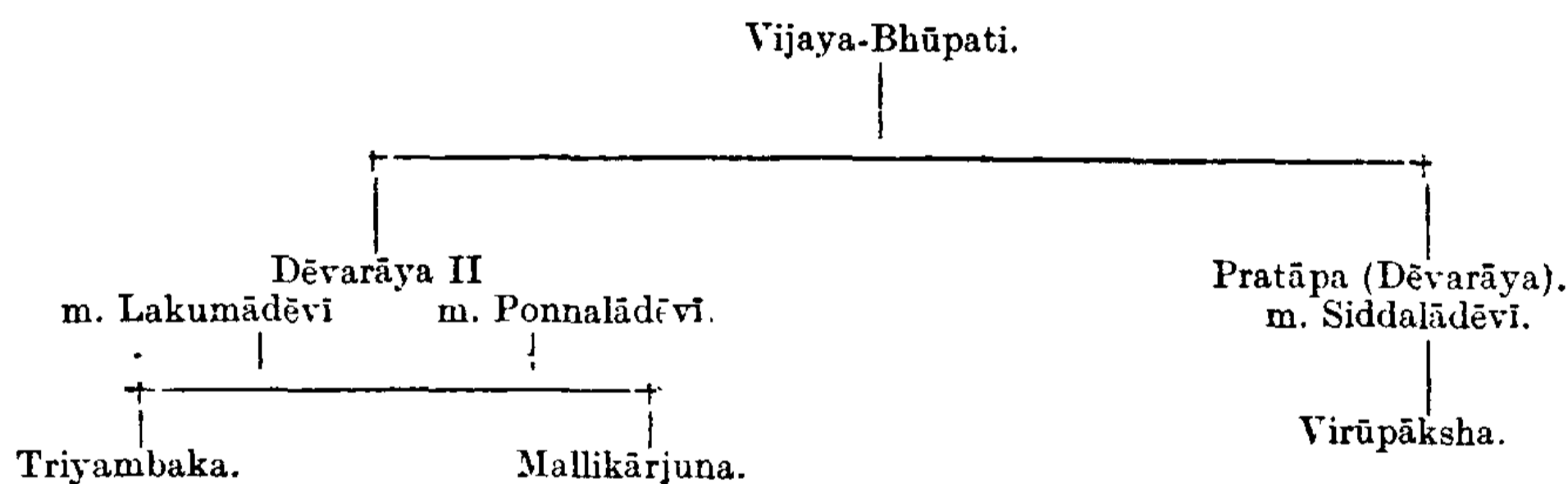
<sup>4</sup> *Mys. Arch. Rep.* 1921, p. 30.

<sup>5</sup> Sewell : *A Forgotten Empire*, pp. 73 ff.

special significance but was merely a descriptive epithet. This view is further strengthened by the fact that while all the known copper-plate grants of Virūpāksha, besides stating that his father was Pratāpa, contain a reference to Pratāpa's elder brother (*i.e.*, Dēvarāya II), Mallikārjuna's copper-plate records mention only his father Dēvarāya II. We have also inscriptions<sup>1</sup> of Dēvarāya II where he is described as *prauḍha-pratāpa-prakatita-mahimā* or *prauḍha-pratāpa-ribhavaḥ*. If this surmise is accepted, the inscriptions which refer themselves to the reign of Vijaya, after the date of the death of Dēvarāya II, will have to be attributed, as suggested by the late Rao Bahadur Krishna Sastri,<sup>2</sup> to Mallikārjuna himself.

Now let us examine the possibility of taking Mallikārjuna and Triyambaka as cousins, the latter being the son of a junior member of the line though older in age than the former. As pointed out above, according to our inscription Immaḍi-Prauḍha-Dēvendra (*i.e.*, Mallikārjuna) succeeded Triyambaka's father Dēvarāya after the latter's death. In other words Mallikārjuna (who belonged to the senior line) succeeded his uncle. Since Dēvarāya II is not known to have had more than one brother who was variously called Pratāpa, Dēvarāya and Śrīgiri, it follows that Pratāpa did reign at least for sometime after the death of his elder brother. But this surmise again comes into conflict with the definite statement of Abdur Razak who was a contemporary of Dēvarāya.

It, therefore, appears to me that the most satisfactory solution of the problem is to consider both Mallikārjuna and Triyambaka, as the sons of Dēvarāya II from two different queens and that Mallikārjuna, being the son of the *paṭṭa-mahishī* (senior queen) ascended the throne after his father. As a matter of fact, we know that Mallikārjuna's mother was Ponnalādēvī<sup>3</sup>; and Triyambaka's mother was Lakumādēvī. If this view is correct the order of descent of the princes of this family from Vijaya-Bhūpati downwards would be as shown below :—



Attention may be drawn to another interesting fact revealed by the inscription, namely, that Triyambaka had the surname Chikkoḍeya. Nuniz mentions after Dēvarāya II a prince named Pinarao who was assassinated.<sup>4</sup> If we could rely upon this writer's account—in many places his statements are inaccurate—there would be no impossibility in considering Chikkoḍeya to be identical with Pinarao, the latter name being but a Telugu variant of the Kannada form Chikkoḍeya.

Of the **geographical places** mentioned in the inscription it is well known that **Bhāskara-kshētra** is Hampi (Bellary District) which was the capital of the Vijayanagara kings. The donated village **Bommehāḷu** may be identified with Bommeparti situated at a distance of seven miles from Anantapur. **Gutti**, after which the division Gutti-rājya was named, is Gooty, the headquarters of a taluk in the Anantapur District. **Ghanādri** is the Sanskritized form of **Penu-gonḍa** which is also the headquarters of another taluk in the same district. It was from the

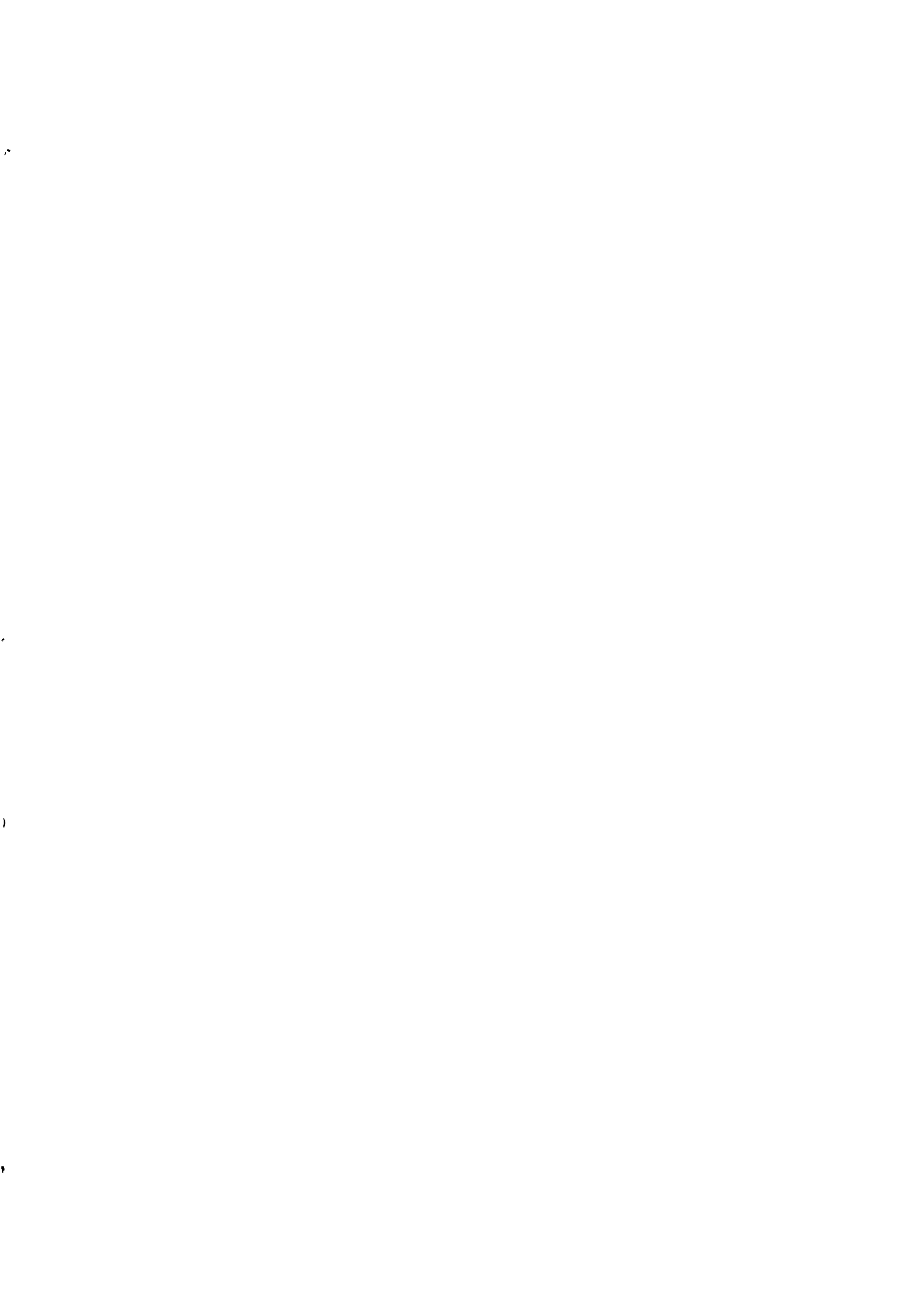
<sup>1</sup> See *e.g.*, *Ep. Carn.*, Vol. XI, Chitaldroog 29 and *ibid.*, Vol. VIII, Nagar 65.

<sup>2</sup> *An. Rep. A. S. I.*, 1907-08, p. 246.

<sup>3</sup> *Ep. Carn.*, Vol. VIII, Nagar 65.

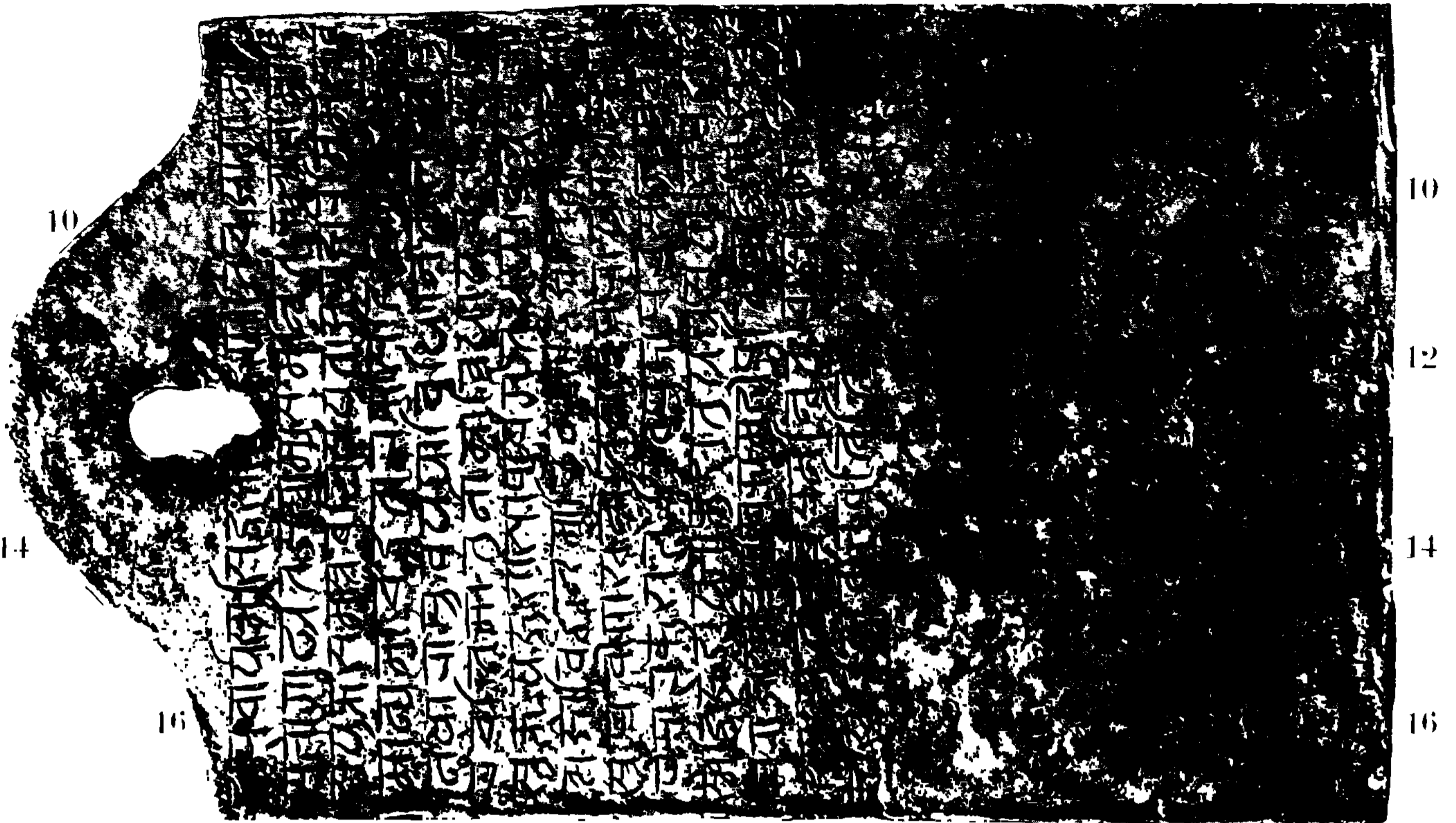
<sup>4</sup> Sewell: *A Forgotten Empire*, p. 303.





TWO INSCRIPTIONS ON COPPER-PLATES FROM NUTIMADUGU.  
A.—Incomplete grant of the Eastern Chalukya Vikramaditya (II).

*ii.*



*iii.*



time of Harihara I and Bukka I the seat of a Viceroyalty<sup>1</sup> and became the capital of the Vijayanagara kingdom after the destruction of Hampi following the Tālikōṭa disaster. The sub-division **Paṇḍemēru-māgaṇi** was apparently named after the stream Paṇḍamēru which feeds the big tank of Bukkarāyasamudram at Anantapur.

TEXT of A.<sup>2</sup>

<sup>3</sup>Second Plate ; First Side.

- 1 .....Tat-putrō **Jayasimha-vallabhas**=trayastriṃśad<sup>4</sup> -va[rshāṇi] | tad-anu-  
 2 [j-**Ēndra-rā\***]<sup>5</sup>jasya priya-tana[yō] **Vishṇuvarddhanō** nava [vatsa]rān | tat-sutō **Mamgi-**  
**yu-**  
 3 [**varājah** pa\*]ñchaviṃśati[m\*] | tat-putrō **Jayasimhas**=trayōdaśa vatsarān [l\*] tad-  
 dvaimātur-ānujah  
 4 [**Kōkki\***]**liḥ** shaṇ=māsān | tasya [jyēshthō] bhrātā **Vishṇuvarddha[naḥ]** sv-ānujam=  
 ājā[v=u]-  
 5 [chchā\*]**tya** saptatrimśat<sup>4</sup> | tat-tanujō **Vijayāditya**-bhaṭṭārakah ashtā[daśa]  
 6 [varshāṇi\*] tad-aurasō **Vishṇurājah** shaṭtrimśad-abdān<sup>6</sup> | tat-sutō **Vijayādityaś**=  
 chatvārimśata  
 7 .....<sup>7</sup>[a]shṭōttara-śata-śrīman-Narēndrēśvara-kārah [l\*] tad-ātmajah [**Ka**]li-**Vishṇu-**  
**varddhanas**=s-ārddha-  
 8 [samām | tat-sutō\*] **Vijayāditya[h]** chatuschatvārimśad<sup>8</sup>-varshāṇi | tad bhrātur=  
 yuvarājasya **Vi-**

Second Plate ; Second Side

- 9 [**kramādityasya\***] tanayah **Chālukya-Bhīmas**=trimśad<sup>8</sup>-varshāṇi <sup>9</sup> tat-sutō **Vijayādi-**  
 10 [**tyah** shaṇ=māsā\*]<sup>10</sup>n |<sup>10</sup>sapta-saṁvatsarān=ta(rāms=ta)sya sūnur=**Amma**-mahīpatiḥ [l\*]  
 Yātē Gaṇḍaragaṇḍa-bhū[bhu]  
 11 ◡ ◡ — prāpt-ābhishēkas=ta[ta]s=sūnum — ◡ vaśāt=sa — ◡ **Vijayādityam** punas=  
**Tālapa[h l\*]**  
 12 — — — ru-gataṁ vidhāya ba ◡ — — [bhūya] bhūmiśva[rō] bhūmiṁ pālayati  
 13 ◡ — ◡ ◡ ◡ tam śrutvā vachō — ◡ — [||1\*]<sup>11</sup> Āgatyā drutam=āyata-pratimukha  
 14 — — ◡ — n=uddhatān=hatvā tad-rudhirā ◡ bhīma-[ba]la — nistrimśa-bhāsvad-bhuja-  
 [h | ] tan=dagdhvā  
 15 ◡ ◡ — ◡ — ◡ ◡ ◡ śrīmad-**Vikramāditya**-bhūpālas=Tālapam=ēsha paṭṭam=avahach=  
 chū  
 16 — ◡ — — ◡ — [ ||2\*]<sup>11</sup> Viśāl-āvakāsam=imam.....kshiti-payōrāśi[shu] kūla-śālī

<sup>1</sup> An. Rep. A, S. I., 1907-08, pp. 239 and 241.

<sup>2</sup> From the original plates.

<sup>3</sup> The first plate is lost. As the extant portion of the genealogy starts with Jayasimha I, the second ruler of the Eastern Chālukya line, it is not likely that more than one plate is lost.

<sup>4</sup> Read °śatam varshāṇi.

<sup>5</sup> The portions enclosed within square brackets with asterisk have been lost and here supplied with the help of other Eastern Chālukya grants.

<sup>6</sup> Read °śatam abdāni.

<sup>7</sup> From here up to kārah the text appears to be half an Anushtubh verse.

<sup>8</sup> Read °śatam varshāṇi.

<sup>9</sup> This punctuation mark has been engraved after erasing a superfluous *na*.

<sup>10</sup> From here up to mahīpatiḥ the text seems to contain a half verse in Anushtubh.

<sup>11</sup> Metre: Śārdūlavikrīḍita.

*Third Plate ; First Side.*

- 17 .....t-prabhur=adhipatēr=yyasya sarōruhāsanah || [3\*]<sup>1</sup> Yad-asi  
 18 ∪ ∪ — — tv-āgādham=mahad-ripur=ambugair=vviśati vimukhō vārām rāsīm sphurad-  
 raṇa-ramgataḥ | ya  
 19 ∪ ∪ vanitā-chakshur=vvāri-prasikta-tanus=satīn=asakrid-akhilā jajñē — — ∪ — ∪  
 20 ∪ — ∪ — || [4\*]<sup>2</sup> Vikram-aika-sahāyō=shṭau yu[d\*]dhvā yuddha-śataṁ samā[ḥ | ] yuddhē  
 labdha  
 21 ∪ — rājyaṁ yaḥ kīrttyā samam=agrahīt || [5\*]<sup>3</sup> Yat-kānti-vikrānti-kṛit-ābhibhūtī la  
 22 — ∪ — — ∪ ∪ chitta-vṛitī(vṛitti) | [1\*] chandrō mṛig-ārāti-ruchāv=ap=īmau jātau  
 ∪ — — ∪ guhā

*Third Plate ; Second Side.*

- 23 ∪ — — || [6\*]<sup>4</sup> [A]panudati parēshām rāga-mō[hau ya]diyō [di]śati cha karavāla  
 24 — ∪ — — ∪ — — | chirayati samagram bhūri-sāmsāra-mōhan=Nara iva  
 25 [bhu ?]vi siddhō lōka-vikhyāta-kīrttiḥ || [7\*]<sup>5</sup> Sa samastabhuvanāśraya-śrī-  
 26 [Vi]kramāditya-mahārājādhirāja-paramēśvara-paramabhaṭṭāra-  
 27 [ka-pa]ramabrahmaṇyaḥ **Kaṇḍērvvādi**-vishaya-nivāsinō rāshṭrakūṭa-pramukhā-  
 28 [n=kuṭumbinas=sa]rvvān=ittham=ājñāpayati viditam=astu | .....mādityā...<sup>6</sup>

**TEXT of B.<sup>7</sup>**

[Metres :—Vv. 1, 3-35 *Anushtubh*, v. 2 *Sragdharā*, v. 36 *Śālinī*.]

*First Plate.*

- 1 Śrī-Gaṇādhīpatayē namah | Avyād=vaḥ prathamah Pautrī(Pōtrī) sarasā-  
 2 m=udvahan=rasā[m 1\*] priy-āṅga-saṅga-saṁjāta-śā(sā)ndra-śvē(svē)d-ōdayām=i-  
 3 vaḥ(iva) |[1 1\*] Rīmga[n\*]n=utsaṅga-ramgē nija-radana-diyā(dhiyā) Saṁ(Śaṁ)karaḥ  
 4 s-ōttamāṅgād=a(ā)karshan(nn)=indu-lēkhām pitari gata-rada-stēyam=  
 5 ārōpayamś=chaḥ(cha) |[1\*] mātuḥ prōtsāhayaṁtyā smita-śuchi-vadanam vīkshamā-  
 6 ṇa(ṇah) sa-hāsam bālō vāskalya(vātsalya)-bhūmiḥ kalayatu muditō maṁ-  
 7 galānyakadantaḥ(lāny=Ēkadantaḥ) |[1 2\*] Asti kaustubha-kalpadru-kāmadhēnu-sahōdarā-  
 (raḥ) |[1\*]  
 8 Ramānuja[h\*] Sudhānāthaḥ kshīra-sāgara-sambhavaḥ |[1 3\*] Udabhūd=anvayē ta-  
 9 sya **Yadu**-nāmā mahīpatiḥ | pālitaṁ yat-kulinīna(nēna) Vasudēvēna bhū-  
 10 talam(lam) |[1 4\*] Abhūd=asya kulē śrīmān=abham[gura\*]-guṇ-ōdayaḥ | apāsta-durīt-ā-  
 11 saṅga[s\*]=**Samgamō** nāmā bhūpatiḥ |[1 5\*] Dik-karīdra(ndra)-du(dhu)r-ādihāra-dakshīṇa-  
 12 skandha-bandhuraḥ | **Bukkarāya**[s\*]=tataḥ śrīmān=āsīd=āhava-ka-  
 13 rkasaḥ(śah) |[1 6\*] Ahīna-bhōga-śam(sam)saktir=asau rāja-śikhā-  
 14 maṇiḥ | gōptā **Hariharam Gauryām** kumāram=udapā-  
 15 dayat |[1 7\*] Sisṭām(Śiḥṭān) samra[ksha\*]tō yasya dushṭān=api pi(ni)gri-  
 16 ḥnataḥ | labdh-ārthair=vidushā[m\*] sārthai[ś\*]=ślāghyām(ghyā) Hā(Ha)ri-

<sup>1</sup> Metre may be *Āryā*.

<sup>2</sup> Metre : *Harinī*.

<sup>3</sup> Metre : *Anushtubh*.

<sup>4</sup> Metre : *Indravajrā*.

<sup>5</sup> Metre : *Mālinī*.

<sup>6</sup> The continuation is missing.

<sup>7</sup> From the original plates and ink-impressions.

- 17 Har-ātmata || 8\*] Tasya **Mēlāmbikā**-jānēs=tanayō vina-  
 18 y-ōnnataḥ ( ) Pratāpa-**Dēvarāy**-ākhyā[h\*] putra[s\*]=Sutrāma-  
 19 vikramaḥ || 9\*] Tasya **Dēmāmbikā**-jānēs=ta[na\*]yō [vinay-ō\*]na(ōnna)taḥ |  
 20 vidyā-vinaya-vijñāna-mūhur=**Vijaya**-bhūpati[h 1\*]  
 21 Tasya [**Nā**]rāyaṇīdēvyā[m\*] prādūrāsīd=[d\*]jurāsada[h\*] | prau-  
 22 ḍha-pratā[pa\*]-vibhavō **Dēvarāya**-mahīpatiḥ || 11\*] Tasya śrī-  
 23 **Lakumādēvī** bhāry=ābhūd=bhūpā(pa)tēḥ priyā [I\*] Lakshmīr=iva Murā-

*Second Plate ; First Side.*

- 24 rātē[h\*] Pārvat=iva Pīnāki[naḥ] || 12\*] Tayō[h\*] prāchīna-puṇyānām  
 25 paripāka-visēsbataḥ | tasyā[m\*] **Triyambaka**[s\*]=sākshāt=kumāraḥ sa-  
 26 majāyata || 13\*] Bhuvan̄ hitvā divan̄ yātē tātē tasya mahātmani |  
 27 **Im(I)mmaḍi**-**Praudha**-**Dēvēndrō** rāj=ābhūj=jagatīpatiḥ || 14\*] Rājādhi-  
 28 rājas=tējasvī yō rājaparamēśvaraḥ [I\*] bhāsh-ōllam̄ghi-mahīpāla-  
 29 bhujam̄gama-vihaṅgarāt || 15\*] Vairi-bhūpati-vētāṇḍa-cham̄ḍa-  
 30 kham̄ḍana-kēsari | gaj-augha-gam̄ḍabhērūṇḍō gajēdra(ndra)-m̄ri-  
 31 gayā-rata[h\*] || 16\*] Tri-rāja-bhujag-ōmnaddha-para-rāja-bhayan̄i-  
 32 karaḥ | Hi[m\*]du-rāya-suratrāṇa ity-ādi-bhi(bi)rud-ōnnataḥ || 17\*]  
 33 Jyāyā[m\*]sam̄ bhrātaram̄ rājā Triyambaka-mahīpati[m](tim) | prada-  
 34 rsa(rsa)ya[m\*]ś=cha saubhrātram̄ yauvarājyē=bhīśēsa(shēcha)yan || 18\*] Śrīma  
 35 ch=**Chikkoḍey**=ākhyam̄ cha **Ghanādrau** sthāpan-ātarām̄(āntaram) | ēvam̄  
 36 bhrātrā pradattē tu rājyē Chikkoḍahō(Chikkoḍeyō) balī || 19\*] sva-rājya[m\*]  
 37 pālayann=atram̄(atra) dīvyati śrī-Triyambakaḥ ||-|| ( ) Śāli-  
 38 vāhana-nirṇīta-Śa[ka\*]-varsha-kram-āgatē || 20\*] **Dhātv-adi(adri)-guṇa-**  
 39 **bhū-yuktē Śak-ābdē Yuva-vatsarē | Kārttikyām̄ su(śu)kla-pa-**  
 40 **kshē** cha **pūrṇamyā(ṇimā)yā**[m\*] mahā-tithau || 21\*] **Sōma-vārē**<sup>1</sup> puṇya-  
 41 kāl-ōdayē tathā | pavitrē **Bhāskarakshētrē** śrī-Tri-  
 42 yambaka-sannidhau || 22\*] **Penugom̄ḍ-ākhyā**-valitē **Gutti-rā-**  
 43 jyē samanvagē(nvitē) | ( ) **Paṇḍemērū**-māgaṇau cha sthitām̄(tam̄) bādha-  
 44 vivarjitām̄(tam) || 23\*] **Bommēhālu**-nāmānam̄ grāmānam̄ hi sarva-  
 45 sasyakam̄ | Gururāyasya bōbaḷyā vaṅcha chāru svākṛitam̄<sup>2</sup> [24\*] Nidhi-ni

*Second Plate ; Second Side.*

- 46 kshēpa-vāry-as(ś)ma-siddha-sā[dhy-ā]kshīṇ=īti cha | āgām=īty=a-  
 47 shta-bhōg-ādhyam̄ tēja-svām̄ya-samanvitām̄(tam) || 25\*] **Kuly-ārām-ādi-**  
 48 sam̄yuktam̄ samasta-baḷi(li)-sam̄yutam̄(tam) | agrahāram=īmam̄ sarvam̄  
 49 mānyam=ā-cham̄dra-tārakam̄(kam) || 26\*] Sa-hiraṇy-ōdaka[m\*]dā-  
 50 na[m\*]dhārā-pūrvam̄ yathā-vidhi | nityam̄ Lakshmīpuram̄  
 51 ch=ēti mātur=nāmnā vidhāya cha | [ 27\*] 7 | - 7  
 52 Śukla-yajuh-śākhā-pāram̄-gatas=tathā<sup>1</sup> | Vallabhōkt-ā-  
 53 tmajō vidvān Māchivōktō dvij-ōttamaḥ || 28\*] Vēda-sā-  
 54 stra-pravīṇas=cha nīti-śāstra-parāyaṇaḥ | par-ō-  
 55 pakāra-kuśalaḥ Śiva-pūjā-paras=tathā || 29\*] Natvā ta-

<sup>1</sup> Four syllables are missing in the first quarter of this *Anushtubh* verse.<sup>2</sup> The second half of this verse is corrupt and I cannot suggest any emendation.

- 56 smai dvij-ēdrā(ndrā)ya bhōktum dātum yath=ēpsayā | sa prādādd=yu-  
 57 varāj-ākhyas=Triyamākā(ka)-mahīpatih || 30\*] Brāhmaṇaḥ sa cha sam-  
 58 hṛiṣṭaḥ putra-pautra-samanvitaḥ | rājānam=āśisham cha-  
 59 krē śchi(chi)ramjīvi bhavativ=iti || 31\*]

*Third Plate.*

- 60 Sva-dattām para-dattām vā yō harēta vasuṁdharām(rām) | shamshtir<sup>1</sup>=varsha-sa-  
 61 hasrāṇi viṣṭhāyām jāyatē krimiḥ || 32\*] Sva-datvā(dattād=)dviguṇam puṇyam paṁ  
 (pa)-  
 62 ra-datt-ānupālanam(nē) | para-datt-āpahārēṇa sva-dattam nishphalam bha-  
 63 vēt || 33\*] Ek=aiva bhagini lōkē sarvēśā(shā)m=ēva bhūbhujām(jām)[1\*] na bhōjyā na ka-  
 64 ra-grāhyā vipra-dattā vasuṁdharā || 34\*] Dāna-pālanayōr=madhyē dānāch=chhrē-  
 65 yō=nupālanam(nam) | dānāt=svargam=avāpnōti pālanād=achyutam padam(dam) || 35\*]  
 66 Sāmānyō=yam dharma-sētu[r\*]=nripāṇām kālē kālē pālanīyō bhavadbhiḥ [1\*]  
 67 sarvān=ētān=bhāvinaḥ pāthiv-ēmdrān=bhūyō bhūyō yāchatē Rāmacham[draḥ] || 36\*]  
 68 **śrī-Triyamākā**

No. 20.—SANTA-BOMMALI PLATES OF INDRAVARMAN : [GANGA] YEAR 87.

BY R. K. GHOSHAL, M.A., CALCUTTA.

The copper-plates, which bear the subjoined inscription, were secured in 1925 from a farmer of the village of **Sānta-Bōmmāli** in the Ganjām District by Mr. Lakshminarayan Harichandan Jagadev, M.R.A.S., Rājā Bāhādur of Tēkkali, in whose ownership they now lie. The inscription seems to have been first published in the *Utkala Sāhitya Parishad Patrikā* of Cuttack, Vol. XXXI, which is not accessible to me. It was next dealt with by its present owner in the *Journ. of the Andhra Hist. Res. Society* (Vol. IV, pp. 21 ff. and plate). His introduction to and reading of the text of the inscription, however, having contained a number of inaccuracies, I take this opportunity to publish a revised edition. The present treatment is based on a reproduction of the plates accompanying the Rājā Bāhādur's paper referred to above.

The plates are **three** in number and measure<sup>2</sup> 6 $\frac{1}{2}$ " by 2 $\frac{2}{7}$ ". The first and the third plates bear writing on their inner faces only, while the second one is inscribed on both sides. The plates are in a perfect state of preservation. Towards the proper right end of each plate there is a hole for a ring of 2 $\frac{3}{10}$ " in diameter to connect them. The **seal**,<sup>3</sup> on which the ends of the ring are secured, measures about 4 $\frac{1}{2}$ " and on it is said to be engraved the figure of a (couchant ?) bull. The weight of the plates together with the ring is 52 *tolas*.

The **characters** belong to the southern class of alphabets and are almost of the same type as is found in the Achyutapuram plates<sup>4</sup> (Year 87) and the Parlā-Kimēḍi (Year 91)

<sup>1</sup> Read *shashṭim varsha-*.

<sup>2</sup> *J. A. H. R. S.*, Vol. IV, p. 21. I have not had any opportunity to verify this and the following information in this paragraph from the original plates. This record has also been noticed in *An. Rep. on South Indian Epigraphy* for 1925-26, p. 10, Appendix A, No. 2.

<sup>3</sup> No shape of the seal is given; perhaps it is of the usual small oval shape.

<sup>4</sup> Above, Vol. III, pp. 127 ff.

plates<sup>1</sup> of Indravarman. They have also a general resemblance to the script of the stray Tirlingi plate<sup>2</sup> (Year 28 ?) as well as to that of the Narasingapalli<sup>3</sup> (Year 79) and Urlam<sup>4</sup> (Year 80) plates of Hastivarman.

The numerical symbols 80, 7 and 30 occur in line 23.

As in the Parlā-Kimēḍi plates, the heads of the letters have in many places an imperfect and disjointed appearance, as if they had been partially worn away by rust. But as observed by Dr. Fleet,<sup>1</sup> this is due, wherever it occurs, to faulty execution on the part of the engraver, in omitting sometimes to complete the *mātrās* and sometimes even to commence them at all. Otherwise, the engraving is fairly clearly done. There are six lines inscribed on each plate, the whole inscription containing twenty-four lines in all.

The **language** is Sanskrit. With the exception of three customary verses (ll. 19-23) and one concluding verse (l. 24), the inscription is written in prose throughout.

In respect of **orthography**, we have to notice (1) the use of the guttural nasal (*ñ*) before *h* in °*siñha*, line 24, (2) the substitution of *anuscāra* by the class nasal of the following consonant in *āyan=dāna*, l. 18, (3) the doubling of *dh* in conjunction with a following *y* in *-ānuddhyātah*, l. 7, (4) the frequent doubling of consonants after *r*, (5) the occasional doubling of consonants before *r* and (6) the use of *anuscāra* in place of the final form of *m* in *phalanī* (l. 20) and *nupālanaṁ* (l. 21). The letters *b* and *v* are indicated by separate signs, the solitary exception being in *parivādhā* (l. 14). The rules of *sandhi* are observed throughout except in lines 5 and 17.

The **object** of the inscription is to record the gift of three *halas* of land towards meeting the expenses of offering regular worship and repairing the temple of god Rāmēśvara-bhaṭṭāraka in Dantayavāgū. Of these two *halas* lay in the village of Haribhaṭa in the district of Krōshṭukavarttanī and the third at Dantayavāgū itself. The gift was made into a permanent free-hold *dēvāgrahāra* by **Indravarman**, *alias* **Rājasimha**, who is described as belonging to the spotless family of the Gāngas.

The **date** of the inscription is given, in figures only, as the years of the prosperous victorious reign (*pravarddhamāna-rijava-rājya-samratsarāh*) 80 7; (*the month*) Jyēshṭha: the day 30 (l. 23).

The charter was written by **Vinayachandra**, the son of Bhānuchandra (l. 24).

We have had as yet three published records of the reign of Indravarman, *alias* Rājasimha: they are (1) the Achyutapuram plates of the Year 87, (2) the Parlā-Kimēḍi plates of the Year 91, and (3) the record under discussion.

Another single plate from Tirlingi (in the Ganjām District), apparently the last of a set, bears an inscription which is dated, according to Mr. S. N. Rajaguru<sup>5</sup>, in the year 28 of the Gānga era. The writer (and engraver) of this stray plate describes himself as

<sup>1</sup> *Ind. Ant.*, Vol. XVI, pp. 131 ff. For a lithograph of the plates Dr. Fleet refers us to his *Indian Inscriptions*, No. 18. The plates are preserved in the Madras Museum. This work of Dr. Fleet does not seem to have been eventually published.

<sup>2</sup> *J. A. H. R. S.*, Vol. III, pp. 54 ff.

<sup>3</sup> *Above*, Vol. XXIII, pp. 62 ff.

<sup>4</sup> *Ibid.*, Vol. XVII, pp. 332 ff.

<sup>5</sup> *J. A. H. R. S.*, Vol. III, p. 54.

Vinayachandra, the son of Bhānuchandra, who has been taken by Dr. D. R. Bhandarkar<sup>1</sup> to be the namesake of the writer of the three records of Indravarman-Rājasimha mentioned above. Proceeding from this conjecture, Dr. Bhandarkar suggests<sup>2</sup> that the word read by Mr. Rajaguru as denoting twenty-eight may actually be read as eighty-eight, thus satisfactorily adjusting the date of the plate within the reign of Indravarman of the present record. The reading of the date on this plate has also been doubted by Dr. R. C. Majumdar.<sup>3</sup> The reproduction of the plate in question accompanying Mr. Rajaguru's paper<sup>4</sup> is unfortunately too obscure to admit of verification on this point. What little however remains does not seem to support the reading *ashṭhaśītas* . . . . . = *asya* as suggested by Dr. Bhandarkar.<sup>5</sup>

Of the localities mentioned, **Kaliṅganagara** has been variously identified with modern Kalingapatam<sup>6</sup> at the mouth of the Vamśadharā river or with Mukhalingam near Chicacole. The **Krōshṭukavarttanī** (*riṣaya*) is mentioned in a number of early and later Gāṅga records.<sup>7</sup> It has been identified by Dr. E. Hultzsch<sup>8</sup> with modern Chicacole. A district (*bhōga*) called Dantayavāgu (really vāgū) is mentioned in the Brihatprōshṭhā grant of Umavarman (above, Vol. XII. p. 5. l. 5). But I am unable to identify both this village and that of Haribhaṭa.

Vinayachandra, the writer of the present record, was also responsible for preparing the draft of the two inscriptions of Hastivarman and two of Indravarman<sup>9</sup> mentioned above.

The *biruda* Rājasimha applied to Indravarman in the present record, also occurs in the Narsingapalli and Urlam plates of Hastivarman and also in the Achyutapuram and Parlā-Kimēdi plates of Indravarman.

The date of our inscription can be ascertained only very approximately. If, as is held by Prof. R. Subba Rao,<sup>10</sup> the epoch of the Gāṅga era began from 494 A.D., the date of our record would fall at  $494 + 87 = 581$  A.D. Without caring however to arrive at any one particular year, we would not be far wrong if we placed our record in the period 570-625 A.D.

<sup>1</sup> *A List of Inscriptions of Northern India*, p. 285, f. n. 1.

<sup>2</sup> *Ibid.*, no. 2047.

<sup>3</sup> Above, Vol. XXIII, p. 63, f. n. 1.

<sup>4</sup> *J. A. H. R. S.*, Vol. III, p. 55.

<sup>5</sup> In any case, it begins with *ashṭa*-. Of the two letters following, the second appears to be a ligature most probably with a guttural nasal (*n*); while the preceding one has a clear medial *i* sign. The arguments advanced by Mr. G. Ramdas (*J. A. H. R. S.*, Vol. III, pp. 82-83) for doubting the genuineness of this stray plate do not appear to be conclusive. His reading of the date *sitya=ashtha(sic)viti* also is not borne out by the plate; for, the conjunct (read by Mr. Rajaguru as *syā* being a possessive case-ending) coming immediately after *samvatsara* cannot possibly be broken up into *si* and *tya*.

<sup>6</sup> *Ind. Ant.*, Vol. XVI, p. 132.

<sup>7</sup> *E.g.*, Urlam pls. (Yr. 80) of Hastivarman. Above, Vol. XVII, pp. 332 ff.; Chicacole pls. (Yr. 183) of Dēvēndravarman. Above, Vol. III, pp. 131 ff.; Parlā-Kimēdi pls. (Yr. 204) of Anantavarman, *Ind. Ant.*, Vol. XVIII, pp. 144 ff., *etc.*

<sup>8</sup> Above, Vol. XVII, pp. 332 ff.

<sup>9</sup> He was also probably the same as the writer and engraver of the stray Tirhngi grant (*J. A. H. R. S.*, Vol. III, pp. 54 ff.) the donor of which must remain, pending the discovery of the remaining plates of the set, a mysterious personality. Prof. R. Subba Rao however suggests (*J. A. H. R. S.*, Vol. VI, p. 71) that the donor may be identified with Mitravarman, father of Indrādhirāja, mentioned in the Gōdāvari plates of Prithivimūla (*J. B. B. R. A. S.*, Vol. XVI, pp. 116 ff. and pls.). This Indrādhirāja has further been held by Dr. Bhandarkar (*List*, p. 266, No. 1904 and f. n. 1) to be identical with Indravarman of the Jirjingi pls. of the Gāṅga Year 39 (*J. A. H. R. S.*, Vol. III, pp. 51 ff.).

<sup>10</sup> *J. A. H. R. S.*, Vol. V, pp. 267-76.



TEXT.<sup>1</sup>

*First Plate.*

- 1 Ōm<sup>2</sup> Svasti [ \* ] Sarvv-artu-sukha-ramaṇīyād=viṣaya-**Kaliṅganagarāt**=sakala-bhuvana-  
nirmmā-  
2 ṇ-aika-sūtradhārasya bhagavatō (Gōkarṇṇasvāminās=charaṇa-kamala-yugalā-praṇā-  
3 mād=apagata-kali-kalamkō vinaya-naya-sampadām=ādhārāḥ sv-āsi-dhārā-  
4 parispaṇḍ-ādhiḡata-sakala-Kaliṅg-ādhirāḡyaś=chatur-udadhi-taraṅga-mēkhal-ā-  
5 vani-tala-pravitat-āmala-yaśāḥ anēka-samara-saṁkshōbha-janita-jaya-śa  
6 bdō Gāṅg-āmala-kula-pratishṡṡhaḡ pratāp-ātīśay-ānāmita-samasta-sāmanta-chūḡḡ-

*Second Plate ; First Side.*

- 7 maṇi-prabhā-maṇjarī-puṅja-raṅḡita-charaṇō mātā-pitṡi-pād-ānuddhyātaḡ paramamā-  
8 hēśvaraḡ śrī-Mahārāḡ-**Ēndravarmmā** |<sup>3</sup> **Krōshṡṡukavarttanyām** **Haribhaṡa-grāmē**  
sarvva-sa-  
9 mavētān=kuṡumbinas=samāḡnāpayati [|\*] Viditam=astu vō yath=āsmābhir=asmi-  
10 n=grāmē hala-dvayasya bhūs=chhitvā **Dantayavāḡvām** bhagavatō Rāmēśvara-bhaṡṡāraka-  
11 sya bali-charu-sattra-pravarttanāya khaṅḡa-sphuṡita-saṁskāra-karaṅāya cha Dantaya-  
12 vāḡvīyā cha halasya bhūr=asy=aiva sarvva-karaḡḡ pariḡṡity=ā-chandr-ārka-pratishṡṡham

*Second Plate ; Second Side.*

- 13 dēvāgrahāraṅ=kṡitvā mātā-pitṡrōr=ātmanaś=cha puṅy-ābhivṡiddhayē Talavaradēva-  
14 bhōḡikēna pratibōdhitais=sampradattā [|\*] tad=viditvā na kēnachit=parivā(bā)dhā kāryy=  
ēti [|\*]  
15 Haribhaṡa-kshēṡtrasya cha sīmā-liṅgāni uttarēṅa Kshatriya-taṡāka<sup>4</sup>-parivāhaḡ  
16 pūrvvēṅ=ārjuna-vṡikshas=tatō valmika-paṅktis=tataḡ kṡitṡi(tri)mā pāshāṅa-puṅja-paṅkti-  
[ḡ\*]  
17 tatō nimba-vṡikshaḡ dakshīṅēn=āpi tat-taṡāka-parivāha ēva paśchimēna kūpas=tata[ḡ\*]  
18 yamalak-ārjuna-vṡikshō tatō rāḡa-mārggaś=ch=ēti | Bhavishyad-rāḡabhiś=ch=āyan=dāna-

*Third Plate.*

- 19 dharmmā(rmmō=)nupālyas=tathā cha Vyāsa-gītām<sup>6</sup> ślōkān=udāharanti [|\*] <sup>7</sup>Bahubhir=  
vvasudhā dattā  
20 bahubhiś=ch=ānupālitā [|\*] yasya yasya yadā bhūmis=tasya tasya tadā phalam(lam) [·1\*]  
Sva-dattāni  
21 para-dattām vā yatnād=raksha Yudhisṡṡbira [|\*] mahī[m\*] mahimatām śrēshṡṡṡha dānāch=  
chhrēyō=nupālanam(nam) [ 2\*]

<sup>1</sup> From plate opp. p. 23, *J. A. H. R. S.*, Vol. IV.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> This mark of punctuation is unnecessary.

<sup>4</sup> Cf. *Rājataṡāka* ; above, Vol. III, p. 127.

<sup>5</sup> Is this *arjuna* a cluster of two trees of the same species ? Or, is *yamalaka* to be restored as *āmala* ? In that case we have to read *vṡikshau* in place of *vṡikshō*.

<sup>6</sup> Read -*gītān*.

<sup>7</sup> Metre : *Ślōka (Anushtubh)* ; and in the following two verses.

- 22 Shasṭim varsha-sahasrāṇi mōdatē divi bhūmidah [\*] ākshēptā ch=ānumantā cha tāny=ēva  
 23 narakē vasēd=iti<sup>1</sup> | pravarddhamāna-vijaya-rājya-saṁvatsarāḥ 80 7 Jyēshṭha-divasa  
 30<sup>2</sup> [\*]  
 24 <sup>3</sup>Idam Vinayachandrēṇa Bhānuchandrasya sūnunā [\*] śāsanaṁ Rājasimhasya<sup>4</sup> likhi-  
 tam sva-mukh=ājñayā [,4\*]

### TRANSLATION.

(Lines 1-14) Ōm Hail! From the victorious (*city of*) **Kaliṅganagara**, which is pleasant in all seasons, the glorious *Mahārāja Indravarman*<sup>5</sup> . . . . .addresses (*the following*) order to all the householders *en masse* at the village of **Haribhaṭa** in (*the district of*) **Krōshṭukavarttanī** :

“ Be it known to you that We have granted, after portioning it off, and on being informed by Talavaradēva,<sup>6</sup> the *Bhōgika*,<sup>7</sup> and for increasing the religious merit of (*Our*) parents and of Ourselves, two *halas*<sup>8</sup> of land in this village for the sake of performing (*rites known as*) *bali*, *charu* and *sattra*, and for the repairs of dilapidations (*of the temple*) of god Rāmēśvara-bhaṭṭāraka (*situated*) in (*the village called*) **Dantayavāgū** and (*in addition to that*) another *hala* of land in (*the same*) **Dantayavāgū**, having constituted it as an *agrahāra* for god (Rāmēśvara-bhaṭṭāraka) which is to last as long as the moon and the sun, and having exempted it from all impositions.

Having known this, nobody should cause any hindrance ”.

(Ll. 15-18) The boundary marks of the land (*granted*) in (*the village of*) **Haribhaṭa** are as follows :—On the north, the storm-water channel of the tank (*called*) *Kshatriya-taṭāka* : on the east, an *arjuna* tree, after that a row of ant-hills, then up to the artificial line of heaped-up stones, then a *nimba* tree ; on the south, the same channel of that tank (*Kshatriya-taṭāka*) ; on the west, a well, then the twin *arjuna* trees, then the royal road.

(Ll. 18-23) The future kings should maintain this religious gift. And likewise the verses sung by Vyāsa are quoted :—

(Here come three of the customary verses.)

(Ll. 23-24) The **year 87** of the prosperous victorious reign ; (*the month*) **Jyēshṭha**, the **day 30**.

This edict (*śāsana*) of **Rājasimha** has been written at the command of his (*the king's*) own mouth, by **Vinayachandra**, the son of **Bhānuchandra**.<sup>9</sup>

<sup>1</sup> Read *vasēt* [ '3\* ] *iti*.

<sup>2</sup> Mr. Jagadev reads the symbol as 10.

<sup>3</sup> Metre : *Slōka* (*Anushtubh*).

<sup>4</sup> Read *simhasya*.

<sup>5</sup> For a translation of the long string of epithets that follows see above, Vol. III, p. 129.

<sup>6</sup> *Taravara* as an official title (*Mahāpratīhāra-Taravara-Vinayaśūrasya*) occurs on a Basarh seal (*An. Rep., A. S. I., 1903-4, p. 109, No. 16*). *Mahātalavara* (along with its feminine *Mahātalavarī*) in the sense of a high dignitary with indefinite function is frequently mentioned in inscriptions of Ikshvāku kings from Nāgārjunikoṇḍa (above, Vol. XX, pp. 6-7 and f. n. 1).

In the present instance also *Talavaradēva-Bhōgika* (or *Talavara-dēvabhōgika* ?) seems to have been used as the title of an officer who did the dual function of a *talavara* and a *bhōgika*.

<sup>7</sup> For the explanation of the term *Bhōgika*, see above, Vol. XXIII, pp. 59 and 64. Also *C. I. I., Vol. III, p. 100, n. 1*.

<sup>8</sup> In explaining the technical word *kula*, in *Manu*, VII, 119, Kulluka observes thus : *shadgavam madhyamanam halam=iti tathāvidha-haladvayēna yāvati bhūmir=vāhyatē tat=kulam=iti vadati*. Here the connotation of *hala* is not clear. In any case, *hala* appears to be a recognised kind of land-measure.

<sup>9</sup> I am grateful to my revered teacher Dr. R. G. Basak, M.A., Ph.D., Senior Professor of Sanskrit, Presidency College, Calcutta, for kindly suggesting a number of corrections in my interpretation of the text of the inscription.

## No. 21.—PURSHOTTAMPURI PLATES OF RAMACHANDRA : SAKA 1232.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

These plates were brought to my notice by Mr. R. M. Bhusari, M.A., Professor of Marāṭhī, in the Osmania College, Hyderābād (Deccan). At my request Dr. N. P. Chakravarti, Government Epigraphist, supplied me with excellent ink-impressions of them. The original plates were kindly procured by Mr. G. Yazdani, M.A., O.B.E., Director of Archaeology, Hyderābād State, and their ink-impressions taken by the Superintendent for Epigraphy, Madras. I am indebted to Mr. Yazdani for permission to edit the plates in this Journal.

The **copper-plates**, which are **three** in number, were discovered in the possession of a Gōsāvī at Purshōttampurī on the southern bank of the Gōdāvarī, about 40 miles due west of Parbhani, in the Bhīr District of H. E. H. the Nizām's Dominions. They are very massive, each measuring 1' 2½" broad, 1' 8" high and ¾" thick. Their total weight is 47·25 lbs.<sup>1</sup> The ends of the plates are raised into rims for the protection of the writing. The first and third plates are inscribed on one side only and the second on both the sides. The plates have in the centre at the top a round hole 1½" in diameter for the ring which must have originally held them together; but neither the ring nor the seal, which must have been connected with it<sup>2</sup>, is now forthcoming. The writing is in a state of excellent preservation. There are 141 lines in all, of which thirty-four are written on each of the first two inscribed sides, thirty-eight on the second side of the second plate, while the last plate has thirty-five lines. The technical execution is very good, there being few mistakes of writing or engraving. In line 51 two redundant *aksharas* have been cancelled by incising two vertical strokes on the top.

The **characters** are Nāgarī. Except in a few cases they closely resemble the ordinary Nāgarī characters of the present time. The only peculiarities that call for notice are that the curve for the medial *u* is in some cases added to the side and not to the bottom of the vertical stroke, see *Vishṇu-*, l. 81 and *=achyutam*, l. 137; the medial diphthongs are in many cases denoted by *prish-ṭhamātrās*; the subscript member of the ligature *gg* like that of *ṃṃ* is denoted only by a horizontal stroke, see *svarggam-*, l. 136; *ṃ* appears with a dot in one case and without it in another, see *Śārṅga-* in ll. 2-3 and 30; the form of the rare *ṃh* in *Vimjhadēva*, l. 105, is noteworthy; the letters *ṃ* and *ṃṃ* approximate to their modern forms, see *ramaṇa-*, l. 2 and *yajñai-*, l. 124; the letters *t* and *n*, *th* and *dh* as well as *r* and *ch* are in some places written alike; the left member of *dh* is fully developed except in ligatures like *ddh*; there was thus no possibility of confusion between *dhā* and *vā*, still the horizontal line joining the vertical strokes of the former *akshara* is not discarded, see *nidhānam*, l. 2; finally, *v* and *b* are denoted by their proper signs except in *vrahma-sr-*, l. 133.

The **language** is Sanskrit and the record is written partly in prose and partly in verse. There are 59 verses in all. Of the initial 18 verses which eulogize the reigning king Rāmachandra and his ancestors, one completely and another partly<sup>3</sup> occur in the earlier Paithan plates of the same king. It is again noteworthy that in the concluding portion, which contains benedictive and imprecatory verses, there is one verse which is only a hemistich, and another, which is an *Anush-*

<sup>1</sup> In their size and weight the present plates resemble the Paithan plates of the same king Rāmachandra edited by Dr. Fleet, *Ind. Ant.*, Vol. XIV, pp. 314 ff. Of the three plates here the first weighs 18 lbs., the second 14·25 lbs. and the third 15 lbs.

<sup>2</sup> The aforementioned Paithan plates have a Garuḍa seal.

<sup>3</sup> These are verses 4 and 13. The second half of the latter verse occurs as the first half of the corresponding verse in line 46 of the Paithan plates.

*tubh* verse of six *pādas*. The inscription is composed in a good style and contains an interesting use of *double entendre* in several verses of the eulogistic portion. Of **lexicographical interest** are the old Marāṭhī words, *phulabaḍuē* and *jōisī* (modern *Joṣī*). The former which is the title of a royal functionary<sup>1</sup> occurs also in an old Marāṭhī work of the same age, viz., the *Śisupālavadhā* (v. 51) of Bhāskarabhaṭṭa. The nasalisation of the final syllable in the Marāṭhī names of villages is also noteworthy. As regards **orthography** we may note that *kh* is used for *sh* as in *paritōkhēṇa*, l. 41 and *vice versā* as in *ratna-shanyah*, l. 48. The dental and palatal sibilants are used each in its proper place except in a few cases such as *sprisyatē*, l. 25. The letters *v* and *b* are almost everywhere clearly distinguished. In one case (namely, in *Mahādēōpurī*, l. 116), *va* is changed to *ō* as in old Marāṭhī works. The rules of *sandhi* are violated in several places, the most common instance being the addition of an *anusvāra* before final *n* as in *ullāsayaṁn=*, l. 12, *uddharaṁn=*, l. 18, etc.

The inscription refers itself to the reign of the king Rāmachandra of the Later Yādava dynasty. The object of it is to record the grant, by Rāmachandra, of some villages to his minister Purushōttama *alias* Purushai Nāyaka, for the formation of an *agrahāra* and the donation, by Purushōttama, of the *agrahāra* which he named Purushōttamapurī after himself, to certain Brāhmaṇas. The *agrahāra* consisted of the four villages, Pōkharī, Aḍagau<sup>2</sup>, Vāghaurē and Kurunapāragau, which were situated in the Kānhairī-*khampanaka* (subdivision) of the Kānhairī-dēśa. The first three of these villages had three hamlets (*khētakas*) attached to each of them, viz., Sāēgāhvāṇa, Puṁpalagāhvāṇa, Pālipōkharī, Pimpalavāḍi, Kājalakōvi, Sōijaṇē, Sīmpivihirē, Gōlēgāhvāṇa and Dhāravāghaurē. The *agrahāra* was bounded on the east by Dāṇḍigau, and Sādulē, on the south by Kēśavapurī, Sāvarigavā and Harikinibagau, on the west by Rājagau, Hivarē, Chiṅchavalī and Mahādēvapurī joined to Drugalēgāhvāṇa and on the north by the Gaṅgā. The land of these villages was divided into 86 parts (*vr̥ttis*<sup>3</sup>) of which two were assigned to two gods, whose names have not been specified, one was set apart to provide for the annual performance of the *agnishṭikā* rite<sup>4</sup> and the maintenance of a charitable water-shed (*prapā*)<sup>5</sup>, while the remaining 83 parts were donated to 83 Brāhmaṇas, one being assigned to each. The names of the donees and their fathers together with such details as their *sākhās* and *gōtras* are given in lines 80-114. Of the eighty-three Brāhmaṇa beneficiaries, fifty-seven belonged to the R̥gveda, twenty-one to the Taittirīya-*sākhā* of the Black Yajurveda, one to the Kāṇva and one to the Mādhyandina-*sākhā* of the White Yajurveda and the remaining three to the Nāmaveda. Among the *gōtras* the following are represented :—Kāśyapa, Bhāradvāja, Jāmadagnya-Vatsa, Vasishṭha, Vishṇuvṛiddha, Kausika,

<sup>1</sup> *Phulabaḍuē* means the Superintendent of the arrangement of flowers. See v. 25.

<sup>2</sup> I have not nasalized the final vowel of this and other place-names.

<sup>3</sup> That *vr̥tti* meant an actual plot of land, not a share of the produce, is clear from the Chanjē inscription of Sōmēśvaradēva (above, Vol. XXIII, p. 281) where in line 11 some *vr̥ttis* are mentioned as defining the boundaries of the donated land.

<sup>4</sup> The *agnishṭikā* rite is performed in the cold seasons of Hēmanta and Śisira. It consists in the kindling of fire with the recitation of appropriate *mantras* and the feeding of Brāhmaṇas and supplicants every morning and evening, commencing from an auspicious day in the month of Mārgaśirsha. It is believed to yield great religious reward in the next world as the fire is enjoyed by the people who sit round it in the cold seasons and talk on all sorts of matters, political, religious and social. For a description of the rite, see Hēmādri's *Dānakhaṇḍa, prakaraṇa* xiii (*Chaturvargachintāmaṇi*, ed. by Pandit Sadāśiv Āchārya Dīkshīt, Vol. I, pt. II, pp. 859 ff.) The *Līlā-charitra*, a Mahānubhāva work of the Yādava period, mentions the *agnishṭikā* fire at Pimpalagaon not far from Dēvagiri, which was visited by Chakradhara, the founder of the Mahānubhāva sect.

<sup>5</sup> The *prapā* is a charitable water-shed maintained usually in summer, where thirsty travellers and cattle get free drinking water.

Agastya, Viśvāmitra, Kauṇḍinya, Harita, First Ātrēya,<sup>1</sup> Vishṇuvṛiddha-Āṅgīrasa, Vādhryaśva, Gautama, Naidhruva, Dēvarāta, Ātrēya, Vatsa, Kapi, Gārgya, Pūtimāsha, Śrīvatsa and Lōhita. Unlike some other Yādava inscriptions such as the Chikka-Bāgiwāḍi plates of the time of Kṛishṇa<sup>2</sup> and the Paiṭhan plates of Rāmachandra, the present record does not, except in four cases, mention the family names of the Brāhmaṇa donees and it is noteworthy that at least three of these four family names, *viz.*, Miśra, Dubē and Trivēdī, are of North-Indian Brāhmaṇas.

The inscription contains **two dates**, one in lines 33-34 and the other in lines 72-73. Both of them refer themselves to the Śaka era and are expressed in years which are said to have elapsed since the time of a Śaka king.<sup>3</sup> It is noteworthy that there is no reference in them to the king Śālivāhana as the founder of the era. This manner of mentioning the era confirms Dr. Fleet's suspicion that the date of the Ṭhāṇā plates of Rāmachandra also, of which the original plates are lost, did not probably contain any reference to this legendary king<sup>4</sup>. The earliest inscriptions which mention this king's name in connection with the dates of the Śaka era are those of the king Bukkarāya I of Vijayanagara, as has already been pointed out by Dr. Fleet.

The **earlier of the two dates** mentioned in the present inscription, which records the grant of the aforementioned four villages by Rāmachandra is **Saturday, the 11th tithi of the bright fortnight of Bhādrapada of Śaka 1232**, the cyclic year being Sādhāraṇa. This date regularly corresponds, for the expired Śaka year 1232, to the 5th September A. D. 1310, on which day the aforementioned *tithi* ended at 11 h. after mean sunrise. The cyclic year was Sādhāraṇa according to the southern luni-solar system. The **second date** which registers the donation of the *agrahāra* of the same four villages by the minister Purushōttama is mentioned as *Kapilashashthi* in the month of **Bhādrapada in Śaka 1232** and the cyclic year Sādhāraṇa. The fortnight and the week-day are not expressly stated in this case. They are, however, implied by the mention of the *Kapilashashthi*; for it is well known that the latter name is given to the sixth *tithi* of the dark fortnight of the *amānta* Bhādrapada when it falls on a Tuesday and is joined with the *nakshatra* Rōhiṇī and the *yōga* Vyatīpāta. It is regarded as particularly auspicious if the sun is besides in the *nakshatra* Hasta<sup>5</sup>. This date also is quite regular. It corresponds, for the same expired Śaka year 1232, to Tuesday, the 15th September A.D. 1310, when the sixth *tithi* of the dark fortnight of the *amānta* Bhādrapada ended at 12 h. 15 m. after mean sunrise. This *tithi* was *Kapilashashthi*; for on that day the moon was in the constellation Rōhiṇī till 3 h. 20 m. and the *yōga* Vyatīpāta ended at 12 h. 45 m. after mean sunrise<sup>6</sup>. The sun also was then in Hasta; for it had entered that *nakshatra* only a week before, *viz.*, at 18 h. 8 m. after mean sunrise on the 8th September A.D. 1310. The inscription states that Rāmachandra had asked Purushōttama several times before to make an *agrahāra* worthy of himself. The latter was evidently awaiting the *tithi* *Kapilashashthi*, a grant made on which is regarded as specially meritorious. He finally made the grant on the aforementioned day when the rare combination of the particular *tithi*, week-day, *nakshatras* and *yōga* necessary for a *Kapilashashthi* occurred in the early hours of the morning.

<sup>1</sup> There are four *ganas* in the Atri *gōtra* which differ from one another only in respect of the third *pravara*. The *pravaras* of the first Ātrēya *gōtra* are Ātrēya, Ārchanānasa and Śyāvāśva.

<sup>2</sup> *Ind. Ant.*, Vol. VII, pp. 303 ff.

<sup>3</sup> The same manner of mentioning the date is met with in the earlier Rāshtrakūṭa grants, see above, Vol. XXIII, p. 16.

<sup>4</sup> Above, Vol. XIII, p. 199.

<sup>5</sup> *Ind. Ant.*, Vol. XXVI, p. 183.

<sup>6</sup> For calculations of the *yōga* I have used the tables for the *Sūrya Siddhānta* in Diwan Bahadur S. K. Pillai's *Indian Ephemeris*, Vol. I, pt. i.

Having thus disposed of the formal portion of the grant, we shall now turn to the **historical information** furnished by it.

The **genealogy** of the reigning king Rāmachandra is here traced from **Simha** (Simhaṇa). Verse 4 states that Simhaṇa defeated **Ballāla** and the lord of **Bhambhāgiri**, imprisoned the **king Bhōja** on the crest of a fortress and vanquished **Arjuna**. These exploits of Simhaṇa are enumerated in other records also. In fact the aforementioned verse was already known from the Paithan plates of Rāmachandra. Most of the kings mentioned in it have already been identified by Dr. R. G. Bhandarkar and Dr. Fleet in their respective works.<sup>1</sup> Still there are a few more details about them which can now be gathered from records which have recently come to light.

**Ballāla** defeated by Simhaṇa was evidently the Hoysāḷa king Vīra-Ballāḷa II, who flourished from *circa* A.D. 1173 to A.D. 1220<sup>2</sup>. The war in which he suffered a defeat seems, therefore, to have been fought in the beginning of Simhaṇa's reign (*circa* A.D. 1210 to 1247). Hēmādri's *Vratākhaṇḍa* gives credit to Simhaṇa for the annexation of the entire kingdom of Ballāla. This is no doubt an exaggeration; but as Fleet has shown, Simhaṇa seems to have annexed some territory to the south of the Malaprabhā and the Kṛishṇā which formed the southern boundary of the Yādava kingdom during the reigns of his predecessors Bhillama and Jaitugi. The **Āndhra king** defeated by Simhaṇa was probably Gaṇapati of the Kākatiya dynasty who had been released from imprisonment and placed on the throne by Simhaṇa's father Jaitugi<sup>3</sup>. The battle does not appear to have been decisive; for Gaṇapati also claimed success over his Yādava antagonist<sup>4</sup>. No definite information about the third king **Kakkalla** overthrown by Simhaṇa was available until recently. Dr. Bhandarkar suggested that he belonged to the Kalachuri dynasty of Tripurī; for some kings of that dynasty were known to have assumed the analogous name Kōkkalla.<sup>5</sup> From a stone inscription recently found at the village Uddari in the Sorab tālukā of the Shimogā District in the Mysore State,<sup>6</sup> it seems however that this Kakkalla (who is called Kākala in that record) was a mighty ruler of Varāṭa. Varāṭa is mentioned in several southern inscriptions.<sup>7</sup> The Hoysāḷa king Vishṇuvardhana is said to have dispersed like a gale the clouds which were the Varāṭa kings.<sup>8</sup> The exact location of the country is not known, but it seems that it was situated somewhere in South India, probably to the north of the Mysore State.

<sup>1</sup> See *Early History of the Deccan* (*Bomb. Gaz.*, Vol. I, pt. ii), pp. 239 ff. and *Dynasties of the Kanarese Districts* (*ibid.*), pp. 522 ff.

<sup>2</sup> See Sewell's *Historical Inscriptions of Southern India*, p. 135.

<sup>3</sup> *Ind. Ant.*, Vol. XIV, p. 316. Some inscriptions describe Simhaṇa as the uprooter of the water-lily that was the head of the Tēḷanga king (*Bomb. Gaz.*, Vol. I, pt. ii, p. 524 and *Mysore Arch. Sur. Rep.* for 1929, p. 142). But a similar exploit is mentioned in connection with Mahādēva also. See above, Vol. XXIII, p. 194. So it is doubtful if Simhaṇa really killed a Kākatiya king. Perhaps he fought in the war in which his father Jaitugi is said to have cut off the head of Gaṇapati's uncle Rudra (see Hēmādri's *Vratākhaṇḍa*, *Bomb. Gaz.*, Vol. I, pt. ii, p. 272). Or he may have killed Gaṇapati's father Mahādēva, who also is known to have met with death on a battlefield; see above, Vol. III, p. 97.

<sup>4</sup> *Ind. Ant.*, Vol. XXI, p. 200.

<sup>5</sup> *Early History of the Deccan* (*Bomb. Gaz.*, Vol. I, pt. ii), p. 24.

<sup>6</sup> *Mysore Arch. Sur. Rep.* for 1929, pp. 142 ff. and plate XVII. This inscription is fragmentary. It opens with the date, Śaka 1198, which would assign it to the reign of Rāmachandra, but the extant portion contains epithets which are usually applied to Simhaṇa. The same draft seems to have been used in the Tiḷavalli inscription (*J. B. B. R. A. S.*, Vol. IX, p. 32), but owing to imperfect readings the reference to Kākala, the king of Varāṭa, seems to have escaped the notice of earlier writers.

<sup>7</sup> *Mysore Inscriptions*, pp. 14, 20, and 70.

<sup>8</sup> *Bomb. Gaz.*, Vol. I, pt. ii, p. 496.

The next king mentioned in the present record as overthrown by Simhaṇa was the lord of **Bhambhāgiri**.<sup>1</sup> Hēmādri mentions his name as Lakshmīdhara. The Āmbē inscription No. 2 names him as Lakshmīdēva and furnishes the additional information that he belonged to the Ābhīra dynasty.<sup>2</sup> Bhambhāgiri has not yet been satisfactorily identified. Mr. G. H. Khare has suggested that it might be either Bhāmbhōri in the Ahmednagar District or Rājāchī Bhām near Yeotmal in Berār.<sup>3</sup> But neither of these identifications can be upheld in the absence of a fort near by; for the name Bhambhāgiri suggests that it was a fortified place. As Lakshmīdēva, the lord of Bhambhāgiri, belonged to the Ābhīra dynasty, he was probably ruling somewhere in Khāndesh, which still has a large population of Ābhīras or Ahīrs. There is even now a ruined old town called Bhāmēr, four miles south of Nizāmpur in the Pimpalnēr *tālūkā* of the West Khāndesh District. It lies at the foot of a great fortified hill which has many ruined gateways, gates, towers, and also some old caves locally known as Rājā's houses.<sup>4</sup> The hill near Bhāmēr is, therefore, probably Bhambhāgiri. The aforementioned Āmbē inscription describes Khōlēśvara, a general of Simhaṇa, as a very wild fire which burned the forest of the family of Lakshmīdēva, the Ābhīra king of Bhambhāgiri and a similar statement occurs about Simhaṇa in the Uddari stone inscription. This shows that Simhaṇa probably exterminated the whole family of the Ābhīra prince.

The king **Bhōja**, who was confined on a hill, has already been identified with Bhōja II of the Śilāhāra dynasty of Kolhāpur. Some southern inscriptions<sup>5</sup> describe Simhaṇa as a very lord of birds (Garuḍa) in routing the serpent, *viz.*, the king Bhōja who resided on Praṇāla. Praṇāla is plainly Panhālā, a strong fort 12 miles to the north-west of Kolhāpur. After this defeat of Bhōja, the Śilāhāra kingdom was annexed by Simhaṇa; for the inscriptions of his governors are thenceforth found at Kolhāpur and the adjoining territory. The earliest of these is dated A.D. 1218 which shows that the defeat of Bhōja must have occurred some time before that date. The Āmbē inscriptions Nos. 2 and 3 also mention a king named Bhōja who was defeated by Simhaṇa's general Khōlēśvara.<sup>6</sup> But as he is said there to have belonged to the Paramāra dynasty and to have been the lord of Chāhanda, he must be different from the homonymous Śilāhāra king. Chāhanda where he ruled may be Chāndā, the chief town of the Chāndā District of the Central Provinces. And it may be noted in this connection that a stone inscription of a Paramāra chief, dated Śaka 1308, has been found at Bhāndak,<sup>7</sup> which lies only 16 miles north-west of Chāndā.

**Arjuna**, the lastnamed antagonist of Simhaṇa, was identified by Dr. Fleet with Arjunavarmadēva, king of Aṇhilwād of the Vāghēlā branch of the Chālukya family. Though he did not come to the throne till A.D. 1261-62, Fleet thought that he might have held a command under his father Viśaladēva (A.D. 1243-44 to 1261-62) and thus might have been a contemporary of Simhaṇa.<sup>8</sup> Dr. Bhandarkar, on the other hand, proposed to identify him with Arjunavarmadēva, king of Mālwa.<sup>9</sup> In several other inscriptions Simhaṇa's victories over both the Gurjara and Mālava

<sup>1</sup> Mss. of Hēmādri's *Vratakhanda* give the place-name as *Rambhāgiri* (v. l. *Bhaṅgāriga*), but the name *Bhambhāgiri* occurs also in the Paithan plates (ll. 26-27) and the Āmbē inscription No. 2 (l. 30). The reading *Rambhāgiri* which occurs in line 24 of the latter record is probably a mistake for *Bhambhāgiri*.

<sup>2</sup> G. H. Khare, *Sources of the Mediæval History of the Deccan* (in Marāthī), Vol. I, p. 64.

<sup>3</sup> *Ibid.*, p. 60.

<sup>4</sup> *Bomb. Gaz.*, Vol. XII, pp. 434 ff.

<sup>5</sup> *Ibid.*, Vol. I, pt. ii, p. 524, n. 1; *Mysore Arch. Sur. Rep.* for 1929, p. 142.

<sup>6</sup> G. H. Khare, *Sources of the Mediæval History of the Deccan*, Vol. I, pp. 64 and 74.

<sup>7</sup> Hiralal's *Inscriptions in C. P. and Berar* (second ed.), pp. 15-16.

<sup>8</sup> *Bomb. Gaz.*, Vol. I, pt. ii, p. 525, n. 4.

<sup>9</sup> *Ibid.*, Vol. I, pt. ii, p. 239.

kings are spoken of, but the name of Arjuna is rarely coupled with either of them. In the stone inscription from Uddari, to which attention has been called above, Simhaṇa is described as a lion who curbed the pride of the rutting elephant, namely, Arjuna, the king of the Mālava country.<sup>1</sup> This corroborates Dr. Bhandarkar's view that the king Arjuna belonged to the Paramāra dynasty.

Our inscription next mentions **Jaitrapāla**, the son of Simhaṇa. But the praise lavished on him is wholly conventional and affords no proof that he even came to the throne. In fact, epigraphical records make it clear that Simhaṇa was succeeded by his grandson **Kṛishṇa**, the son of Jaitrapāla.<sup>2</sup>

Of the two verses (7 and 8) which describe the achievements of **Kṛishṇa**, the first refers to his victory over **Kāmapāla**. This king, so far as I know, is not named elsewhere and there is no express mention of the dynasty to which he belonged or the country over which he ruled. The Āmbē inscriptions Nos. 2 and 3 mention one Rāmapāla, the king of Benares, who was routed by Khōlēśvara.<sup>3</sup> The similarity of the names Rāmapāla and Kāmapāla may be taken to indicate that both of them belonged to the same royal family; but the description in verse 7 that the overthrow of Kāmapāla delighted cowherds suggests that he belonged to the Ābhira dynasty and he may therefore have been ruling somewhere in Khāndesh. This conjecture receives some support from the recently discovered Tāsgaon plates which intimate a victory over a chief of cowherds (*gōpaka-pālaka*) obtained by Kēśava, a feudatory chief of the Yādava Emperor Kṛishṇa.<sup>4</sup>

Verse 8 intimates Kṛishṇa's victories over the kings of **Gurjara**, **Mālava**, **Chōla** and **Kōśala**. Some other inscriptions also claim for Kṛishṇa successes over most of these princes, but they do not specifically name any of them. Hēmādri, however, mentions Kṛishṇa's defeat of the extensive forces of Viśaladēva, the king of Gujarāt<sup>5</sup> and the Bēhaṭṭi plates describe the fierce fight in a graphic manner.<sup>6</sup> The Muṇōli stone inscription<sup>7</sup> dated A. D. 1252-53 eulogizes Kṛishṇa as 'a very Trinētra to Madana in the form of the king of Mālava'. The contemporary king of Mālwa was probably Jaitugidēva for whom we have the dates V. S. 1292 and 1300.<sup>8</sup> The same inscription speaks of Kṛishṇa as the sovereign of the king of Chōla.<sup>9</sup> There is, however, no actual proof of Kṛishṇa's encounter with the contemporary Chōla king who was Rājendra III (1246-79).<sup>10</sup> The king of Kōśala was evidently the contemporary Kalachuri ruler of Ratanpur. He was probably the successor of Jājalladēva who was defeated by Simhaṇa<sup>11</sup>; but we have now no means of ascertaining his name, for the last inscriptional record of the

<sup>1</sup> See *Ha(A)ryjuna-Mālavi-kshilipati-matta-mātanga-mada-dalana-pamchānana*, *Mysore Arch. Sur. Rep.* for 1929, p. 143.

<sup>2</sup> *Bomb. Gaz.*, Vol. I, pt. ii, p. 244.

<sup>3</sup> G. H. Khare, *Sources of the Medieval History of the Deccan*, Vol. I, pp. 64 and 74.

<sup>4</sup> *Ibid.*, Vol. III, p. 14. See v, 18 :—

Tvam rē Kōmkana-bhūpatir=bhava tad=āham Chandradēvaḥ kshaṇam  
tvam chēd=gōpaka-pālako=si tad=arē jātō=smy=aham Kēśavaḥ ;  
raksha tvam vishayam nijam [cha\*] tad=ararē(arē) dhātyā grahishyē kshaṇād=  
iṭham(ttham) yam(n)-nripa-mamdirē kalakal-ākshēpāh śiśu-kriḍanē ||

This verse which the editor found difficult to interpret refers to the personation of the ruler of Kōmkana and the chief of cowherds by some boys and of Chandradēva and Kēśava (the two brothers who were feudatories of Kṛishṇa) by others, while they were playing in the palace of Chandradēva. The description is evidently intended to suggest the victories of the two brothers over the king of Kōmkana and the chief of cowherds (Ābhira?).

<sup>5</sup> *Bomb. Gaz.*, Vol. I, pt. ii, p. 272.

<sup>6</sup> *J. B. B. R. A. S.*, Vol. XII, p. 42.

<sup>7</sup> *Ibid.*, pp. 38-9.

<sup>8</sup> R. G. Bhandarkar's Report, 1883-84, pp. 105 and 392.

<sup>9</sup> *Loc. cit.*, p. 39.

<sup>10</sup> K. Nilakanta Sastri—*The Chōlas*, Vol. II, pt. i, pp. 186 ff.

<sup>11</sup> *Bomb. Gaz.*, Vol. I, pt. ii, p. 240.



Kalachuris of Ratanpur which can be referred to that age, viz., the Pēṇḍrābandh plates of Pratāpamalla<sup>1</sup>, is dated K. 965 (A. D. 1214). i.e., more than thirty years before the accession of Kṛishṇa.

The present inscription mentions only one exploit of **Mahādēva**, the younger brother and successor of Kṛishṇa, viz., his destruction of **Sōma**. The latter is evidently Sōmēśvara of the Śilāhāra dynasty, the ruler of North Kōṅkaṇ, two records of whose reign have recently been edited in this journal.<sup>2</sup> Mahādēva seems to have continued the hostilities which were begun by his predecessor Kṛishṇa ; for the aforementioned Tāsgaon plates intimate a victory over a king of Kōṅkaṇ won by Chandradēva, a feudatory of Kṛishṇa.<sup>3</sup> The description in verse 10 of the present record suggests that Sōmēśvara was killed in a naval engagement with the fleet of Mahādēva.

Mahādēva's son and successor was **Āmaṇa**<sup>4</sup> to whose glorification the present inscription devotes two verses. They are, however, altogether devoid of historical interest. Verse 13, of which the latter part was already known from the Paithan plates, states that **Rāma** (i.e., Rāmachandra), the son of Kṛishṇa, having occupied the fort of Dēvagiri, forcibly wrested the kingdom from Āmaṇa. The next verse gives an interesting description of the ruse which Rāmachandra adopted to obtain possession of the impregnable fort. He entered it with a party of dancers who were his soldiers in disguise. When admitted inside, he rallied his foot-soldiers and attacked his antagonists apparently while they were engaged in seeing the dance. The dancers also, throwing off their ornaments (i.e., disguise), joined in the fight. Rāmachandra seems to have won an easy victory as his enemy was taken unawares. The *Līlācharitra*, a work of the Mahānubhāva sect from which some extracts of historical importance have recently been published,<sup>5</sup> gives a graphic account of the confusion caused by this sudden attack. Chakradhara, the founder of the sect, was then sojourning at the village Savitā<sup>6</sup> (v. l. Sēvatā) near Dēvagiri. Seeing that the people were panic-stricken and some carts carrying wounded persons were passing through the village, Chakradhara sent his disciple Indrabhaṭṭa to inquire what had happened. He confirmed what Chakradhara had already come to know by intuition that a revolution had taken place at Dēvagiri, that Rāmadēva had deposed Āmaṇadēva and himself occupied his throne, that Narasiṃhadēva (who seems to be Āmaṇadēva's general or minister) had fled away and that Rāmadēva had put out the eyes of Āmaṇadēva. As this account occurs in the *Līlācharitra*, which is a biography of Chakradhara, written by his disciple Mahīndrabhaṭṭa, we may take it as trustworthy. The *Ratnamālāstōtra* of Kēśava Vyāsa, another disciple of Chakradhara, furnishes the further detail that the aforementioned incident took place in the evening.<sup>7</sup> The *Smṛitiśṭhala* of Paraśarāma Vyāsa, who

<sup>1</sup> Above, Vol. XXIII, pp. 1 ff.

<sup>2</sup> *Ibid.*, pp. 278 ff.

<sup>3</sup> See above, p. 204, n. 1.

<sup>4</sup> He is called Ammaṇa in the present plates and Āmaṇa in the Paithan plates.

<sup>5</sup> These extracts were first published by Mr. Y. K. Deshpande in his *Mahānubhāvīya Marāthī Vānmayā* (1925), pp. 16 ff. and their historical importance was brought to the notice of scholars by Mr. Y. R. Gupte in his article in the *Journal of Indian History*, Vol. V, pp. 198 ff.

<sup>6</sup> The place-name is given as *Sabhichchha* in a Sanskrit verse cited below. It is possible to fix the exact location of this place. According to the *Līlācharitra*, Chakradhara's itinerary was as follows :—Pimpalvāḍī (about 30 miles south by east of Dēvagiri and 5 miles north of Paithan), Bhōganārāyaṇa, Bābhulgāon (12 miles south of Dēvagiri), Savitā, and Jōgēśvarī (6 miles south of Dēvagiri). So Savitā was situated between Bābhulgāon and Jōgēśvarī. It seems to have occupied the same position as modern Waluj, about 8 miles south of Dēvagiri. It lies on the Dēvagiri-Paithan road. It seems therefore that the wounded persons were being taken to Paithan.

<sup>7</sup> See *Tatah Sabhichchham samupētya sāyam vipram prayuktam parigrīhya tailam ; samāgatam grāma-janairitām tām paprachchha rājy-āntara-jāta-vārtām*, cited in the Appendix to the *Līlācharitra*, Part IV, edited by Mr. H. N. Nene.

flourished in the same period, charges Rāmadēva with the murder of his brother, persecution of saints and inefficient administration of his kingdom which culminated in his capture by Muhammadan invaders.<sup>1</sup>

Verses 16-18 describe the achievements of Rāmachandra. Though several inscriptions of the reign of this king have been discovered till now, few of them refer to any historical events. We have, therefore, here for the first time a contemporary account of some important events in Rāmachandra's reign. Verse 16 states that Rāmachandra defeated with ease the mighty lord of the extensive **Dāhala** country, subjugated the ruler of **Bhāṇḍāgāra**, dethroned the king of **Vajrākara** and defeated in battle the prince of cowherds. The lord of the Dāhala country is evidently the Kalachuri king who was ruling at Tripurī, now a small village, 6 miles from Jubbulpore. The Yādavas were often at war with the Kalachuris. In the Puḷunja inscription Simhaṇa is called *Dāhala-hṛit-kutūhala*, i.e., 'a very curiosity of the heart of (the people of) the Dāhala country'.<sup>2</sup> It is not known who was ruling at Tripurī in the time of Rāmachandra; for the last Kalachuri prince known from inscriptional records is the Mahākumāra Ajayasimha mentioned in the Kumbhi plates<sup>3</sup> (A.D. 1180-81) and the undated Bherā-Ghāṭ stone inscription<sup>4</sup> of his father Vijayasimha.

It is again not known who is meant by the ruler of **Bhāṇḍāgāra** but it seems fairly certain that Bhāṇḍāgāra is identical with Bhaṇḍārā, 38 miles from Nāgpur, which is now the headquarters of a district of the same name in the Central Provinces. We know that Berār was annexed to the Yādava kingdom as early as the reign of Simhaṇa; for a stone inscription of his reign has been discovered at Amrāpur in the Khāmgaon District<sup>5</sup> and several villages in Berār were donated as *agrahāras* to Brāhmanas by his general Khōlēśvara.<sup>6</sup> But the eastern districts of Nāgpur and Bhaṇḍārā were probably occupied for the first time during the reign of Rāmachandra. It is noteworthy that an inscription of his reign has been discovered at Rāmṭek near Nagpur<sup>7</sup> and another at Lānji<sup>8</sup> in the Bālāghāṭ District, about a hundred miles north-east of Nāgpur.

**Vajrākara**, the ruler of which was deposed by Rāmachandra, is probably identical with Vairāgarh, 80 miles north-east of Chāndā in the Garh-Chirōli *tahsil* of the Chāndā District. Near the village there is still a large stone fortress in a fair state of preservation surrounded by a moat. Vairāgarh is named in ancient records as Vajra or Vajragadhā on account of its diamond mines which are referred to even in Muhammadan chronicles.<sup>9</sup> It was evidently a place of considerable importance, for it is referred to in several records. Kulōttuṅga Chōḷa I, for instance, is said to have captured many elephants at Vayirāgaram.<sup>10</sup> The chief of cowherds defeated by Rāmachandra may, like Lakshmīdēva and Kāmapāla, have been ruling somewhere in Khāndesh.

<sup>1</sup> *Smṛitishāla* (Marāṭhī), ed. by Mr. V. N. Deshpande, p. 26. The editor refers this work to the 14th century A. D.

<sup>2</sup> Fleet says that Kṛishṇa destroyed Tripura which seems to be the modern Tēwar near Jubbulpore. (*Bomb. Gaz.*, Vol. I, Pt. ii, p. 527). But the expression *Ya(a)ri-baḷia-Tripura-trinētram* in the Muṇōli inscription (*J. B. B. R. A. S.*, Vol. XII, p. 35), on which he relies, means only that he was Trinētra (Śiva) to Tripura in the form of the enemy's soldiers. There is no reference to Tripurī there.

<sup>3</sup> *J. A. S. B.*, Vol. XXXI, p. 116.

<sup>4</sup> Banerji, *The Haihayas of Tripuri and Their Monuments* (Mem. A. S. I. No. 23), p. 142.

<sup>5</sup> Above, Vol. XXI, pp. 127-28.

<sup>6</sup> See his Āmbē inscription No. 2, lines 20 ff.

<sup>7</sup> Above, pp. 7 ff.

<sup>8</sup> Hiralal's *Inscriptions in C. P.*, etc., p. 20.

<sup>9</sup> See *Burhān-i-Ma'asir* (*Ind. Ant.*, Vol. XXVIII, p. 286) and *Āin-i-Akbarī* (ed. by Jarrett), pp. 229-30. In the Hāthīgumphā inscription of Khāravēla this place is mentioned as Vajiraghara. See above, Vol. XX, p. 78.

<sup>10</sup> *S. I. I.*, Vol. III, p. 128. See also the Ratnapur Stone inscription of Jājalladēva, above, Vol. I, p. 36.

Verse 17 mentions some more victories of Rāmachandra. He subjugated in battle the king of Palli, made the king of Kānyakubja bend low, overran the mountain Kailāsa, routed the ruler of Māhima, captured forcibly the lord of Saṅgama and destroyed the ruler of Khēṭa. The Pallirāja<sup>1</sup> may have been the chief of some hill tribe like the Bhills or Gonds in the Vindhya mountain. There is no corroboration of Rāmachandra's raids on Kanauj and Kailāsa, but his other victories do not seem to be improbable. Māhima is probably identical with the place of the same name near Bombay. According to a tradition preserved in some Marāṭhī records, Kōṅkaṇ was conquered by Bhīma Rāja, the son of Rāmadēva Rāja of Dēvagiri. He is said to have made Māhim his capital and divided the kingdom of Kōṅkaṇ into fifteen *mahāls* or groups containing 444 villages.<sup>2</sup> The lord of Saṅgama, captured by Rāmachandra, was probably ruling at Saṅgamēśvara, about 20 miles north-east of Ratnāgiri. Khēṭa may be Khēḍ, the chief town of the Khēḍ *tābikā* in the Ratnāgiri District. The place dates from early times; for the Khēṭābāra, which was evidently named after it, is mentioned in the Goa grant of Satyāśraya Dhruvarāja, dated Śaka 532<sup>3</sup>. These three victories of Rāmachandra were probably attained in the same expedition which was mainly directed against the petty chiefs ruling in Southern Kōṅkaṇ.

Verse 18 states that Rāmachandra drove out the Muhammadans from Vārāṇasī or Benares and built a golden temple there which he dedicated to Śārṅgapāṇi. This plainly implies that he held that holy city for some time. There is nothing improbable in this claim. It was always the cherished ambition of powerful Hindu rulers to save the holy places of North India from devastation and plunder by Muslim invaders, though express statements to that effect are rarely found in their inscriptions.<sup>4</sup> There is, of course, no reference to this occupation of Benares by Rāmachandra in Muslim chronicles as there is no allusion to Muslim invasions of the Yādava kingdom in this or any other record of Rāmachandra. The present inscription does not state when this invasion of Benares took place; but it must evidently have occurred before Ala-ud-dīn's invasion crippled the power of Rāmachandra in A. D. 1294. It was probably carried out some time during the period from A. D. 1285 to 1290 when there was confusion and disorder in the North after the death of Balban and before the establishment of the power of Jalāl-ud-dīn.

The present inscription is the last record of Rāmachandra. It is not known how long he continued to reign after its issue. According to Muslim chronicles a large army from the North under the command of Malik Kāfūr and Khvāja Hājī passed through Dēvagiri in the course of an expedition against Dvārasamudra and Ma'bar towards the end of A. H. 710 (A.D. 1310-11); but Muhammadan historians are not unanimous as to who was then ruling at Dēvagiri. Baranī<sup>5</sup> and following him, Firishta<sup>6</sup> state that when Malik Kāfūr and Hājī reached Dēvagiri they found that Rāmadēva was dead. Firishta tells us further that the young prince Śaṅkaradēva was not well-affected to the Muhammadans. On this evidence Rāmadēva is believed to have died in A.D. 1309.<sup>7</sup> The present record shows, however, that he was ruling till the end of September A.D. 1310 at least and it is doubtful if he was succeeded by Śaṅkaragaṇa before the end of that year; for Khusrū

<sup>1</sup> [ There is a Pallidēśa mentioned in the Dohad Stone inscription of Mahamuda (Begarha), above, Vol. XXIV, pp. 212 ff. It is also the ancient name of Palnāḍ in Guntur District.—Ed.]

<sup>2</sup> *Bomb. Gaz.*, Vol. I, pt. ii, p. 27.

<sup>3</sup> *J. B. B. R. A. S.*, Vol. X, p. 348.

<sup>4</sup> In the inscriptions of the Gāhaḍvālas, for instance, Chandradēva is described as the protector of the holy places Kāśī, Kuśīka, Uttarakōśala and Indrasthāna. *Ind. Ant.*, Vol. XV, p. 7 and Vol. XVIII, p. 10.

<sup>5</sup> See *Ta'rikh-i-Firūz Shāhī* (Elliot's *History of India*, Vol. III, p. 203).

<sup>6</sup> See Firishta's *History* tr. by Briggs, Vol. I, p. 373.

<sup>7</sup> Bhandarkar, *Early History of the Deccan*, *Bomb. Gaz.*, Vol. I, pt. ii, p. 251

states in his *Tārīkh-i' Alāi* that the Muhammadan generals reached Dēvagiri on the 13th of Ramzān, in A. H. 710 (the 3rd February A. D. 1311) where the Rāi Rāyān<sup>1</sup> Rām Deo forwarded with all his heart the preparations necessary for the equipment of the army<sup>2</sup>. As Khusrū was a contemporary chronicler<sup>3</sup> and gives definite dates to substantiate his narrative, his account may be taken to be correct. Rāmachandra seems to have died soon thereafter; for at the end of A.H. 711 (A. D. 1312) 'Ala-ud-dīn received the news that the Rājā of Dēvagiri was withholding the stipulated tribute.<sup>4</sup> This Rājā was Śaṅkaradēva who had in the meanwhile succeeded Rāmachandra.

The present inscription gives in verses 19-28 the pedigree of **Purushōttama**, the minister of Rāmachandra, who made the grant recorded in it. In the lineage of the sage Vasishṭha, there was born a pious man named Bhānusūri who constructed several temples and excavated tanks. His son was Alhadēva<sup>5</sup> who was renowned for his learning. Alhadēva's son was Vināyaka, the father of Sāmvaladēva. Rāmachandra received Sāmvaladēva into his favour and made him the superintendent of the arrangement of flowers. Sāmvaladēva married Akvāmbikā who was the daughter of Sāraṅgasūri, the son of Mādhasūri of the Jāmadagnya-Vatsa *gōtra*. Purushōttama was the son of Sāmvaladēva and Akvāmbikā. Being attracted by his intelligence, learning and courage, Rāmachandra made him his minister. Purushōttama carried on the affairs of the state very ably. He ruthlessly put down all traitors and made all people conform to the rules of conduct laid down for the *varṇas* (castes) and *āśramas* (orders of life)<sup>6</sup>. Rāmachandra was greatly pleased with him for the execution of all his commands and conferred on him the aforementioned villages to enable him to make an *agrahāra* worthy of himself.

Many of the **localities** mentioned in this grant can be easily identified. **Purushōttama-purī**, the chief place of the newly formed *agrahāra*, still retains its old name. As already stated, it lies on the southern bank of the Gōdāvarī in the Bhīr District. **Kānhairī**, the headquarters of the subdivision in which it was situated may be Kanhera, 8 miles south-west of Chālisgaon, in Khāndesh, which has a fort with a strong natural position.<sup>7</sup> Most of the boundary villages of the *agrahāra* can still be traced in the vicinity of Purshōttampurī in their respective directions. Thus **Sādulē** is plainly Sādōlā about 3 miles south by east; **Kēsavapurī**, **Sāvarigavā**<sup>8</sup> and **Harikinibagau** are respectively identical with the modern Kēsapuri, Sāvargaon and Harki Nimgaon which lie about 7 or 8 miles to the south; and **Hivarē** and **Rājagau** still exist as Rājēgaon and Hivrā buzurg 5 and 6 miles respectively to the west. The river **Gaṅgā** which formed the northern boundary of the *agrahāra* is of course the Gōdāvarī.<sup>9</sup> Of the four villages, which constituted the *agrahāra*, two, *viz.*, **Vāghaure** and **Aḍagau**, can now be identified; the former is Wāghur 4 miles south by west and the latter Tiki Aḍgaon about the same distance to the south of Purshōttampurī. Only two of the nine hamlets attached to these villages can now be traced, *viz.*,

<sup>1</sup> This is evidently a corrupt form of the title *Rāya-Nārāyaṇa* assumed by Yādava Kings. *Ind. Ant.*, Vol. XIV, p. 317.

<sup>2</sup> See Elliot, *History of India*, Vol. III, p. 87.

<sup>3</sup> Khusrū closes his narrative with the conquest of Ma'bar at the end of A. H. 710 (A.D. 1311). He died in A.D. 1325. Baranī, on the other hand, is, as remarked by Dowson, very sparing and inaccurate in his dates.

<sup>4</sup> Elliot, *History of India*, Vol. III, p. 204; Firishta's *History*, tr. by Briggs, Vol. I, pp. 378-79.

<sup>5</sup> [See p. 212, n. 7.—Ed.]

<sup>6</sup> From the *Smṛtisthala* (ed. by V. N. Deshpande), p. 86, it appears that the Mahānubhāvas were subjected to oppression during the rule of Rāmachandra, probably because of their non-observance of such rules of conduct.

<sup>7</sup> *Khāndesh District Gazetteer*, p. 453.

<sup>8</sup> The endings *gau* and *gavā*, like *gāmvu* used in ll. 94-95 of the Paithan plates, are derived from the Sanskrit word *grāma* meaning a village.

<sup>9</sup> This river is called Gaṅgā in the Paithan plates also. See ll. 59 and 94, *Ind. Ant.*, Vol. XIV, pp. 317 18.

**Pimpalavādī** which now appears in the form Phūlpimpalgaon about 2 miles south of Tiki Adgaon, and **Gōlē-āhvāna** which is probably Gōhan Thadi, 3 miles north by west of Wāghur. The other villages and hamlets cannot be traced on the maps available to me.

TEXT<sup>1</sup>.

[Metres : Verses 1 and 32 *Mālinī* ; vv. 2, 10, 11, 35 and 37-57 *Anushtubh* ; vv. 3, 5, 15, 17, 19, 21 and 33 *Sragdharā* ; vv. 4, 8, 9, 12, 14, 16, 23, 24, 28, 31 and 34 *Śārdūlavikrīḍita* ; vv. 6, 7, 13, 18 and 26 *Upajāti* ; v. 20 *Śikhariṇī* ; vv. 22, 27 and 59 *Vasantatilakā* ; v. 25 *Hariṇī* ; v. 29 *Praharṣiṇī* ; v. 30 *Vaiśastha* ; v. 36 *Indracarjū* ; v. 58 *Śālinī*.]

## First Plate.

- 1 ॥ श्रीं श्रीं आदिवराहाय नमः ॥ निरतिशयनिरंतानदचि[त्सु]स्वरूपः<sup>2</sup> प्रबलविमलसत्व-  
(त्व)स्वी-
- 2 कृतव्यक्तशक्तिः । परमरमणमंगं मंगलानां निधान दधदधरितसेव्यः सेव्यतां शा-
- 3 ङ्गपाणिः । [1१॥\*] लक्ष्मीनारायणक्रीडासरः<sup>3</sup>क्षीरसमुद्रजं(जम्) । लीलांबुजं विजयते  
विधुस्त्रिभु-
- 4 वनश्रियाः । [1२॥\*] निःसीमः सीमवंशः स जयति जगति प्रीलसत्कीर्त्तिवह्निर्मुक्तारदा-  
नि तत्रा-
- 5 प्युरुचिररुची वृणायः स्वच्छवृत्ताः । तेष्वप्येकावली सद्गुणघटिततनुः कंठकांतिः  
कवीनां
- 6 तस्यामप्येष चिंतामणिरुचितरुचिर्नायकः सिंहभूपः । [1३॥\*] बल्लाली विजितः परा-  
भवभुवं सं-
- 7 भावितोभ्राधपः कक्कली दलितः क्षणेन गिलितो भंभागिरेरीश्वरः । दुर्गाग्रे विनि-  
बध्य ॥<sup>4</sup>
- 8 भोजनृपतिर्न्यस्तीर्जुनो निर्जितः सिंहनेति निशम्य के भुवि भयं भेजुर्न भूर्माभुजः  
। [1४॥] तत्पुत्री जै-
- 9 त्रपालः कुलकुमुदविधुर्वीरलक्ष्मीप्रसादप्रासादो रु(रू)पसंपत्सुशमितसुषमाकंदकंदर्प्यदर्यः ।  
यः क-
- 10 णः किं दधीचिः किमु किमुत शिबिः किं नु जीमूतवाहः सत्वो(त्वो)द्रेकैकसीमा  
पुनरभवदिति व्यक्ततर्कैर्व्यत-<sup>5</sup>

<sup>1</sup> From ink impressions.

<sup>2</sup> [The intended reading possibly is *chit-sat-svarūpah*, the expression answering to the well-known compound *sach-chid-ānanda-svarūpa*.—B. C. C.]

<sup>3</sup> This *visarga* was added subsequently.

<sup>4</sup> These *dandas* are superfluous.

<sup>5</sup> This mark is to show that the word is continued in the next line.

- 11 किं ।[१३॥\*] श्रीकृष्णभूपः प्रभविष्णुरस्माद्भव भूयःपरिभूतवीरः ।[\*] पलायमानान-  
वलीक्य वीरान्यत्कीर्त्तिदंभेन दि-
- 12 शो हसंतिः<sup>1</sup> ।[१६॥\*] यः कामपालप्रसरच्चरित्रः स्वयंवरायातविशाललक्ष्मीः । उल्लास-  
यंगीकुल<sup>2</sup>मादरेण कृष्ण-<sup>3</sup>
- 13 त्वमुच्चैः प्रकटीचकार ।[१७॥\*] रे रे गूर्जर जर्जर व्रजरजीराजी<sup>4</sup> भराजीवन रे रे  
मालव मालवं त्यज भज त्वं चील ची-
- 14 लांचलं(लम्) । रे रे कीशल कीशलंघनपरी भूयास्त्वमित्यं जगुर्भूपा यद्विजयप्रयाण-  
समये बंदीजनव्यंजनाः ।[१८॥\*]
- 15 कृष्णे राजनि लीलया स्वनगरीं वैकुण्ठमालीकितुं यतिशासदिमां महीमथ महादेवः  
स तस्थानुजः । यद्दोः-
- 16 स्तंभविजृम्भमाणवसुधाकस्तूरिकाचित्रकभ्रांतिं विभ्रव(द)जायत क्षितिभुजां क्षोभाय कौक्षे-  
यकः ।[१९॥\*] निमज्जयं(य)न्क-
- 17 लाशेषमपि सीमं पयोनिधौ । स्थानाच्चित्रं महादेव एव यः कथ्यते जनैः ।[२०॥\*]  
जज्ञे शक्तिधरस्तस्य सूनुरंमणभूप-
- 18 तिः । भूर्देवानुद्धरंनुच्चैः<sup>5</sup> करतारकपीडितान् ॥[२१॥\*] यत्र क्षत्रपितामहे वितरति  
प्रत्यर्थिपृथ्वीश्वराः सर्वे दानम<sup>7</sup>वा-
- 19 [सु]मुत्कमनमो नूनं बभूवुर्भुवि । चंडाशोः किरि(र)णावलीमविरतं संसेव्य लीलावती-  
वाक्त्रव्याकुलमानसैः
- 20 कथमपि व्यालोकित यत्तैः पदं(दम्) ।[२२॥\*] आरुह्य वैरिचितिपालमौलिनिश्रेणिभि-  
र्देवगिरिं गरिष्ठ(ष्ठम्) । प्रसह्य तस्मा-
- 21 दपहृत्य भुंक्ते कृष्णात्मजः स्वामनिं स रामः ।[२३॥\*] आदौ देवगिरिप्रवेशनमथी  
नृत्तप्रकारेक्षणं पश्चात्त्वै(त्वै)-
- 22 रपदातिमेलनमथालंकारविज्ञेपणं(णम्) ।[\*] अन्विष्टार्थविरोधिदूरकरणं तस्माद्रसासादनं  
श्रीरामेण कृतं

<sup>1</sup> This *visarga* is superfluous.

<sup>2</sup> Read *ullāsayan=gōkulam=*.

<sup>3</sup> This mark is to show that the word is continued in the next line.

<sup>4</sup> The sense requires a reading like *-rājīm*.

<sup>5</sup> What appears like an *anusvāra* on *śa* may be due to a fault in the copper.

<sup>6</sup> Read *=uddharann=uchchaih*.

<sup>7</sup> The engraver at first incised *dāmam=* which he subsequently altered to *dānam=*.

2.

2 श्रीश्री देवराहाय नमो निरतिशय निरतानव विरुद्र रूपः प्रबल विमल स वदु  
 4 केशकिः परमरमण मंगमंग लाने निधनं दधदधरितसद्यः सद्यतां श  
 6 पाणिः लक्ष्मी नारायण कीडा सरकीर समुद्र जाली लो बुद्ध विजयत विधु विरु  
 8 नश्रियाः निःसीमा सामवंशः सजयति जगति प्रालसकी विविर्षितार नानित  
 10 रुरुविररुवो वृष्यः सुवृष्टाः तत्राय कावली सजुणघटिततुः क कातिः कवीने  
 12 ग्याम प्रधवितामणि रुदितरुविनीय कृषिह प्रपः बल्लाला विजितः परानव बुद्ध  
 14 नावितां धाधिपः क काल दलितः काणमि लिता तंता गिररी श्वरः डुरीय विविर्षित  
 16 नाजप्रति ग्याम ज नानिजितः संहननि निशया क उविसयं त जने प्रमी रुजः तसुजा उ  
 18 पलः उलज सुवविधु वीर लक्ष्मी प्रसाद प्रसादा रूपसंप सुशमित सुषमा के दके दर्प दर्पः यः न  
 20 किंदी विः किष्कि सुत शिबिः किं बुद्धी सुत दह सान्नादिके कसी मा पुनरस वदितिया क न किं गी  
 22 श्री कृष्ण रूपः प्रन विष्णु रमाद प्रव प्रयः पार सुत वीरु पलायमानान वाला खी रम्य की विद्वान्  
 24 गहसतिः यः कामपाल प्रसु रिरुः श्रयेव राया त विना लक्ष्मीः उलासयं गा कुल मादारण उ  
 26 सुवैः प्रकीव कारार ररुर्ज रज र्ज रवजर डारा जी तरा जी वना र र माल वमाल वं च जस रु जे ता ल  
 28 शोचले रार कोशल का बले घन पारा प्र ह मित्रं ज यु र्या य विदु य प्र पाण समाय वेदी रु न यं रु  
 30 सुस राजनी लया घन गरी विरुठ माला कि उं प्रातशा सिदिमा मदी मघमहा देवः सतम्या बुद्धी य  
 32 न विहं समाण व सुष क प्री का विरु क प्राति विप्रव जा यत किति बुजां को नाय को द्विय कः निव रु य  
 34 नाशम पिपामे पाणि मिः सुना विदं महा देव वयः क घात रु न्नां क रु शं कि ध र सु प्र सु उ र मण प्र ग  
 36 भादवा न्द र वृष्टिः करतार कपी डितावा यत्र कृत्र पिता माह वितर ति प्रय धि पृष्ठी श्वरा स वि स म वा  
 38 क मतासा वने बरु बुर्ब विचं शोशाः किरिणा वली म विरतं संम य ली ला वती वा म्या उरु म न्द र  
 40 सुमपियाला कियत्रेः प्रदेः आरु ह्यवेरि किति पालमो लिनिप्रणिसिदि व गिरि मरिषी प्रसु चत म्  
 42 त्या चोक्त कृष्ण म् कृष्ण म वनि स रामः आदोद व गिरि प्रावशन माघा वृत्र प्रकार क प  
 44 य विमल नम घालंकार विरु प्रणे अविष्टा र्द विरा धि र करण तस्मा दसा सा दने श्री रामेण क  
 46 नितरं तस्मा को म्या ला का तरः श्री रामः शर्व व र्मा प्रद घट न लघू पाय र्द यु र्ग वृ त्रि थार या ना ध  
 48 ना विकरण विल स बा उ निष्पादि ता र्ध व र्मा ना र्क कामण य व हरण म पा क त्य सं दर्शि ता धी ज  
 50 या क ती ना गि श्वर पि त दि ह स्पृ म्या त ना प्र शो धेः आय ना ताल विशाल डा ह ल म ही पालः कृ पा  
 52 निना न्द गार र सुध वः परित वं पा ना च के र्त्त नितः याना मूलित रा घ र्द र निता व्वा र्ध र्द ना पति  
 54 जो विजितः सागा पृ पति दे यः सरामः क धा त ली तिः प लि र रुः सम रु विजितः क शितः क र्थ क र्थ  
 56 कृष्ण क र्त्त सा धो लः पृष्ठु तर म हि मा मा दि मि डः प्र स म्नाः उ तुं गः संग मेशः प्र स त मी धि गा ता मा यितः  
 58 ना घा य त म् न वि व क म्ना स क ष म वि त र्ध व र्थ त रा म च डः यः सु क सं क्त त लि पि थाला प  
 60 य द्वा र उ कर ष्य वा र य त्ना वारा ण सी हृ त म्ना घा म्ना च य त्ना हिर ण्म यं शार् न ध र ल यं थ  
 62 सर द्वा वं वि ध यु ण गे ण लं कृ त श्री म  
 64 लि का दि का स ता क्क रा द व गिरि डुर  
 66 कृ प का ला ती त स व स र शु ड्वा विं श द  
 68 य र रा त ग र त्ना इ प द्धु क्क का द र या स नौ  
 70 म्पु र ता प च रु व ती या द व कृ ल क म  
 72 पु रं द रा म हा रा जा धि रा रुः श्री रा म  
 74 धि क द्वा द श श त सं र ध्या क ष्टा सा धा र  
 76 का हिरि द श सं ब द्वा त्ना क्क र्त्त म्पु र

36 तस्य विशिष्ट निरुद्ध कानि विपलवाडी काजलकाविमोऽकाम...  
 37 त्रविष्ट निरुद्ध कानि सिं प्रविष्टिरेण पा लभाङ्गापाधरवाधोरा...  
 38 एताम नाश्च त्र राश्यामश्च इति सुखरवेरक सहितास्तत्रयनि...  
 39 प्रानक्षप्रवृ कृत्रिणजलप्राणदंडशुक्ल... देसमश्रययुक्ता...  
 40 अथ दशरथाध्यायिनकुलबदु रसावत्कजयकडितायमहामउनीकपुरुषनायका...  
 41 अथ त निजाज्ञासंपादनजनितपरितोरवणअग्रहरकरणयडा...  
 42 अथोतप्रशिक्षाकाः विषयैकः इणक्षः सुतुति वेदितपुरात्मादिनीयः स...  
 43 आवरिष्णुजयतिरसादासन्नमिर्वसिष्ठः पातिव्याप्रादशप्रवप्रुत्रुयणउंधनीयद्युप...  
 44 अथयानाष्टकोणविजगदघतमः कोष्ठदीकामाधुः। तातायतादकः समजनितताया...  
 45 तिरते मायोशुर्वेशः विदुदनवतपः प्रवृतातामा माहयाहयहकुडि...  
 46 अथवावप्रणिकिरणावृकमऽवा। तत्रासी ज्ञानुसुरिर्निजसवहविषेनिर्गता...  
 47 अथानदत्तयादिशिदिशि विहितायनसापानमार्गः किं वाडुकि...  
 48 अथयानावृजं त्ररताथातालमलावधिविशदयाशारनेषय...  
 49 अथारहादवस्माकं तक्षमसकलाधैकतायुणाना...  
 50 अथानुसुव... सवयथवाक। विद्वान्मालिमणिर्विनायक...  
 51 अथमथमथमथविद्ययातयकीर्तिगातसिद्धरादानुप्रनिशु...  
 52 अथयथयहयतानां गमयाख्यानाघाषामदानाधर्माप्रम...  
 53 अथोत... अथपाकुलप्रतिधैर्यप्रतिष्ठा...  
 54 अथ सावतदवत्कदन्वत्सारनतरयातिमंशा...  
 55 अथानु... शनिश्चित्येन अियः परमास्पदा...  
 56 अथैकैदकै प्रसादपराकारा...  
 57 अथ... अथचित्प्रीतिः प्रगल्भा...  
 58 अथ... अथवप्रिणे...  
 59 अथ... अथानु...  
 60 अथ... अथानु...  
 61 अथ... अथानु...  
 62 अथ... अथानु...  
 63 अथ... अथानु...  
 64 अथ... अथानु...  
 65 अथ... अथानु...  
 66 अथ... अथानु...  
 67 अथ... अथानु...  
 68 अथ... अथानु...



- 23 ततस्तत इतः श्लोकीस्य लोकोत्तरः । [१४॥\*] श्रीरामः शर्ववर्मा पदघटनलघूपाय-  
दृग्दुर्गावृत्तिव्याख्याताशेष-
- 24 सूत्रो विकरणविलसद्भातुनिष्पादितार्थः [१\*] वर्णानां व्युत्क्रमेण व्यवहरणमपाकृत्य  
संदर्शितार्था(र्थो) जेता
- 25 दिव्याकृतीनां शिशुगपि तदिह सृस्य(श्य)ते नापशब्दैः । [१५॥\*] येनोत्तालविशालडा-  
हलमहीपालः क्षणांनि-<sup>1</sup>
- 26 जिती भांडागारधराधवः परिभवं येनोच्चकैर्लभितः । येनोन्मूलितराज्य एव रचितो  
वच्चाकर<sup>2</sup>च्चापतिर्ये-
- 27 नाजौ विजितः स गोपनृपतिर्वर्ण्यः स रामः कथं(थम्) । [१६॥\*] भल्लीभिः पल्लि-  
राजः समरभुवि जितः कुञ्जितः कन्यकुब्जः
- 28 क्षिप्तः कैलासशैलः पृथुतरमहिमा माहिर्मेद्रः परास्तः । उत्तंगः संगमेशः प्रसभम-  
धिगती मोटितः ।<sup>3</sup>
- 29 खेटनाथी येन खेनैव धाम्ना स कथमवितथं वर्ण्यते रामचंद्रः । [१७॥\*] यः  
शुक्ल(ल्क)संकेतलिपिं व्यलीपयत्स-
- 30 वार्गहारिषु करान्य(त्र्य)वारयत् । वाराणसीं स्नेच्छगणाद्यमीचयत् हिरण्मयं शार्ङ्गधरालयं  
व्यधा-
- 31 त् ॥ [१८॥\*] स खल्वेवंविधगुणगणालंकारश्रीमत्प्रो(त्र्यौ)ठप्रतापचक्रवर्ती यादवकुलकमल-
- 32 कलिकाविकासभास्करो देवगिरिपुरपुरंदरो महाराजाधिराजः श्रीरामचंद्रदे-
- 33 वः शकनृपकालातीतसंवत्सरिषु द्वात्रिंशदधिकद्वादशशतसंख्याकेषु ।<sup>4</sup> साधारण-
- 34 संवत्सरांतर्गतभाद्रपदशुक्लैकादश्यां स(श)नौ कान्हेरिदेशसंबद्धान् कान्हेरिखंपणकांत-

*Second Plate ; First Side.*

- 35 र्गतान् पीष(ख)री । तत्रविष्टखेटकानि साणगाह्वाणं । पिंपलगाह्वाणं । पालि<sup>5</sup>पी-  
खरी ॥ अडगौ ।
- 36 एतत्रविष्टानि खेटकानि । पिंपलवाडी । काजलकीवि । सीङ्गणं ॥ वाघीरे । ए-

<sup>1</sup> Read *kshaṇān=nirjitō*.

<sup>2</sup> What appears like a somewhat displaced *anusvāra* on *va* is probably due to a fault in the copper.

<sup>3</sup> Originally *Vajrādharaḥ*, subsequently altered to *Vajrākara-*.

<sup>4</sup> This *danḍa* is superfluous.

<sup>5</sup> The *rēpha* on *ga* has been cancelled.

<sup>6</sup> The superscript curve of *i* in *li* is very faint. The name occurs again in l. 74 as *Pālipōkharī*.

- 37 तत्रविष्टानि खेटकानि । मीपिविहिरं<sup>1</sup> ॥ गोलिगाह्वाण । धारवाघौरं ॥ कुरु-
- 38 णपारगौ ॥ एवमेतांश्चतुरो ग्रामान् स्वप्रविष्टनवखेटकसहितान् तत्रत्वनि-<sup>2</sup>
- 39 धिनिक्षेपवृक्षत्रि(त)णजलपाषाणदंडशुक्ल(ल्क)कारुकादिसमस्तादाययुक्तान् वामिष्ट(ष्ठ)गोत्राय
- 40 ऋग्वेदशाखाध्यायिने फुलबडुणमांवलनायकसुताय महामंडलीक<sup>3</sup>पुरुषैनायका-<sup>4</sup>
- 41 य ममस्तनिजाज्ञामंपादनजनितपरितोखि(षे)ण अग्रहारकरणाय हस्तोदकपूर्वकं प्रादात् ।
- 42 अस्यैते प्रशस्तिश्लोकाः । विश्वस्यैकः पुरोधाः सुत इति विदितः<sup>5</sup> सष्टुरात्मा  
द्वितीयः मसर्षी-
- 43 णां वरिष्ठः स जयति तपसां वामभूमिर्वमिष्ठः । पातिव्रत्योपदेशप्रथमगुरुगुणारुंधतो  
यस्य पत्नी
- 44 बद्धा यद्गोष्ठकीणि त्रिजगदघतमःकौमुदी कामधेनुः ॥[१९८॥\*] ततोन्वस्तादृक्षः सम-  
जनि ततोन्वो मु-<sup>6</sup>
- 45 निरिति क्रमात्प्रांशुवंशः त्रिभुवनवतमः प्रववृते । तमोमोहग्राहग्रहकलुषितानां तनुभृतां  
प्रवा-<sup>7</sup>
- 46 धं तन्वानस्तरणिकिरणानुक्रम इव ॥[२०॥\*] तत्रामोज्ञानुसृग्निजमवहविषे निर्गतानां  
सुराणां धर्म-
- 47 प्रामादभंग्या दिशि दिशि विहिता येन सोपानमाग्नाः । किं चोद्धतुं किलाधी-  
गतिमपि गमिता-
- 48 न्कर्मयोगिन जन्तृन्खाता<sup>8</sup>प्यातालमूलावधि विशदयशीरत्नप(ख)न्यस्तडागाः ।[१२१॥\*]  
तस्माद्भव तपसां
- 49 निधिरल्हदेव<sup>9</sup>संकेतधाम सकलार्थकृतां गुणानां(नाम्) । कुक्षौ हररिव जगंति चतु-  
र्दशापि विद्यास्थ-<sup>10</sup>
- 50 लानि सुखमामत यस्य वक्त्रे ॥[१२२॥\*] विद्वन्मौलिमणिर्विनायक इति ख्यातस्त-  
तोभू[त्सु]तस्तौथान्य-

<sup>1</sup> The name of this hamlet occurs in lines 75-76 as *Sīmpidihirēm*.

<sup>2</sup> This mark is to show that the word is continued in the next line.

<sup>3</sup> The correct form of the title would be *Māhāmandalika*.

<sup>4</sup> The *visarga* is imperfectly incised here.

<sup>5</sup> This mark is to show that the word is continued in the next line.

<sup>6</sup> Read *khātāh pātāla-*, unless *sh* before *pā* is to be taken as an *upadhmaniya* sign.

<sup>7</sup> [Reading is *r=Ēlhadēvas=* —Ed.]

- 51 ष्यधम<sup>1</sup>र्षणं विदधते यत्कीर्त्तिगंगाभमि । दूरादानगुणं निशम्य रभमादाग[च्छ]ता-  
मर्थिनां<sup>2</sup>-।<sup>3</sup>
- 52 मये यस्य गृहं व्यनक्ति निगमव्याख्यानघोषो महान् ।[12३॥\*] धर्मप्रेमसुहृदयशः-  
प्रसवभूः<sup>4</sup>श्चातुर्यमारी धृ-
- 53 तित्तांतिजेमपदं कृपाकुलपतिर्धैर्यप्रतिष्ठी[च्छ]वः<sup>5</sup> । विद्याकोशगृहं विचारमचिवः संपत्स-  
भामंडपः
- 54 सूनुः मांवलदेव इत्युदभवत्सूरस्ततः स्यातिमान् ॥[२४॥\*] प्रकृतिमृदुलं मान्यं शुद्धं  
मनोहरणक्षमं कु-।<sup>6</sup>
- 55 सुममदृशं निश्चिंत्येनं श्रियः परमास्पदं(दम्) । निपुणधिषणी रामक्षीणीपतिर्यदुपंगवः  
कुसुमर[च]-
- 56 नाध्यक्षं दक्षं प्रमादपरोकरोत् ।[12५॥\*] शुचौ हिते धीमति सत्यवाक्ये मेवापरि  
मांवलदेवसूरौ । दिने दि-
- 57 नेवर्द्धत राजचित्ते प्रीतिः प्रगल्भा स्वगृहे [च] लक्ष्मीः ॥[२६॥\*] मारंगसूरितनयामथ  
जामदग्न(ग्न्य)वत्सान्वयप्रभ-।<sup>1</sup>
- 58 वमाधवसूरिर्षोत्री(त्रीम्) ॥[\*] अक्कांविक्कति विदितां गुणरत्नभृषां योषाममावुदवहृद्विधिना  
स्वयोग्यां(ग्याम्) ।[12७॥\*]
- 59 पुत्रीभूदनयोर्नयाहृदितयोर्मेधाविना वेधसा विभ्राणः पुरुषोत्तमत्वमुचितं नाम्नार्थसं-  
स्पर्शिना ।[\*]
- 60 मत्स्याद्यंगपरिग्रहे विमृशतो दीपांशमं<sup>2</sup>न्विच्छतः श्लाघ्यं जन्म हरये एष वपुषः<sup>3</sup> स्वीकार  
एकादशः ॥[२८॥\*]
- 61 मन्नीष्या(ष्ट्या) द्विगुणमतिं विवेकवत्या दीर्घाभ्यां द्विगुणदृशं श्रुतिस्मृतिभ्यां(भ्याम्) ।  
धैर्येण द्विगुणबलं तमक्ष-

<sup>1</sup> The two *aksharas gha* and *ma*, which were wrongly repeated here, have been cancelled

<sup>2</sup> This *anusvāra* is superfluous.

<sup>3</sup> This mark is to show that the word is continued in the next line.

<sup>4</sup> This *visarga* is redundant.

<sup>5</sup> The superscript, *ch* in *chchha* is imperfectly incised. Read *pratishth-ōtsavah*.

<sup>6</sup> This *visarga* was added subsequently.

- 62 येण स्वे राज्ये यदुत्पतिर्व्यधात्प्रधानं(नम्) ।[126]\* म विद्युत्वीज्व(ज्व)लया निजाज्ञया  
प्रदर्शय वर्णाश्रमयोः पृथक्(क्)-
- 63 मान् । महीपतेः कोशगृहे महीयसीं सुवर्णवृष्टिं व्यतनीहनीपमाः<sup>1</sup> [127]\*  
स्वामिद्रीहकृतामयोवलय-
- 64 वहक्रं कठोरं मनस्तस्य प्रज्वलता प्रतापशिषि(खि)ना नातं जवादारजवं(वम्) ।  
क्रूरास्तेषु सकंटकद्रुमनिभा[ः]
- 65 प्लुष्टा निकृष्टास्ततो रामक्षोणिपतेः सुवर्णसदृशं तेजः कृतं प्रोज्व(ज्व)लं(लम्) ।[128]\*  
सुकृतनिधिषु काशी-
- 66 द्वारकाद्येषु तीर्थेष्ववहितहृदि तस्मिन्<sup>2</sup> कल्पितानल्पसत्रे । मुनिवचनविचारान्मुक्तिमात्रप्र-<sup>1</sup>  
67 देशु स्फुरति परमिदानीं भुक्तिभु(मु)क्तिप्रदत्वं(त्वम्) ।[129]\* स्वाचारे स्वामिभक्ते  
विनयवति परस्त्रीधनाशाविदू-
- 68 रे तस्मिन्<sup>4</sup> प्रौढप्रतापे वहति पुरुषतां पौरुषेण स्फुटार्थाम् । तत्कीर्त्तिं निर्जिहानां  
दिशि दिशि

*Second Plate ; Second Side.*

- 69 बहुशी [हृष्ट]ता सज्जनानामासीत्कंपी रा(ग)रीयांश्चिरमि<sup>5</sup> मनमि चाहर्निशं दुर्जना-  
नां(नाम्) ।[130]\* श्रीमान् रामनृपः प्रसन्नहृद-
- 70 यो लोकद्वयश्रेयसे कुर्वात्को[चि]तमग्रहारमिति तं वारान्वहनादिशत् । तस्मै चाथ  
महाप्रसाद इति तां स्त्री-
- 71 कुर्वते सत्क्रियां धारापूर्वमनल्पमारविषयान्ग्रामानदानदः ।[131]\* सीयमेवंविधगुण-  
रत्नाकरश्रीमन्महा-
- 72 राजाधिराजश्रीरामचंद्रदेवीयमहामंडलीक<sup>6</sup>पुरुषेनायकः शकनृपकालातीतसंवत्सरषु द्वात्रिंशद-<sup>3</sup>  
73 धिकद्वादशशतसंख्याकेषु साधारणसंवत्सरांतर्गते भाद्रपदमासि कपिलषष्ठ्यां(ष्ट्यां) कान्हेरि-  
देशसंबद्धान् कान्हे-

<sup>1</sup> Read =ghan-ōpamah.

<sup>2</sup> Read tasmīn.

<sup>3</sup> This mark is to show that the word is continued in the next line.

<sup>4</sup> The engraver first incised tasmīn which he subsequently altered to tasmīn.

<sup>5</sup> This anusvāra is superfluous.

<sup>6</sup> Read gurīyān=chchhirasi.

<sup>7</sup> This anusvāra is redundant.

<sup>8</sup> Read Mahāmāṇḍalika.

- 74 रिखंपणकांतर्गतान् ॥ पोष(ख)री ॥ तत्रविष्टानि घे(खे)टकानि । माणगाह्वान् ।  
पालिपोखरी ॥ अडगौ ॥
- 75 तत्रविष्टानि खेटकानि । पिंपलवाडी । काजलकीवि । मीइजणं ॥ वाघीरे ॥  
एतत्रविष्टानि खेटकानि । मीपि-
- 76 दिहिरें<sup>1</sup> । गोलगाह्वान् । धारवाघीरे ॥ [1\*] कुरुणपारगौ ॥ एवमतांश्चतुरी ग्रामान्  
स्वप्रविष्टनवखेटकमहि-
- 77 तान् तत्रत्यनिधिनित्रेपटणजलपाषाणदंडशुक्र(रुक्)कारुकादिमस्तादाययुक्तान् षडशीतिमं-  
ख्याका वृत्ती[:]
- 78 परिकल्प्य(रुप्य) देवद्वयार्थं वृत्ति(त्ति)द्वयं अग्निष्टिकाप्रपार्थं(र्थ)मेका वृत्ति(त्ति)ब्राह्मणार्थं  
त्र्यशीतिसंख्याका वृत्तयः इत्यनया
- 79 भागकल्पनया नानागोत्रेभ्यो नानाशाखाध्यायिभ्यः त्र्यशीतिसंख्यविप्रेभ्यो देवद्वयाग्निष्टि-  
काप्रपाम-
- 80 हितेभ्यः स्वाभिलखि(षि)तफलमिद्वयार्थं हिरण्याक्षतीदकपूर्वकं प्रादात् ॥ अथ ब्राह्मण-  
नामानि । तत्र बह्वृचाः [1\*]
- 81 केशो<sup>2</sup>भट्टसुतमहादेवभट्टः । कोमणसुतविष्णुभट्टः । विष्णुमंचिसुतः पेदिभट्टः ।  
गोविंदभट्टसुतो
- 82 लाषणभट्टः<sup>3</sup> । एते काश्यपाः ॥ मल्लिदेवभट्टसुतलक्ष्मीधरभट्टः । पद्मनाभभट्टसुतदामोदर-  
भट्टः । आ-
- 83 पदेवभट्टसुतमैरालभट्टः । योगिभट्टसुतवासुदेवभट्टः । राघो<sup>4</sup>भट्टसुतः कमलदेवभट्टः ।  
देवणभट्ट-
- 84 सुतो महादेवभट्टः । जोगदेवभट्टसुतः गदीभट्टः । ध्वा(?)मिदेवभट्टसुतः लषुमिदेव<sup>5</sup>भट्टः ।  
नागनाथभट्ट-
- 85 सुतः कालिदामभट्टः । गंगाधरमिश्रसुतः पद्मनाभभट्टः । एते भारद्वाजाः । सूदन-  
भट्टसुतदामोदरभ-

<sup>1</sup> This name occurs above in line 37 as *Simpivhīrēh*.

<sup>2</sup> Read *Kēśava*. Similar corrupt forms of names occur in some places below.

<sup>3</sup> Read *Lakshmana-bhattah*.

<sup>4</sup> Read *Rāghava*.

<sup>5</sup> Read *Lakshmidēva*.

- 86 दृः । गणपतिभट्टसुतः वीरभट्टभट्टः । योगदेवभट्टसुतो यज्ञेश्वरभट्टः । मारंगनायकसुतो गोविंदना-
- 87 यकः । दामोदरभट्टसुतः महादेवभट्टः । महानायकभट्टसुतकृष्णभट्टः । वामनाचार्य-सुतो धनेश्वरभट्टः ।
- 88 एते जामदग्नि(ग्न्य)वत्साः । पद्मनाभभट्टसुतो जानुभट्टः । विनायकभट्टसुतो राघवना-यकः । नागनायक-
- 89 सुतपुरुषोत्तमदेवः । नरसी(सिंह)भट्टसुतचांगदेवभट्टः । महादेवभट्टसुतः कमलादेवभट्टः । परशराम-
- 90 भट्टसुतः केशवभट्टः । एते वाशिष्ठाः(ष्ठाः) ॥ पुरुषोत्तमभट्टसुतः कृष्णभट्टः । पुरुषो-त्तमभट्टसुतो गोविंदभट्टः [1\*]
- 91 महादेवभट्टसुतो वासुदेवभट्टः । एते विष्णुवृद्धाः । नागदेवभट्टसुतः खंडदेवभट्टः । सुदर्शनभट्टसुतः
- 92 पुरुषोत्तमभट्टः । विश्वनाथभट्टसुतः कृष्णभट्टः । गोविंदभट्टसुतो महादेवभट्टः । एते कौशिकाः ॥ प-
- 93 द्मनाभभट्टसुतो नागदेवभट्टः । देकभट्टसुतः आदित्यभट्टः । एतावागस्त्यी<sup>1</sup> । शारंगपा-णिदेवसुतः कृ-
- 94 णदेवः । रामदेवभट्टसुतो ब्रह्मदेवभट्टः । एतो विश्वामित्रो । सांवलदेवसुतो जोगदेवभट्टः दादं-
- 95 भट्टसुतो दामोदरभट्टः । एतो कौडिन्यो । अनंतभट्टसुतो वैजनाथभट्टः । पद्मनाभ-भट्टसुतो दा-
- 96 मोदरभट्टः । एतो हरितो । शारंगपाणिभट्टसुतः चक्रपाणिभट्टः । कमलदेवभट्टसुतो दादंभट्टः [1\*]
- 97 एतो प्रथमात्रेयो । भास्करभट्टसुतः कृष्णभट्टः । बापदेवभट्टसुतः सिंहभट्टः । एतो विष्णुवृद्धांगिर-
- 98 सो । मांडदेवभट्टसुतश्चंडिकाभट्टः । मांडदेवभट्टसुतो रामेश्वरभट्टः । एतो वाध्यश्वो । पद्मनाभ-

<sup>1</sup> *Agastyāh*, which was first incised, was subsequently altered to *Agastyan*.

ii, b.

70 मूलिकद्वयप्रिया... 70  
72 श्रीरामचंद्रद्वयमहामंडलीकपुत्रोषेनायकश्चकल्पकालातीतसंवत्सारषुवाविशय 72  
74 स्वपण्यतर्कतशापाघरीतप्रविष्टनिषटकानिसारगाल्पापिपलगाहापापलिपोखरी 74  
76 द्दिरागोत्तगाहापाघरीधारिकुरुणपारगि 76  
78 रिकत्यादतद्ययवैरिद्वयश्चभ्रिष्टिकाप्रार्थामकावर्तिर्बोझपाध्रिचशीतमद्या 78  
80 हातन्यःशसिलखितफलभद्रवैदिरथाकानादकपूर्वकंप्रादात्रा 80  
82 काशातद्वसुतमहाद उचटः। कामसुतविकृतसटः। विकृतमंविभुतः। प्रदिसटः। गाविदसटसुत 82  
84 सुतोमहादवसटः। जागदवसटसुतः। गारासटः। बभ्रिदवसटसुतः। तप्रभ्रिदवसटः। नागनाघसट 84  
86 सुतः। कालिदाससटः। गंगाधरमिश्रसुतः। पद्मनाससटः। पततारदाजाभसुतसटसुतदा 86  
88 कभेदा। मादसुतसटसुतमनादवसटः। महानायकसुतसटसुतकल्पसटः। वाभनावापिसुतो 88  
90 सुतसुतकशवसटसुतवाशिष्ठाः। प्ररुषोतमसुतसुतः। कल्पसटः। पुष्पापातसुतसुतगाविदस 90  
92 सुतसुतसुतवाशुदवसटः। एतविकृतसुतमनागदवसटसुतः। एतवसटः। सुदर्शनसुत 92  
94 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 94  
96 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 96  
98 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 98  
100 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 100  
102 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 102  
104 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 104  
106 सुतसुतसुतमनागदवसटः। एतविकृतसुतमनागदवसटः। एतवसटः। सुदर्शनसुत 106

108 ... 108  
 110 ... 110  
 112 ... 112  
 114 ... 114  
 116 ... 116  
 118 ... 118  
 120 ... 120  
 122 ... 122  
 124 ... 124  
 126 ... 126  
 128 ... 128  
 130 ... 130  
 132 ... 132  
 134 ... 134  
 136 ... 136  
 138 ... 138  
 140 ... 140





- 99 भट्टसुतो नागदेवभट्टः । गौत्तमः<sup>1</sup> ॥ महादेवभट्टसुतश्चांगदेवभट्टः । नैध्रुवः ॥ दामो-  
दरभट्टसुतपुरु-
- 100 षोत्तमभट्टः । देवरातः । गोपालभट्टसुतो महादेवभट्टः । आत्रेयः । भास्करभट्टसुत  
आपदेवभट्टः ।
- 101 वत्सगीत्रः । गायत्रीभट्टसुतः कृष्णभट्टः । कपिमो(गी)त्रः ॥ नागदेवजीदमीसुतः परश-  
रामजीदमी ।
- 102 गार्ग्यः । नागणसुतकेशवदामः । पूतिमाषः । विष्णुभट्टसुतो नरमीहदामभट्टः [।]
- 103 वामिष्ठः । अथ तैत्तिरीयाः । नारायणपेदिसुतो मैरालभट्टः । माधवभट्टसुतत्रिवो(वि)-
- 104 क्रमभट्टः । गंगाधरभट्टसुतः सोमनाथभट्टः । माधवभट्टसुतो मांडदेवभट्टः । एत
- 105 भारद्वाजाः । कृष्णभट्टसुतो विंशदेवभट्टः । ब्रह्मदेवभट्टसुतो गणपतिभट्टः । महादे-
- 106 वभट्टसुतो विश्व(श्वे)श्वरभट्टः । नागश्वा(स्वा)मिभट्टसुतो रामेश्वरभट्टः । विष्णुभट्टसुत  
आपदेवभट्टः [।\*]

## Third Plate.

- 107 एत कौडिन्याः ॥ विष्णुभट्टसुतसोमनाथभट्टः । मिहपेदिसुत आदित्यभट्टः । विष्णुभट्ट-  
सुतो ना-
- 108 गदेवभट्टः । एत आत्रेयाः ॥ श्रीधरभट्टसुतो धनेश्वरभट्टः । केशवाचार्यसुतपुरुषोत्तम-
- 109 भट्टः । एतौ जामदग्न(ग्न्य)वत्सौ । नागदेवभट्टसुतकोटेश्वरन(नं)[दि]ः । रू.रूपदेव-  
भट्टसुत आपदे-
- 110 वभट्टः । एतौ गौतमौ । विष्णुभट्टसुतो(तः) शार्गपाणिभट्टः [।\*] श्रीवत्सगीत्रः ।  
दामोदरभट्टसुतः सू-
- 111 र्यभट्टः [।\*] लीहितगीत्रः । लक्ष्मीधरभट्टसुतो रामेश्वरभट्टः । हरितः । नरमी(मिं)-  
हचिवेदी(दि)सुतक-
- 112 मलदेवभट्टः । प्रथमात्रेयः । एल्हणदूवेसुतनारायणपेदिः । काश्यपगोत्रा(त्रः) [।\*]  
सोमनाथज्ञातिसुतः पद्म-
- 113 नाभज्ञाता । काश्यपी माध्यंदिनः । अनंतभट्टसुतसारंगभट्टः । काश्यपकाण्वः ।  
दादंभट्टसुतः काकंभट्टः ॥(।)

<sup>1</sup> Read *Gautamah*.<sup>2</sup> Read *Narasimhadāsa*. The *visarga* which was wrongly incised after *sa* has been cancelled.

- 114 काकंभट्टसुतसांवलभट्टः । ए[तौ] हरितौ । रामपंडितसुतवसंतपंडितः । भारद्वाजः ॥  
एते सामगाः । अथै-
- 115 तदग्रहारभूमेराघाटाः । पूर्वतः दांडिगौ । सादुलें । दक्षिणतः केशवापुरी<sup>1</sup> ।  
सांवरिगवां । हरिकीनि-
- 116 बगौ । पश्चिमतः राजगौ । हीवरें । चिंचवली । दुगलेगाह्वाणसंबध(द्व)महादे-  
ओपुरी । उत्तरतः गंगा [1\*]
- 117 एव(वं) चतुराघाटविशुद्धः पुरुषोत्तमपुरापरनामधेयोग्रहारः कृतः [1\*] अथ ब्राह्मण-  
नियमाः । अ(आ)-
- 118 चंद्रार्कमिदं भोज्यमेभिरिषां च वंशजैः । नाधेयं न च विक्रेयं सदा सन्मार्गवर्ति-  
[भिः] ।[1३५॥\*] पस्थ्यांगनानां सद-
- 119 नं न देयं द्यु(द्यू)तप्रचारोपि निवारणीयः । शस्त्रादिकं वापि न धारणीयं सत्क-  
र्मनिष्टै(ष्टै)भं(र्भ)वितव्यमेभिः [॥३६॥\*]
- 120 राजसेवकानां वसतिप्रयाणदंडौ न स्तः । अथ भूमिदानप्रशंसा । सिंहासनं तथा  
[च्छ]त्रं वराश्वान् वरवा[र]-
- 121 णाः । भूमिदानस्य पुष्पाणि फलं स्वर्गस्तथैव च ।[1३७॥\*] नृत्यंति पितरस्तस्य  
वल्गंति च पितामहाः । भूमिदीप्त-
- 122 त्कुले जातः सोस्मांस्तारयिष्यति<sup>2</sup> ।[1३८॥\*] आदित्या इव दीप्यंते तेजसा दिवि  
मानवाः [1\*] ये प्रयच्छ(च्छं)ति वसुधां ब्रा-
- 123 ह्मणायाहिताग्नये ।[1३९॥\*] यथा जनित्री पुष्पाति क्षीरेण स्वसुतं नृपा[ः]1\* एवं  
सर्वगुणैर्भूमिर्दातारमनुपुष्यति ।[1४०॥\*] अग्नि-
- 124 ष्टोमादिभिर्यज्ञैरिष्टा विपुलदक्षिणैः । न तत्प(त्फ)लमवाप्नोति यद्दत्त्वा(त्त्वा) वसुधां नृप  
।[1४१॥\*] नृत्योर्हि<sup>3</sup> किंकरा दंडा
- 125 ह्यग्नितापाः सुदारुणाः । घोराश्च वारुणाः पाशाः नोपसर्प्यंति भूमिदं(दम्) ।[1४२॥\*]  
संतर्पयति दातारं भूमिः प्रभव-

<sup>1</sup> Read *Kēśavapurī*.

<sup>2</sup> Read *sō-smān samtārayishyati*.

<sup>3</sup> Read *Mṛtyōr=hi*.

- 126 तां वर । कृशाय कृशभृत्याय वृत्तिक्षीणाय सौदते ।[18३]\* भूमिं वृत्तिकरीं  
दत्त्वा(त्त्वा) च्छत्री भवति मानवः ।[18४]\* षष्टिं वर्षसहस्रा-
- 127 णि स्वर्गे तिष्ठति भूमिदः आच्छेत्वा(त्ता) चानुमंता च तान्येव नरके वसेत्  
।[18५]\* वारिदस्तृप्तिमाप्नोति सुखमक्ष-
- 128 यमवदः । तिलप्रदः प्रजामिष्टां दीपदश्च कुरुत्तमं<sup>१</sup> । भूमिदः सर्वमाप्नोति दीर्घमा-  
युस्तथैव च ॥[४६]\* अथ
- 129 ब्राह्मणभूमिहरणे दोषाः ॥ गार्मकां रत्निकार्मकां भूमिरप्येकमंगुलं(लम्) । हरं(रन्)  
नरकमाप्नोति यावदा-
- 130 भूतसंप्लवं(वम्) ।[18७]\* स्वदत्तां परदत्तां वा यो हरत वसुंधरां(राम्) । षष्टिं  
वर्षसहस्राणि विष्टायां जायते कृमिः ।[18८]\* स्वद-
- 131 तां परदत्तां वा हरत सुरविप्रयीः । वृत्तिं स जायते विद्वग्वर्षाणामयुतायुतं(तम्)  
।[18९]\* विंध्याटवीश्वतीयासु
- 132 शुष्ककीटरशायिनः ।[\*] कृष्णसर्पाः प्रजायन्ते ब्रह्मभूम्यपहारकाः ।[1५०]\* हिनस्ति  
विषमत्तार वङ्गिरङ्गिः प्र-
- 133 शाम्यति । कुलं समूलं दहति व्र(ब्र)ह्मस्वारणिपावकः ।[1५१]\* ब्रह्मस्वं दुरनुज्ञातं  
भुक्तं हन्ति त्रिपूरुषं(षम्) । प्रसन्न<sup>२</sup>
- 134 तु बलाद्भुक्तं दश पूर्वान् दशापरान् ।[1५२]\* गृह्णं(ह्णं)ति यावतः पा(पां)सून्  
क्रंदतामशुबिंदवः । विप्राणां हतवृत्तीनां व-
- 135 दान्यानां कुटुंबिनां(नाम्) ।[1५३]\* राजानी राजकुल्याश्च तावतीन्द्रान्निरंकुशा[\*] ।  
कुंभीपाकेषु पचन्ते ब्रह्मभूम्यप-<sup>३</sup>
- 136 हारिणः ॥[५४]\* अथ भूमिपालनफलं(लम्) ॥ दानपालनयोर्मध्ये दानाच्छेयोन्-  
पालनं(नम्) । दानात्सुर्गमवाप्नो-
- 137 ति पालनादच्युतं पदं(दम्) ।[५५]\* गच्छन्ते पांशवो भूमिर्गच्छन्ते वृष्टिबिंदवः । न  
गच्छते विधात्रापि भूमिसंर-
- 138 क्षणे फलं(लम्) ।[५६]\* बहुभिर्वसुधा दत्ता राजभिः[\*] सगरादिभिः । यस्य यस्य  
यदा भूमिस्तस्य तस्य तदा फ-

<sup>१</sup> Read either *kum=uttamām* or *Kur-uttama*.

<sup>२</sup> *Danda* unnecessary.

<sup>३</sup> This mark is to show that the word is continued in the next line.

- 139 लं(लम्) ।[१५७॥\*] सामान्यीयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः [।\*]  
सर्वानितान् भाविनः पार्थिवै(वे)द्रान् भू-
- 140 यो भूयो याचते रामचंद्रः ।[१५८॥\*] महंशजाः परमहीपतिवंशजा वा पापादपेत-  
मनसो भुवि भाविभृपाः । ते
- 141 पालयंतु मम धर्ममि[मं समग्रं] तेभ्यो मया विरचितोजलिरेष मूर्द्धिः<sup>1</sup> ॥[१५९॥\*]  
मंगलं महाश्रीः ॥ छ ।

## TRANSLATION.

Om ! Obeisance to the holy primeval Boar !

(Verse 1) May Śārṅgapāṇi (Vishṇu) be worshipped!—(he) whose proper form consists of unsurpassed and infinite bliss and consciousness ; whose manifest power is possessed through mighty and stainless *sattva* ; who has an extremely attractive body which is an abode of auspicious things (*and*) who is the refuge of those who are worsted by others !

(V. 2) Glorious is the moon, the pleasure-lotus (*in the hand*) of the goddess of fortune of the three worlds, which sprang from the milk-ocean which is the pleasure-lake of Lakshmi and Nārāyaṇa !

(V. 3) Glorious is that infinite race of the moon, the creeper of whose fame shines in this world. In that race,<sup>2</sup> again, there were the bright and round pearls possessed of great and attractive lustre, *viz.*, the Vṛishṇis of unblemished character. Among them, again, there is a one-string necklace formed with a beautiful thread. (*viz.*, the Yādava family of Dēvagiri which is possessed of excellent merits) which gave lustre to the necks of poets.<sup>3</sup> In it, again, there is this central gem possessing the beautiful lustre of the wish-fulfilling jewel, (*namely,*) the king **Sirīha**.

(V. 4) What kings were not terrified to hear that by Sirīha **Ballāla** was vanquished, the lord of **Āndhra** was made to suffer a defeat, **Kakkalla** was overthrown, the lord of **Bhambhā-giri** was devoured in a moment, the king **Bhōja** was thrown into confinement on the crest of a fortress and **Arjuna** was subjugated ?

(V. 5) His son was **Jaitrapāla**, the moon to the *kumuda* which was (*his*) family (*and*) a very gracious temple of the goddess of heroism : who by his excellent form completely quelled the pride of the god of love, the tap-root of beauty ; who was concluded to be the unique limit of the excess of magnanimity by the people who (*at first*) expressed (*their*) doubts as to whether he was **Karna**, or **Dadhīchi**, or **Śibi**, or **Jimūtavāhana**.<sup>4</sup>

(V. 6) From him was born the lord, the illustrious king **Kṛishṇa**, who frequently vanquished brave men. Seeing warriors fleeing away (*before him*), the regions laughed at them under the guise of his fame.

<sup>1</sup> *Visarga* is superfluous.

<sup>2</sup> The original has *camśah* which means also a bamboo. On this *double entendre* is based the following metaphor. According to a poetic convention, pearls are produced also from bamboos.

<sup>3</sup> Because it supplied them with an excellent subject for their poems.

<sup>4</sup> All these were noted for their great liberality.

(V. 7) He whose activities extended to **Kāmapāla** and to whom extensive fortune resorted of its own accord, clearly manifested himself to be Kṛishṇa,<sup>1</sup> delighting zealously a multitude of cowherds.

(V. 8) On the occasion of his march for conquest, princes disguised as bards sang as follows :— Collect, O old **Gūrjara**, the mass of dust in the cowpens throughout (*thy*) life ! Do not, O **Mālava**, stop mowing ! Cling, O **Chōla**, to the hem of the lower garment (*of ladies*) ! Be intent, O **Kōśala**, on giving up (*thy*) treasure !

(V. 9) When the king Kṛishṇa went sportively to his own city Vaikuṅṭha in order to have a look at it, that younger brother of his (*viz.*), **Mahādēva**, ruled over this earth thereafter ;— (*he*) whose sword, which produced the misapprehension that it was the ornamental mark of musk (*on the forehead*) of the Earth who was shining on his arm, caused terror among hostile kings.

(V. 10) Though he plunged the crescent moon into the ocean, removing her from her proper place, he is, strange (*to say*),<sup>2</sup> still called **Mahādēva** by the people.

(V. 11) (*Then*) was born his son the king **Ammaṇa**, who was possessed of great strength<sup>3</sup> and who greatly rescued the Brāhmaṇas oppressed by taxes, even as Skanda rescued the gods oppressed by (*the demon*) Tāraka.

(V. 12) When the Grandsire of warriors<sup>4</sup> was giving away (*in charity*), all hostile kings, indeed, became eager to receive the gifts ; since having continuously exposed themselves to the rays of the hot-rayed (*sun*), they whose minds were distressed by the reproachful words of (*their*) beautiful (*wives*), regretfully cast a (*wistful*) glance at their kingdoms.<sup>5</sup>

(V. 13) Climbing the highest **Dēvagiri** by means of the ladder which were the heads of hostile princes, the (*famous*) **Rāma**, the son of Kṛishṇa, enjoys his kingdom, forcibly wresting it from him (*i.e.*, *Ammaṇa*).

(V. 14) First entrance into the fort of Dēvagiri, then observation of the manner of dancing, afterwards rallying of self-willed foot-soldiers, then throwing off of ornaments, removal of the opponent who obstructed (*his*) desired object and wresting of the earth from him—these were successively accomplished by the illustrious Rāma. Hence his glory<sup>6</sup> is extraordinary !

<sup>1</sup> Kṛishṇa also is known for similar deeds. He gave protection to Kāma (*i.e.*, the god of love) who became his son Pradyumna. He was chosen by Lakshmi (who had incarnated herself as Rukmiṇī) at her *svayamvara*. Finally, he used to delight herds of cows by his sweet music.

<sup>2</sup> The astonishment is due to the fact that the god Mahādēva (whose name the king bears) always keeps on his head the crescent moon which had sprung from the ocean. The contradiction in this verse is only apparent, the figure being *Virōdhābhāsa* ; for Sōma means here the Śilāhāra king Sōmēśvara whom Mahādēva killed in a naval engagement.

<sup>3</sup> *Śaktidhara* (the wielder of a spear) is also a name of Skanda.

<sup>4</sup> *Kshatra-pitāmaha* 'Grandsire of kings' was one of the *birudas* of the Yādavas of Dēvagiri. The Thāṇā plates mention in two places (lines 28 and 35-36) a similar title in connection with Rāmachandra.

<sup>5</sup> The idea seems to be that these princes were standing in the hot sun the whole day in the hope of receiving back their kingdoms as gifts from Ammaṇa. As they went home empty-handed, they were rebuked by their wives. *Līlāratī* is also the name of the first section of Bhāskarāchārya's *Siddhāntaśirōmani*. Is there, then, a play on the word *chāṇḍāmśu* also (meaning Bhāskara) ? Bhāskarāchārya is not, however, known to have written a work named *Kīranāvalī*.

<sup>6</sup> *Ślōka* means also a verse. This verse which describes the successive achievements of Rāmachandra is superior to the following traditional verse which describes in a similar manner the successive doings of Rāma, an incarnation of Vishṇu :—*Ādau Rāma-tapōvan-ābhigamanam hatvā mrigam kāñchanam Vaidēhi-haraṇam Jatāyumarāṇam Sugrīva-sambhāṣaṇam | Vālī-nirdalanam samudra-taraṇam Laṅkā-purī-dāhanam paśchād-Rāvaṇa-Kumbhakarṇa-hananam-etad=dhi Rāmāyanam ||*

(V. 15) The illustrious Rāma,—who noticed an easy way of securing his kingdom, whose entire policy is explained by his occupation of the fort (of *Dēvagiri*), who obtained his object by his personal energy which shone by the use of various means, who showed the way to acquire wealth by forbidding actions of the castes in transgression (of the dictates of the *Śāstras*), who surpassed celestial beings<sup>1</sup> in that though a boy<sup>2</sup> he was not affected by abuse,—is (verily) Śarvavarman,<sup>3</sup> who noticed an easy way of forming *padas*.<sup>4</sup> all of whose aphorisms are explained by Durga's<sup>5</sup> commentary, who derived the (intended) sense from roots shining with conjugational signs, who showed how to obtain the meaning (of abbreviations) without writing the letters (of the alphabet) in the reverse order,<sup>6</sup> and who has surpassed the primeval grammarians,<sup>7</sup> since not even a boy (who studies his grammar) is tainted by the use of wrong words.<sup>8</sup>

(V. 16) How can that Rāma be described?—(he) who vanquished in a moment the king of the great and extensive **Dāhala** country; who made the lord of the country of **Bhāṇḍāgāra** suffer a great defeat; who deprived the king of **Vajrākara** of his kingdom, and who subjugated in battle that (well-known) king of cowherds?

(V. 17) How can that Rāmachandra be truly described?—(he) who only by his prowess defeated with arrows the lord of **Palli** on a battle-field, made the king of **Kanyakubja** bend low, captured by force the mighty lord of **Saṅgama** and crushed the chief of **Khēṭa**?

(V. 18) He abrogated the conventional rules about tolls, exempted all *agrahāras* from taxes, freed **Vārāṇasī** from a hoard of Mlēcchhas and constructed (there) a golden temple of Śārṅga-dhara.

(Lines 31-42) He, the *Praudhapratāpa-Chakracartin*, *Mahārājādhirāja*, the illustrious king **Rāmachandra**, adorned by a multitude of such excellences, the sun which makes the lotus-bud, viz., the **Yādava** race, bloom, the Purandara of the city of **Dēvagiri**, granted with joy caused by the execution of all his commands, by pouring water on the hand, on **Saturday**, the eleventh *tithi* of the bright fortnight of **Bhādrapada** in the (cyclic) year **Sādhāraṇa** when **twelve hundred years increased by thirty-two had elapsed** since the time of the Śaka king, the four villages together with nine hamlets included in them, situated in the **Kānhairi khampanaka** (sub-division) included in the **Kānhairi dēśa**, together with the treasures, deposits, trees, grass, water, stones, and all dues such as fines, taxes, and cess on artisans,—(the four villages, namely), **Pōkharī** (with) the hamlets included in it, (viz.), **Sāēgāhvāṇa**, **Piṃpalagāhvāṇa** (and) **Pālipōkharī**; **Aḍagau** (with) the hamlets included in it, (viz.), **Piṃpalavāḍī**, **Kājalakōvī** (and) **Sōijaṇē**; **Vāghaure** (with) the hamlets included in it, (viz.), **Sīmpivihirē**, **Gōlēgāhvāṇa** (and) **Dhāravāghaurē**; (and) **Kuruṇapāragau**—

<sup>1</sup> *Diry-ākṛti* means a celestial being such as Rāma who was an incarnation of Viṣṇu. He was blamed by the people of Ayōdhyā, because he took back his wife Sītā after her stay in Rāvana's house. (See Vālmiki's *Rāmāyaṇa* (Bom. ed.), *Uttarakāṇḍa*, *sarga* 63.)

<sup>2</sup> As Rāmachandra had a long reign of about forty years, he may have been in his teens when he wrested the crown from his cousin.

<sup>3</sup> Śarvavarman is the reputed author of the Kātantra system of Sanskrit grammar.

<sup>4</sup> A *pada* is a nominal or a verbal form ending in a case-affix or a termination.

<sup>5</sup> Durga or Durgasimha is a well-known commentator of the Kātantra *sūtras*.

<sup>6</sup> In the *Māhēscara sūtras*, on which the system of Pāṇini is based, the natural order of the letters of the alphabet is reversed for the sake of the *pratyāhāras*. In the *sūtras* of Śarvavarman, however, the natural order of the letters is retained.

<sup>7</sup> In the second sense we have to make the *padu-chchhēda* as *jētā ādi-iyākratīnām* (who surpassed the primeval grammarians like Pāṇini).

<sup>8</sup> The Kātantra system is much easier than the Pāṇinian, so that even a boy can soon master the Sanskrit language with its aid. For the story of its origin, see the *Kathāsaritsāgara*, *lambuka* 1, *tarāṅga* 6-7.

to the *Mahāmāṇḍalika* **Purushai Nāyaka**, the son of the *Phulabaḍuē* Sāmvala Nāyaka, who belongs to the *Vāsishṭha-gotra* and is a student of the *Ṛigvēda-sūkhū*. The following are the eulogistic verses about him :—

(V. 19) Glorious is Vasishṭha, the abode of austerities, who is the sole preceptor of the world, the son of the Creator, known as his second self, (*and*) the foremost of the seven sages : whose wife is Arundhatī whose virtue is the foremost teacher for (*giving*) instruction in chastity ; and in a corner of whose cowpen there is the celestial cow which is a very moonlight for (*dispelling*) the darkness, namely, the distress of the three worlds.

(V. 20) From him another son was born like him and then from him another. Thus in course of time there sprang a noble family, an ornament of the three worlds, resembling a succession of the sun's rays causing awakening among the embodied beings troubled by the alligator-like darkness and infatuation.

(V. 21) In that (*family*) was born **Bhānusūri** who constructed in every quarter, staircases in the guise of temples for the sake of gods who had come out (*of heaven*) to receive offerings in his sacrifices : and who, in order to raise up the creatures who had sunk low by reason of their (*bad*) deeds, excavated, as deep as the surface of the nether regions, tanks which were the mines of jewels in the form of his bright fame.<sup>1</sup>

(V. 22) From him was born **Alhadēva**,<sup>2</sup> (*who was*) a treasure of austerities, and a meeting place of all fruitful excellences : in whose mouth dwelt with ease the fourteen lores even as the fourteen worlds do in the belly of Hari (*at the time of world-destruction*.)

(V. 23) From him was born a son named **Vināyaka**, the crest-jewel of (*all*) learned people. In the water of the Ganges, namely, his fame, even the holy places perform the purificatory rite ; (*and*) the loud noise of the exposition of the Vēdas discloses his house to the supplicants who come in haste, having heard of his virtue of liberality.

(V. 24) From that learned man sprang a famous son named **Sāmvaladēva**, the friend of the love of piety, the source of glory, the essence of cleverness, the abode of contentment, forgiveness and happiness, the head of the family of compassion, the festivity of the establishment of courage, the treasury of learning, the minister of discrimination and the assembly-hall of wealth.

(V. 25) Having ascertained that like a flower he was gentle by nature, venerable, pure, capable of attracting the mind and the best abode of fortune, the king **Rāma**, the foremost of the Yadus, who has a keen intellect, being intent on showing favour to him, made him, (*who was*) vigilant, the superintendent of the arrangement of flowers.

(V. 26) Day by day there grew in the mind of the king affection for Sāmvaladēva, who was honest, beneficent, intelligent, truthful and devoted to service even as fortune did in his home.

(V. 27) Then he married, according to the sacred rite, a wife named **Akvāmbikā**, worthy of himself, who was the daughter of Sāraṅgasūri and the son's daughter of Mādhasūri born in the family of Jāmadagnya-Vatsa, and who was adorned by the jewels of excellences

(V. 28) To these, who were designedly united by the wise Creator, there was born a son, bearing the fitting and significant name of **Purushōttama**. This is the eleventh incarnation of Hari, who reflecting on the slight blemish in incarnating himself as the fish, etc, was seeking a noble birth.

<sup>1</sup> *I.e.*, he became famous by excavating these tanks.

<sup>2</sup> [See above, p 212, n. 7.—Ed.]

(V. 29) The Yadu king made him a minister of his Government—(him) who had double wisdom due to his association with good people marked by discrimination, double vision by his study of the extensive *śrutis* and *smṛtis*, (and) double strength by his inexhaustible courage.

(V. 30) Having shown by his brilliant command separate courses of conduct for the castes and orders of life, even as a cloud shows different paths by its lightning, he poured a large shower of gold into the treasure-house of the king.

(V. 31) The crooked and hard mind of treasonous people was quickly made straightforward by his brilliant prowess, even as the hard and curved bracelet of iron is made straight by burning fire. The cruel ones among them were burnt like thorny trees and then taken out. Then the glory of the king Rāmachandra was made bright like gold.

(V. 32) When he, who had devoted his heart to the holy places like Kāśī and Dvārakā which are the treasures of religious merit, established charitable feeding houses (in them) the capacity to yield (both) enjoyment and liberation now shines in those (holy places) which, from a consideration of the declaration of sages, were (previously) held to confer liberation only.

(V. 33) While he, who is well-conducted, devoted to his lord, modest, extremely averse to others' wives and wealth and possessed of great prowess, was conducting himself as a (noble) man, displaying herosim, there generally followed, day and night, in the wake of his glory which went forth in every direction, joy in good people and great trembling in the head and heart of wicked ones.

(V. 34) The illustrious and gracious-minded king Rāma asked him many times to make an *agrahāra* worthy of himself for (the attainment of) well-being in both the worlds. And when he accepted that honour as a great favour, he (i.e., the king) who humbles the pride (of his foes), conferred on him villages of great value by pouring water (on the hand).

(Ll. 71-80) He, that **Purushai Nāyaka**, the mine of such jewels of excellences, the *Mahāmāṇḍalika* of the illustrious *Mahārājādhirāja Rāmachandradēva*, has conferred, for the attainment of his desired object, making first the offerings of gold, rice and water on the *Kaplashashthī* in the month **Bhādrapada** included in the (cyclic) year **Sādhāraṇa** when **twelve hundred years increased by thirty-two had elapsed** since the time of the **Śaka** king, the four villages together with nine hamlets included in them, situated in the **Kānhairi khampanaka** (sub-division) of the **Kānhairi dēśa**, together with the treasures, deposits, grass, water, stones and all dues such as fines, taxes (and) cess on artisans.—(the four villages, namely), **Pōkharī** (with) the hamlets included in it. (viz.), **Sāēgāhvāṇa**, **Piṃpalagāhvāṇa** (and) **Pālipōkharī**; **Aḍagau** (with) the hamlets included in it. (viz.), **Piṃpalavāḍī**, **Kājalakōvi** (and) **Sōijaṇē**; **Vāghaurē** (with) the hamlets included in it. (viz.), **Sīṃpidihirē**, **Gōlēgāhvāṇa** (and) **Dhāravāghaurē**; and **Kuruṇapāragau**—after dividing them into *vṛittis* (i.e., parts) numbering eighty-six (and) assigning (them) to the **Brāhmaṇas**, eighty-three in number, who belong to various *gōtras* and are students of various *śākhās*, together with two gods, *agnishṭikā* and *prapā*, in this manner, namely, two *vṛittis* to the two gods, one *vṛitti* for (the performance of) the *agnishṭikā* rite and (the maintenance of) a *prapā* (charitable water-shed) (every year) and the remaining *vṛittis* numbering eighty-three to (the following) **Brāhmaṇas**. Now the names of the **Brāhmaṇas** :—

(Here follow the names of eighty-three **Brāhmaṇas** together with those of their fathers, *gōtras* and *śākhās*.)

(Ll. 114-117) Now the boundaries of this *agrahāra* land :—To the east **Dāṇḍigau** (and) **Sādulē**; to the south **Kēsavapurī**, **Sāvarigavā** (and) **Harikinibagau**; to the west **Rājagau**, **Hivarē**, **Chiñcha-**



valī, (*and*) Mahādēvapurī joined to Drugalēgāhvāṇa; to the north the Gaṅgā. The *agrahāra*, which has the other name of **Purushōttamapurī**, has thus been formed with the four boundaries well-determined in this manner.

(Ll. 117-20) Now rules for the conduct of the Brāhmaṇas. This land shall be enjoyed by these (*Brāhmaṇas*) and their descendants, following always the righteous path; it shall not be mortgaged or sold. No quarter shall be given to prostitutes; the custom of gambling also shall be prohibited: (*and*) weapons and (*such*) other things shall not be used<sup>1</sup>. These Brāhmaṇas shall (*always*) be intent on (*performing*) good deeds. There shall be no forced contribution (*for the expenses of*) royal officers halting at and departing from (the *agrahāra*)<sup>2</sup>.

(Ll. 120-41) Now the praise of a gift of land:—

(Here follow twenty-three benedictive and imprecatory verses.)

(Line 141) May there be bliss and great fortune!

## NO. 22 TWO GRANTS OF PRITHIVICHANDRA BHOGASAKTI

By MADHO SARUP VATS, M.A., AND D. B. DISKALKAR, M.A.

In August 1936 when Mr. Vats was Superintendent, Archæological Survey, Western Circle, Poona, three grants consisting of seven copper plates were sent to him by the Collector of Nāsik. They were found with a Marāṭhī Patel family, surnamed Shid, of **Anjaneri** village in the headquarters Taluka of the Nāsik District. **Three** of the plates were found to make one grant, marked **A** and **two** another, marked **B**, both issued by a king named **Prithivichandra Bhogaśakti**. Lines 1-25 of the former are identical with lines 1-27 of the latter. The remaining two plates were found to make a third grant of the Gurjara king Jayabhata III. Below are described the first two grants mentioned above as A and B.

Each of these grants was held together by two copper rings. To one of the two rings of the one marked **A** is affixed a tubular **seal** containing the figure of a lion in relief. The surface of the seal is circular and  $1\frac{1}{2}$ " in diameter. The three plates of this set along with the rings and the seal weigh 308 *tolas*. There is also the figure of a boar engraved in the middle of the second half of the second plate of this grant. The plates measure  $12\frac{1}{4}$  to  $12\frac{3}{4}$  inches in length and  $7\frac{1}{2}$  to 8 inches in width. As usual, the first and the third plates are inscribed on the inner faces only and the middle plate on both the sides. The inscription consists of 55 lines of writing, 14 on each of the first, second and fourth faces and 13 on the third one.

A circumscribed lotus is incised on the uninscribed outer face of the first plate, while a large figure of conch shell appears upside down across the **outer face of the third plate** which bears a **postscript record** of king **Tējavarman** in 9 lines.

The **two plates** making up the **second grant** measure  $11\frac{7}{8} \times 7\frac{1}{2}$  to  $7\frac{7}{8}$  inches. One of the two rings of this grant is missing and the remaining one has a tubular seal similar to that found in A. The weight of the two plates forming this grant together with the ring and the seal is

<sup>1</sup> Such restrictions date from ancient times. See, for instance, vv. 31 ff. of the Sirpur inscription of the time of Mahā-Śivagupta, above, Vol. XI, pp. 192 f.

<sup>2</sup> The same expression occurs also in the Paithan plates. It was first interpreted by Dr. Fleet as referring to the exemption of the king's servants from fines either for staying at or for setting out on journeys from them. (*Ind. Ant.*, Vol. XIV, p. 315). Later on he gave the alternative explanation that "the expression . . . may refer to 'fines' i.e., 'forced contributions of money or supplies' obligatory on the holders of villages on such occasions" (*C. I. I.*, Vol. III, p. 98, n. 2). There is no doubt that the latter is the correct interpretation.

178 *telas*. In this, the inscription consists of 38 lines only, 12 being inscribed on the first plate, 11 and 12 respectively on the inner and outer faces of the second plate.

Both the grants are, on the whole, well preserved, but in some cases owing to portions of the plates being more or less corroded certain letters of grant B are not quite legible.

The **characters** in the inscriptions belong to the southern variety of the seventh century A.D. and are similar to those of the Valabhī and Gurjara grants of the same period. They are crowned by small circles and are more angular than rounded, mark, for instance, the letters *m*, *v*, and *ḍ*. Among peculiarities of the inscription in grant A, it may be pointed out that the sign for the medial long *ā* is used in two ways, cf. *Pūrcattrikūta*, l. 38 and *Pūrcv̄ śakam*, l. 39. The sign for initial *ā* in l. 54 deserves to be noted specially with reference to the same sign in ll. 14 and 31 of grant B. Equally remarkable are the forms of letters *ph* and *bhū* in lines 52 and 53 respectively. It may also be noted that both the forms of *l* are found in this inscription. As regards the **orthography** it may be stated that the sign for *upadhmanīya* is but once used in l. 41 of A and a consonant is usually doubled both before and after *r* as in *gōtra*, *putra*, *parākkrama*, *rikhrānta*, *kkragā*, *kshōbhāt-āṅṅara*, *mmriśēsha*, *varmana*, *dākshṇy-ādibha-gṛṇṇaiḥ*, *pūrra*, *dōrasg-ārēchana*, *Janārddana*, etc. *Ṇ* is used for *anusvāra* in *raṅśasy* (l. 6) and *Sūhararmana* (l. 9). The **language** of the records is Sanskrit prose with the exception of the invocatory and the imprecatory verses at the beginning and end.

As regards the **peculiarities** of the inscription in **grant B**, it may be stated that the signs for the medial *u* and *v* and the subscript *r* are not easily distinguishable from one another. So also is the case with *u* and *l*. The *rēpha* is turned round to the left of a letter so much so that it goes above it. In this inscription, too, a consonant is usually doubled before and after *r*. Grant A seems to contain Sanskrit renderings of certain local words or phrases e.g., *karaṇē kōrēram*, l. 35, *ghṛta-sētikā*, l. 37. Of the former, the sense is not at all clear, but the latter was possibly a small measure such as a ladle<sup>1</sup>.

In both the grants, the records open with an invocatory verse in praise of the boar incarnation of the god Viṣṇu as is always the case with the inscriptions of the Western Chalukyas of Bādāmi who were acknowledged as their overlords by the kings of the **Hariśchandra family**. Then follows the prose portion describing in usual terms the origin of the **Chalukya** family in which was ruling the emperor **Vikramāditya**, who was an ornament of the whole earth. This is followed by the description of a ruler named **Svāmichandra** whose sovereign **Vikramāditya** Chalukya considered him as his son, who was an ornament of the Hariśchandra family and who enjoyed the possession of the whole of the **Purī-kōṅkaṇa**, consisting of 14,000 villages. Svāmichandra's son was **Simhavarman** and the latter's son was **Bhōgaśakti**, who bore the second name of **Prīthivīchandra**<sup>2</sup>. Much of the further portion of the inscription is devoted to an extravagant praise of this feudatory king Bhōgaśakti.

The **grant** marked **A** was issued by Bhōgaśakti after addressing the state officials etc. of **Gōparāshṭra**, eastern **Trikūṭa**, **Āmrrarājī**, **Mairikā**, two **Mahāgiriḥāras**, and **Palla Adhamba[ka]** divisions, and its **object** was to provide for conducting the worship of the god Nārāyaṇa and for dance, music, free kitchen, etc., at the temple which had been built at **Jayapura** by **Bhōgēśvara** who is probably to be identified with **Bhōgaśakti** himself. The endowment made for the above purposes consisted of the revenues of eight villages, *viz.*, **Jayagrāma**, **Ambē-Avaṅgaṇa**, **Pālittapāṭaka**, **Kōkilākshaka**, **Kalahaka**, **Mradgāhitaka**<sup>3</sup>,

<sup>1</sup> [See below p. 235. n. 3.—Ed.]

<sup>2</sup> [He also seems to have had the *biruda* Tribhuvanāṅkuśa (l. 25A, l. 27B).—Ed.]

<sup>3</sup> [See below p. 232. n. 2.—Ed.]

**Kshēmagiraka** and **Ānagrāma** and the income derived from certain taxes. The taxes consisted of certain levies during the *gītīā* festival of the god from every shop in the market and every court-yard(!); and on the import and export of every load of caravan; a handful of corn, and a fixed measure of ghee from (every house in) the principal village in each of the sub-divisions of Gōparāshtra, Āmrarājī, and Mairikā; and in like manner from other villages<sup>1</sup>; one hundred *Kṛishṇarājā* rupees from the sub-division of eastern Trikūṭa, two hundred *Kṛishṇarājā* rupees from the western Mahāgiriḥāra and one hundred from the eastern one; and fifty *Kṛishṇarājā* rupees from the Palla Ādhamba sub-division. But the above eight villages, on which taxes were thus imposed, were exempted from all the usual exactions of forced labour, etc. A committee of five or ten merchants was enjoined, in accordance with the established custom of the town, to arrange for the *gītīā* festival of the god Vishṇu for a whole fortnight in the month of **Mārgaśīrsha**. The management of the temple was vested in the merchant guild of the town of Jayapura and the local merchants were exempted from (all other state) taxes.

This grant is dated in the year 461 of an unspecified era. Its scribe was **Bharatasvāmin**, an inhabitant of **Kallivana**.

The grant **B** refers to the re-colonisation of the formerly deserted **Samagiripaṭṭana** (the township of Samagri) along with **Chandrapurī** and four other hamlets called **Ambayapallikā**<sup>2</sup>, **Savāṇēyapallikā**, **Maurēyapallikā** and **Kaṁsāripallikā**. All these were vested in the town council of **Samagiripaṭṭana**, the merchants whereof were exempted from the payment of custom duties, the *aputradhana*, etc. The town council was also empowered to impose fines for certain moral delinquencies and other crimes.

The outer face of the third plate of **grant A** bears another inscription of some lines in characters larger in size and slightly different in form from those of the main inscription. It records the grant by king **Tējavarman** of a free pasture land in the village of **Pālitapāṭaka** near **Jayapura**, already mentioned in the main inscription. In lieu of this land belonging to the god *Bhōgīśvara-dēva*, who is identical with the *Bhōgīśvara-patishṭhita-Nārāyaṇa* of the main inscription, one hundred rupees were deposited by him with the merchant guild of Jayapura as a perpetual endowment, the interest of which was to be utilised for providing *guṇḍula* for the daily worship of the god.

It is interesting to note that Tējavarman, who calls himself a *vāṇ*, is mentioned also in grant **B** wherein he is said to have promulgated the orders contained in the grant. As Bhōgasakti and his predecessors also bore no more assuming a title than *vāṇ* it is possible that Tējavarman belonged to the same family and might even have been a successor of Bhōgasakti, since his record appears as a postscript to grant **A**.

The great **historical importance** of the present grants lies in the fact that they bring to light a **new feudatory dynasty** which ruled in the latter part of the seventh and the beginning of the eighth century A.D. over the vast territory comprising the whole of Purī-kōṅkana consisting of 14,000 villages which apparently included the present Nāsik District under the sovereignty of the Western Chalukyas. The first member of this feudatory family, which was named after Hariśchandra, was Svāmichandra, who acknowledged the sovereignty of Vikramāditya, the Western Chalukya emperor who, as we know, reigned from 655 to 680 A.D. It is specially noted in the inscriptions that Svāmichandra was loved by his overlord as his own son. The figure of a boar, the emblem of the Chalukya family of Bādāmi, engraved on the reverse of the second plate of Grant **A**, was probably meant to indicate respect and loyalty to the Imperial dynasty, whereas

<sup>1</sup> [See below p. 235, n. 3.—Ed.]

<sup>2</sup> [See below p. 237, n. 3.—Ed.]

the figure of a lion embossed on the seals attached to the plates was presumably the emblem of the Hariśchandra family. Since nothing is specifically mentioned in the inscriptions to the credit of Svāmichandra's two successors, Siṃhavarmarāja and Bhōgaśakti, it may be concluded that they did little in raising the importance of the family.

There is nothing in the inscription to denote the era to which its date should be referred. The Chalukya emperors, to whom Bhōgaśakti's family owed allegiance, used no doubt the Śaka era in all their grants and ordinarily it might be expected that the same would be used by their feudatories of the Hariśchandra family as well. But that the date 461 of our record cannot be referred to the Śaka era is obvious from the fact that Svāmichandra, the grandfather of Bhōgaśakti who is the donor of the present grant, was a contemporary of the Chalukya emperor Vikramāditya, who, we know, ruled from A.D. 655 to 680. This is possible only if the date is referred to the **Kalachuri era** which is found generally used in inscriptions of the period discovered in the Lāṭa country and the Nāsik District<sup>1</sup>. The inscription therefore belongs to the year 709-10 A.D. The Hariśchandra family, although it owed allegiance to the Chalukyas, seems to have adopted the Kalachuri era in their grants because it was current in the country.

The Aihole inscription of Pulakēśin II, dated A.D. 634, tells us that this ruler had defeated the Mauryas of Kōṅkaṇa and had subdued the city called Purī<sup>2</sup>, which was the glory of the western sea. But we know that in the concluding years of Pulikēśin's reign his hold over the northern territories had slackened. Svāmichandra of the Hariśchandra family, who was probably ruling over a small territory round about Jayapura in the Nāsik District, seems to have rendered such signal services to the Chalukya emperor Vikramāditya, son of Pulikēśin, in consolidating his power over the western and northern parts of the empire that he was not only considered as his son by the emperor but, as may be inferred from our Anjaneri plates, also appears to have obtained from him as a reward the whole of the territory known as Purī-kōṅkaṇa.

The Dhōṇḍhaka grant<sup>3</sup> of the Chalukya Jayasimhavarman, younger son of Pulikēśin, shows that he was ruling over the Nāsik territory in about Śaka 580 (A.D. 658). Similarly, the Nirpaṇ plates<sup>4</sup> found in the Igatpuri Taluka of the Nāsik District record a grant by Tribhuvanāśraya-Nāgavardhana, son of Dharāśraya-Jayasimhavarman, one of the younger brothers of the emperor Pulikēśin himself, of a village named Balēgrāma in the Gōparāshṭra *vishaya*. Although there are strong reasons to suppose that the Nirpaṇ plates are spurious, yet from both of these this much is clear that a portion of the Nāsik District was for some time in the possession of a scion of the Imperial family. Now our Anjaneri plates show that the divisions of Gōparāshṭra and others were in the possession of Bhōgaśakti and probably of his predecessors too. This was possible only if Vikramāditya had taken out the territory from the possession of a scion of his own family and granted it to Svāmichandra for his valuable services.

It seems strange, however, that no successor of Vikramāditya has been mentioned in the record, not even the sovereign Vijayāditya (A.D. 697-733) who was reigning at the time of this inscription. It need not be supposed from this that the Chalukya emperors lost hold over the pro-

<sup>1</sup> Cf. (a) Ābhōna (Nāsik District) plates of Śankaragaṇa dated in the year 347 = A.D. 595. Above, Vol. IX, pp. 297 ff. (b) Vadnēra (Nāsik District) plates of Buddharāja dated in the year 360 = A.D. 608. Above, Vol. XII, pp. 33 ff. (c) Sarsavṇī (Baroda State) plates of Buddharāja dated in the year 361 = A.D. 609. Above, Vol. VI, pp. 297 ff.

<sup>2</sup> Above, Vol. VI, pp. 1 ff., verses 20-21.

<sup>3</sup> G. H. Khare, *Sources of the Medieval History of the Dekkan* (in Marāṭhī), Vol. I, pp. 12 ff.

<sup>4</sup> *Ind. Ant.*, Vol. IX, p. 124.

vince in which Bhōgaśakti was ruling, since the latter makes a proper mention of the Chalukya family at the beginning of the inscription and engraved the figure of a boar in the middle of it showing thereby that he had full regard for the Imperial family and owed allegiance to it.

Secondly, a copper plate grant referring to the reign of Vijayāditya was found at Balsār<sup>1</sup> in Gujarāt which was issued from the town of Maṅgalapuri by the Rājā Maṅgalarasa, son of Dharāśraya-Jayasimhavarman, the younger brother of Vikramāditya I. Contrary to the usual practice of the Gujarāt grants, this record is dated not in the Kalachuri era but in Śaka 653 and this fact suggests that the record really belongs not to the Lāṭa country but to the territory above the Ghāts in the direction of Nāsik and Khāndesh. This shows that Vijayāditya's power was acknowledged in the Nāsik District as late as A.D. 731. The failure, therefore, to mention the name of the reigning emperor in the Anjaneri grants indicates not so much the carelessness of the scribe or the draftsman of the record as the troublous times.

We do not know how long after the date of our inscription the Hariśchandra family continued to rule over Puri-kōṅkaṇa, but it seems certain that with the overthrow of the Western Chalukya power by the Rāshtrakūṭas the family of Svāmichandra suffered the same fate, for the Kanheri cave inscription of Śaka 765 (A.D. 843-44) states that the Śilāhāra chief *Mahāsāmanta* Pullaśakti was ruling over the whole of the Puri-kōṅkaṇa holding it through the favour of the Rāshtrakūṭa emperor Amōghavarsha. Pullaśakti's father, Kapardin I, seems to have founded the Śilāhāra family of north Kōṅkaṇa at the beginning of the ninth century. This is another reason to suppose that the Hariśchandra family ruled not later than the middle of the 8th century and ended with the fall of the Imperial Chalukyas.

The mention of the *Kṛishṇarāja rūpakas* in the inscription is important. It shows that at the time of the Anjaneri plates there were in use in the Nāsik District silver coins named after Kṛishṇarāja. There can be no doubt that this Kṛishṇarāja was the famous Kalachuri emperor, whose son Śaṅkaragaṇa (Śaṅkaragaṇa) issued the Sāṅkheḍā plate<sup>2</sup> of Śāntilla and whose coins were found not only in Dēvalanā in the Nāsik District but also in the islands of Bombay and Salsette. These bear the legend *Paramamāhīśvara Kṛishṇarāja* and the figure of a bull.

The *yātrā* festival in honour of the god Vishṇu mentioned in the inscription A is interesting. That it was held in the month of *Mārṇasīrsha* is stated in l. 14 of grant A. Rao Bahadur K. N. Dikshit informs that the occurrence of a special festival in the bright fortnight of *Mārṇasīrsha* is a peculiar feature in some parts of the Marāṭhā country. Thus among the Brāhmaṇas of Nāsik and Ahmadnagar there is a regular *Navarātra* festival in this month just as there is the usual festival in the month of *Āśvina* celebrated all over India. The sixth day of the fortnight is called *Chāmpā-shashthī* which is particularly observed among the Dēśastha Brāhmaṇas. Most of the people above the Ghāts have as their tutelary deity Khaṇḍōba of Jejuri near Poona, to whom *Chāmpā-shashthī* is sacred. Khaṇḍōba is a peculiar deity, perhaps originally equivalent to Skanda, but having quite independent characteristics such as a dog for a *vāhana*. It is very likely that the fair or festival referred to above dates back to the time of the present inscription.

The following localities are mentioned in grant A: **Gōparāshṭra, Pūrva-Trikūṭa, Amrarājī, Mairikā, Mahāgiriḥāra, Palla Āḍhamba[ka], Jayapura, Jayagrāma, Ambē-Avaṅgaṇa, Pālittapāṭaka, Kōkilākshaka, Kalahaka, Mradgāhitaka<sup>3</sup>,**

<sup>1</sup> See *J. B. B. R. A. S.*, Vol. XVI, p. 5.

<sup>2</sup> Above, Vol. II, pp. 23 f.

<sup>3</sup> [See below p. 232, n. 2.—Ed.]

**Kshēmagiraka, Ānagrāma** and **Kallivana**. The first six are stated to be *vishayas* or territorial divisions. The approximate situation of **Gōparāshtra** can be known from the mention in the Nirpaṇ plates referred to above, of a village named **Balēgrāma** as situated in the **Gōparāshtra-vishaya**. **Balēgrāma** is no doubt to be identified with modern Belgaum-Taralha in the Igatpuri Taluka of the Nāsik District. **Jayapura**, where the temple of Nārāyaṇa was situated, may be Jarvad Budrukh, 10 miles south-west of Anjaneri. **Jayagrāma** may be Jaikheda in the Dindori Taluka. **Ambē-Avaṅgaṇa** is Ambegaon, about 23 miles north-west of Nāsik; **Kalahaka** may be Kokangaon, 2 miles south-east of Jaikheda and **Mradgāhitaka**, Maganpara, 5 miles north-west of Jaikheda. **Kallivana** is undoubtedly Kalvan in the Nāsik District, which is also mentioned in some other grants of the period.

The localities mentioned in grant B are **Samagiripaṭṭana, Chandrapurī, Ambayapallikā, Savāṇēyapallikā, Maurēyapallikā** and **Kaṁsāripallikā**, Samagiripaṭṭana cannot now be traced, but it was probably situated near **Chandrapurī** with which it is coupled in the present grant, and which is probably identical with Chandrachī Met. 12 miles south-west of Anjaneri. **Savāṇēyapallikā** may be Samundi, 5 miles north-east and **Kaṁsāripallikā** may be Karholi or Karohavadi, 6 and 7 miles respectively east of Chandrachī Met. **Maurēyapallikā** may be Morwadi, 3 miles south-west of Nāsik.

#### Grant A.

#### TEXT.

#### First Plate.

- 1 श्री<sup>2</sup> [1\*] जयत्याविष्कृतं विष्णोर्वाराहं क्षोभितार्णवं(वम्) [1\*] दक्षिणीव्रतदंष्ट्राग्रविश्रा-  
न्तभुवनं वपुः [॥] [१\*]
- 2 श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीक्षाणां सप्तलोकमाटभिः सप्तमाट-
- 3 भिरभिवर्द्धितानां <sup>1</sup> कार्त्तिकेयपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायण-
- 4 प्रसादसमासादितवराहलाञ्छनेक्षणक्षणवशीकृताशेषमहीभृतां हारीतीपुक्षाणां च-
- 5 लुब्धानामन्वये सकलमहीमण्डलैकतिलको महाराजाधिराजपरमेश्वरः श्रीविक्रमादि-
- 6 त्यवल्लभस्तत्पादप्रसादीपजीवी स्वपुत्रनिर्विशेषा हरिश्चन्द्रवङ्गस्यालंकारभृतः(त)शर-
- 7 दुपगमप्रमन्नमण्डलश्चन्द्रमा इव प्रजानामानन्दकारी श्रीस्वामिचन्द्री नाम राजा येने-
- 8 दं चतुर्दशग्रामसहस्रसंख्यं सकलमपि पुरीकीङ्गणं भुक्तमामीत् [1\*] तस्य च  
राज्ञः[1\*] श्रीस्वा-

<sup>1</sup> We have to thank Prof. V. V. Mirashi of the Nagpur University for suggesting the identification of most of the place names mentioned in the grants and also for making some valuable suggestions in the preparation of this article.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Danda unnecessary.

TWO GRANTS OF PRITHIVICHANDRA BHOGASAKTI. (I).

Grant A.

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8  
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12  
14

ii, a.

16  
18  
20  
22  
24  
26  
28

ii, b.

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 32  
 34  
 36  
 38  
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30  
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 34  
 36  
 38  
 40

Handwritten text in Arabic script, arranged in two columns. The text is dense and appears to be a religious or philosophical treatise. There are two large black circular marks on the page, one on the left and one on the right, near the bottom edge.

iii, a.

42  
 44  
 46  
 48  
 50  
 52  
 54

42  
 44  
 46  
 48  
 50  
 52  
 54

Handwritten text in Arabic script, arranged in two columns. The text is dense and appears to be a religious or philosophical treatise. The page shows signs of wear and damage, particularly at the top and bottom edges.



- 9 मिचन्द्रस्य पुत्रो महाबलपराक्रमः श्रीमिङ्गु(सिंह)वर्मराजस्तस्यापि श्रीमिङ्गु(सिंह)वर्म-  
राजस्य पुत्रः।]
- 10 चतुरुदधिजलतरंगान्लिङ्गितायां पृथिव्यां चन्द्र इव विख्याततजाः पृथिवीचन्द्रापरना-  
11 मर्धयो राजा श्रीभोगशक्तिर्योमौ बाल एव पूर्वजन्माभ्यामेन स्वयं समुत्पन्नज्ञानी  
12 भगवतो वासुदेवस्यार्चनविधिं प्रति मततमभियुक्तो ब्रह्मण्यश्च युधिष्ठिर इ-  
13 व नयविनयदयादानदाक्षिण्यादिभिर्गुणैरलंकृतः सत्यवादी च  
14 भीमसेन इव प्रकटपराक्रमाक्रांताशेषस्वराज्यभूमिमण्डलो महाब[ल]श्च
- Second Plate ; First Side.*
- 15 अर्जुन इव जनार्दनज्ञानोपदेशानुवर्ती समरविधिविशारदश्च  
16 बलदेव इव नृत्तगीतहसितविलसितक्रोडासुखीपभोगतत्परः  
17 क्षणं विक्रान्तश्च प्रद्युम्न इव सकलयुवतिजनमनोहरं वपुर्धारयन्नपि पर-  
18 कलत्रनिस्पृहः वनवारणयूथाधिपतिरिव मततमभिप्रवृत्तदानार्द्रीकृतकरः पद्मी-  
19 त्पलकुमुदषण्डमण्डितः स्वादूदको जलाशय इव प्राणिनां तृष्णाविच्छेदकारी  
20 उदितदिवसकरकिरणप्रबोधितो महापद्माकर इव श्रियो निवासभवनं  
21 जलधिरिव रक्षितस्थितिर्नकभूभृत्पालनपरः परमगम्भीरो महासत्व(त्व)श्च  
22 मततमेव देवकुलतटाकसत्प्रपाधर्मक्रियानुष्ठानव्यसनी नागायणानु-  
23 स्मरणतत्परश्च ।<sup>1</sup> कौस्तुभमणिरिव विष्णोः पुरीकीङ्गणविषयस्थालंकारभूतः भारत-  
24 पुराणरामायणराजशास्त्रार्थतत्त्वनिपुणः प्राज्ञः पटुः पण्डितो मेधावी अप्रति-  
25 हतबलपराक्रमोत्साहमन्त्रप्रभुशक्तिस्त्रिभुवनाङ्गुशी राजा श्रीभोगशक्तिः सर्वा-  
26 नैवात्मीयपुत्रपौत्रप्रपौत्रादीं<sup>2</sup> स्वभुजबलपराक्रमाधिष्ठितां<sup>3</sup> गोपराष्ट्रपूर्व-  
27 त्तिकूटाम्बराजीमैरिकामहागिरिहारद्वयपल्लआढम्बकविषया . . . .<sup>4</sup>  
28 मर्यादां(दान्) सर्वां(र्वान्) समाज्ञापयति अस्तु वो विदितं यथा सृष्टिस्थितिसङ्गा-  
(संहा)रकारणं

<sup>1</sup> Danda unnecessary.<sup>2</sup> Read -*prapauttr-ādān*.<sup>3</sup> Read °*dhishthitān*.<sup>4</sup> [Reading seems to be *Palluādhubhaka-vishayām(yān) Prētahradā-maryyādām(dān)*. In l. 39 the first name is read as *Pallūdhamba*.—Ed.]

*Second Plate ; Second Side.*

- 29 देवातिदेवं सुरासुरगुरुं भगवंतं वासुदेवं मुक्ता नान्या विशिष्टदेवतास्ती-  
 30 ति मत्वा जयपुरे भोगेश्वरप्रतिष्ठिताय पुराणपुरुषाय परमात्मने भगव-  
 31 ते नारायणाय गन्धपुष्पधूपदोपसन्मा(म्ना)र्ज्जनीपलेपनक्रियार्थं नृत्तगीतवाद्यो-  
 32 पेतसंगीतकार्यं सत्कार्यं खण्डस्फुटितसंस्कारार्थं च [1] मातापितृरात्मनश्च पुण्य-  
 33 वृद्धये अष्टौ ग्रामा आदानानि च प्रतिपादितानि [1] तेषाम्नामानि जयग्रामः  
 अम्बे-  
 34 अवङ्गणं [1] पालितपाटकः कोकिलाक्षकं<sup>1</sup> कलहकः मन्नाहितकः<sup>2</sup> क्षेम-  
 35 गिरकः आन्नग्रामश्च [1] आदानानि [1] आपणेषु आवाराः करणे कीवेरं [1]  
 सार्थवह्निसेषु  
 36 प्रवेशे निर्गमे च प्रत्येकं रूपकः देवस्य याज्ञोत्सवे दातव्यं [1] गोपराष्ट्राम्बराजीमै-  
 37 रिकाविषयेषु ज्येष्ठिकाग्रामे मुटकः<sup>3</sup> घृतमेतिका च अनेनावतारिण इतर-  
 38 ष्वपि ग्रामेषु [1] पूर्वत्तिकूटविषये कृष्णाराजरूपकशतं १०० [1] महागिरिहारे  
 अपरे  
 39 कृष्णाराजरूपकशतद्वयं २०० पूर्वं शतं १०० पल्लूटम्बविषये कृष्णाराजरूपकाः [1]  
 पञ्चाशत् ५०  
 40 ये चाष्टौ ग्रामास्ते सर्वादानविष्टिप्रातिभेदिकापरिहीणाः अचाटभटप्रवेश्याः  
 41 अभ्यंतरसिद्धिकाः आचन्द्रार्कासर्वक्षितिस्थितिसमकालीनाः य-

*Third Plate ; First Side.*

- 42 तस्तस्मादस्मदंश्यैः प्रबलपवनप्रेरितोदधिजलतरंगचंचलं  
 43 जीवलीकमवलीक्य अयमस्मदायोनुमंतव्यः पालयितव्यश्च [1]  
 44 वणिग्भिः पंचभिर्दशभिरपि नगरधर्ममवलंब्य मार्गशीर्षमासस्य पक्षमात्रं  
 45 देवस्य विष्णोर्याज्ञोत्सवस्मारयितव्यः [1\*] यो वाज्ञानतिमिरावृतमतिराच्छिन्द्यादा-  
 46 च्छिद्यमानं वानुमोदेत स पञ्चभिर्महापातकैस्संयुक्तः[\*] स्यात् [1\*] यदेतद्दे-

<sup>1</sup> A figure of a boar is engraved here.<sup>2</sup> [Reading seems to be *Mudgā*.—Ed.]<sup>3</sup> [Reading is *mūṭakah*. See below p. 235, n. 3.—Ed.]

- 47 वकुलं तद्वणिङ्गराय निरूपितं तैश्च सर्व्वर्भगवतो देवस्य शुश्रूषा योगक्षेम-  
 48 च वोढव्यः [1\*] नगरस्य च स्थितिर्लिख्यते [1] ये स्थानवामिनो वाणिजकास्तेषां  
 शुल्कं जेमकी  
 49 वा कदाचिदपि नास्ति । य एतां स्थितिं भिनन्ति स पञ्चभिर्महापातकैः[\*] संयुक्तः[\*]  
 स्यादिति ।  
 50 षष्टिं वर्षसहस्राणि स्वर्गे मोदति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च तान्येव  
 नरके वसेत् ॥ [२\*]  
 51 पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर । महीं मतिमतां श्रेष्ठ दानाच्छेयोनुपा-  
 लनं(नम्) [॥] [३\*]  
 52 बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः [1\*] यस्य यस्य यदा भूमिस्तस्य तस्य  
 तदा फलं(लम्) ॥[४\*]  
 53 विंध्याटवीष्वतीयासु शुष्ककोटरवासिनः [1\*] कृष्णाहयो हि जायन्ते भूमिदायं  
 हरन्ति ये ॥[५\*]  
 54 संवत्सरशतचतुष्टये एकषष्ट्यधिकं ४०० ६० १ शासनं लिखितं कल्लिवन-  
 55 वास्तव्येन भरतस्वामिना ॥

*Third Plate ; Second Side.*

*Inscription of Tējavarman.*

- 1 श्रीं स्वस्ति श्रीतजवर्मराज्ञा(राजेन) जयपुरस्य दक्षिणायां(णस्यां)  
 2 दिशि पालित्तपाटको गोप्रचारी मुक्तः [1\*] तस्य च प्र-  
 3 माणं चतुर्दिक्षु दुर्गादेवि(वी)महिता[\*] शैलिमा गावी स्थापिता[: 1\*] मौम-  
 4 स्य<sup>३</sup> तदेव प्रमा<sup>४</sup>णं [1\*] तस्य गोप्रचारस्यार्थं भोगेश्वरदेवस्य भूमिनि-  
 5 ष्कार्थं जयपुरवणिङ्गरस्य रूपकशतं<sup>५</sup> दत्तं तस्य च रूपक-  
 6 शतस्य वृद्धिः गुग्गुलमूल्यं भोगेश्वरदेवस्य वर्षप्रतिवर्षं  
 7 नगरेण यावदाचन्द्रार्कतारकं दातव्यं यो वास्या-  
 8 न्यथा कर्षति<sup>६</sup> स पञ्चभिर्महापातकैस्संयुक्तो भ-  
 9 विष्यति ॥

<sup>1</sup> *Dhi* which was first omitted is written below the line in smaller character.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Read *simnah* or *simāyāh*.

<sup>4</sup> *Mā* which was at first omitted, is written below this line.

<sup>5</sup> *Tam* was at first omitted and then written below the line.

<sup>6</sup> Read *karishyati*.

## TRANSLATION.

(Verse 1) Ōm. Victorious is the form of Viṣṇu manifesting itself as the boar, which troubled the ocean and which had the earth resting upon the tip of its up-lifted right tusk.

(Ll. 2-6) In the family of the illustrious **Chalukyas** who belong to the Mānavya *gōtra* praised over the whole world; who have been nourished by the seven mothers, the mothers of the seven worlds; who have attained an uninterrupted continuation of prosperity through the protection of (*the god*) Kārttikēya; who subjugated all the kings in an instant at (*their having*) a sight of the boar-insignia which was acquired through the favour of the lord Nārāyaṇa; and who are the descendants of Hārītī—(*was born*) the *Mahāūjālhiraṃ Paramēśvara*, the illustrious **Vikramāditya Vallabha**, the sole forehead mark (*tilaka*) of the whole earth.

(Ll 6-28) Living upon the favour of his (Vikramāditya's) feet and being unto him like his own son, was the illustrious king named **Svāmichandra**, who was an ornament of the **Hariśchandra** family, who delighted his subjects like the autumnal bright full moon and who enjoyed (*the possession of*) the entire **Purī-kōṅkaṇa** consisting of fourteen thousand villages. The son of this king Svāmichandra was the illustrious king **Simhavarman**, who was great in strength and prowess. And this illustrious king Simhavarman's son was the illustrious king **Bhōgaśakti** also known as **Prithivīchandra** whose glory like that of the moon is resplendent on the earth embraced by the waves of the four oceans; who even as a child, was imbued with inborn knowledge acquired by constant application in his previous births; who is ever engaged in the worship of the god Vāsudēva, and is well versed in the sacred lore: who like Yudhisṭhira is adorned with the virtues such as justice, modesty, compassion, charity, courtesy, etc., and is also truthful: who like Bhīmasēna is a great hero and has filled the circle of his entire kingdom by his manifest prowess; who like Arjuna is adept in the art of war and is a follower of the teachings of Kṛishṇa; who like Baladēva is given to the enjoyment of dance, music, merry-making, flirtation and sports and (*at the same time*) would be heroic in a moment<sup>1</sup>; who, though endowed like Pradyumna with a physique which attracted the hearts of all damsels, has no desire for the wives of others; whose (*right*) hand, like the trunk of the leader of wild elephants wet with the incessant flow of ichor, is moistened on account of his being constantly engaged in performing charities, who quenches the thirst of beings like a pond of sweet water adorned by multitudes of lotuses and lilies: who is the abode of splendour like a large tank of lotuses blossomed by the rays of the rising sun: who like the ocean is steadfast, is the protector of numerous kings and is profound and noble as the ocean is used to keep within its boundary, protects numerous mountains (*in its depth*), is profound in depth and contains large (*aquatic*) animals: who is ever eager to perform acts of charity such as (*the construction and endowment of*) temples, tanks, free kitchen and water stalls: who is given to the contemplation of Nārāyaṇa; who is the ornament of the Purī-kōṅkaṇa *vishaya* as the *Kaustubha* gem is of Viṣṇu; who is skilled in (*ascertaining*) the real import of the *Mahābhārata*, the *Purāṇas*, the *Rāmāyaṇa* and in king-craft; who is wise, sagacious, learned and intelligent: who is endowed with irresistible strength, valour and (*the attributes of*) *utsāhaśakti*, *prabhuśakti* and *mantraśakti*; who is the goad of the three worlds (*Tribhuvanāṅkaśa*)—the same illustrious king **Bhōgaśakti** commands all his sons, grandsons, great-grandsons, etc., placed in charge of the *vishayas* of **Gōparāshtra**, eastern **Trikūṭa**, **Āmrarājī**, **Mairikā**, two **Mahāgiri**hāras and **Palla Ādhamba**-[ka] which have been acquired by the prowess of his arms (and all others)<sup>2</sup>:

<sup>1</sup> If *kshanam* is taken in the sense of happiness then this phrase might be translated as "who had conquered (i.e., acquired complete possession of) happiness."

<sup>2</sup> [I would translate ll. 25-28 as follows:—'Bhōgaśakti commands all his sons, etc., and all the districts of Gōparāshtra, etc., upto the boundary of Prētahradā, which were conquered by the prowess of his own arms and courage'.—Ed.]

(Ll. 28-49) “ Be it known to you that having recognised that no other pre-eminent deity excepting the god Vāsudēva who is the cause of creation, preservation and destruction, who is the supreme god, and who is the god of gods and demons, I have made to the god Nārāyaṇa, the Primeval Being and the supreme spirit, installed by **Bhōgēśvara** in (*the town of*) **Jayapura**, in order to augment the merits of my parents and myself, an endowment of eight villages together with the taxes thereof so as to provide (*at the temple*) for perfume, flowers, incense, light, ablutions and unguents and also for dance, vocal and instrumental music, free kitchen, repairs and upkeep. The names of these (*villages*) are **Jayagrāma**, **Ambē-Avaṅgaṇa**, **Pālitapāṭaka**, **Kōkilākshaka**, **Kalahaka**, **Mradgāhitaka**, **Kshēmagiraka** and **Ānnagrāma**. As to the taxes, the stall tax is to be levied in the market places, a rupee each is to be paid on the occasion of the god’s *yātrā* at the entry and exit of each caravan of merchandise. *Mūṭaka*<sup>1</sup> (handfuls) of corn and *Sētikās*<sup>2</sup> of ghee are to be levied from (*every house in*) the principal village of each of the *vishayas* of Gōparāshtra, Āmrarājī and Mairikā, and in like manner from other villages too.<sup>3</sup> (*Taxes to be collected in cash are*) 100 one hundred *Kṛishṇarāja* rupees from the *vishaya* of eastern Trikūṭa; 200 two hundred *Kṛishṇarāja* rupees from the western Mahāgiriḥāra and 100 one hundred from the eastern one; and 50 fifty *Kṛishṇarāja* rupees from the *vishaya* of Pallūḍhamba. (*In consideration of the above*) these eight villages have been exempted from all kinds of taxes, forced labour and vexatious interference; they are not to be entered by the regular or irregular troops (*and*) they are to enjoy rights over wealth underground. This grant shall last as long as the moon, the sun, the oceans and the earth endure. Therefore, viewing the world as unsteady as the waves of the sea ruffled by a strong wind, this grant of ours is to be upheld and maintained by our descendants. The *yātrā* festival of the god Viṣṇu should be arranged by (*a committee of*) five or ten merchants for a whole fortnight in the month of *Mārgaśīrṣa* in accordance with the established custom of the town. Whoever, blinded by the darkness of ignorance, shall confiscate or assent to confiscation (*of the grant*) he shall be guilty of the five great sins. Since this temple has been entrusted to (*the care of*) the town merchants, on them shall devolve the proper worship and service of the divine Lord. And the following town convention is laid down. The local merchants shall, for ever, be immune from customs duties and feeding expenses (*of officers on duty*). Whoever shall violate this convention, shall be guilty of the five great sins.”

(Ll. 50-53) [Here are four of the usual imprecatory verses.]

This grant was written by **Bharatasvāmin**, an inhabitant of **Kallivana** in the year **461** (expressed both in words and in figures).

#### Inscription of Tējavarman.

(Ll. 1-9) Ōm hail. The king **Tējavarman** has given a free grazing ground (*within the limits of the village*) **Pālitapāṭaka** situated to the south of **Jayapura**. For the demarcation thereof along with (*the temple of*) the goddess Durgā stone sculptures of cows have been set up on all four sides. That is the measure of its extent. In order to compensate for the land belonging to

<sup>1</sup> This term is still used in Mahārāshtra.

<sup>2</sup> Might be a small measure such as a ladle or a derivative from *śūktikā* or mother-of-pearl.

<sup>3</sup> [I would translate the passage as follows:—“One load (of corn) and one *sētikā* of ghee from the principal village of the districts of Gōparāshtra, etc., and in the same proportion from the other villages also.” I would connect *mūṭaka*, which seems to be the reading here, with the word *mūṭa* or *mōṭa* (Hindī *moth*) meaning a ‘bundle’ or ‘provision bag’. *Sētikā* is apparently connected with *sētakā* of the *Purāṇas* which is equivalent to 4 *pālas* or approximately 14 *talas*. See Edward Thomas—*Ancient Indian Weights*, p. 26. I am, however, unable to suggest any meaning for *kōvāra* in l. 35.—Ed.]

Bhōgēsvaradēva now converted into a pasture, one hundred rupees have been deposited with the merchant guild of Jayapura. And from the interest of this one hundred rupees should be met, year after year, the cost of *guggula* for the (*worship of the*) god Bhōgēsvara until the sun, moon and stars endure. Whosoever shall interfere with this shall be possessed with the five great sins.

## Grant B.

## TEXT.

*First Plate.*

- 1 श्री<sup>1</sup> जयत्याविष्कृतं विष्णोर्व्वाराहं क्षीभिततार्खवं(वम्) [1\*] दक्षिणीव्रत[दं]ष्ट्राग्र-
- 2 विश्रान्तभुवनं वपुः [॥१\*] श्रीमतां सकलभुवनसंस्तूयमानमानमान<sup>2</sup>-
- 3 व्यसगोक्षाणां ममलोकमाहभिस्सप्तमाहभिरभिवर्द्धितानां कार्तिके-
- 4 यपरिरक्षणप्राप्तकल्याणपरंपराणां भगवन्नारायणप्रसादस-
- 5 मासादितवराहलांकुनेक्षणक्षणवशीकृताशेषमहीभृतां हारीतीपुक्षा-
- 6 णां चलुक्यानामन्वये सकलमहीमण्डलैकतिलको महाराजाधिराजपर-
- 7 मेश्वरश्रीविक्रमादित्यवल्लभस्तत्पादप्रसादोपजीवी स्वपुत्रनिर्व्विशेषी
- 8 हरिश्चन्द्रवंशस्यालंकारभूतः शरदुपगमप्रसन्नमण्डलश्चन्द्रमा इव प्र-
- 9 जानामानन्दकारी श्रीस्वामिचन्द्री नाम राजा येनेदं चतुर्दशग्रामसहस्र-
- 10 संख्यं सकलम्(म)पि पुरीकोकणं भुक्तमासीत् [1\*] तस्य च राज्ञः श्रीस्वामि-  
चंद्रस्य
- 11 पुत्रो महाबलपराक्रम[1\*] श्रीसिंह(सिंह)वर्मराजस्तस्यापि श्रीसिंह(सिंह)वर्मराजस्य
- 12 पुत्रश्चतुरुदधिजलतरंगालिंगितायां पृथिव्यां चन्द्र इव

*Second Plate ; First Side.*

- 13 विख्याततेजा[1\*] पृथिवीचन्द्रापरनामधेयो राजा श्रीभोगशक्तिः योसौ बाल
- 14 एव पूर्वजन्माभ्यासेन स्वयं समुत्पन्नज्ञानो भगवतो वासुदेवस्यार्चनवि-
- 15 धिं प्रति सततमभियुक्तो ब्रह्मण्यश्च युधिष्ठिर इव नयविनयदयादानदाक्षि-
- 16 ण्यादिभि[र्गु]णैरलंकृतस्सत्यवादी च भीमसेन इव प्रकटपराक्रमाक्रान्ताशेषस्वरा-
- 17 ज्यभूमिमंडली महाबलश्च अर्जुन इव जनार्दनज्ञानोपदेशवर्ती समरविधिविशा-
- 18 रदश्च बलदेव इव नृत्तगीतहसितविलसितक्रीडासुखोपभोगतत्परः क्षणं वि-
- 19 क्रांतश्च प्रद्युम्न इव सकलयुवतिजनमनोहरं वपुर्द्वारयन्नपि परकलक्षनि-
- 20 सृष्टः वनवारणयूथाधिपतिरिव सततमभिप्रहृत्तदानार्द्राकृतकरः पद्मो[त्पल]-


<sup>1</sup> Expressed by a symbol.<sup>2</sup> One *mūna* is redundant.

TWO GRANTS OF PRITHIVICHANDRA BHOGASAKTI. (II).

Inscription of Tejavarman.

iii, b.

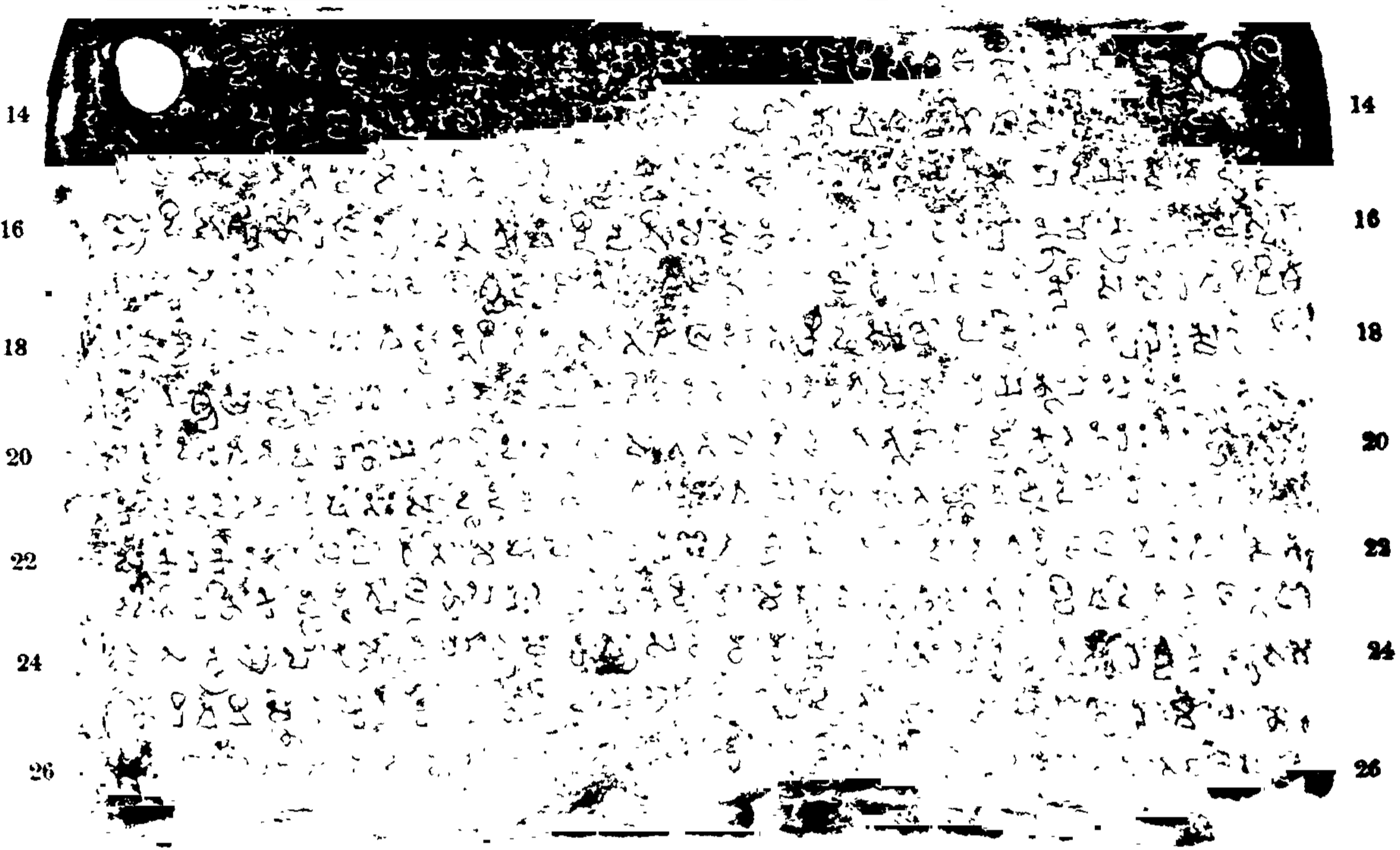
1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 2. ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 9. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 10. ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 11. ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 12. ॐ नमो भगवते वासुदेवाय ॥ १२ ॥



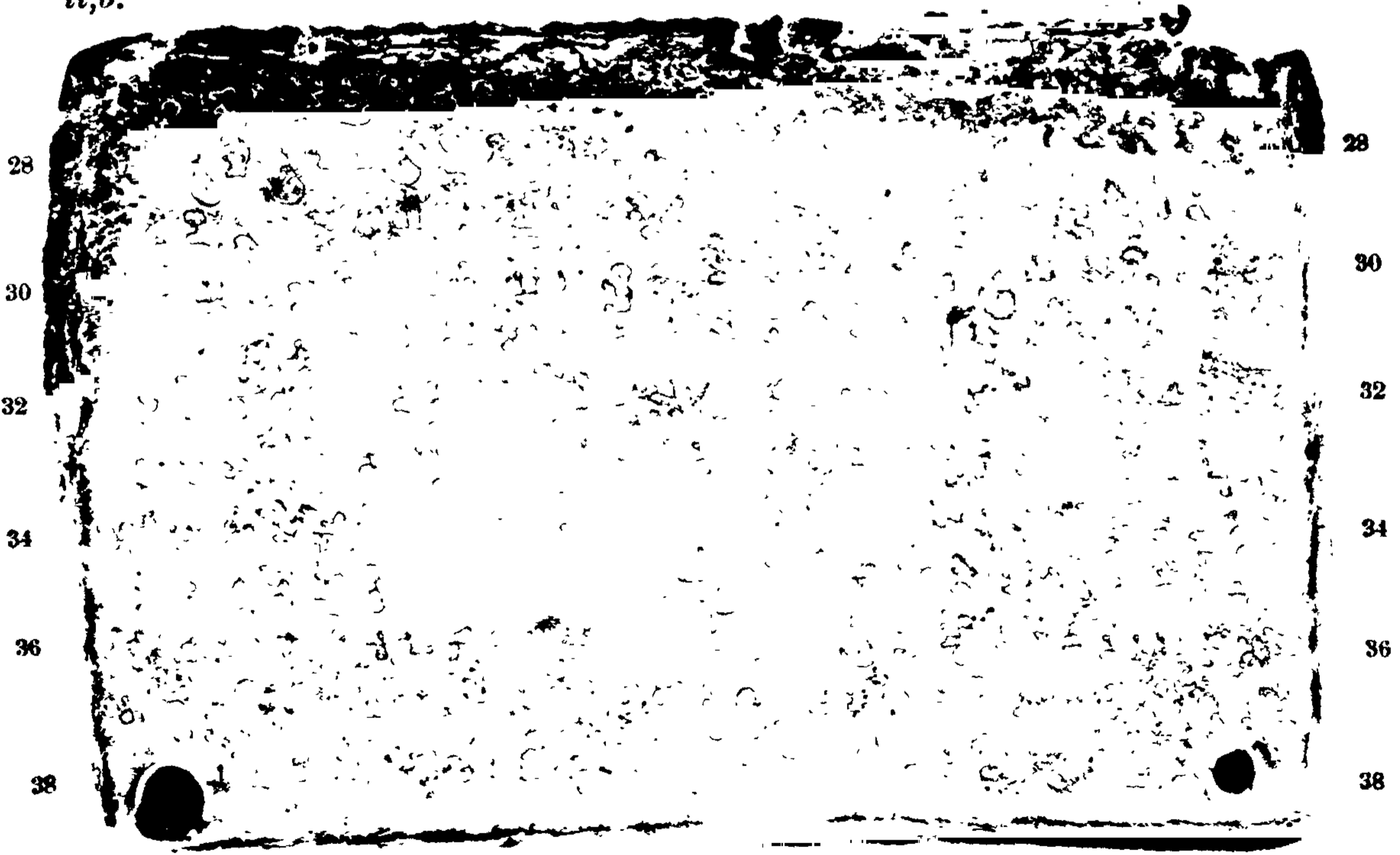
Grant B.

1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 2. ॐ नमो भगवते वासुदेवाय ॥ २ ॥  
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥  
 5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 9. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 10. ॐ नमो भगवते वासुदेवाय ॥ १० ॥  
 11. ॐ नमो भगवते वासुदेवाय ॥ ११ ॥  
 12. ॐ नमो भगवते वासुदेवाय ॥ १२ ॥

ii,a.



ii,b.





- 21 [कुं(कु)]मुदषंडमंडितः स्वादूदकी जलाशय इव प्राणिनां तृष्णाविच्छेदकारी उदितदिव-  
 22 सकरकिरणप्रबोधितो महापद्माकर इव त्रियो निवासभवनं जलवि(धि)रिव रक्षित-  
 23 स्थितिरनेकभूभृत्पालनपरः परमगंभीरी महासत्व(त्व)श्च सततमेव देवकुलतटा-  
 24 कसच्चप्रपाधर्मक्रियानुष्ठानव्यसनौ नारायणानुस्मरणतत्परश्च कौस्तुभम-  
 25 णिरिव विष्णोः पुरीकीकणविषयस्थालंकारभृतः भारतपुराणरामायण-  
 26 राजशास्त्रार्थतत्व(त्व)निपुणः प्राज्ञः पटुः पण्डितो मेधावी अप्रतिहतबलपरा-

*Second Plate ; Second Side.*

- 27 [कुमो]साहमन्त्रप्रभुशक्तिस्त्रिभुवन[इक्षुशी] [राजा भोगशक्तिः मर्वानिवात्मी\*]-<sup>1</sup>  
 28 यपुत्रपौत्रप्रपौत्रादीं(दीन्) विषयपतिग्रामभोगिकम[ह]त्तरा[दीं(दीन्) समाज्ञापय]-<sup>2</sup>  
 29 ति विदितमस्तु वो यथा पूर्वमुत्सादितं [स]मगिरिपट्टनं चन्द्रपुरीसहि[तं]  
 30 [अ\*]म्बय<sup>3</sup>पल्लिकास[वा]ण्यपल्लिकामौरियपल्लिकात्रयसहितं कंसा-  
 31 रिपल्लिका च मया समावासितं एलश्रेष्ठिकरपुटश्रेष्ठिप्रमुख-  
 32 समस्तनगरस्य दत्तं समगिरिवास्तव्यानां वणिजां चन्द्रार्ककालिकं शुल्कमादौ(दे)-  
 33 यं समस्तराज्ये नास्ति [I\*] अपरं च अपुत्रधनं त्रा(ना)स्ति उम्बरमेद[:]

राजपुरुषा-

- 34 णामावासको जेमकश्च एतन्नास्ति [I\*] कुमारीसाहसे रूपकाणामष्टीत्तर-  
 35 शतं । संग्रह<sup>4</sup>णे द्वात्रिंशतिरूपकाः कर्षत्रोडणिकायां षोडश रूपकाः शिर-  
 36 स्फोटनं चत्वारि रूपकाः भारिकायां वणिकपुत्रस्याष्टीत्तरशतं रूपकाणां  
 37 नङ्गे गृहीतस्य यच्चाष्टौ षोडश वा नगरमहल्लका विचार्य वदंत तदे<sup>5</sup>  
 38 तदेव प्रमाणं [II\*] श्रैतेजवर्मराजिन एतदनुष्ठितमिति ।

#### TRANSLATION.

(Ll. 1-28) [Common with Grant A.]

(Ll. 29-38) " Be it known to you that the deserted lands comprised within the township of Samagiri along with Chandrapuri and the three hamlets of **Ambayapallikā**,<sup>6</sup> **Savāṇēyapallikā** and **Maurēyapallikā** as well as **Kaṁsāripallikā** have been recolonised by me and vested in the town council headed by the merchants Ēla and Karapuṭa. The merchants residing in Samagiri (paṭṭana) shall, for ever, be exempt from the payment of custom duties throughout the kingdom : their property shall not escheat to the state in the absence of a male heir ; nor (*shall they pay registration fee*) owing to partition of joint property<sup>7</sup> and they shall not have to provide

<sup>1</sup> This portion within square brackets is completely effaced and the reading is restored from Grant A.

<sup>2</sup> This portion within square brackets is badly corroded and hardly any letter is visible.

<sup>3</sup> [Reading seems to be [A]mmēya.—Ed.]

<sup>4</sup> *Ha* is written below the line.

<sup>5</sup> *Tadē* is redundant.

<sup>6</sup> [See above, n. 3.—Ed.]

<sup>7</sup> Rao Bahadur K. N. Dikshit informs me that *umbara* (derived from Skt. *udumbara*) wood is still used for the door-sill in Mahārāshtra and that therefore the sense is partition of the joint family property.

accommodation or provisions to the state officials. (*The town council is also empowered to levy the following fines :—*) Rupees one hundred and eight for outraging the modesty of a virgin ; rupees thirty-two for adultery ; rupees sixteen for the mutilation of ear ; rupees four for bruising the head : rupees one hundred and eight if a merchant's son is found to have illicit connection with a female porter : and should one be caught in the actual act of adultery whatever eight or sixteen elders of the town council shall determine that shall be final. This has been promulgated by the illustrious king **Tējavarman**.

No. 23.—A NOTE ON THE RAGOLU PLATES OF SAKTIVARMAN AND THE CHALUKYAN CONQUEST OF KALINGA.

BY RAO BAHADUR C. R. KRISHNAMACHARLU, B.A., MADRAS.

The inscription on these plates has been published by Dr. Hultzsch in *Epigraphia Indica*, Vol. XII, pages 1 ff. In the spring of 1922, when I happened to visit Jeypore (Vizagapatam District, Madras Presidency), the owner of the plates, M. R. Ry. G. Ramdas Pantulu, B.A., offered them for sale to the Government. They have been subsequently bought and deposited in the Government Museum, Madras.

One important point to note in connection with this record is that in line 4 Dr. Hultzsch reads *samanvāgatān-tahapatitān*. I may suggest that a more correct reading would be *samanvāgatān=grihapatikān*. This could be read clearly on the original plates and the facsimile plate given also shows the reading. It may be noted that in this inscription the subscript letter *ta* has the shape of an inverted narrow cup with unequal arms and carries with it a small upward stroke in the centre of the top with which it is joined to the main letter. For example, see the letters *sta* in the expression *parihṛitas=ta°* in l. 10, *tta* in *-parittayā* in line 11 and *nta* in the expression *ch=ānumantā* in l. 20. On the other hand, the subscript letter *ga* being of the same shape is broader and has equal arms unlike *ta*. Moreover, *ga* generally bears no stroke on the top though in a few cases when it is attached to the main letter above, such a stroke is formed by the upward extension of the proper left arm ; see *Kaliṅgādhipati* (l. 1), *Kaliṅga-vishayē* (l. 3), and *svarggē* (l. 19). The sign for *ri* of *gri* is partly damaged in the facsimile plate. It is likely that being close to the slightly raised margin, it has not come off clearly enough in the ink impression. But it is not totally invisible on the facsimile plate. The existing traces may be compared with that of *vri* in *vṛiddhayē* in l. 6 and that of *hri* in *parihṛita* in l. 10. As for the letter *ka* of the expression it is quite clear on the facsimile plate as well as on the original. The suggested reading suits the context much better than the existing one with the proposed emendation.

The word *grihapati* or *grihapatika* ('a householder') occurs in many Prākṛit inscriptions as the attribute of a donor or a relative of a donor under the Prākṛit form *gahapati* or *gahapatika*.<sup>1</sup> In one or two cases *kudubika* (Sanskrit *kuṭumbika*) i.e. householder and *kuṭumbinī* (wife of a householder) are also mentioned.<sup>2</sup> In the Eastern Chālukya copper-plates the royal order of gift is invariably addressed to the *kuṭumbins* of the granted village, to whom the *grihapatikas* of the Rāgōlu plates correspond.

It is interesting to note that the grant was issued by the early king Śaktivarman of the Kalinga country from Piṣṭapura which was also famous as the capital of king Mahēndra whom Samudragupta conquered with many other kings of the Dakṣiṇāpatha. Barring this, the men-

<sup>1</sup> Lüders' *List of Brāhmī Inscriptions* (above, Vol. X, Appendix) and above, Vol. XIV, pp. 154 and 155.

<sup>2</sup> Lüders' *List*, Nos. 1121 and 1127.

tion of the place in the Rāgōlu plates would be the earliest and the first in a copper-plate record in point of time which, judging from the characters of the plates, may be said to be about the 4th century A.D. The late Rao Bahadur Krishna Sastri was of the opinion that it was even earlier—some time even prior to Samudragupta. The subsequent mention of the place is in the Aihole inscription of the early Chālukya king, Pulikēsin II,<sup>1</sup> which refers to the Chālukya capture of Piṣṭapura, *i.e.*, the Chālukya conquest of the Kalinga country. These events must have happened before Śaka 556 (=A.D. 634-35) which is the date of the last mentioned inscription. It is therefore reasonable to infer that the Chālukya conquest of Kalinga by the capture of Piṣṭapura, must have happened in or before the year A.D. 634. Piṣṭapura subsequently became the provincial or independent seat (*vāsaka*) of Viśṇuvardhana who, with the title *Mahāūja*, issued the Timmāpuram plates from this city.<sup>2</sup> This record with the Chīpurupalle plates of this same king issued in his 18th regnal year<sup>3</sup> would tend to show that the Kalinga country was under the Eastern Chālukyas from this period.

The discovery of the copper-plate inscriptions of the later kings of the Eastern Chālukya dynasty, *viz.*, Kokkilivarma-Mahārāja (A.D. 709) so far north as the village Muñjēru in the Bimlipatam Taluk of the Vizagapatam District, the mention therein of the Madhyama-Kalinga country in which the village granted by the king was situated, together with the mention of Elamañchili (the modern Yellamañchili in the Sarvasiddhi Taluk of the same District) as the *vāsaka* (residence) of the king<sup>4</sup> show that the Chālukya dominion in the Kalinga country continued to last even up to the beginning of the eighth century A.D. In the same tract of country has been found a copper-plate grant of his son Maṅgi II<sup>5</sup>. A grant of the later Chālukya king Bhīma I (A.D. 888-918) also records the gift of a village in the Elamañchili-Kalingadēśa and Dēvarāshṭra<sup>6</sup>. These records go to prove that the Chālukya kingdom in the Kalinga country lasted even down to the beginning of the 10th century A.D. The Chālukyan authority here seems to have been opposed for a time after the close of the first quarter of the 10th century A.D., since we are told in an unpublished copper-plate grant of Amma II<sup>7</sup> that after the short reign of Vikramāditya II (A.D. 925-926) who was killed and succeeded by Yuddhamalla II whose reign lasted for seven years (*i.e.*, A.D. 927-934), the feudatory Śabara chiefs, the commanders of the Vallabha (*i.e.*, Rāshtrakūṭa) forces and others rebelled and apportioned among themselves the northern Chālukyan territory for seven years. We may here infer that the revolution and usurpation in the Kalinga country occurred in and lasted throughout the seven years' rule of Yuddhamalla II. The recalcitrant feudatories and their allies who had usurped authority were driven away by Chālukya-Bhīma II who recovered the Kalinga country and ruled over the entire Chālukya kingdom for 12 years. The troubles in the Kalinga country did not end here but again recurred in the time of Amma II (the son of Chālukya-Bhīma II), who after reigning for 11 years had to proceed to the Kalinga country in wrath against Kṛishṇa (probably Rāshtrakūṭa Kṛishṇa III)<sup>8</sup> who was evidently interested in fomenting trouble against the Chālukyas in the Kalinga country. We may conclude that the Chālukya dominion in the Kalinga country practically came to an end or at least grew very weak about or after A.D. 950. Taking A.D. 633 as the probable year of the Chālukya conquest of Kalinga as stated at first we may say that the Chālukyan dominion in the Kalinga country lasted roughly for three centuries.

<sup>1</sup> Above, Vol. VI, p. 11.

<sup>3</sup> *Ind. Ant.*, Vol. XX, p. 16.

<sup>4</sup> *Madras Epigraphical Report for 1909*, p. 105.

<sup>5</sup> *Ibid.*

<sup>7</sup> *Ibid.*, 1917, p. 117.

<sup>2</sup> *Ibid.*, Vol. IX, p. 317.

<sup>6</sup> *Ibid.*, p. 106.

<sup>8</sup> *Ibid.*

## No. 24.—A NOTE ON THE CHRONOLOGY OF THE GANGAS OF SVETAKA.

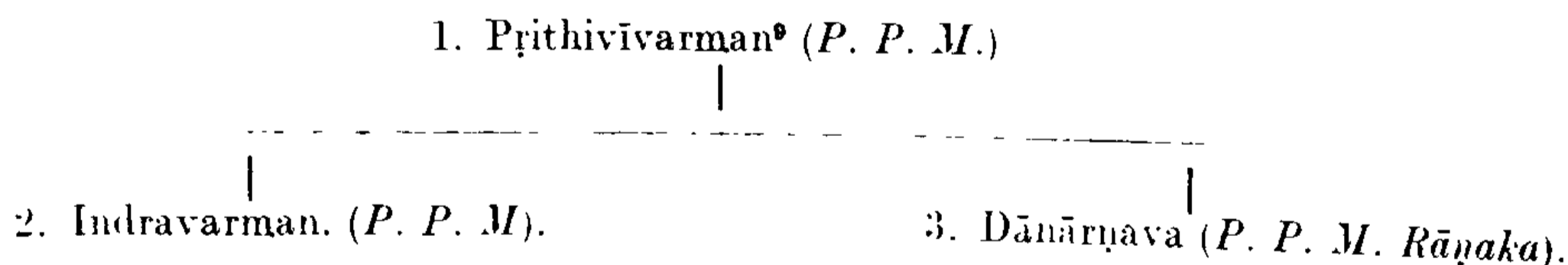
BY B. CH. CHHABRA, M.A., M.O.L., PH.D. (LUGD), OOTACAMUND.

It has already been pointed out<sup>1</sup> that the Gaṅga rulers who issued their charters from Śvētaka most probably constitute a separate branch of the Eastern Gaṅgas, but that sufficient data are not yet available for determining the chronology of these kings.<sup>2</sup> In this note an attempt is made to fix the chronological position of at least three of the so far known kings of this branch.

It may readily be recognised that *Bhātṭaputra* Durgakhaṇḍin, son of *Bhātṭa* Bōdhana, of the Vatsa *gōtra* and the Chhāndōga *charaṇa*, the donee in the Badakhimedi copper-plates of Indravarman,<sup>3</sup> is identical with *Bhātṭa* Durgakhaṇḍika, the donee of Dānārṇava's grant,<sup>4</sup> coming likewise from the Badakhimedi Estate,<sup>5</sup> as the name of the donee's father, *gōtra* and *charaṇa* in the latter record are the same as in the former. However, the grantor in the first instance is Indravarman, while in the second it is Dānārṇava. Next, it may be observed that both of them are stated to be sons of Prithivīvarman. Since both the records are issued from Śvētaka and in both of them one and the same person figures as the donee, the natural conclusion is that the donors Indravarman and Dānārṇava are not far removed from each other in point of time. And when we further know that the name of the donor's father in each case is the same we can safely infer that both Indravarman and Dānārṇava were brothers and that both of them ruled<sup>6</sup> in succession. However, the question remains as to who was the elder or who preceded on the throne. Luckily we possess a piece of evidence to decide this issue as well.

The names of the writer and the engraver of Indravarman's charter are given respectively as *Samdhivigrahin Śrīsāmanta* and *kāṁsāra-kulaputraka śrēṣṭhin Śrīsāmanta* Svayambhu. Both these persons figure likewise as the writer and the engraver respectively in the Ganjām plates of Prithivīvarman.<sup>7</sup> This Prithivīvarman must, therefore, be identical with Indravarman's father, as has been indicated by Mr. P. N. Bhattacharya.<sup>8</sup> The presumption here is naturally this that the persons employed by the father as writer and engraver continued to function as such in the son's regime after the father's death. From this we may also infer that Indravarman was the immediate successor of Prithivīvarman. This inference is confirmed by the fact that the writer and the engraver of Dānārṇava's grant are different persons and not those who served under Prithivīvarman and Indravarman. Thus we may conclude that Indravarman was elder than and preceded Dānārṇava.

This part of the chronology will thus be determined as follows :—



<sup>1</sup> Above, Vol. XXIV, p. 131.

<sup>3</sup> *Ibid.*, Vol. XXIII, p. 78.

<sup>6</sup> *Ibid.*, Vol. XXIV, p. 129.

<sup>6</sup> Both Indravarman and Dānārṇava bear, like their father, the imperial title of *Paramēśvara-Paramabhātṭāraka-Mahārājādhirāja*, though curiously enough Dānārṇava bears an additional title of *Rāṇaka*, too, which fact makes it rather doubtful whether he came to the throne at all.

<sup>7</sup> *Ibid.*, Vol. IV, p. 201.

<sup>2</sup> *Ibid.*, p. 133.

<sup>4</sup> *Ibid.*, p. 264.

<sup>8</sup> *Ibid.*, Vol. XXIII, p. 79.

<sup>9</sup> He is stated to be son of Mahindravarman, whose identity is not certain.

## No. 25. CHARALA PLATES OF VIRARAJENDRADEVA, SAKA 991.

By A. S. RAMANATHA AYYAR, B.A. AND V. VENKATASUBBA AYYAR, B.A., MADRAS.

The present plates<sup>1</sup> are stated to have been discovered in 1935 by one Narasā Reddi, a resident of **Chārāla** in the Punganur taluk of the Chittoor District, while he was turning earth from a mango-plot in his garden. The whereabouts of the plates could not however be immediately traced, but with the assistance of Rao Sahib Totach Anand, a Deputy Superintendent of Police, who was then in charge of the Trippliyi Division, they were finally located and sent to a local dealer for examination. They have since been purchased by Government and are now deposited in the Indian Museum, Calcutta. We took the plates from the ink impressions prepared in the office of the Superintendent of Epigraphy, Madras.

The set consists of seven oblong copper plates, set in a solid brass frame, measuring 9' by 2' and strung together on a ring 4' in diameter, passing through a ring-hole 2' in diameter of the plates. The ends of the ring are soldered to the bottom of the frame which is 3' in diameter and  $\frac{1}{2}$ " in thickness. The different leaves of the set do not bear serial numbers, but are numbered in the ring-hole. The plates weigh 154 *tolas* and the ring and set together weigh 157 *tolas*.

The seal bears in relief from left to right the figures of a charioteer, a tiger, a horse and its rider, facing the proper left and with its tail directed up towards the right. The charioteer is seated on a throne up to the neck, with a pair of fish in the vertical position and a lotus stand on either side of the throne and the tiger is a tasselled parasol, flanked on either side by a *śaka*. Below this group is shown a bow curving upwards and with the bow-string in position. All round the margin of the seal is engraved in raised Grantha characters which are supposed to denote the following Sanskrit verse in the *Anuṣṭubh* metre starting with the letter 'a' and ending with 'ā'—

[ *śaka śakāmbharādhisarī yauanditā* ] = [ *śaka śakāmbharādhisarī* ]<sup>2</sup>  
[ *āsarī Vīrarājendra-Rājakēśarivarman* ]<sup>3</sup>

All the plates have writing on both their sides except the first one, which bears writing on one side only. Each fully written side has, on an average, about 18 lines in the Sanskrit portion and 15 in the Tamil, and the complete record consists of 211 lines. The writing is in a good state of preservation. The languages used are **Sanskrit** for the *śaśasti* and genealogical preamble of the inscription which is of considerable length running up to 81 numbered verses, and the *nīja-bhāṣā* **Tamil** for the documentary portion. The alphabets employed are respectively **Grantha** and **Tamil** characters attributable to the 11th century A.D. The Grantha letters are well shaped and cleanly cut, but the Tamil letters exhibit a slight carelessness in execution.

The inscription engraved on these plates is dated in **Saka 991, Saumya** and the **7th year** of the Chōla king **Rājakēśarivarman Vīrarājēndradēva** and registers the royal gift of the village **Chērām<sup>4</sup> alias Madhurāntaka-chaturvēdimāṅgalam** in **Puli-nādu** (Madhurāntaka)

<sup>1</sup> Registered as C. P. No. 1 of the Madras Epigraphical Collection for 1937-38.

<sup>2</sup> The *śaka* and umbrella appear to have been introduced as decorative emblems. These are also found on the top of an inscription of Parāntaka I at Pillapākkam (No. 176 of 1926-30 of the Madras Epigraphical Collection) and also on the top of images of gods in niches in early Chōla temples.

<sup>3</sup> This verse is repeated in lines 189-191 of the text.

<sup>4</sup> The Punganur taluk where the plates were discovered was the border between the territories, whose spoken languages were Kannada, Telugu and Tamil, and inscriptions in all these languages are found in this locality. Tamil being the court-language of the Chōla kings, the documentary portion, which was drafted by a Chōla officer, was couched in that language.

<sup>5</sup> The form of the name is somewhat peculiar, without the usual 'ā' suffix like Buddhām, etc.

Kāñchīpuram, to three Brāhmins named Sō(Śrō)triya-Kramavittan, Mundaya-Kramavittan and Pallaya-Kramavittan of the Ātrēya-gōtra and Bahudhānya (Bōdhāyana)-sūtra and of the lineage of a certain Ṛishikēśava (Hṛishikēśa)-Bhaṭṭa of Chērām, on the occasion of the Uttanāyana-Saṅkrānti. This document is of interest as being the first copper-plate charter of this king.

For a study of **Chōla seals**<sup>1</sup> we have so far five specimens and the one attached to the present plates, therefore, forms a useful addition. Of these, the seals attached to the two sets of Leiden plates, Madras Museum, Anbil and the present Chārāla plates, have the same objects represented on them, while the seal of the Tiruvālaṅgāḍu plates exhibits a few more emblems. In shape, however, the two Leiden seals are slightly more ornate, being lotus-like in shape, while the rest are circular: but this may be due only to a difference in the work of the designer. In the Chārāla seal the Chōla emblem, the tiger<sup>2</sup>, is seated in the proper right side and facing towards the left, instead of the right as in the other cases. The animal is delineated with claws drawn out, leaving no room for doubt as to its identity, and the two fish are also clearly portrayed. But in point of finish and neatness of execution, the two Leiden seals are the best. The tiger, the pair of fish and the bow are well-known emblems of the Chōla, Pāṇḍya and Chēra dynasties respectively, and the juxta-

<sup>1</sup> The seals of the early copper-plate grants contain only the *bandas* of kings, such as *Tribhuvanānkuśa*, *Vishvasiddhi*, *Prabhuvēnu*, etc. The three early copper-plate grants of the Pāṇdyas have no seals, and we do not know what legend, if any, this dynasty had used. The Pallava seal of Nandivarman III (*S. I. I.*, Vol. II, p. 591) has a defaced legend in the *Anushtubh* metre running round its margin. In the Vijayanagara, Nāyaka and Sētupati copper-plate grants, the respective sign-manuals of the dynasty were engraved at the end of the documents themselves and not on the seals. The Chōla seals, however, have one full verse in the *Anushtubh* metre engraved on them. The formal verses of the four kings Sundara-Chōla, Uttama-Chōla, Rājendra-Chōla and Kulōttunga-Chōla I are reproduced below for purposes of easy reference. Of these, the text of the legend on the seal of the Madras Museum plates of Uttama-Chōla is given here for the first time.

(a) Sundara-Chōla —

*Śaścat(d)-i-scambharā-nētram Lakshmi-jayit-[-sa\*]cānham |*  
*śāsanaṁ śaścatam Śīmad-Rājakēsarivarmmanah |* —(Anbil Plates).

(b) Uttama-Chōla —

*Nyāyānām śāsanaṁ kurvat-śāsanaṁ chakrabhūbhūtā*  
*śāsanaṁ bhūpatē-ētat Parakēsarivarmmanah* —(Madras Museum Plates).

(c) Rājarāja I —

A stone record of this king opens with the following verse, which is likely to be found engraved on the seals of his copper-plate grants.

*Ētat viśva-nripa-śrēṇi-mau[-māl-āpalātitam |*  
*śāsanaṁ Rājarājasya Rājakēsarivarmmanah* —(*S. I. I.*, Vol. II, No. 1).

(d) Rājendra-Chōla —

*Rājad-rājanyu-makuta-śīni-ratnēshu śāsanaṁ |*  
*ētat-Rājendra-Chōlasya Parakēsarivarmmanah* —(Tiruvālaṅgāḍu Plates).

The seal of the larger Leiden plates has also this verse engraved on it. On the analogy of the form of the legend of the present seal which is also reproduced in ll. 189 to 191 of the text and the fact that legends on circular seals have probably to be read clockwise beginning from the centre of the top, the two lines of the verse given above, Vol. XXII, p. 243, have to be interchanged

(e) Kulōttunga-Chōla —

*Panyam kshānēsvara-sabhā-chūdā-ratnōpa śāsanaṁ*  
*Śī-Kulōttunga-Chōlasya Rājakēsarivarmmanah* —(Smaller Leiden Plates).

Here also the lines of the verse as read in above, Vol. XXII, p. 267, have been interchanged.

<sup>2</sup> It may be noted that king Vīrarājendra claims to have set up pillars of victory (*jaya-bhadrattūṇ*) at several places with the emblem of the tiger engraved on them (*S. I. I.*, Vol. III, p. 67). The Mahēndragiri inscription of Rājendra-Chōla I (No. 396 of 1896) has also the figure of a tiger seated in front of two fish carved near it.

position of the latter two to the tiger on Chōla seals is meant to indicate the political supremacy of the Chōla over the Pāṇḍya and Chēra kings. The other objects such as the pair of *chaurīs*, the two lamps on either side, etc., belong to the group of eight objects called the *ashtamangalam*,<sup>1</sup> which are associated with auspicious ceremonies. It may be noted that the full set of *ashtamangalam* objects are represented on the seal of the Tiruvālaingāḍu plates where, in addition to these, a small figure of the Chālukyan crest<sup>2</sup>, the boar, is also introduced, indicative perhaps of the Chōla supremacy over the Chālukya. Though Virarājendra claims to have defeated the Chālukya king several times, it is noticed that the Chālukyan *carāha-lāñchhana* has not been figured on the Chārāla seal.

There are a few **orthographical** peculiarities noticeable in the record under review. The lengths of medial *i* in Grantha letters are indicated by a pronounced loop (l. 2). The *ra*-sign when it is the second member in conjunct consonants is shaped like the *ru*-symbol in some cases (ll. 2, 47, etc.). *La* and *ḷa* are often interchanged (l. 20) and *sa* is wrongly used for *cha* in some cases (ll. 167, 176). The rules of *sandha* are almost always observed, correctly in some cases and incorrectly in others. In the latter instances the first consonant is retained instead of being changed into the third letter of the same *carāga*. The use of the *anusāna* in place of the appropriate nasals and the doubling of consonants after a *vīpha* are frequent. Such features are common to copper-plate inscriptions of this period. The errors have been corrected either in the body of the text or in relevant footnotes. At the ends of some of the verses in the Sanskrit portion, the symbol followed by three vertical strokes is used as a punctuation mark, and should not be mistaken for the *visarga*, whereas in some other cases it is meant as such. The Tamil text, for the drafting of which the officer Madhurāntaka-Brahmādhināja was responsible, is not free from errors of composition and transcription.

The Sanskrit portion of 81 verses in different metres which comprises nearly three-fourths of the document, is identical, verse for verse, with that in the long stone record of the king dated in the same 7th year, discovered at Kanyākumari in the Travancore State and published in a scholarly manner by Mr. K. V. Subrahmanya Ayyar in the *Travancore Archaeological Series*<sup>3</sup> and by the late T. A. Gopnatha Rao in a previous volume of this *Journal*.<sup>4</sup> As the Kanyākumari record is however, damaged in several places, the present inscription is of great help in filling up the lacunae and settling some doubtful readings in the former and in thus arriving at a complete text of this particular version of the Sanskrit *prasasti* of the Chōla dynasty. In several instances, the readings furnished by this inscription are better than those made out from the Kanyākumari epigraph. These and other minor differences between these two copies have been noticed in footnotes under the text.

The record may, for the sake of convenience, be divided into four sections—the mythological, the historical, the donatory and the signatory.

#### Section I (Lines 1-104).

In this section of 52 Sanskrit verses, the mythological origin of the Chōla dynasty is given in great elaboration from Brahmā through Kāśvapa, Manu and other members of the Solar race. An eponymous Chōla, a Rājakēsari and a Parakēsari are then introduced, and the genealogy is

<sup>1</sup> The *ashtamangalam* objects are (1) a mirror, (2) a *pūrṇa-kumbha*, (3) a flag, (4) a fly-whisk, (5) an elephant-goad, (6) a drum, (7) a pair of lamps and (8) a pair of fish. There are different lists of these objects, in which a *svastikā* and a *śankha* also occur.

<sup>2</sup> The king claims to have captured the *śūkarakkodi* (i.e.) the *carāha*-banner of the Chālukyas, along with other royal paraphernalia. (*S. J. I.*, Vol. III, p. 66).

<sup>3</sup> Vol. III, p. 87. This learned scholar has, in many cases, succeeded in arriving at the correct readings, despite the damaged condition of the record in several places.

<sup>4</sup> *Ante.*, Vol. XVIII, pp. 21 ff.

## No. 24.—A NOTE ON THE CHRONOLOGY OF THE GAṄGAS OF SVĒTAKA.

BY B. CH. CHHABRA, M.A., M.O.L., PH.D. (LUGD), OOTACAMUND.

It has already been pointed out<sup>1</sup> that the Gaṅga rulers who issued their charters from Śvētaka most probably constitute a separate branch of the Eastern Gaṅgas, but that sufficient data are not yet available for determining the chronology of these kings.<sup>2</sup> In this note an attempt is made to fix the chronological position of at least three of the so far known kings of this branch.

It may readily be recognised that *Bhaṭṭa* Durgakhaṇḍin, son of *Bhaṭṭa* Bōdhana, of the Vatsa *gōtra* and the *Chhāndōga charaṇa*, the donee in the Badakhimedi copper-plates of Indravarman.<sup>3</sup> is identical with *Bhaṭṭa* Durgakhaṇḍika, the donee of Dānārṇava's grant.<sup>4</sup> coming likewise from the Badakhimedi Estate,<sup>5</sup> as the name of the donee's father, *gōtra* and *charaṇa* in the latter record are the same as in the former. However, the grantor in the first instance is Indravarman, while in the second it is Dānārṇava. Next, it may be observed that both of them are stated to be sons of Pṛithivīvarman. Since both the records are issued from Śvētaka and in both of them one and the same person figures as the donee, the natural conclusion is that the donors Indravarman and Dānārṇava are not far removed from each other in point of time. And when we further know that the name of the donor's father in each case is the same we can safely infer that both Indravarman and Dānārṇava were brothers and that both of them ruled<sup>6</sup> in succession. However, the question remains as to who was the elder or who preceded on the throne. Luckily we possess a piece of evidence to decide this issue as well.

The names of the writer and the engraver of Indravarman's charter are given respectively as *Saṁdhivigrahin Śrīsāmanta* and *kaṁsāra-kulaputraka śrēshṭhin Śrīsāmanta Svayambhu*. Both these persons figure likewise as the writer and the engraver respectively in the Ganjām plates of Pṛithivīvarman.<sup>7</sup> This Pṛithivīvarman must, therefore, be identical with Indravarman's father, as has been indicated by Mr. P. N. Bhattacharya.<sup>8</sup> The presumption here is naturally this that the persons employed by the father as writer and engraver continued to function as such in the son's regime after the father's death. From this we may also infer that Indravarman was the immediate successor of Pṛithivīvarman. This inference is confirmed by the fact that the writer and the engraver of Dānārṇava's grant are different persons and not those who served under Pṛithivīvarman and Indravarman. Thus we may conclude that Indravarman was elder than and preceded Dānārṇava.

This part of the chronology will thus be determined as follows :—

1. Pṛithivīvarman<sup>9</sup> (*P. P. M.*)

2. Indravarman. (*P. P. M.*)

3. Dānārṇava (*P. P. M. Rāṇaka*).

<sup>1</sup> Above. Vol. XXIV, p. 131.

<sup>3</sup> *Ibid.*, Vol. XXIII, p. 78.

<sup>6</sup> *Ibid.*, Vol. XXIV, p. 129.

<sup>6</sup> Both Indravarman and Dānārṇava bear, like their father, the imperial title of *Paramēśvara-Puramahattā-raka-Mahārājādhirāja*, though curiously enough Dānārṇava bears an additional title of *Rāṇaka*, too, which fact makes it rather doubtful whether he came to the throne at all.

<sup>7</sup> *Ibid.*, Vol. IV, p. 201.

<sup>2</sup> *Ibid.*, p. 133.

<sup>4</sup> *Ibid.*, p. 264.

<sup>8</sup> *Ibid.*, Vol. XXIII, p. 79.

<sup>9</sup> He is stated to be son of Mahindravarman, whose identity is not certain.



## No. 25 CHARALA PLATES OF VIRARAJENDRADEVA : SAKA 991

BY A. S. RAMANATHA AYYAR, B.A. AND V. V. VENKATESWARA AYYAR, F.A. MADRAS.

The present plates<sup>1</sup> are stated to have been discovered in 1935 by one Nerasi Reddi, a resident of **Chārāṭa** in the Punganur taluk of the Chittoor District, while he was removing earth from a mango-peach-garden. The whereabouts of the plates could not have been immediately traced, but with the assistance of Rao Sahib Theobald Ayyar, a Deputy Superintendent of Police, who was then in charge of the Tinnyam Division, they were brought to the attention of the author for examination. The plates were being purchased by Government of Madras and deposited in the Indian Museum, Calcutta. Whether the plates from the rock impressions kept in the office of the Superintendent of Epigraphy, Madras.

The set consists of several long copper plates, each of which is about 9 1/2 inches in length and strung together on a ring 4 1/2 inches in diameter, passing through a hole in the middle of the plates. The ends of the ring are soldered to the top of plates of thicknesses of 3/16 and 1/4 inch and 1/2 inch thickness. The different leaves of the set do not have the same length, but all have the same hole. The plates weigh 154 *tolas* and the ring and set together weigh 2157 *tolas*.

The seal bears in relief from left to right the figures of a large steed, a ring, a seated figure, a woman, a lotus, a proper left and with its right hand carrying two pots, a woman standing up to the neck, a woman of fish in the vertical position, a tree and a parasol, a woman in a boat and the tiger as a symbol of parasol, flanked on either side by *śaśānāṭi*. Below this group is shown a boy carrying the arms of a bow with the bowstring in his mouth. All round the margin of the seal is engraved in raised Grantha characters a list of names of children of the king, the ring is inscribed in the *Tāṣṭābhī* script, starting with the name of the king, as follows:—  
Virarajendra

*Virarajendrarājābhīśaṣṭi pādāṭaṭi, virarajendrarājābhīśaṣṭi* (18)  
*Virarajendrarājābhīśaṣṭi pādāṭaṭi* (19)

All the plates have writing on both their sides except the last one, which bears writing on one side only. Each fully written side has, on an average, about 18 lines in the Sanskrit portion and 15 in the Tamil, and the complete record consists of 201 lines. The writings are in a good state of preservation. The languages use late Sanskrit for the *śaśānāṭi* and genealogical preamble of the inscription which is of considerable length running up to 81 numbered verses, and the *śaśānāṭi* in Tamil for the documentary portion. The alphabets employed are respectively Grantha and Tamil characters attributable to the 11th century A.D. The Grantha letters are well shaped and clearly cut, but the Tamil letters exhibit a slight carelessness in execution.

The inscription engraved on these plates is dated in Saka 991, Saumya and the 7th year of the Chōla king Rājakēśarivarman Virarājēndradēva and registers the royal gifts of the village **Cuērām**<sup>2</sup> *śloka* **Mādhurāntaka-chaturvēdimāṅalam** in **Puli-nāḍu** *maḍa* (1000

<sup>1</sup> B.G.S. et al. C. P. No. 1 of the Madras Epigraphic Collection for 1937-38.

<sup>2</sup> The *śaśānāṭi* and umbrella appear to have been a common symbol of nobles. These are also found on the top of an inscription of Parāntaka I at Pillaiyāṅkūr, No. 176 of 1929-30 of the Madras Epigraphic Collection and also on the top of images of gods in niches in early Chōla temples.

<sup>3</sup> This verse is repeated in lines 189-191 of the text.

<sup>4</sup> The Punganur taluk where the plates were discovered is the residence of the Leśyās, whose spoken languages were Kannada, Telugu and Tamil, but inscriptions in all these languages are found in this locality. Tamil being the court-language of the Chōla kings, the documentary portion which was drafted by a Chōla officer, was couched in that language.

The form of the name is somewhat peculiar, without the usual *śaśānāṭi* suffix like *Buddhīm*, etc.

Kāñchīparam, to three Brāhmanas named Sō(Śīō)trīya-Kramavittan, Mandaya-Kramavittan and Pallaya-Kramavittan of the Ātrēya-gōtra and Bahudhānya (Bōdhāyana)-sūtra and of the lineage of a certain Rīshikēśava (Hīshikēśa)-Bhaṭṭa of Chērām, on the occasion of the Uttarāyana-Śaṅkīānti. This document is of interest as being the first copper-plate charter of this king.

For a study of **Chōla seals**<sup>1</sup> we have so far five specimens and the one attached to the present plates, therefore, forms a useful addition. Of these, the seals attached to the two sets of Leiden plates, Madras Museum, Anbil and the present Chārāla plates, have the same objects represented on them, while the seal of the Tiruvālaṅgādu plates exhibits a few more emblems. In shape, however, the two Leiden seals are slightly more ornate, being lotus-like in shape, while the rest are circular; but this may be due only to a difference in the work of the designer. In the Chārāla seal the Chōla emblem, the tiger<sup>2</sup>, is seated in the proper right side and facing towards the left, instead of the right as in the other cases. The animal is delineated with claws drawn out, leaving no room for doubt as to its identity, and the two fish are also clearly portrayed. But in point of finish and neatness of execution, the two Leiden seals are the best. The tiger, the pair of fish and the bow are well-known emblems of the Chōla, Pāṇḍya and Chēra dynasties respectively, and the juxta-

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(a) Sundara-Chōla—

*Śaśrat(b)-vīśambharā-nētram Lakṣmī-jayit[sa?]ōrahama*  
*śāsanaṁ śāśratam sīmanā-Rājakēsarivarammanah* —(Anbil Plates).

(b) Uttama-Chōla—

*Nyāyānām śāsanaṁ karat-śāsanaṁ chakrabhūbhūtā*  
*śāsanaṁ bhūpatēti tāt Parakēsarivarammanah* —(Madras Museum Plates).

(c) Rājarāja I—

A stone record of this king opens with the following verse, which is likely to be found engraved on the seals of his copper-plate grants.

*Ētat vīśa-nripa-śēne-narū[?]māl-ōpalātātam*  
*śāsanaṁ Rājarājasya Rājakēsarivarammanah* — (*S. I. I.*, Vol. II, No. 1).

(d) Rājendra-Chōla—

*Rājad-rājanya-makuta-śēne-ratūshu śāsanaṁ*  
*tāt-Rājendra-Chōlasya Parakēsarivarammanah* —(Tiruvālaṅgādu Plates).

The seal of the larger Leiden plates has also this verse engraved on it. On the analogy of the form of the legend of the present seal which is also reproduced in ll. 189 to 191 of the text and the fact that legends on circular seals have probably to be read clockwise beginning from the centre of the top, the two lines of the verse given above, Vol. XXII, p. 213, have to be interchanged.

(e) Kulōttunga-Chōla—

*Punyaṁ kṣhāmī-śa-sabbā-chūdā-ratūya śāsanaṁ*  
*śī-Kulōttunga-Chōlasya Rājakēsarivarammanah* —(Smaller Leiden Plates).

Here also the lines of the verse as read in above, Vol. XXII, p. 267, have been interchanged.

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The record may, for the sake of convenience, be divided into four sections—the mythological, the historical, the donatory and the signatory.

#### Section I (Lines 1-101).

In this section of 52 Sanskrit verses, the mythological origin of the Chōla dynasty is given in great elaboration from Brahmā through Kāśyapa, Manu and other members of the Solar race. An eponymous Chōla, a Rājakēsari and a Parakēsari are then introduced, and the genealogy is

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further traced, though with no direct sequence, through a few more Purāṇic kings up to a certain Manōratha after whom the names of a few *q. asi*-historical members, such as, Paruṅkerkiḷi, Karikāla, Valabha, Jagadēkamalla and Vyālabhayaṅkara are mentioned, the whole *prāsasti* being a manifest attempt on the part of the composer to give his patron a pedigree going back to high antiquity. This portion has been discussed with characteristic fullness by Mr. K. V. Subrahmanya Ayyar.<sup>1</sup>

### Section II (Ll. 104-169)

The really historical portion commences with the name of (Parakēsa) Vijayāvaya and from this king down to Pṛthvīradēva, the predecessor and elder brother of Vīrarājēndradēva, this inscription furnishes several facts for information about the several members of the Chōḷa family. These facts have also been dealt with in detail elsewhere.<sup>2</sup>

Coming to Vīrarājēndradēva, the donor of the present grant, his military and other achievements are then described in seven verses (vv. 75-81). It is stated that "when king Rājēndradēva went to heaven, his younger brother Vīrarājēndra who had deprived his enemies of their splendour, succeeded to the extensive kingdom in accordance with the prescribed laws. He being killed by **Kūḍal-Saṅgama** the kings of the *Karnāta-vamśa* (this powerful Chōḷa ruler increased the army of the partakers of sacrificial offerings by the addition to its numerical strength of these kings who had themselves become celestials. With the help of a single elephant he destroyed the Kuntala army and created a new river of blood whereat the ocean-gods was delighted.

This king Vallabha-Vallabha conquered back the **Vēṅgī** and **Kaliṅga** countries, which had been inherited by his brothers but which had been left uncared for by them and had therefore been captured by his powerful enemies. Having defeated the strong armies of his opponents and having destroyed many of their fortresses, he ruled his kingdom in prosperity.

This **Vīra-Chōḷa**, called also **Karikāla-Chōḷa**, destroyed the strength of the Kali-age and bestowed numerous *dharmatsāras* (edicts of charitable gifts). Further, he embellished the crown of the Dancee in the Dabhra-sabhā (*i.e.*, god Naṭarāja at Chidambaram) with a ruby called the '*Taḷaḷaḷaḷaḷa*' which looked as if the progenitor of his own race (*i.e.*, the Sun) had himself mounted on the top of the crown, so as to cause annoyance to the moon, the ancestor of the dynasty of his enemy (*i.e.*, the Pāṇḍya), which is also worn as the crest-jewel by god Śrīkaṅṭha. This king founded several *brahmadāyas* under the name of Vīrarājēndra in the Chōḷa, Tuṅḍīra, Pāṇḍya, Gāṅḡavāri and Kulūta<sup>3</sup> countries, and pleased forty-thousand Brāhmins learned in the Vēdas by munificent gifts of lands."

The **regnal year** of the king is quoted as the **7th** corresponding to **Śaka 991, Saumya** (i. 159-160). The same regnal and Śaka years occur also in a record<sup>4</sup> of his from Yōgi-Mallavaram

<sup>1</sup> *J. A. S.*, Vol. III, pp. 87 ff.

<sup>2</sup> *Ibid.*, and *ante*, Vol. XVIII, pp. 21 ff.

<sup>3</sup> In this battle several generals lost their lives, but who were the *kings* of the *Karnāta-vamśa* who are also said to have been slain is not clear. In *Ep. Carn.*, Vol. VII, Sk. 136, Āhavamalla is described as an enemy of the *Karnāta* kings also. Probably this is a loose description of the panegyrist.

<sup>4</sup> This achievement with 'a single elephant' also occurs in the Tamil text in *S. I. I.*, Vol. III, p. 66, l. 6.

<sup>5</sup> In addition to this gem, the king presented to the god a pedestal with the name of 'Vīrarājēndra' engraved on it—(No. 217 of the Madras Epigraphical Collection for 1912).

<sup>6</sup> Kulūta referred to here cannot be the country of the same name in the Punjab, identified with Kulu. A general of the Chōḷa king Rājēndra-Chōḷa I is said to have defeated a Kulūta chief named Vimalāditya (*S. I. I.*, Vol. V, No. 1351), and so this Kulūta must be located near about Vēṅgī and Utkala, and ruled over by an Eastern Chālukyan feudatory.

<sup>7</sup> No. 273 of 1904.

in the Puttur Division of the Chittoor District. The locality where these two inscriptions were discovered, namely the Chittoor District, has perhaps to account for the useful quotation of both the regnal as well as the Śaka years in them for such double citations are somewhat rare in inscriptions of this period in the southern districts.

Several Sanskrit and Tamil *brahmins* of the king are also enumerated in this portion of the record (ll. 155-8), some belonging to him by his own right as a scion of the Chōla family, such as *Raṅgula-tilaka*, *Chōlakalasiḥvara*, etc., while others were acquired by him as a result of his victory over the Chālukyas, such as *Saṅgabhāṅgāśāṅga*, *Āhavamallakulakāla*, etc. The title '*Āhavamalla-sa-āimnāśāṅga*' is of particular interest as it claims for him victory over Āhavamalla as many as five times. *Pāṇḍya-kāśāṅga* refers to his victory over the Pāṇḍyas.

These and other achievements of the king are further elaborated in the short historical introduction commencing with the words '*Vīramōḃṭapavijāgama*', etc. which follows thereafter (ll. 160-68). It is herein claimed that Rājākōsarivarman<sup>1</sup> Vīrarājendra took the head of the Tenna (Pāṇḍya), levied tribute from the Chōla king, subdued Sīngala-dēsam (Ceylon), saw the back of Āhavamalla five times in battle, fulfilled the vow of his elder brothers by recovering Vēṅgāi-nāḍu which, however, he gave to king Vijayāditya (Vijayāditya VII) who had submitted to him, gave Kaḍāram back after conquest to the (Kaḍāra) king who fell at his feet soliciting his help, drove away Sōmēsvara (Sōmēsvara II) from his Kannaḍa-dēsam, and gave Irattapūḍi-seven-and-a-half-lakh country to Vikramāditya (VI). Incidentally, Vīrarājendra is also stated to have defeated the Chālukya king at Mudakkāra, apparently on an earlier occasion, and to have thus cooled his anger.

From a study of the elaborate details contained in the variant historical introductions prefacing his lithic records, it is seen that the reign of Vīrarājendra, though it occupied a short span of only seven years, was crowded with campaigns conducted in as many as four war-fronts, -on the *west* against Āhavamalla to whom he had a score to pay in revenge for the death of his elder brothers in battle, on the *east* against Āhavamalla's feudatory, the Eastern Chālukya Vijayāditya, on the *south* against the Pāṇḍyas, the Chōras and Ceylon, while on the *north* he is said to have invaded Kaḥṅgam and carried his raid as far as Chakkarakkōṭṭam, in extension of his Vēṅgī campaigns. Vīrarājendra began his military career even as a prince and appears to have taken part in the wars against the Western Chālukyas undertaken by his predecessors Rājādhirāja I. Rājēndradēva and Rājamahēndra, and what they had failed to accomplish themselves, he claims to have brought to a successful finish. Soon after the death of Rājēndradēva, he is said to have returned to Gaṅgā-purī (Gaṅgaikōṇḍaśōlepuram) direct from the battlefield for his coronation and to have again started out on that very day to prosecute the war against Āhavamalla. In all, he credits himself with having routed Āhavamalla in five pitched battles. These facts have been reviewed in a thorough manner by Dr. Hultzsch,<sup>2</sup> but the sequence of events in this Chōla-Chālukya conflict as worked out by him seems to require slight revision.

Before examining this question, however, a few relevant facts bearing upon this period may be quoted here, for purposes of easy reference.

- (1) Rājēndradēva's rule extended from 28th May 1052 A.D. to A.D. 1063, his highest regnal year so far known being 12.<sup>3</sup>

<sup>1</sup> There is only one instance (No. 230 of 1928-29) in which he is styled a '*Parakōsarivarman*'.

<sup>2</sup> Kaḥṅgam and Chakkarakkōṭṭam were in close political connection with the Vēṅgī kingdom at this period, and the political changes in Vēṅgī had their repercussions in the other two northern territories.

<sup>3</sup> *S. I. I.*, Vol. III, p. 194.

<sup>4</sup> *Ant.*, Vol. IX, p. 218 and No. 144 of 1898. His 12th year, if correct, will have commenced in June 1063, and he did not probably live long in that regnal year, but the details given in this record (No. 144 of 1898), work for February, A.D. 1063, which, however, fell in his 11th year.

- (2) A record of Rājamahēndra<sup>1</sup> dated in the 4th year, gives astronomical details which correspond to A.D. 1062, July 22. In a record dated in his 3rd year, this prince claims to have worsted the Chālukyas at Muḍakkāru<sup>2</sup>.
- (3) Rājamahēndra did not rule independently and probably predeceased his father; so Rājēndra may have chosen Vīrarājēndra as heir-apparent, some time before his own death.
- (4) Vīrarājēndra's date of accession has been calculated to fall between 11th September 1062 and 10th September 1063 A.D.<sup>3</sup>
- (5) He is said to have defeated Āhavamalla three times by the 4th year,<sup>4</sup> and by the end of the 5th year, he claims to have defeated him in five engagements.<sup>5</sup>
- (6) A record of the 5th year<sup>6</sup> which recounts several of his achievements gives astronomical details agreeing only for A.D. 1067, September 10, Monday, and serves as an important chronological landmark.
- (7) Āhavamalla (Sōmēśvara I) drowned himself in the Tuṅgabhadrā on Sunday, 30th March, A.D. 1068.<sup>7</sup>
- (8) In the disputed succession that followed Āhavamalla's death, Vīrarājēndra sided Vikramāditya against the latter's elder brother Sōmēśvara.<sup>8</sup>
- (9) The date of Sōmēśvara (II)'s accession was 11th April A.D. 1068.<sup>7</sup>
- (10) The highest regnal year of Vīrarājēndra found in his own inscriptions is 7, and in two records<sup>9</sup> of his successor Adhirājēndra, his 8th year is also quoted.
- (11) As Kulōttuṅga-Chōḷa's accession took place on 9th June, A.D. 1070,<sup>10</sup> Vīrarājēndra must have passed away early in his 8th year, *i.e.*, towards the beginning of A.D. 1070, and Adhirājēndra, who succeeded the latter, must have had a very short independent reign.

*Vīrarājēndra's campaigns against Āhavamalla—*

Now as Vīrarājēndra boasts of the title '*Āhavamallatai-aṁmadī-ṅa-kaṇḍu*' (*i.e.*) he 'who saw the back of Āhavamalla five times', all the five engagements must have been directed against Āhavamalla-Sōmēśvara I during the latter's life-time, *i.e.*, before 30th March A.D. 1068. As Rājamahēndra and Vīrarājēndra both claim to have fought the Chālukyas at or on the bank

<sup>1</sup> No. 80 of the Madras Epigraphical Collection for 1935-36.

<sup>2</sup> *S. I. I.*, Vol. VII, No. 743. The name Muḍakkāru means a 'river with a sharp bend', and so it may have been a simple descriptive name of a devious river, which later became its distinctive name. This Muḍakkāru may be different from the Kūḍal-Sangamam, which requires more than one river to justify its name. It has to be noted that the name Muḍakkāru is Tamil in form and if this was its original name in its locality, we may have to look for it in some place where Tamil was current. If, however, a Telugu or Kannaḍa name had been appropriately paraphrased into Muḍakkāru, its identification becomes somewhat difficult. As another instance of such transformation may be mentioned the name Kāṇḍai (or Karandai?) in the vicinity of Kūḍal-Sangamam, which appears to be a Tamilised poetic form of a Telugu or Kannaḍa name. Dr. N. Venkataramanayya suggests that it may perhaps be identified with Kandana (vrōlu) *i.e.*, the modern Kurnool. Similarly Koṇḍai, the scene of another battle, may perhaps be identified with Koṇḍavīḍu or Koṇḍapalli.

<sup>3</sup> *Ante*, Vol. IX, p. 218. This interval can be narrowed down further. Sewell dates it after March 10, A.D. 1063—*The Historical Inscriptions of Southern India*, p. 342.

<sup>4</sup> *S. I. I.*, Vol. III, p. 198.

<sup>5</sup> *Ante*, Vol. XXI, p. 232, ll. 5-6.

<sup>6</sup> *S. I. I.*, Vol. III, p. 67, l. 37.

<sup>7</sup> *Ep. Carn.*, Vol. VII, Sk. 156.

<sup>8</sup> The *Takkayāgappurani* (v. 774) also confirms the friendship of this Chōḷa king with Vikramāditya VI.

<sup>9</sup> Nos. 45 of 1890 and 418 of 1902 of the Madras Epigraphical Collection.

<sup>10</sup> *Ante*, Vol. VII, p. 7, l. n. 5.

of Muḍakkāru, and as there is no great possibility for two separate battles at the same place by two kings within a short interval, it is likely that both Rājamahēndra and Vīrarājēndra took part together in the same battle, and as such, this must have happened in about the beginning of A.D. 1062,<sup>1</sup> when Vīrarājēndra was only a prince.

In the present record Vīrarājēndra states that, on the very day of his **coronation**, he proceeded against his enemy Āhavamalla and routed him and his sons at Kūḍal-Saṅgamam in the north.<sup>2</sup> This information is interesting and has not been specified in his other inscriptions. As Vīrarājēndra's coronation could have taken place only after Rājēndradēva's demise in A.D. 1063, this first battle of Kūḍal-Saṅgamam by Vīrarājēndra, as king, will have to be dated in about A.D. 1064 only. But on the other hand the Maṅmaṅgalam inscription<sup>3</sup> mentions that after the notable victory at Kūḍal-Saṅgamam, the king was pleased to ascend the *vīrasambhāsamam* along with his consort Ulagamuḷududaiyāl and donned (*mēyṇdu*) the crown (*ciṭṭa-maṅmakutam*). In view of the specific post-dating of the Kūḍal-Saṅgamam battle to his coronation in the present grant, the description given in the Maṅmaṅgalam record has to be understood in the sense that the king signalled his success by a second elaborate coronation ceremonial after his return from the battle-field.

As Vīrarājēndra claims to have defeated Āhavamalla **three times** by his 4th year, he must have defeated him on two other occasions in addition to the Kūḍal-Saṅgamam battle. These are mentioned in the Tamil preamble beginning with the words *tiṇṇaḷai*, etc., i.e., (1) a campaign against Gaṅgapāḍi in which Vikkalan and several *sāmantas* were routed and (2) another against the Western Chāḷukya army in occupation in Vēṅgī, when the Chāḷukya general named Chāmuṅḍarāja was killed. The Muḍakkāru battle may have to be placed in one of the early campaigns.

**Two other expeditions** are also specified in the above *prasasti* to have been undertaken before the end of the 5th year of his reign. One of them was **a battle on the bank of an unspecified river**, when he slew a number of Chāḷukya and other generals. The other was arranged to be fought at **Kūḍal-Saṅgamam** again, in response to a challenge issued by Āhavamalla fixing a tryst there, but as Āhavamalla did not turn up in person, Vīrarājēndra waited for him at **Kāndai** (or Karandai) in its vicinity for over a month. In the skirmish that, however, ensued between the latter and the Chāḷukya garrison that was near by, three Chāḷukya generals were killed. Vīrarājēndra proceeding thence, overran Vēṅgī and gave it back to Vijavāditya, and raided the territory as far as Chakkarakkōṭṭam.

Thus the **five** occasions<sup>4</sup> in which Vīrarājēndra 'saw the back of Āhavamalla' were (1) the campaign against Gaṅgapāḍi in A.D. 1062, (2) the first invasion of Vēṅgī in A.D. 1063, (3) the battle of Kūḍal-Saṅgamam in A.D. 1064, (4) the battle on the bank of an unnamed river in

<sup>1</sup> Taking the 4th year record of prince Rājamahēndra from Māraṅgiyūr as belonging to the beginning of that regnal year, the Muḍakkāru battle, if it took place at the end of the 3rd year, may be dated in about March A.D. 1062.

<sup>2</sup> This battle is referred to as early as the 2-1st year (No. 452 of 1918) or 2nd year-230th day (No. 113 of 1896) of the king. So Vīrarājēndra's actual coronation must have taken place before this date and the battle may have to be placed in the end of A.D. 1064. There is, however, one record from Tiruvorriyūr (No. 136 of 1912) dated in the 2nd year which commences with '*vīramēy-tṇai*,' but without mentioning any of his conquests at all. The Sanskrit verses (vv. 75, 76) also state that after he was crowned, he fought at Kūḍal-Saṅgamam. The scene of this battle has been tentatively identified with a place on the confluence of the Kṛishnā and the Tungabhadrā. This will take us near Nandikōtkūr in the Kurnool District which would well fit in as a battle-field midway between the Eastern and Western Chāḷukyan territories. An alternative identification that had been suggested was Kūḍal at the junction of the Tungā and the Bhadrā (*The Cōlas*, pp. 321-22).

<sup>3</sup> S. I. I., Vol. III, No. 30, ll. 13-14.

<sup>4</sup> Rājēndradēva also claims to have defeated Āhavamalla twice (*vīramādi-rai-kanda*) (*ante*, Vol. XXI, p. 233, l. 11). He is called *vīramādi-rai-kanda* *Chāmuṅḍakondarutṭam* *Aṅga* (*An. Rep. on S. I. Epigraphy for 1931-32*, p. 52).

A.D. 1066, and (5) the encounter at Kāndai (or Karandai) near Kūḍal-Saṅgamam, which was followed up by a second invasion of Vēṅgī towards the middle of A.D. 1067. As already stated, all these military campaigns must have occurred before Āhavamalla's death in March A.D. 1068, and before September 10, A.D. 1067 which is the date of the Maṇimaṅgalam inscription<sup>1</sup> of his 5th year mentioning them.

*His Vēṅgī campaigns -*

From his records it is known that Vīrarājendra undertook **two expeditions against Vēṅgī** during his reign as against Āhavamalla's power in that region. The Chōḷa influence which had prevailed in that territory since the time of the Chōḷa king Rājārāma I (A.D. 1000) suffered an eclipse in the middle of the 11th century A.D. About A.D. 1062, soon after the death of the Eastern Chālukya Rājārāma I, his brother Vijayāditya appears to have wrested the power into his hands in preference to Rājārāma's son Rājendra-Chōḷa,<sup>2</sup> who must have been a very young prince at the time. Taking advantage of the indifference of Rājārāma and Rājendradēva to Vēṅgī affairs, referred to in verse 77 of the present record, Āhavamalla found it a good opportunity to invade Vēṅgī at about this time or somewhat earlier<sup>3</sup> and made Vijayāditya VII his feudatory. Vīrarājendra's first campaign was therefore directed against Āhavamalla's army in Vēṅgī, but except for the defeat of the Chālukya general Chāmuṇḍarāma in an engagement, his expedition does not appear to have accomplished much. It is possible that on the account of the news of death of his elder brother Rājendradēva, Vīrarājendra had to rush back to the Chōḷa capital in the middle of this campaign for his coronation, and as Āhavamalla appears, in the meantime, to have mustered his forces for another fight, the newly anointed Chōḷa king was obliged to depart from the capital again on the very day of his coronation, posthaste to meet his enemy at **Vaḍa-Kūḍal-Saṅgamam**. In the second invasion undertaken about A.D. 1067, a fierce battle was fought in the vicinity of Vijayavāḍa (**Bezavada**). Āhavamalla's power having been broken, his feudatory Vijayāditya appears to have also submitted and transferred his allegiance, for the time being, to his Chōḷa conqueror, from whom, it is said, he got back his territory.<sup>4</sup> Vīrarājendra's raid through Kaliṅgam and as far as Chakkarakkōṭṭai, was only in continuation of this Vēṅgī campaign.

There appears to have been a **third** occasion in which Vēṅgī was invaded by the Chōḷa army. This campaign which is described only in the Tirumukkūḍāḷ inscription<sup>5</sup> is stated to have occurred after the Ceylon expedition, and so has to be dated in about January or February A.D. 1068 approximately. Though it is not expressly stated as to what had necessitated it so soon after the last campaign a few months earlier, in which Vijayāditya was given back Vēṅgī, a clue seems to be afforded in the statement that the Chāḷukki *vaḥṭṭa haḷṭṭa*<sup>6</sup> came out with an army twice in numerical strength to what he had marshalled on a former occasion. This

<sup>1</sup> *S. I. I.*, Vol. III, No. 30.

<sup>2</sup> In *ante*, Vol. XXII, No. 35, Mr. K. V. Subrahmanya Ayyar states that the succession of Vijayāditya was not disputed. Prince Rājendra was perhaps too young to make a strong protest.

<sup>3</sup> In a record of Sōmēśvara dated in Śaka 975, his son Sōmēśvara II has the title 'Vēṅgīpuravarādhiśvara,' thus postulating Vēṅgī connection so early (above, Vol. XVI, p. 53). A record from Drākshārāma dated in Śaka 986 in the reign of a Vishnuvardhana is attributable to this Eastern Chālukya Vijayāditya who was then probably a feudatory of the Western Chālukyas (*S. I. I.*, Vol. IV, No. 1013).

<sup>4</sup> This event must have happened before A.D. 1067, September 10, which is the English equivalent for the details furnished in the Maṇimaṅgalam inscription dated in the 5th year of the king, which refers to this episode (*S. I. I.*, Vol. III, No. 30, p. 67).

<sup>5</sup> *Ante*, Vol. XXI, p. 232.

<sup>6</sup> The expression '*ach-Chaḷukki*' used here probably refers only to the Eastern Chālukya Vijayāditya, who has been mentioned just previous to the description of the Ceylon campaign.



inscription dated in the 5th year states that Virarājendra defeated Āhavamalla five times, ending with the battle of Karandai. In later records<sup>1</sup> of the 7th year, the Western Chālukya king continues to be mentioned as having suffered defeat the same number of times. So the enemy encountered by the Chōla at the subsequent battle of Koṇḍai. (probably Koṇḍaviḍu in the Vēngī territory), could not have been Āhavamalla, but was in all probability Vijayāditya. The latter who was a Western Chālukya feudatory in the initial years of his reign, appears to have transferred his nominal allegiance to the Chōla conqueror, and as the price of his submission, got back Vēngī. It is possible that, a short time later, he attempted to throw off the Chōla yoke and mustering a large army opposed the Chōla king at the battle of Koṇḍai. The Chālukyan army was, however, repulsed, and the victorious Virarājendra is then stated to have planted a pillar of victory at Śūttukkal<sup>2</sup> and marched into Kaliṅgam and Chakkarakkōṭṭam, defeating and killing some Chālukya generals.

*Further Chālukya hostilities.*

The Chōla-Chālukya hostilities did not, however, cease with the death of Āhavamalla. In a record dated in the 6th year,<sup>3</sup> Virarājendra claims to have defeated Sōmēśvara before he had had time to take off his necklet (*kaṇṭhikā*), to have burnt the Chālukya capital **Kampili** and to have set up a pillar of victory at **Karaḍikkal**. Another dated in the 7th year,<sup>4</sup> states that Sōmēśvara was driven out of Kannaḍa-dēśam and the Raṭṭapāḍi-seven-and-a-half-lakhs country in its entirety was given to **Vikramāditya** (VI) who had submitted to him. The *kaṇṭhikā* or the necklet was the conventional emblem of heir-apparency<sup>5</sup> of the Chālukya dynasty, as differentiated from the *makuta* or crown, the emblem of royalty, and the Sōmēśvara referred to here was evidently the second of that name. The above-noted claim of Virarājendra has therefore to be understood to be but a poetical way of saying that the Chōla king swooped down on the Chālukya capital evidently in aid of his ally Vikramāditya,<sup>6</sup> immediately after the death of Āhavamalla and before the quondam heir-apparent Sōmēśvara II put on the crown of royalty, *i.e.*, in the interval between 30th March, A.D. 1068, the date of death of Āhavamalla, and 11th April A.D. 1068, the actual date of accession of Sōmēśvara II. The result of this campaign has, however, been exaggerated by the Chōla panegyrist, for Sōmēśvara appears to have ceded only a portion of his territory to Vikramāditya, as evidenced by his own records being simultaneously found in other parts of the kingdom, and Vikramāditya, the protégé of Virarājendra, appears to have himself continued in a subordinate capacity, as suggested by his investiture with the *kaṇṭhikā* only. The claim for a Chālukyan victory made in the Shikarpur record,<sup>7</sup> which must have been dated some time later than April, A.D. 1068, may be noted in this connection. It is stated therein that Virarājendra thinking that this was an opportune occasion, invaded the Chālukyan territory with a large army and laid siege to Gutti: but when Sōmēśvara II opposed him with a powerful cavalry force, he was forced to flee. The Chālukya records are silent about the burning of Kampili, while there is no mention of the Chōla reverses at Gutti in the Chōla records. It may be inferred that the Chōla king was successful in the beginning of this campaign, and that later he sustained a defeat at Gutti in about the end of A.D. 1068, which put an end to his military aspirations in the north.

<sup>1</sup> The Kanyākumari inscription and the present copper-plate. Nowhere has Āhavamalla been described as having been defeated six times or more (*arumadi-ven-kanda*, etc.).

<sup>2</sup> The expression Pulh-Śūttukkal has been taken to be the name of a village (*ante*, Vol. XXI, p. 226). But it may also be taken to mean a 'stone pillar of victory with the mark of a tiger on it', which was probably set up at Koṇḍai itself.

<sup>3</sup> *S. I. J.*, Vol. III, p. 201.

<sup>4</sup> *Ibid.*, p. 203

*Ind. Ant.*, Vol. XX, p. 267.

<sup>6</sup> This political pact was also cemented by the marriage of Virarājendra's daughter with Vikramāditya.

<sup>7</sup> *Ep. Carr.*, Vol. VII, Sk. 136.

*His campaign against the Pāṇḍya.*

In regard to Vīrarājendra's southern campaigns, the one against the **Pāṇḍya** is in a way confirmed by the existence of his inscriptions<sup>1</sup> at Kanyākumari (Travancore). Āttūr (Tirunelveli District) and Tirupputtūr (Ramnad District). Before the 3rd year of his reign, he had appointed prince Gaṅgaikoṇḍa-Chōla as the Chōla-Pāṇḍya viceroy<sup>2</sup> over the Pāṇḍya country in continuation of the previous system of administration, but this Chōla prince was not left undisturbed for long, for according to a record<sup>3</sup> dated in the 3+1st year, Vīrarājendra marched against a certain Śrīvallabha, apparently a Pāṇḍya, and killed his son Vīrakēsari. As this campaign has not been referred to in the Tiruveṅkāḍu<sup>4</sup> record dated in the 2nd year+230th day of his reign but is mentioned in the Karuvūr inscription<sup>5</sup> of this king dated in the 3-1st year, it has to be placed towards the end of his 3rd year, *i.e.* in about A.D. 1065. This victory also appears to have been of a temporary nature, for Vīrarājendra's successor Kulōttuṅga-Chōla I had again to go to war against the 'five Pāṇḍyas' a few years later.

*His campaign against Udagai.*

In the course of this southern campaign the **Chēra** must have also felt the impact of the Chōla army and consented to pay tribute. The Kēraḷa king and his sons are described to have fled before the mad elephant of Vīrarājendra in a battle at **Udagai**<sup>6</sup> and to have hidden themselves in the western ocean. In an inscription<sup>7</sup> copied at Kīlūr in the South Arcot District, dated in the 29th year of Rājarāja I, the king is stated to have burnt the city of Udagai<sup>6</sup> during his Malai-nāḍu campaign. From these references, it is clear that Udagai was a city in the Chēra dominion, and was, in all probability identical with Udayampērūr, 'the big city of the Udayas (the Chēras)' in the northern portion of the Travancore State, which is only three miles distant from Trichūr and which in the olden days was an important place in the Chēra territory. The Chēra contemporaries of Rājendra-Chōla I were Rājasimha and his son Rājarāja who figure in the Mannāikōyil inscription<sup>7</sup> of Jatāvarman Sundara-Chōla-Pāṇḍya, but who the contemporary of Vīrarājendra was, is not clear.

*His conquest of Ceylon*

The conquest of **Simhalaṃ** is only briefly referred to in the present record; but the Tirumukkūḍal inscription<sup>8</sup> dated in the 5th year of the king, describes this campaign in some detail and refers to his defeat of the Ceylon king Vijayabāhu and the subjugation of the island 'girt round by the waters of the sea'. Though this is perhaps a sweeping claim, it has to be conceded that a portion of the island was under Chōla sway at this period. As the Maṅmaṅgalam record of the 10th September A.D. 1067 does not refer to this expedition, it will have to be placed towards the end of that year, about November or December A.D. 1067.<sup>9</sup> Vīrarājendra's predecessor Rājendrādēva had also invaded Ceylon and an inscription<sup>10</sup> of his is found there. Inscriptions<sup>11</sup> of Adhirājendra, the successor of Vīrarājendra, are also found at Polonnaruva (Ceylon). The latter

<sup>1</sup> Nos. 400 and 401 of the Madras Epigraphical Collection for 1929-30 and No. 110 of 1938

<sup>2</sup> *S. I. I.*, Vol. V, No. 976.

<sup>3</sup> *S. I. I.*, Vol. III, No. 20. The Pāṇḍya king Śrīvallabha was the contemporary of Rājendra-Chōla I also.

<sup>4</sup> *S. I. I.*, Vol. III, No. 30.

<sup>5</sup> *S. I. I.*, Vol. VII, No. 863.

<sup>6</sup> Udagai has been taken to be a Pāṇḍya city (*S. I. I.*, Vol. III, p. 68). <sup>7</sup> *Ante*, Vol. XI, p. 294.

<sup>8</sup> *Ante*, Vol. XXI, No. 38, where this point has been examined by Mr. K. V. Subrahmanya Ayyar in detail. The Polonnaruva inscription of Vijayabāhu (*ante*, Vol. XVIII, No. 38) may be considered to mark the eclipse of Chōla power in Ceylon, for no inscriptions of later Chōla kings are found actually in that island.

<sup>9</sup> If the Ceylon expedition of the 5th year took place about November 1067, and an incident of April A.D. 1068 fell in the 6th year, the date of accession of Vīrarājendra can be narrowed down between the limits—December 1062 A.D. and March 1063 A.D. A date in his 7th regnal year (Keraḷa, 7, Thursday, Mogaśrēṣṭha) was A.D. 1069, September 10, Thursday (No. 160 of 1937-38).

<sup>10</sup> *S. I. I.*, Vol. V, No. 1408.

<sup>11</sup> *S. I. I.*, Vol. IV, Nos. 1388 and 1392.

did not perhaps lead an independent expedition against the island during his very short reign and may be presumed to have participated in his father's campaign only. No records attributable to Virarājendra have, however, been found in Ceylon<sup>1</sup>

*His campaign against Kadāram*

Another overseas victory is claimed for Virarājendra over **Kaḍāram**. In the later historical introduction of the 7th year commencing with *chānamōq-taṇaiqūqāram*<sup>2</sup> this achievement is introduced between the second invasion of Vēṅgī in A.D. 1067 and the last campaign of Virarājendra that we know of, which was directed against Sōmēśvara II (A.D. 1068). As his father Rājendra-Chōla I claims to have invaded Kadāram himself by about A.D. 1026,<sup>3</sup> it is possible that Virarājendra as a young prince, had accompanied the Chōla army in that campaign also. Such a campaign to the distant Kadāram towards the close of Virarājendra's reign appears problematical and has to be confirmed only by future researches. The express statement that the Chōla king conquered Kadāram and gave it back to the (Kaḍāra) king who had supplicated him, seems to imply that an expedition, at least under an able general though not personally led by the king himself, may have been sent against this far eastern country in aid of his ally. If it was an accomplished fact of his reign, it may have taken place in the beginning of A.D. 1068. The friendly relationship between the Chōla and the Kadāram kings seems to have been continued down to the 20th year of the reign of Kulōttuṅga-Chōla I (A.D. 1090), when two messengers (*dātta*) of the Kadāram king came to the mainland to obtain from the Chōla monarch some concessions on behalf of the Buddha-*chōra* at Negapatam.<sup>4</sup>

Thus Virarājendra's short reign was a period of strenuous military effort to keep up the weakening Chōla power and prestige to some extent. The several campaigns of his reign may thus be briefly reviewed, in their probable chronological sequence :

- (1) the first campaign against Gaṅgapāḍi in A.D. 1062 ;
- (2) the first invasion of Vēṅgī in A.D. 1063 ;
- (3) the first battle of Kūḍal-Saṅgamam in A.D. 1064 ;
- (4) the southern expedition against the Pāṇḍya and Chēra in A.D. 1065 ;
- (5) the battle on the bank of an unspecified river in A.D. 1066 ;
- (6) the clash with the Chālukyan army at Kāṇḍai (or Karandai) near Kūḍal-Saṅgamam in the middle of A.D. 1067 ;
- (7) the second invasion against Vēṅgī, the battle of Vijayavāḍa and the restoration of Vēṅgī to Vijayāditya before September A.D. 1067 ;
- (8) the expedition against Simhalam in the end of A.D. 1067 ;
- (9) the overseas campaign to Kaḍāram in the beginning of A.D. 1068 ;
- (10) the third expedition against Vēṅgī and the battle of Koṇḍai in about February A.D. 1068 ;
- (11) the campaign against the Western Chālukya Sōmēśvara, the burning of Kāmpili and the erection of a pillar of victory at Karaḍikkal in April A.D. 1068 ; and the installation of Vikramāditya VI in a portion of the Western Chālukya dominions ; and
- (12) the battle of Gutti<sup>5</sup> in about the end of A.D. 1068, wherein Virarājendra suffered defeat at the hands of Sōmēśvara II.

<sup>1</sup> See also *ante*, Vol. XVIII, p. 332 and f. n. 2. The Archaeological Commissioner of Ceylon has kindly informed us that there are no inscriptions of Virarājendra in Ceylon. <sup>2</sup> *S. I. L.*, Vol. III, p. 203.

<sup>3</sup> The conquest of Kadāram (Keddah in the Śrīvijaya kingdom located in the Malay Peninsula) by Rājendra-Chōla occurred about his 13th year corresponding to A.D. 1026. As Virarājendra lived up to A.D. 1069, he may have been a young prince capable of participating in a military expedition, 43 years earlier.

<sup>4</sup> *Ante*, Vol. XXII, p. 268.

<sup>5</sup> *Ep. Carn.*, Vol. VII, Sk. 136.

Though this warlike king was so much preoccupied in his wars during his short reign, for not a year, except perhaps the last, passed without his army being engaged in some campaign or other, he appears to have found time to attend to the welfare of his subjects. He is said to have presented many *agrahāras* to Brāhmins and several benefactions to temples owed their origin to his munificence.

In this context, it may be remarked that the Chōla version of the Chōla-Chālukya war appears to give a slightly exaggerated account of Vīrarājēndradēva's victories. The Chālukya records, on the other hand, seem to indicate that the reverses were not always on the Chālukyan side alone.<sup>1</sup> In fact, the two parties appear to have been fairly well-matched, with the result that the hostilities were protracted and the opposing armies met in as many as five different engagements. The Chōla army no doubt took the offensive and carried the war into the enemy's country, as testified to by the scenes of battles which were all located in Chālukyan territory, and except for the Chōla reverses in the death of Rājādhirāja I in the earlier battle of Koppam and later at Gutti, Vīrarājēndra's independent campaigns appear to have met with a fair measure of success; but the fact that he is described as having restored the conquered dominions—*viz.*, Vēngī to Vijayāditya VII and Raṭṭapādi to Vikramāditya VI—seems to indicate that his hold on the conquered territories was not of a permanent nature. His Pāṇḍya and Chēra conquests also appear to have shared the same fate. This policy of restoration adopted by Vīrarājēndra may have been due to considerations of statecraft by which he had tried to placate the kings on his frontiers or to the insufficiency of his own resources which had weakened his hold on his conquests so far away from Chōla headquarters. Whatever the reason, the provenance of his inscriptions with the exception of the Kanyākumari, Āttūr and Tirupputtūr records reveals that his authority extended over a restricted area only, comprising the North Arcot, South Arcot, Chingleput, Tanjore and Trichinopoly Districts of the Madras Presidency with a portion of the adjoining Pudukkōṭṭai State and the Kolar and Bangalore Districts of the Mysore State, added thereto.

The circumstances under which the king died are not known. As a record<sup>2</sup> of his 7th year is dated on September 10, A.D. 1069, and as two records of Adhirājēndra refer to the 8th year of his predecessor Vīrarājēndra must have been alive till at least October A.D. 1069, and he may have passed away sometime later in the beginning of A.D. 1070. It is possible that there is some reference to his last days in an undated record from Tiruvorriyūr,<sup>3</sup> in which provision was made for worship in the local temple for the welfare of the king and for the prosperity of the queen's *tuṅṅāṅṅalāyām*. Vīrarājēndra was succeeded by his son Adhirājēndra, a portion of whose short period of rule must have merged into his own reign. The prayer offered for the welfare of Adhirājēndra in a record from Kūhūr<sup>4</sup> in the Tanjore District, dated in his 3rd year, seems to indicate that this king was himself suffering from illness at the time and his records end with the 4th year<sup>5</sup>. As his successor Kulōttuṅga-Chōla I ascended the throne on 9th June 1070 A.D., Adhirājēndra could have ruled independently for only a short time in the first half of A.D. 1070.

<sup>1</sup> The Chālukya cities—the shatterer of the pride of the Chōla monarchs' (*ante*, Vol. XV, p. 91) and the foundation of a temple called Chōla-gōṇḍa-Traipurushadēva at Annigere (*S. I. I.*, Vol. XII, B.K. No. 103) may be noted. An invasion led by Prince Vishnuvardhana Vijayāditya in the reign of Trailōkyaamalla, against the Chōla king in A.D. 1064 is referred to in *S. I. I.*, Vol. IX, Nos. 127 and 128.

<sup>2</sup> No. 160 of the Mad. Epig. Colln. for 1937-38.

<sup>3</sup> No. 128 of the Mad. Epig. Colln. for 1912.

<sup>4</sup> No. 280 of 1917.

<sup>5</sup> No. 15 of 1890 is dated in the 3rd year—200th day of reign.

<sup>6</sup> *Ante*, Vol. VII, p. 7, f.n. 5.

What became of the several Chōla princes, sons of Rājēndradēva and Vīrarājēndra<sup>1</sup>, is not apparent. Of those, if any, that may have survived the numerous campaigns of this period, there was perhaps none strong enough to occupy the Chōla throne after Adhirājēndra. So the enterprising Eastern Chālukya prince Rājēndra-Chōla II, son of Chālukya Rājarāja I, grandson of the Chōla king Rājēndra-Chōla I, and son-in-law of Rājēndradēva, who was thus intimately connected with the Chōla royal family, availed himself of this opportunity to quietly succeed to the vacant Chōla throne.<sup>2</sup> This political step not only helped to relieve the tension in his own country where his uncle Vijayāditya was still reigning, but also gave Kulōttuṅga-Chōla I a large tract of new territory to rule over, until such time as, with the demise of his uncle, he could consolidate the Chōla and Chālukya fortunes into one line.

### Section III (ll. 170-191).

This section relates to the **object** of the grant. At the time of making the gift recorded in the present charter, the king is stated to have been seated in the frontal *tirukkāvāṇam* of the audience-hall (*tiruvōlakka-maṇḍapa*) called 'Rājarājan'<sup>3</sup> in the temple of Tiruvēgambam-Uḍaiyār at Kāñchīpuram, a *nagaram* in Eyir-kōṭṭam, a sub-division of Jayaṅgoṇḍaśōla-maṇḍalam. The village **Chēṅām** *alias* **Madhurāntaka-chaturvēdimaṅgalam**, which was granted to the three Brāhmins of the Ātrēya-gōtra already referred to above, is said to have been situated in Irattapāḍi-koṇḍaśōla-maṇḍalam, that had been captured by Vīrarājēndradēva in the campaign, which he had undertaken immediately after his coronation and in which he had defeated Āhavamalla and his sons on the battle-field at the northern Kūḍal-Saṅgamam.

The boundary-line of this gift-village is then described in detail. Starting from Kuppēri in the east, it passed through several landmarks, such as rocks, sluices, etc., and ended at a hillock called Kaḍatti-malai.<sup>4</sup> The land enclosed by this boundary-line belonged to the village Chēṅām *alias* Madhurāntaka-chaturvēdimaṅgalam. In this connection it may be noted that the boundary-line was not marked out, as was usual in such cases and in this period, by the circumambulation of a she-elephant (*pidi-sūḷudu*) and that though it was drafted by the officer Madhurāntaka-Brahmādhirājan, it is lacking in the sententious clauses and schedules regarding tax-exemptions, irrigation-privileges, etc., similar to those mentioned in the Tiruvālaṅgāḍu plates of Rājēndra-Chōla I. After the description of the boundary-line, the verse which is engraved on the seal of this copper-plate grant is also repeated here, to stress the fact that the foregoing charter was the order of king Vīrarājēndradēva.

### Section IV (ll. 192-211).

This section constitutes the **concluding portion** of the record and contains the names of the signatories, imprecatory verses and such other routine matters. The name of the *adhikāri-gaḷ* who drafted this order is given as **Guṇanīdi-Aruḷmoḷiyār** *alias* **Mīṇavaṇ-Mūvēndavēḷār** of Parakēśarimallūr in Tirumaraivūri-nāḍu, a sub-division of Kshatriyaśikhāmaṇi-vaḷanāḍu, a district of Śōla-maṇḍalam. The *tirumandara ḷai* officers were Tōṇamayaṇ Pāpanāsan *alias* Vīraśrī-vallabha-Brahmādhirājan of Kāvākkudi, a *brahmadēya* in Kurumbūr-nāḍu, a sub-division of

<sup>1</sup> See the table given at page 128 of *Tiruv. Archl. Series*, Vol. III.

<sup>2</sup> The 'adoption' theory has been ably refuted by Mr. K. V. S. Ayyar in *ante*, Vol. XXII, p. 272. Whether Kulōttuṅga's succession was peaceful or was attended with civil war and bloodshed has also been the subject of much speculation.

<sup>3</sup> Vīrarājēndra was staying in the same place while issuing another record (*S. I. I.*, Vol. IV, p. 60). A palace named Śōlakēralan-māḷgar and thrones called Rājēndraśōla-Māvalivānarajan and Abhāmānarāman are also referred to in his inscriptions (Nos. 182 of 1915 and 462 of 1908).

<sup>4</sup> See f.n. 1 on page 264.

*Jayaṅgaṅḍaśōla-vaḷanāḍu* and *Arulmoh-Rājēndraśōlan abas Jananātha-Vilupparayan* of *Śōnda-maṅgalam* in *Vīraśōla-vaḷanāḍu*.

The composer of the Sanskrit *prāśasti* was a certain **Chandrabhūshana-Bhaṭṭa** who is referred to later by the paraphrased name of Śāśibhūshana-Paṇḍita. He is evidently identical with Chandrasēkharaabhūshana-Bhaṭṭa *abas* Vīrarājēndra-Brahmādhiraṅga mentioned in an inscription<sup>1</sup> of the king from Gaṅgaikoṅḍaśōlapuram, where a large number of the king's officers are enumerated, among whom Cūṅamḍu-Aruḷmoh *abas* Mīnavan-Mūvēndavēḷar of the present record also finds mention<sup>2</sup>. A certain Chandrabhūshana-Paṇḍita figures in two records<sup>3</sup> from the Bellary District dated in A. D. 1054 and 1068, and it is possible he was identical with the composer of this copper-plate grant. In collaboration with this panegyrist, the officer named *Madhurātaka-Brahmādhiraṅga* is said to have drafted this copper-plate charter finally, and got it engraved by Śāṅkaran-Kāḍḍi *abas* Karmākaṅga-Āchāriyan, a *Tachchāchāriyan* of *Kuvalālam* in *Kuvalāla-nādu*.

A few imprecatory verses are then quoted, and along with them there is one more verse in the *Mālā*-metre added here, as an exhortation made by king 'Rājarāja' whose head is ornamented with the lotus-feet of Hari, enjoining all future kings to protect this charity. As this reminds us of the title 'Śivapādaśekhara' borne by the Chōḷa king Rājarāja I, it appears probable that like the supplicatory verse ending with '*gūḥatī Rāmabhadra*' this Chōḷa king also got a similar verse composed for use in Chōḷa documents. Or as an alternative, it may be suggested that the verse refers to Vīrarājēndra himself, who is given the titles 'Rājādhiraṅga' and 'Rājarāja' in the *Tirumukkūḍal* inscription<sup>4</sup> in which case the attribute used in this verse may be understood as indicating simply the king's intense devotion to Hari<sup>5</sup>.

Among the **place-names** mentioned in the record, the village **Chērām** in **Puli-nādu** may be identified with Chārāla in the Pungamur taluk of the Chittoor District, where the copper-plate set was discovered. **Rattapāḍikoṅḍaśōla-maṅḍalam**, which took the new name from the time of Rājēndradēva who conquered Rattapāḍi, is represented by the tract of country round about Pungamur in the Chittoor District, and the adjoining Chintamani taluk of the Mysore State. There was also another sub-division known by the name of *Rattapāḍikoṅḍaśōla-vaḷanāḍu* in the Pudukkottai State. The names occurring in the description of boundaries are too vague to be identified now.

#### TEXT.

[For metres of verses 1-31 see above, Vol. XVIII, p. 31.]

#### First Plate.

- 1 Svasti Śūh- \*| Yaḷ karitā jagad-ut(d)bhava-sthiti-lavān ut(d)bhūtavā līlayā yō vāchām= adhmāyakaś- śrayati vaṁ sa-
- 2 rvaṅḡat aikāśravā- ( \*| var(d)-bhakti-pravaṅḡair-apāva-vishamas tārīyō bhav-āmbhōni- dhīr ddēvād vas sa vi-
- 3 bhūtm indra-sakal-āpāḍō Bhav-ānīpatiḥ- ||-I-||- Māyām āyānīnīm yō vahati jagad=idam raṅḡavāntīm javantīm jnān-ā-

<sup>1</sup> *S. I. I.*, Vol. IV, No. 529, l. 27.

<sup>2</sup> *Ibid.*, l. 29.

<sup>3</sup> *S. I. I.*, Vol. IX, Nos. 113 and 143.

<sup>4</sup> *Ibid.*, Vol. XXI, p. 232, l. 7.

<sup>5</sup> King Parāntaka also describes himself as 'Smarāni-charaṅḡāmbuja-sēkhara'—(*S. I. I.*, Vol. II, p. 385).

\* The Tahsildar of Pungamur, who was addressed, has not been able to render much help in this matter.

- 4 jñāna-prasūti(tim) sphuṭa-ruchi-vapushā yōgabhāj-āgabhājā [.\*] satv-ā-satv-ānukampī sthuta<sup>1</sup>-mudita-mahā-tāpa-śū-
- 5 nām-pasūnām Śambhus śam-bhugna-pāpa-vyatikṛti bhavatas sa prapātāt prapātāt [1]-  
2 [1]- Chakrē chakrēṇa
- 6 daitya-prakaram-atibalanī yas=samastam samastam pātā pātāja-mūl-āhita-Balir anīsam  
bhāsurāṇām surāṇām [1\*] sa-
- 7 dyas=sa dyaty=aghami vō **Harir** akhila-jagad-rakshaṇēna kshaṇēna svairam svair-amśa-  
lēśair-iva dharāṇi-
- 8 gatais=sambhavat(d)bbir bhavat(d)bbih [1] - 3 [1]- Ādau dēvas sisṭikshām upanata-sama-  
yah pratyavēksh-
- 9 ām adabhrām-bibhrat(d) viśv-ādhināthas-samuchīta-samay-ārambham<sup>2</sup> ambhas sasarpā  
[1\*] tasmin-nikshipya bījan nījam-ajara-<sup>3</sup>ba-
- 10 lam sa trilōkī-karaṇḍam-brahmāṇḍan-tēna chakrē vyadhīta vidhīm api srashtum-īstam  
vidhēyam [1]-4 [1]- Tasmā-
- 11 j-jātas-tadānīm sakalam api jagat sa-prapañchanī **Viriñcharī**(chali) kurvvan<sup>4</sup> durvvara-  
vīryān ajanayad apatān Brahmaṇā[1\*] karm-
- 12 ma-nishṭhān[1\*] tēshām-ēkas tv=aśēshair=api Vidhi-vibhavan ggabhitō nurbhara-srīr  
vviśhvag-rōchir=**mMarīchis**-tribhuvana-
- 13 bhavanam sañchakāsāñchakāra [1]-5 [1]- Tasmāt(d-) vismēra-patnū(dnā)sama-nayana-chaya-  
spashita-drishṭ-ōrjīta-śrīś-śrī-
- 14 yas-sampatti-bhājān dhuri gaṇita-guṇaḥ **Kaśyapa**[1] pasyakō bhūt [1\*] anvōnv-ōnmatdda-  
nēna śrīyam-īha dadhatō
- 15 yat-prasūtās-sur-ādyā nīrvyājan nīrjjavanti prachuram upachutān ambūtāsēs taran-  
gān [1]-6 [1] Tasmāj jātas tadā-
- 16 nīm samayakṛit a(d a)samas svāih prabhāvair udārair vvisva-trāṇa-pravīṇais satatam  
atitarān nīrjjayan svān=**Vi**-
- 17 **vasvān** [1\*] nidrā-mudrā-vibhōdam prathamam anubhavan vatmayūkh-ābhūmasād-  
dhātur vaktr-āravindais=saha saka-
- 18 ja-gurōs-satma(dma)-patna(dma)ñ-chakāsē [1]-7 [1]- Yas-ōdasyat(d)bbir-ārād avatama-  
sam atī-vyātatair amśu-jālan-bhāsya-

*Second Plate : First Side.*

- 19 t-kārttasvar-āṇḍam prathamam-abhugaḥat kāḷim-ēv-ābabbhāsē [1\*] yat(d)-bimbah karṇat-  
kātvanī nīvahati kirāṇaḥ kē-
- 20 sarair-āhīta-śrīr-ut(d)gāḍhair- d)g-da]-angham-uparachīta-ruchō vyōma-pamkōrūhasya  
[1]-8 [1]- Ētasv ā-
- 21 bhūt-tanūjō **Manur** amaḥa-tamur bhūbhūjām bījam-ādyam yōn-āntēna vōgīm mūm-  
bhīr-abhīhitā māna-
- 22 v-īyam pāḥj-ōti [1\*] lōkānīm ēka vandyah praviddhad atalam samma dhattamā-prapañ-  
chair-bhāsyañ bhāsvat-suta-

<sup>1</sup> T. AS has *h ta* instead of *stha*. [T. A. indicates the readings given in the *Praśastā-Ārchālogical Series*, Vol. III, No. 34, as made out from the Kanyākumārī inscription.]

<sup>2</sup> T. AS has *jagad-ārambham* instead of *samay-ārambham*.

<sup>3</sup> T. AS has *ajam-akhalam* instead of *ajam-balam*.

<sup>4</sup> T. AS has *lōcā* instead of *kurvan*.

<sup>5</sup> T. AS has *matamasa-lati* which is obviously a misreading for *matamasa-ati*.

<sup>6</sup> Of the syllable *hē* only the *ē* sign appears in this line, while the letter *k* occurs in the next.

- 23 tvāt pitaram=iha<sup>1</sup> sutam yah<sup>2</sup> prakāśīchakāra |||-9 |||- Tasy=**Ēkshvākura**=abhūd=yaśōbhir=  
amaḥair=ddikshv=ātatai-
- 24 ś=sōbhitas=sūnus=sānushu bhūbhṛitām sura-gaṇair=yyat-kīrttir=ut(d)gīyatē [|\*] yasy=āmitra-  
narādhirāja-virahā-
- 25 j=jaitram=mahas=sarvvatō durvvāra<sup>3</sup>-prasaram vyajēshṭa balavan=Mitrasya tējaḥ param  
|||-10 |||- Tasy=ābhūt=tana-
- 26 yas=samunnata-nayaḥ prēkshī **Vikukshin**=nripō<sup>4</sup> rakshām=akshata-vikramas=samakarōt  
kshamāmaṇḍalasy=āsya yaḥ [|\*] a-
- 27 nyōnya-pravimarddanēna mahatī yā pārtthivair=llabhyatē tām sūtē śśri(śri)yam=aśramam  
kshītibhṛitām yat-pā-
- 28 dayōr=ānatih [||-11 |||- Putras=tasya **Purañjayas**=samabhavat saṅgrāmam=ājanmu(gmu)-  
shān=jētā bhūmibhujān=jī-
- 29 gīshur=asurān jajñē<sup>5</sup> [sa] mānyas=tataḥ [|\*] Jambh[ā\*]rini vṛishabharā vidhāya kakudē  
sthūlē=sya yas=samsthita-
- 30 s=tad-dēvair=adbika-pramōda-gaditām prāptaḥ **Kakusth**-ābhidām |||-12 |||- **Prithur**=  
babhū[v=ā]tra kulē kul-ādrinā
- 31 samas=samast-āvanipāla-vandita[h] [|\*] vivēda yasmin=nripatau sa-nandadhu(thu)r=nna  
vēpadhu[r]=nn=āpi cha yāchituñ=jana[h]<sup>6</sup> |||-
- 32 13 |||- Amushmin=vamśē=bhūn=mahati **Kuvalāśvō** narapati[r]=Harēr<sup>7</sup>=vviryair=ddhuryy-  
air=ati-nibhṛitam=ut(d)bhāsita-tanu-
- 33 h [|\*] sa Dhundhun=daityēndram bahala-sikatā-sindhu-pilitam hitam lōkāy=āsmāi vidad-  
had=avadhīd-u[ddha]-
- 34 ta-balaḥ |||-14 |||- Vamśē=sminn=ut(d)babhūv=āt(d)bhūta-ma[hi]na-bhara-bhrājitasy=  
āmarārēr-amśō viśvamibhar-ārtti-prasama-
- 35 nam amśam karttum utsiddha-kīrttiḥ [|\*] **Māndhātā** nāma rājā jana-nayana-mah-ānanda-  
sandōha-dāyī yasy ādharma-kshayāya
- 36 vvacharad=au-javāch=chaktam-āchakravāḷāt |||-15 |||- Tāsmīn=nripē parama-tējasi śāsāt=  
īmām bhūmīn=chachāra harinā
- 37 Hariṇas=sad-āpi [|\*] sarvō mithas=sahajam=apy=ajahāt(d)=virōdhan=dharmma=tv=adhar-  
mma-virahān na tathā chakāra |||-

*Second Plute ; Second Side.*

- 38 16 |||- Udayam=iha dadhānas=sat(d)-guṇair=ēdhamānas satatam=asad-apāyē vṛitdhu(ddhi)-  
maty=ānvavāyē [|\*] udajani **Muchukundaḥ**
- 39 kundaḥ(kunda)-gaurair=yyasōbhiḥ pariṇata iva chandraś=sōbhamānō mayūkhaiḥ |||-17 |||-  
Sa trātun=tridivan=trivishṭapa-
- 40 sadān=nāthēna yūthanvishām<sup>8</sup> hantum samprayiyāsāt=āti-tarasā sañchōditaḥ prāñchitaḥ  
[|\*] nirnidras-tad=aharnniśan=da-
- 41 nusutān=nighnann-avighnan=nripas=tēshām svarggam=atīva-durggam=akarōd=yuddhē  
hatānām=api |||-18 |||- Asmin=va-

<sup>1</sup> *TAS* has *ia* which is the correct reading.

<sup>2</sup> *TAS* has *yam* instead of *yah*.

<sup>3</sup> The corresponding reading in *TAS* is doubtful, though it has been given as *drisht-āt-prasaram*.

<sup>4</sup> Read *Vikukshī nripō*. *TAS* has *Vikukshīśavō*.

<sup>5</sup> *TAS* has the same reading, but it is corrected into *janyē*.

<sup>6</sup> The intended reading of the last *pāda* of this verse seems to be : *nna vṛipitun=n=āpi cha yāchituñ=janaḥ*.

<sup>7</sup> *TAS* has *harid-viryair=ddhuryair* which appears to be the correct reading.

<sup>8</sup> Read *yūthan-dvishām*.



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ii, b.

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iii, a.

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Handwritten text in Tamil script, approximately 16 lines long. A circular hole is present on the left side of the page.

iii, b.

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Handwritten text in Tamil script, approximately 17 lines long. A circular hole is present on the left side of the page.

iv, a.

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Handwritten text in Tamil script, approximately 17 lines long. A circular hole is present on the left side of the page.

- 42 mśē=bhavad=abhibhavan=ōjasā rājabṛi(vṛi)ndaṁ labdh-ānandas= samitishu **Hariśchandra-**  
nāmā narēndrah [\*] ditsām=ēkām dadhad=a-
- 43 pi nayan Kauśikiyān-dhanāyām<sup>1</sup> svam vyakrīṇāt=trīṇam=iva tathā yas=sa-putraṁ kalatram  
|||-19 |||- Āsīd=atr=ānva-
- 44 vāyē **Sagara** iti nṛipas=tarjjit-āsēsha-bhūpō yēn=ārādhyō=pi<sup>2</sup> kāmam haya-makha-nikarais  
=trāsi-
- 45 tō Dēvarājah [\*] yat-putrāṇām prabhāvāl=lavaṇa-jalanudhau sāgaratvam prapaṇṇē śēsh-  
āṇām vāri-
- 46 dhinām=api sakaḷa-gurus=sāgaratvaṅ=chakāra |||-20 |||- Āsīd=atra **Bhagīrathah** kshitipatir  
vvaṁśē
- 47 sva-vaṁś-ot(d)bhavān=uddharttuṁ Kapila-prakōpa-dahana-jvāl-āvali-bhasmitān [\*] svas-  
sindhun
- 48 vasudhān=nayan=Tripathagān=chakrē sa Bhāgīrathīm=ma|r\*|tyān=apy=amṛitān vyadhāt  
surasarid-vāri-pravā-
- 49 ha-sprīśam |||-21 |||- Anvayē=tra sumahaty=avatīrṇṇas=sarvva-bhūpati-guṇaiḥ paripūr-  
ṇṇah [\*] sajjana-stuti-virāji-
- 50 ta-varṇṇah kshmām=arakshad=akhilām=**Rita(tu)parṇṇah** |||-22 |||- Iha samajani bhūpas=  
sarvva-lōk-aika-dīpah kshapi-
- 51 ta-bhuvana-tāpaś=śātrit<sup>3</sup>-āri-pratāpah [\*] ari-yuvati-vilāpas=sphārit-ōddāma-kōpas=  
satata-vijayi-chāpa[h\*]-
- 52 sphīta-kīrttir=**Ddilīpah** |||-23 |||- Asminn=amśa-chatusṭayēna bhagavān vaṁśē=janishṭa  
prabhuh klišṭām vīkshya
- 53 vasundharām=atibalair=brasṭair<sup>4</sup>=mahā-rākshasaiḥ [\*] **Rāmō Lakshmaṇa-samyutō=tha**  
**Bharataś=Śa|tru|ghna-**
- 54 yuktas=tv=iti<sup>5</sup> dvandvaṁ Vishṇubhujā-yuga-dvaya-tulām=ūrjjasvalam yad=yayau |||  
24 |||- Pitari tanaya-vṛitta-

*Third Plate ; First Side.*

- 55 m bhrātṛishu bhrātṛi-vṛittam yuvatishu pati-vṛittam śātravē śa|tru]-vṛittam [\*] munishu  
nṛipati-vṛittam bāndhavē bandhu-
- 56 vṛittam sakalam<sup>6</sup>=akhila-nāthaś=śikshayāmāsa lōkam |||-25 |||- Na krōdhēna jaghāna Rāk-  
shasa-patim kāmē-
- 57 na na prēyasim sa pratyāhṛitavān=mahīśa-charitam kārtsnyēna chakrē param [\*] nō chēt  
kin=tapasi sthitam
- 58 sa Malayē sūdraṅ=jaghān-āsinā kin v=ānatyaya-kānti-dhṛity-upachitān=tatyāja Sītām  
punah<sup>7</sup> |||-26 |||- Sētu-
- 59 n=nētum kapi-balam=asau baddhavān<sup>8</sup>=naikam=abdhan chakrē vakrētara-guṇa-midhu=  
dharmma-sē[tū]n=asēshā-

<sup>1</sup> *TAS* has the same reading; but it should be corrected into *Kauśikiy-ārthanāyām*, as has been suggested above, Vol. XVIII, p. 36.

<sup>2</sup> *TAS* has *āra[bdhē]=pi*.

<sup>3</sup> *TAS* has *nikarē*.

<sup>4</sup> Read *śātit-āri-* as in *TAS*.

<sup>5</sup> Read =*ddhrishtair*= as in *TAS*.

<sup>6</sup> *TAS* has *yukta[s=suta]*.

<sup>7</sup> The syllable *ka* is engraved above the line.

<sup>8</sup> *TAS* has *[dru]ta[m]* for *punah*.

<sup>9</sup> *TAS* has *bandhayan* for *baddharān*.

- 60 n [\*] kētuṃ hētuṃ vibudha-vipadāṃ vyāpadā[n=dā]navīnām Rāmaṃ kāmāṃ kathayati  
janas=sadguṇānān=nidhā-
- 61 nam |||-27 |||- Asmin-vamśē=jani vidadayan=ōjasā bhūpa-yūthañ<sup>1</sup>=Chōḷō nāma  
kshitipatir=atisphīta-
- 62 rājanya-kālah [\*] yasy=āsēshām=avanim=avatō rājadhānīm=iva svān<sup>2</sup> līl-ōdyānais=tulanam  
=adadhus<sup>3</sup>=sarvva-
- 63 taḥ kānanāni :|||-28 |||- Viharan sa Hara-prabhaḥ kadāchin=muni-bṛi(vṛi)nd-ādhyushitēshu  
kānanēshu [\*] anayan<sup>4</sup>
- 64 vinay-āśrayō<sup>5</sup> vihāra-pratilabdha-āvasarāṇi vāsarāṇi |||-29 |||- Kadāchana mṛiga-vraja- pra-  
mathana- pra-
- 65 galbh-ādaraś<sup>6</sup>-chachāra vipin-āntarēshv-anati-bhūri-sainyaḥ kshamī [\*] tadā sa mṛiga-  
rūpiṇā jhaṭiti kēna-
- 66 chid-rakshasā hṛitō haritam=anvagāt prakṛiti-dakshīṇō dakshīṇām |||-30 |||- Mṛigan=tam=  
=anugachhatā prajavi-
- 67 nā śanair=vvājinā pṛithu-druma-samākulam vipinam=anyad=āsāditam tam<sup>7</sup> [\*] tam=  
anvayur-anārata-pravitata- pra-
- 68 yāṇ-ōnmukhā javēna rabhas-ōtpatat-pṛithu-varūthinī-nāyakāḥ |||-31 |||- Tam hatvā raja-  
nicharam
- 69 sa tatra bhūpaḥ Kāvērīm=anu vichachāra bhūri-chārah [\*] kshīr-āmbhōnidhi-mathanāt  
surair-avāptam pī-
- 70 yūsham bhuvi sahila-chchhalād=vahantīm :|||-32 |||- Tatra stā(snā)tvā dita(t)sur=artthan=  
dva(dvi)jēbhyō n=āpaśyat=tān=vaśya-
- 71 chittas=tadānīm [\*] Āryyāvarttād=vipra-varyyān=udagrān<sup>8</sup>=ānīy=ā[syā] vāsayāmāsa<sup>9</sup> tīrē  
: |||-33 |||- Vipinam=a-
- 72 khilāñ=chhitvā pūgais=chakāra vanam=māhat=tad-anu vidadhē dhīras=sāram sa-nāgalat-  
ākulam [\*] upavana-chayai-

*Third Plate ; Second Side.*

- 73 r=anyair=ddhanyaiḥ Kavēra-sutā-taṭa-dvaya-vasumatīm=ēka-chchhāyām=anēka-phalām  
vyadhāt |||-34 |||- A-
- 74 mra-sariti snānam bhūyas=tapaś-charaṇaū=janā vidadhati taṭē tasyāḥ kṛichchhran=tri-  
viṣṭapa-kāmyayā [\*] iha virachitam
- 75 snānam ghōran=tapaś=cha surālayād=api śubhatarē tīrē<sup>10</sup>vāsam sthīrikurutē satām |||-35 |||-  
Anvaśāt=tam=anu Rā-
- 76 jakēsari vāsarādhipa iv=āsama-dyutiḥ [\*] Chōḷabhūpa-tanayō nay-ādhiḥ kshōṇīm=ā-  
jaladhi bādhit-āhita[h]<sup>11</sup>

<sup>1</sup> TAS has *rāja-brindañ*=

<sup>2</sup> Read *svām* as in TAS.

<sup>3</sup> TAS has *adadhan* which is a wrong form.

<sup>4</sup> Read *anayad*= as in TAS.

<sup>5</sup> TAS has *vibudh-āśrayō* instead of *vinay-āśrayō*.

<sup>6</sup> TAS has *prabhu(phu)ll-ādarañ(ś)*=.

<sup>7</sup> This *tam* is superfluous.

<sup>8</sup> TAS has *a[nēkā]n* instead of *udagrān*.

<sup>9</sup> TAS has *ādhyāvāsayāmāsa* for *asyā vāsayāmāsa*.

<sup>10</sup> TAS has *v[āsē]* instead of *tīrē*.

<sup>11</sup> TAS has *tāpit*- instead of *bādhit*-.

- 77 |||-36 |||- Tat-sutas=tu **Parakēsari** nripō matsari-kshitipa--vīryya-śātanah' [\*] sat-sakhah  
kshitim-imām=apālayat(d)
- 78 bhartsit-āsura-nikāya<sup>2</sup>-vikramah |||-37 |||- Asmin-vaṁsē **Mṛityujin**=nāma rājā mṛityōr=  
jjētā pātī-ārāti-va-
- 79 rggah [\*] jajñē yajñair=ājñayā va(cha) prakāman=dēvān=chhatrūms'<sup>1</sup>=tōshayan bhrēsha-  
yamś-cha :|||-38 |||- Asmin=vaṁsē **Vī-**
- 80 **rasēn**-ābhidhānō jātō nīt-āsēsha-lōk-ābhitāpah' [\*] rējē rājā tējasā bhānu-tulyah kalyā-  
81 ṇānām-mandiram sundar-āmgah |||-39 |||- **Chitrō** nāma kshitipatir=abhūt-tatra vaṁsē=  
dhika-śrīr=vvitrast-ā-
- 82 ri-prakara-vinati-vyakta-vichehinna-kōpah' [\*] Vṛittrārātīr-jjhatīti samarē nirjjitō<sup>5</sup> yasya  
bhāṇair=mmitrī-
- 83 bhūtas=satatam=abhajat(d)=**Vyāghrakētu**-ddhvajatvam |||-40 |||- Avanim-akūla-pārā-  
vāra-dhī(tī)r-ābhirām-ōpa-
- 84 ratim=avirata-śrīś=śāsītum=nāsīt-ārīḥ [\*] nija-bhuja-bala-līlā-kṛishṭa-rājanya-lakshmir=iha  
samajani vaṁsē bhū-
- 85 patiḥ **Pushpakētuḥ** |||-41 |||- Asmin=vaṁsē **Kētumāl**-ābhidhānō jātō rāj=Ājātasatru-pra-  
86 kāśah<sup>6</sup> [\*] hṛitvā sarvva-kshmbhṛitām kētu-mālām yēn=āvāptām **Kētumāl**-ābhidhānam  
|||-42|||- **Samudraji-**
- 87 n=nāma narādhirājō babhūva vaṁsē=tra viśāla-vīryyah [\*] pūrvv-āpar-āmbhōnidhi-  
ni(mi)śraṇēna paṇēna<sup>7</sup> Madrē-
- 88 śa-sutām sa lēbhē :|||-43 |||- Śrīmaty=atra kulē babhūva mahita-śrīḥ **Pañchap**-āknyō nripō  
nirvvyāj-āti-
- 89 thi-pūjan-ōrjjita-manā yakshān sa pañch-ātithīn [\*] vidhyā(ddhvā) pañcha **śirās**=sva-  
śōṇitam-asau tair-yāchitas-sa-<sup>8</sup>
- 90 tvarā[m] kōshṇa[n=ta]t sakalān=apāyayad=atas=tat-pālanāt Pañchapah |||-44 |||- Abhavad=  
vibhavair=jjayan=digī-

*Fourth Plate ; First Side.*

- 91 śān=iha vaṁsē nripatis-sitāmśu-kāntah' [\*] Dramiḍas<sup>9</sup>=sa Mṛiḍasya samprasādā-**ajayan**=  
mṛityum=anatyaya-
- 92 prabhāvah |||-45 |||- Atr-ābhū[d=a\*]mala-guṇah kulē-tula-śrīś=tējasvī samiti **Manōrath**-  
ābhidānah' [\*] yō hatvā
- 93 jhaṭīti manōrathān=ariṇām bandhūnām-akuruta sat-phalān balēna : |||-46 |||- Ētasmiu  
**Parunetkili-**
- 94 prabhṛitayō vaṁsē dharādhiśvarā bhūyāmsas=tulit-Āmarēśvara-bala-śrī(śrī)-vikramā  
jajñirē [\*] yēshām=ā-ja-
- 95 ladhi kshamām samavatām<sup>10</sup> vyāptām yasōbhīś-śubhair=ā-brahmāṇḍa[m=a]khaṇḍa-dēśa-  
samayām viśvañ=jagad=rājatē : |||-47 |||-

<sup>1</sup> T.A.S. has *matsa[rītam=a]nvāryya-śāsanah*.

<sup>2</sup> The corresponding reading in T.A.S. is uncertain.

<sup>3</sup> Here *n* is superfluous. Read =*chhatrūms*=

<sup>4</sup> T.A.S. has *lōk-āhita[ś-cha]*.

<sup>5</sup> T.A.S. has *tarjjitō*.

<sup>6</sup> T.A.S. has *jāta-śam[pā-pra]kāśah*.

<sup>7</sup> T.A.S. has *[paṇyē]na..... śa-sutām [sa]lō[bhah]*.

<sup>8</sup> T.A.S. has *sādaram*.

<sup>9</sup> T.A.S. has *nṛimriḍas*.

<sup>10</sup> T.A.S. has *sapatana*-, which is ill-suited in the present context.

- 96 Asmin kulē kula-dharādharma-sannikāśaḥ kās-ōpamāna-vitat-ōru-yaśaḥ-pratānaḥ [\*] āsīt  
kshitīsa-tilakaḥ **Ka-**
- 97 rikāla-nāmā Chōlas=samuddhata<sup>1</sup>-ripu-kshitipāla-kālah |||-48 |||- Sa Kāvērīn=dūrikṛita-  
sākala-sasyām vidadhatīm
- 98 payaḥ-pūrais=sphārair=avanim=avinīt-ōddhati-haraḥ [\*] pratīribhūtābhīr=nnarapati-śira-  
[h\*]-ślishta-piṭaka-prakīrṇābhīr=mmrit(d)bhīr=nyaru-
- 99 [ṇad=A]ruṇ-āgrēsara-samam(maḥ) :|||-49 |||- Asmin kulē sakala-pārthiva-vandya-pādō jātō=  
bhijāta-guṇa-saṁ-
- 100 hati-brimhita-śrīḥ [\*] ūrjasval-ōt(d)bhata-ni-āpratima-pratāpas=santāpit-āri-śalabhō  
**Valabhō mahīśaḥ** |||-
- 101 50 |||- Ih=ānvayē=bhūd=Amarēśa-tulyaḥ parāsta-vidvaj-jana-tāpa-salyaḥ [\*] samasta-  
rājānaka-bhūri-vallabhaḥ<sup>2</sup>
- 102 kshamādhināthō **Jagadēkamallah** |||-51 |||- Vamśe-sminn=ari-rāja-vandita pada-dvandv-  
āravindaḥ kshamī rājā **Vyālabhayam-**
- 103 karaḥ samabhavat sūnōs=samānō ravēḥ [\*] dōr-ddaṇḍ-āñchita-khaḍga-khaṇḍita-ripōr=  
yasy=ōrjjita-śrī-jushaḥ
- 104 kōp-āgni[r\*]=dvishad-amgan-āsru-salilais=siktaḥ param śāmyati :|||-52 |||- Anvayē=tra  
**Vijayālaya-nāmā sārsvabhūma<sup>3</sup>**
- 105 sakala-kshiti-nāthaḥ [\*] yat-pad-āmburuha-yugmam=ajasram śekhārikṛitam=asēsha- mahī-  
śaiḥ |||-53 |||- Nivēsāyām[ā]-
- 106 sa sa Chōla-dēsē nivēsīt<sup>4</sup>-āsēsha-guṇa-pravṛiddhām [\*] Kañjāsan-ādyair=amaraiḥ pragītān=  
Tāñchāpurī-nāma pu-
- 107 rīn=narēndraḥ |||-54 |||- **Ādityavanmā**(rmm=ā)bhavad=asya putraḥ Kōdaṇḍarām-ābhi-  
tayāḥ<sup>5</sup> prasiddhaḥ [\*] utplutya matta-dvirad-ēndra-
- 108 samsthañ=jaghāna yaḥ Pallavarājam=ājau : |||-55 |||- Asy=ābhūt=tanayaḥ parākramavatām=  
ēkādhīpaḥ kshamā-

*Fourth Plate ; Second Side.*

- 109 bhujām vīrāśrī-nilayaḥ **Parāntaka** iti khyātaḥ kshamādhiśvaraḥ [\*] vėl-ōdyāna-vihāribhīr=  
mmadakaḥair=yyam<sup>6</sup> vā-
- 110 raṇ-ādhiśvarair=vvāsyantē mada-sindhubhīḥ pratidīsam pāthāmsi pāthōnidhēḥ |||-56 |||- Ha-  
111 tv=āsu Pāṇḍyam=akbilēna balēna sākaṁ hṛitvā tadīyam=akhilam vasu vīryasālī [\*]  
bhasmīchakāra **Ma-**
- 112 dhurām yad=adhaḥ-kṛit-ārīr=llēbhē<sup>7</sup> natas=sa Madhurāntaka-nāmadhēyam |||-57 |||- Yaj=  
jigāya Vijay-ōpama-
- 113 dyutiḥ Kṛishṇarājam=ajitan=narādhipaiḥ [\*] bhūri-vikrama-vivarddhita-dyutir=Vīra-Chōla  
iti tēna kīrttyatē |||-58 |||- Yat=tī-
- 114 rṇṇair=jjalanidhim=uddhatai[r\*]=bal-aughais=samnyattān samiti jaghāna Simhāḷēsān [\*]  
tat=sarvva-kshitipa-
- 115 ti-vandyamāna-pādas=sō=nvartthām=abhajata Simhāḷāntak-ākhyām |||-59 |||- Dṛishtāntaḥ  
kō=sya rājās=sakala-guṇa-

<sup>1</sup> TAS has *samutthita*.

<sup>2</sup> TAS has *rājāntaka-bhūri-bhallah*.

<sup>3</sup> Read *sambabhūva* as in TAS.

<sup>4</sup> TAS has *navīnat-āsēsha-*.

<sup>5</sup> Read = *ābhīdhayā*.

<sup>6</sup> Read = *yyad=vā* as in TAS.

<sup>7</sup> Read *ntas* = as in TAS.

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- 116 nidhēs=śaknuyāt kō=sya vaktum bhūya[ḥ\*] ślāghyān guṇ-aughān=upāsamita-ripōr=vvikram-  
aik-āspadasya [\*]
- 117 yō vit(d)vat(d)-vipra-bhōgyān=anupama-vibhavān=Vīranārāyaṇ-ādyān=atyagryān=agra-  
hārān=vyadhita vidhir=iva sva-
- 118 rggam=ast-āri-varggaḥ |||-60 |||- Amushya tanayō=bhavat(d) vibhur= Arindam-ākhyō  
nṛipaḥ kshapākara-sama-dyuti[ḥ] kshapi-
- 119 ta-vairi-paksh-ōtkaraḥ [\*] yādīya-bhuja-vikrama-śravaṇa-sambhavat- sādha(sādhva)sair=  
nnṛipair=avanibhṛit(d)-guhā-griha-ni-
- 120 vāsibhi[ḥ] sthīyatē |||-61 |||- Asakṛid=akṛita rājnas=svairam=ājñā-vidhēyām=vyadhita  
Vidhi-samānas=sam-
- 121 padaṁ sajjanānām [\*] atanuta nuta-vīryyō vyāpadaṁ śātravāṇām=atulayad=atula-śrīś=  
chandra-kāntim sva-kāntyā : |||-
- 122 62 |||- Asya sūnur-abhavat **Parāntakas**=santata-kshapita-vairi-santatiḥ [\*] chintayan=  
yad=udayaṁ sa-sādhvasaḥ
- 123 Pāṇḍya-bhūpatir=alaṅghayat(d) girim |||-63 |||- Chakāra kārāsu ripūn=asēshāms=tatāra  
bhūrīn samar-ām-
- 124 burāśīn [\*] jahāra tāpam budha-samhatīnān=tatāna santāpam=asajjanānām |||-64 |||-  
Akhila-guṇa-
- 125 nidhānāt(d)=bhūmipālād=amushmād=udajani naranāthō **Rājarāj**-ābhidhānaḥ [\*] sa khalu  
ruchira-dēhaḥ kānta-nē-
- 126 tr-āravindō Dhanada iti param yad=Rājarājēna tulyaḥ |||-65 |||- Sañjahāra samarē sa pārt-  
thivān=u-

*Fifth Plate ; First Side.*

- 127 jjahāra vipadas sa bhūtaḥāt [\*] ājahāra cha makhān=anēkaśō vyājahāra yad=asūnṛitan=  
na tat |||-66 |||-
- 128 Saty-āśrayē sthīratarē bata Rājarājē Saty-āśrayaḥ kila palāyata manda-buddhiḥ [\*] natyā  
jayanti
- 129 sa-bhayā ripavas=tam=ājau na tyājayaty=ayam=asūn=aribhiś=śriyas=taiḥ |||-67 |||- Tasya  
sū-
- 130 nur=anayasya śāsītā Pākaśāsana iv=āri-śāsanaḥ [\*] Śan,barāri-ruchir-ākṛitir=nnṛipas=  
sambabhū-
- 131 va **Madhurāntak**-ābhidhaḥ |||-68 |||- Ajayad=ajita-vīryyaś=śauryya-saundaryya-sālī Vijaya  
iva sapa-
- 132 nnā(tnā)n Kunda(nta)lānām=adhīsān [\*] aharata sa kirītam kshatriyāṇān=nihantu[ḥ]  
prasabham=abhihat-ārīr=jJāmada-
- 133 [gnya]sya vīryyāt |||-69 |||- Jahāra hārān=tuhināmśu-kāntam Satakratōr=vvikrama-nirjji-  
tāriḥ [\*] vihā-
- 134 ra-bhūmin=nija-sainikānām sa ch-ākarōt samyati Mānyakētam |||-70 |||- Sva-sēnādhīsū-
- 135 n-apratihata-Kulūt-Ōtkalapatiḥ Kalimḡān=Varigēndrais<sup>1</sup>-saha bahala-vīryyān vidalayan  
[\*] sa
- 136 Gaṁgām=ut(d)garjjan=nija-kari-ghaṭā-ghātita<sup>2</sup>-taṭān(n)-ghaṭair=jahrē bhūbhṛn-makūṭa-  
nihitair=uddhri-
- 137 ta-jalām |||-71 |||- Ullamḡbit-āmbudhibhir=uddhata-bāhu-vīryyair=nnirddhūta-[vai]ri-nara-  
nātha-bala-prapañchaiḥ [\*]

<sup>1</sup> *TAS* has *Vimś-ēndraiḥ*, which has been rightly guessed to be meant for *Vaṅg-ēndraiḥ*, above, Vol. XVIII, p. 45, n.

<sup>2</sup> *TAS* has *pātita*.

- 138 sainyair=ddadāha sa Kaṭāham=adaddha(gdha)m=anyai **Rajendra-Chōla**-nṛipatiḥ kim=asāddhyam=asya :|||-72 |||- Tasy=ā-
- 139 saṁs=tanayās=trayas=traya iva khyātāḥ kratōr=agnayah's=tēshān=tu prathamah kshitīsa-tilakō **Rājādhira-**
- 140 jō nṛipah [\*] yah Kalyāṇapuram=dadāha nṛipatīn=nirjjitya Karnnātakān=ādāy=Āhavamalla-vāraṇa-ghaṭām Kō-
- 141 llāpurañ=ch=ākshinōt |||-73 |||- Tasmin gatē tridivam=uddhṛita-lōka-sōkas=tasy=ānujah kshitim=imām=akhi-
- 142 lām=arakshat [\*] **Rājēndradēva**-nṛipatis=sa ripūn=asēshān Śēsh-ōpam-ōt(d)bhata-bhujah pralāyam vyanai-
- 143 shīt |||-74 |||- Tasmin=yātē tridivam=anujas=tasya nistējit-āriḥ prājyam rājyam vyadhita vidhivat(d) **Vīrarā-**

*Fifth Plate ; Second Side.*

- 144 jēndradēvah [\*] atyut(d)bhūtam samadhika-balō Rājarājēndradēvas=śatru-vrātam vya-jayata javāt(d)-bāhyam=ā-
- 145 bhyanterañ=cha :|||-75 |||- Hatvā Kūṭala-saṁgamē kshitibhṛitah Karnnāṭa<sup>2</sup>-vaṁś-ōt(d)-bhavān sainyam yajñabhujām prava-
- 146 rddhayati yas=tair=ddēvabhūyam gataih [\*] yēn=aikēna gajēna Kuntala-balan=nirhatya ta-ch-chhōṇitaiḥ kṛitv=ānyām sa-
- 147 ritam samudra-paritām<sup>3</sup> santōshitō vāridhiḥ |||-76 |||- Bhrāṭṛibhyām samupēkshitañ=jana-padam vaṁśa-kram-ābhyaḡa-
- 148 tam krāntam vairi-mahīśvarair=atibalair=vVēmgin(ū)=Kali[m]gān=api [\*] jītvā śatru-param-parām=atibalām bhītvā cha
- 149 durgga(rggā)n<sup>4</sup> bahūñ=cha<sup>5</sup> śrīmān-Vallabha-Vallabhaḥ kshitipatiḥ kshēmēṇa tam sō-nva-śāt |||-77 |||- Vīrachōla-nṛipatiḥ Kari-
- 150 kālah kālayan kali-balam sakalam saḥ [\*] dharmma-śāsana-samuechayam-uchham vyātanōt(d)-Bharatasāra-samētam |||-
- 151 78 |||- Dēvasy=Ādisutādhipasya mahatas=Trailōkyasār-ābhidham śrīmad-Dabhrasabhā-naṭasya makuṭē māṇikka(kya)m=ā-
- 152 rōpitam [\*] manyē vairikul-ādīmasya śasmas=Śrīkaṇṭha-chūdāmaṇēr-bhaṁg-ārtthau=nija-vaṁśakṛit sa bha-
- 153 gavān bhānus samārōpitam(tah) |||-79 |||- Chōla-Tuṇḍira-Pāṇḍyēshu Gaṁgavāṭi-Kulūta-yōḥ [\*] Vī-
- 154 rarājēndra-nāmn=āsau brahmadēyān=akalpayat |||-80 |||- Chatvāriṁśat=sahasrāṇi brāhma-
- 155 ṇānān=trayividda(dā)m [\*] atōshayat(d)=bhūmi-dānair=ā(a)sthāpayad=adi(ti)sthiram |||-81 |||- Svasti śrī [\*] Sakalabhuvanāśra-
- 156 ya śrī-mēdinīve[\*]labha Mahārājādhirāja Paramēśvara Parama<sup>6</sup>paṭṭāraka Ravikula-tilaka Chōlakula-śē-
- 157 khara Pāṇḍyakul-āntaka Āhavamalla-kula-kāla Ahavamallapai ainmaḍi ven-kaṇḍa Rāja-śekhara Rājāśra-

<sup>1</sup> Here the *visarga* is redundant. Read *agnayas=*.

<sup>2</sup> *TAS* has *mannāta*.

<sup>3</sup> Read *samudra-panitām* as in *TAS*.

<sup>4</sup> *TAS* has *bhītan*.

<sup>5</sup> Here *cha* is redundant : read *bahūn*.

<sup>6</sup> Read *bhattāraka*.

- 158 ya Rājarājendra Vīra-chōḷa Karikāla-chōḷa Rājakēsari-panma śrīmat-Vīrarājendradēva  
Rājakēsari  
159 śrī-Vīrarājendradēvaṅku yāṅḍu ēlāvadu Śakābdan=tolāyirattu-ttonṇūrṇru  
mē-  
160 r-Saumya-sam[va]tsarattu [†\*] Vīramēy tuṇaiyāgavun=tiyāgamēy=aiyāgavuṅ=cheṅgōl=  
ōchehi-kkaruṅ-  
161 gali kaṅḍu Tenṇanai-ttalai-koṅḍu Chēranai-ttirai-koṅḍu Śūṅgaladēsam<sup>1</sup>vaḍip-  
162 paḍuttu veṅgalatt-Āhavamallaṅnai aimmaḍi veṅ-kaṅḍu Vēṅgai-nāḍu mīṭṭu-

*Sixth Plate : First Side.*

- 163 kkoṅḍu taṅṇuḍaṅ-pīraṅda muṅṇavar virada-muḍittu vandu-paṅḍa **Vijayādittarṅku<sup>2</sup>**  
ma-  
164 ṅḍalam aruḷi-kkaḷal aḍaiṅda maṅṅarkku=k|**Kaḍāra**|m erinḍu kuḍutt-aruḷi **Sōmīsvaraṅnai**  
-k-  
165 **Kaṅṇaḍadēsai** kaiyviḍa-tturatti ttaṅṅ-aḍaiṅda Śalukku<sup>3</sup> Vikramādittanai eṅḍisai niga-  
166 la-kkaṅḍigai-katti **Irattapāḍi** ēḷarai-ilakkamum-erinḍu koḍuttaruḷi vijaya-si-  
167 mihāsanattu **Ulagamuḷududaiyāḷoḍum** viṅṅirund=aruḷina<sup>4</sup> Sakravattigaḷ śrī-Vīrarā-  
168 jēndradēvar muraṭ-Chaḷukkiyai Muḍakkārṅil mudugu-kaṅḍu muṅṅiv-aṅṅiya Irattarāja-ku-  
169 la-kālan iḅal Vīrarājendraṅ puyaṅ-koṅḍu podu-nikkīy=āḷkimra Jayaṅḅoṅ-  
170 ḍaśōḷa-maṅḍalattu<sup>5</sup> Eyir-kōṭṭattu nagaram Kāṅchīpurattu Uḍaiyār Tī-  
171 ruvēgambam=Uḍaiyār kōyilil=tteṅṅpakkattu tiruvōlakka-maṅḍapam Rā-  
172 jarāṅṅil muṅṅbil tirukkāvaṅattu eḷundaruḷi Uttaram-ayana-saṅkrānti nāṅṅu  
173 dānaṅ=cheydaruḷāṅṅṅu [†\*] muḍi-kavitta muḅūrttamē muḅūrttam-āgav=eḍuttvp-pōy  
vaḍiko-  
174 |vērpaḍai Vīrarājendraṅ vaḍa-**Kūḍal-saṅgamattu**-ppōr=Āhavamallaṅnaiyum makkaḷai-  
175 yum puṅṅaṅḅu koṅḍa **Irattapāḍi-koṅḍaśōḷa-maṅḍalattu-pPuli-nāṭṭu-**  
**chChēraṅm-ā-**  
176 na śrī-Madurāntaka-śaturvēdimāṅgalattu<sup>6</sup> Brāhmaṅṅaṅ Ātrēya-gōtrattu  
177 Bahudhānya-sūtrattu<sup>7</sup> Rishikēsava<sup>8</sup>-Bhaṭṭa-Sōmayāśi(ji)yār vargattu **Sō(Śrō)-**

*Sixth Plate ; Second Side.*

- 178 triya-Kramavittaṅṅum Mundaya-Kramavittaṅṅum Pallaya-Kramavittaṅṅum  
uḷḷiṭṭārkkum  
179 ivargaḷ anvayattārkkum dānamāga-kkuḍuttaruḷiṅṅa **Chēraṅm=āṅa śrī-Madurāntaka-śa-**  
**(cha)turvvē-**  
180 **dimāṅgalattukku** simāntaram |||- pūrvandikku Kuppēriyum paśchāt Nattuvan-kuṅ-

<sup>1</sup> Read *adippaduttu*.

<sup>2</sup> Read *Vijayādittarṅku*.

<sup>3</sup> Read *Śalukki*.

<sup>4</sup> Read *chakravarttigaḷ*.

<sup>5</sup> Jayaṅḅoṅḍaśōḷa-maṅḍalam is similarly described in another record of Vīrarājendra dated in the 7th year from Perumbēr (*S. I. I.*, Vol. III, p. 203). For a variant see f. n. 3 on same page.

<sup>6</sup> Read *chaturvēdi*.

<sup>7</sup> Read *Bōdhāyana-sūtrattu*.

<sup>8</sup> Read *Hrishikēśa-Bhaṭṭa*.

- 181 kkaiyum paśchāt=kKottikkaṇuvāyum Puḷugiyārum Śirukaṇuvāyḱku mēṛku  
 182 Arpūndiy-uḷḷē Śeṅguṇṇum paśchāt Āndimudakkil Vauvāl-pārai-  
 183 yum adukku mēṛku Puṇarkuṛuchchiyil Vaḍa-kuṛukkaiyum adukku mēṛ-  
 184 ku Oḷugu-pāraiikum paśchāt Āndiyilūḷḷālai-kKuṇḍarai-pārai-  
 185 yum paśchāt Ūshai-kkuṛukkaiyum adukku vaḍakku ḷukkal-  
 186 lum adukku vaḍakku Vā[ra]ṛpaḍiyum adukku vaḍakku Tanimuṭṭu-ma-  
 187 [ḍai]yum adukku vaḍakku Mōttān-kuṭṭaiyum adukku-kkiḷakku  
 188 Trikōṇa-muṭṭu-maḍaiyum Kammāra(ra)-sunaiyum paśchāt Perumbaḷḷam=u-  
 189 ḷḷāga-kkadatti-malaiyilē<sup>1</sup> kūḍittu [i\*] sīmāntaram samāpti ||| Viśvair=vviśva-  
 190 mbharādhīśair-ṇṇanditair<sup>2</sup>-vvandida(ta)m-idam [i\*] śāsanam Vīrarājēndra-  
 Rāja-kēsariva-  
 191 rmmaṇaḥ ||| [82|||\*] Vīrarājēndradēvasya vikramasya prakāśanam [i\*] Chandrabhū-  
 shaṇa-Bhaṭṭē-

*Seventh Plate ; First Side.*

- 192 na rachitam śuddha-buddhinā ||| [83|||\*] Tiruvāymoḷindaruḷa i-śāsanañ=cheyvit-  
 193 tār Adikārigaḷ tiru mēvumpaḍi-viḷaṅga-ttēr-vēndar=aḍi-vaṅga paḷi-nikki  
 194 ulag-aṅḍa vīran Vī[ra\*]rājēndran aḷiyā-ttol-Manu-neriyāl vaḷarkkiṇṇa  
 195 Śōḷa-maṇḍalattu Kshatriḷya\*]śikāmaṇi-vaḷanāṭṭu-tTirunaṇaiyūr-nāṭṭu-pParakēśa-  
 196 rinallūr kiḷavaṅ Guṇanidi-Aruḷmoḷiyār=āṇa Mīnavaṅ-Mūvēndavēḷār ||| Tiru-  
 197 mandira-ōlai Jayaṅḍaśōḷa-vaḷanāṭṭu=kKurumbūr-nāṭṭu brahmadēyañ=Kā-  
 198 yākkuḍi Gu(Ku)ṇḍina-gōtrattu Āpastamba(ba)-sūtrattu Tōṇamayan Pāpanāśa-  
 199 n=āna Vīraśrīvallabha-Brahmādhirājan |||- Nittavinōda-vaḷanāṭṭu Vīraśōḷa-va-  
 200 ḷanāṭṭu Sēndamaṅgalam-uḍaiyān Aruḷmoḷi Rājēndraśōḷan=āna Jana-  
 201 nāda-Viḷupparaiyaṅ |||- Sāmānyō=yam dharmam=ēta[n\*]=nṛipāṇām<sup>3</sup> kālē kālē  
 202 pāliniyō<sup>4</sup> bhavat(d)bhis(bhiḷ) [i\*] tasmād=ētān bhāvinaḷ pārtthivēndrān bhūyō bhūyō  
 yācha-  
 203 tē Rāmabhadra[h\*] ||| [84|||\*]- Sukṛitam=idam=ajasraṇ rakshyatē dishu dīśān sakala-nṛi-  
 piṭi-vandyas=sō=  
 204 van āgāmnō vaḷ [i\*] Hara-charaṇa-sarōttvaṇsa-chiṇṇēna mūrddhā-mu[ka]ḷita-kara-panmō  
 205 vandyatē Rājarājaḷ |||- [85|||\*] Bahubhir=vvasudhā dattam<sup>5</sup> rājabhis=Sagarādibhiḷ [i\*]  
 yasya yasya yadā  
 206 bhūmis=tasya tasya tadā phalam ||| [86|||\*] Pariṇatan=adhiśavaṇ Madhurāntaka-Brahmā-  
 dhirājan=a-

*Seventh Plate ; Second Side.*

- 207 [tanva] śāsanam=ēva dēśa-madhyē sva-pati-kārya-viniśchyārttham buddhiḷ kṛita [Śaśi]-  
 bhūshaṇa-  
 208 paṇḍitēna sārddham<sup>7</sup> ||| [87|||\*] Tiruvāymoḷind-aruḷa i-śāsana-eḷuttu veṭṭi-

<sup>1</sup> It is possible that the expression *Kudattu malaiyilē*, may be the name of a hill, or it may mean 'having traversed (*kaḍandu*), it terminated (*kūḍittu*) at a hill (*malai*), which may have been a landmark in that locality, without however, having a specific name.

<sup>2</sup> Read =*nanditair*.

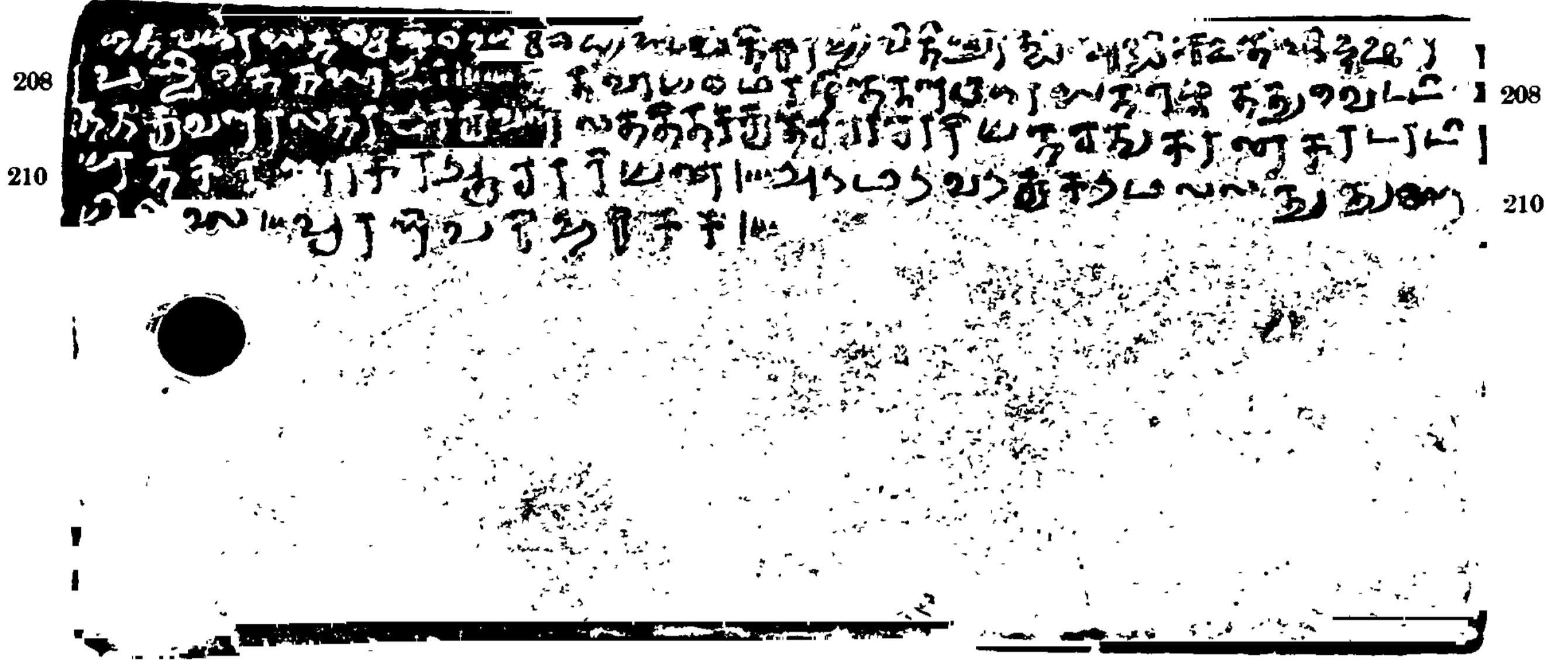
<sup>3</sup> The correct reading is *dharmā-sētur=nṛipāṇām*.

<sup>4</sup> Read *pāliniyō*.

<sup>5</sup> The verse is defective ; and the following corrections may be suggested : *dukshv=adhīśāh ; nṛipati ; sarōjōtta-ṇsa-chiṇṇēna mūrddhā ; mukulita ; padmō ; vandatē*. The metre is *Mālinī*. [The intended reading of the first quarter appears to be : *Sukṛitam=idam=ajasraṇ rakshat=ēti kshītīśān*.—B.C.C.]

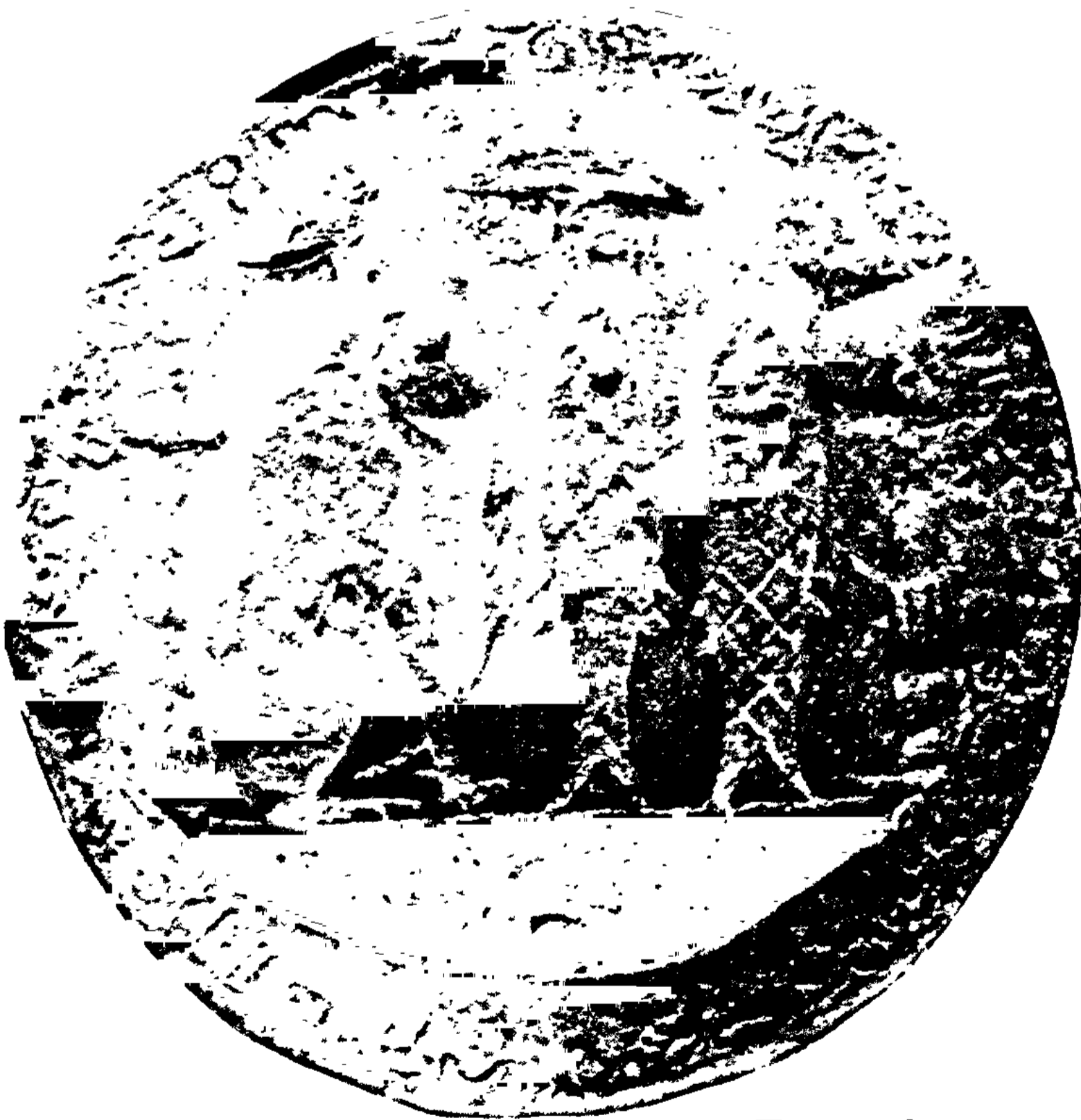
<sup>6</sup> Read *dattā*.

<sup>7</sup> This verse is also corrupt, but no corrections are suggested.



SEAL OF THE CHARALA PLATES.

SEAL OF THE  
MADRAS MUSEUM PLATES OF UTTAMA-CHOLA.



From photographs (ABOUT ACTUAL SIZE).



209 nēn Kuvaḷāla-nāṭṭu-kKuvaḷālatt-irukkun Tachchāchāriyan Śāṅkaran Kāḍāḍi-  
 210 y-āna Karuṇākara-Āchāriyan ara-maravarkka [i\*] [a\*]ramalladu tuṇai-  
 211 yillai [i], Prāṇi pariḥarikka .

### TRANSLATION.

(Lines 1-155) — Sanskrit verses 1 to 81.

(Ll. 155-158) Hail ! Prosperity ! *Sakalabhavanāśraya*, *Śrīmādenīrallabha*, *Mahānāṭṭhāna*, *Paramēśvara*, *Paramabhāṭṭāṅka*, the forehead mark of the solar race (*Rarikula-tilka*), the crest-jewel of the Chōḷa family (*Chōḷakula-sēkhara*), Death to the Pāṇḍya family (*Pāṇḍyakul-āntaka*), Death to the family of Āhavamalla (*Āhavamallakula-kāla*), the foremost of kings, who saw the back of Āhavamalla five times. *Rāṇāśraya*, *Rāṇājēndra*, Vīra-Chōḷa, Karikāla-Chōḷa. **Rājakēsari-varman śrī-Vīrarājēndradēva**

(Ll. 159-167) In the **seventh** (*year*)<sup>1</sup> **year** (*corresponding to the*) **Śaka year nine hundred and ninety-one** (*year*) and the (*year*) **Saumya**, of (*this*) Chakravartigaḷ Rājakēsari śrī-Vīrarājēndradēva who, with heroism as (*his*) help, with liberality as (*his*) only ornament, wielded the sceptre, and dispelled the dark **Kāli** (*-age*), took the head of **Teṇṇavan** (*i.e.*, the Pāṇḍya king), levied tribute from the **Chēra** (*king*), subdued the **Siṅgaḷa** country, saw the back of **Āhavamalla five times** on the fierce battlefield, recovered **Vēṅgai-nāḍu** and (*thus*) fulfilled the vow of his elder brothers who were born with him, gave the territory to **Vijayāditya** who came and submitted to him, gave **Kaḍāram** after conquest to the (**Kaḍāram**) king who had approached his feet (*i.e.*, submitted to him), routed **Sōmēśvara** so as to abandon the **Kannaḍa country**, invested the **Chāḷukya Vikramāditya** with the necklet (*kaṇṭhikai*) so as to shine in the eight directions and bestowed on him the **Irattapāḍi**-Seven-and-a-half-lakh country, after conquest, and was pleased to be seated on the throne of victory, together with (*his*) consort **Ulagamuḷududaiyāl** :

(Ll. 168-180) while (*thus*) warlike Vīrarājēndra, the god of Death to the family of the Raṭṭa king, whose anger abated only after seeing the back of the obstinate Chāḷukki on (*the bank of*) the **Muḍakkāru**, was pleased to be seated in the frontal portion of the audience-hall called Rājarājan in the southern portion of the temple of god Tiruvēgambam-Uḍaiyār at **Kāñchīpuram**, a *nagaram* in Eyir-kōṭṭam, (*a sub-division*) in Jayaṅgoṇḍaśōḷa-maṇḍalam, which is ruled over (*by the king*), having been conquered by the strength of his arm and made his exclusive property, and was pleased to offer gifts on the day of Uttarāyaṇa-saṅkrānti.

(*he*) gave to the Brāhmins **Śrōtriya-Kramavittaṇ**, **Mundaya-Kramavittaṇ** and **Pallaya-Kramavittaṇ** and others and their descendants of the *varga* (*lineage*) of Ṛishikēśava- (*Hṛishikēśa*)-Bhaṭṭa-Sōmayājiyār of the *Ātriya-gōtra* and Bahudhānya (*Baudhāyana*)-*sūtra*, a Brāhman (*resident*) of Chērām *alias* Madhurāntaka-chaturvēdimāṅgalam.

(*the village*) **Chērām alias śrī-Madhurāntaka-chaturvēdimāṅgalam** in **Puli-nāḍu**, (*a sub-division*) of **Raṭṭapāḍikonḍaśōḷa-maṇḍalam**, which was captured after seeing the back of Āhavamalla and his sons in the battle on the bank of the northern **Kūḍal-Saṅgamam**, when (*he*), Vīrarājēndra of the beautiful spear started out on the auspicious moment in which he was (*himself*) crowned.

<sup>1</sup> These Sanskrit verses have been ably translated by Mr. K. V. Subramanya Ayyar in *Trav. Archl. Series*, Vol. III, pp. 150 ff. and by Mr. T. A. Gopinatha Rao in *ante*, Vol. XVIII, pp. 48 ff.

(Ll. 180-189) The boundary (of this village) ran to the east (of) Kuppēri, then Nattuvankurukkar, then Kōttikkaṇuvāy<sup>1</sup> then Pulugiyāru and Śeṅgunru in Arpuṇḍi which is to the west of Śūnkaṇuvāy, then (the rock called) Vauvālpātai in Āndimuḍakku; Vaḷakurukka in Puṇarkuru-chē; to the west of it (the rock) Oluḡupārai to the west of it, then Kuṇḍataipērai (rock) in Āndi; then Ūshaikkurukka; to the north of it Mukkaḷlu to the north of it Vārapaḷi to the north of it Tāṇimuttu-maḍai (shoal), to the north of it (the pond called) Mōḷḷē-kuṭṭai, to the east of it Tūkōnamuttu-maḍai (shoal) and Kammāra-śunai (spring); and then passing through and inclusive of Peṇṇabāḷam, it reached the hill. The boundary (line) ends (thus).

(v. 82) This (is the) order of Vīrarājēndra-Rājakōśarivarman which is honoured by all the happy kings of this earth.

(v. 83) This (poem) illuminating the prowess of Vīrarājēndradēva, was composed by the pure-minded **Chandrabhūṣaṇa-Bhaṭṭa**.

(Ll. 192-196) At the order (of the king), this grant was caused to be issued by the officer (*Adhōḍāyogal*) **Guṇanīdi-Aruḷmoliyār** *alias* **Mīnavaṇ-Mūvēndavēḷār**, the *kāḷaṇ* of Parakōsarinaḷḷūr in Tirunaraiyūr-nāḍu, (a sub-division) of Kṣatrasikāhāman-vaḷanāḍu, (a district) of Śōlanāḷḷam, which was prospering in accordance with the eternal and ancient laws of Manu, under Vīrarājēndra, the hero who is resplendent with the goddess of wealth, who is worshipped by the charioted kings and who rules the earth suppressing evil.

(Ll. 197-201) The *Tirumamāla-ōḷai* (*river*) Tōṇamayan-Pāpanāsan *alias* Vīraśīvalabha-Brahmōḍhirājaṇ of the Kuṇḍina-*ōḷai* and the Āpastamba-*sūṭai* of Kāvākkuḍi, a *brahmāḷḡa* in Kuṇḍumbūr-nāḍu, (a sub-division) of Jayaṅgoḷḷaśōla-vaḷanāḍu, and Aruḷmōli-Rājēndraśōtan *alias* Jananāda-Viḷupparaiyan of Śēndamaṅḡalam in Vīraśōla-vaḷanāḍu, (a sub-division) of Nittavinōda-vaḷanāḍu.

(v. 84) Imprecatory.

(v. 85) "Let this charity be protected by the future kings of all the dominions" thus does king Rōjarāja, who is worshipped by all the kings and whose lotus-like hands are cupped (in prayer), supplicate with his head marked with the ornament in the shape of the lotus-feet of Hara.

(v. 86) Imprecatory.

(Ll. 206-11) In collaboration with **Śasibhūṣaṇa-Paṇḍita**, this excellent charter was completed by **Madhurāntaka-Brahmāḍhirāja**, so that the royal gift may be known in this territory.

I, Śaṅkaran-Kāḷāḍi *alias* Karuṇākara-Āchāriyan, the Master-carpenter (*Tachchāchāriyan*) and a resident of Kuvallāam in Kuvallāa-nāḍu, cut (engraved) the letters of this royal charter.

Do not forget charity, there is no support other than charity. Let all sentient beings protect (this gift).

## No. 26. -DATE OF THE PANDAVA KINGS OF SOUTHERN KOSALA.

A. GHOSH, M.A., PATNA.

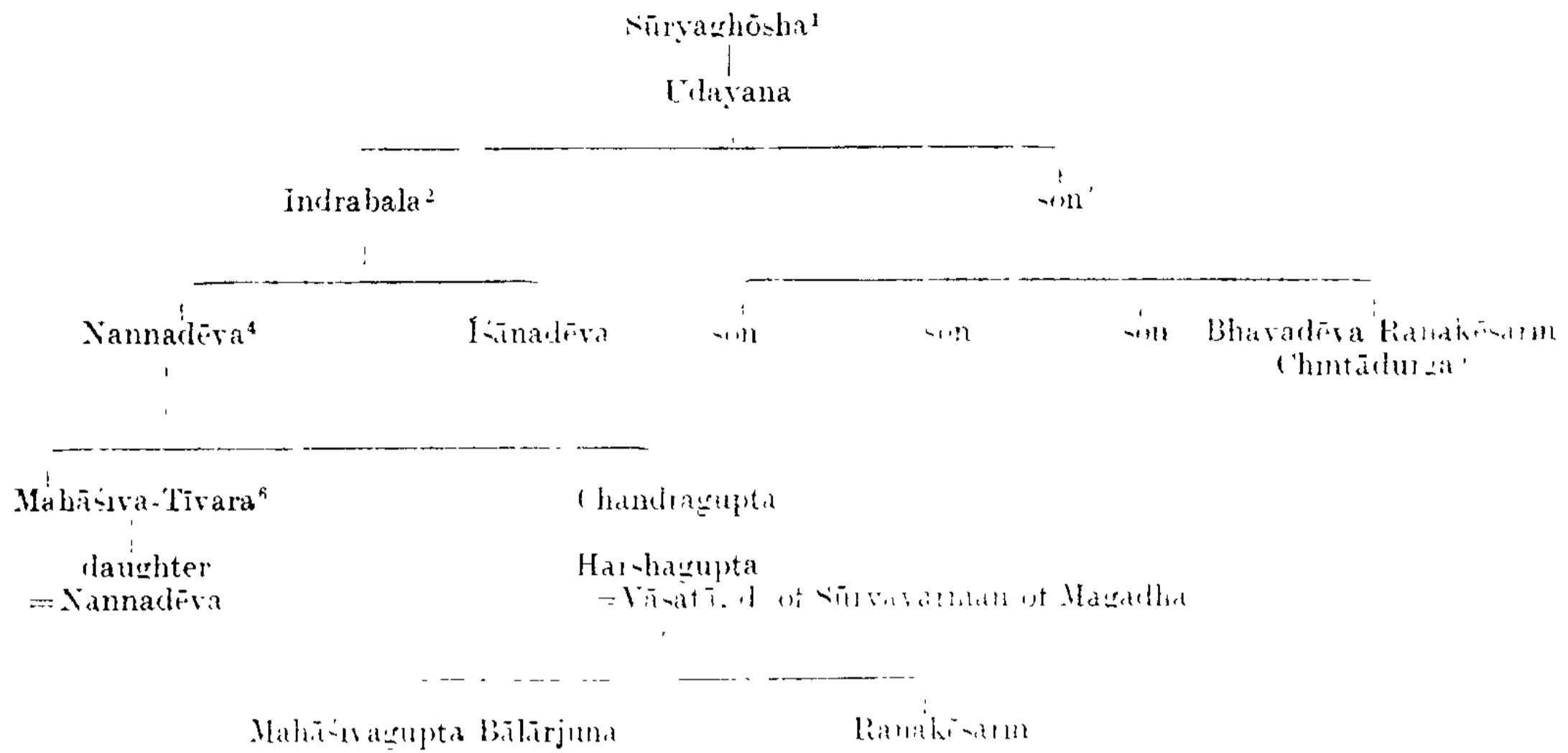
The dynasty of the **Pāṇḍavas of the Lunar race, ruling in Southern Kōsala** for about a century and a half, is known to us from eight inscriptions on stone and copper-plates.<sup>2</sup> It is

<sup>1</sup> *Kanuvāy* is probably *kanuvāy*, a ravine between two hills.

<sup>2</sup> To the list given in D. R. Bhandarkar's *List of Inscriptions of Northern India*, p. 229, add Mallār plates of Mahāśivagupta, above, Vol. XXIII, p. 113.



perhaps desirable for the purpose of the present note to reproduce here the **genealogy** derived from these inscriptions :



The **date** of these kings is anything but certain. Kielhorn tentatively proposed to place them in the eighth and ninth centuries A.D. on some *ad hoc* grounds.<sup>7</sup> This date has been responsible for a theory that has gained some popularity, *viz.* the Chandragupta mentioned in the Sanjān plates of Amōghavarsha<sup>8</sup> as having been defeated by the Rāshtrakūṭa king Gōvinda III (*c.* A. D. 793-814) is to be identified with the Pāṇḍava king of that name. It is overlooked that the Sanjān plates deal with the conquests of Gōvinda in a strictly chronological and regional order (more certainly than the Allahābād pillar inscription of Samudragupta). The mention of Chandragupta along with Nāgabhatta and the separate recounting of Kōśala make it definite that it is not the Pāṇḍava king who is intended there.<sup>9</sup>

Of late some scholars have tried to establish that Tīvaradēva, an important king of the Pāṇḍava line, ruled in the first half of the sixth century A.D.<sup>10</sup> The object of this note is to show that such an early dating is not possible on palaeographical grounds.

A main contention of the latter set of scholars is that Sūryavarman, the Varman king of Magadha whose daughter Vāsaṭī was married to Harshagupta the nephew of Tīvara, was no other than the Maukhari of that name, who, as a prince, rebuilt a temple of Śiva in

<sup>1</sup> It is not definitely known whether he was an ancestor of Udayana.

<sup>2</sup> He is probably referred to under the veil of a metaphor in the Bhāndak inscription, *J.R.* 4.8, 1905, p. 631, n. 4.

<sup>3</sup> There is nothing to show that he ever became king.

<sup>4</sup> I am inclined to think that Nannādhirāja mentioned in the Bhāndak inscription (*loc. cit.*, p. 624) is no other than this Nannadēva, his mention being necessary owing to the fact that he was ruling when his cousin Bhavadēva repaired the monasteries mentioned in the inscription.

<sup>5</sup> He is referred to as *nripa* in line 10 of the Bhāndak inscription.

<sup>6</sup> He is probably the elder brother of Chandragupta referred to in line 5 of the Sirpur inscription, above, Vol. XI, p. 190.

<sup>7</sup> Above, Vol. IV, p. 257.

<sup>8</sup> Above, Vol. XVIII, p. 240.

<sup>9</sup> Cf. Mirashi, above, Vol. XXII, p. 21, n. 5.

<sup>10</sup> Mirashi, above, Vol. XXII, p. 19; Mirashi and Pandeya, above, Vol. XXIII, p. 113.

A.D. 554.<sup>1</sup> But, as I have said elsewhere,<sup>2</sup> this identification is highly doubtful, for (1) it is by no means certain that the Maukhari Śūryavarman ever came to the throne, as his name is not mentioned in the Aśirgaḍh and Nālandā seals of the Maukharis, and as no coins belonging to him have as yet been found, and (2) whereas the Śūryavarman of the Sirpur inscription is called king of Magadha, the Maukharis of the line of Harivarman were never a characteristically Magadhan dynasty, their headquarters being at Kanauj.

It is now practically certain<sup>3</sup> that the Śarabhapura line, consisting of Prasannamātra, his sons Mahājayarāja and Mānamātra, and Mānamātra's sons Mahāsudēvarāja and Mahāpravararāja, preceded and not followed the Pāṇḍava kings in Southern Kōśala. Professor Mirashi holds that Mahāpravararāja (who issued his Thākurdīyā plates from Śrīpura) ruled in the first half of the sixth century and was ousted by Tivara, whom, as has been said above, he proposes to place in A.D. 530. It is, however, not possible to subscribe to this view: the Khārōd inscription of Indrabala and Īśānadēva<sup>4</sup> shows that even before Tivara the Pāṇḍavas were masters of much the same area as had been held by the Śarabhapura kings. The fact that Tivara is the first king of his line who is known to have made Śrīpura his capital does not warrant the belief that the capital of his father and grandfather was situated elsewhere, as no copper-plate (which alone mentions the capital as the place of issue of the charter) belonging to them has as yet been found.

Having seen that there is no sure ground for placing Tivara in the second quarter of the sixth century, we may turn to an examination of the palæographical chart attached hereto.<sup>5</sup> The Ārang plates of Bhīmasēna of unknown lineage are dated in the Gupta year 282 = A.D. 601;<sup>6</sup> it is the only dated inscription of the locality and the period with which we are now concerned, and as such affords a convenient standard of comparison. It will be seen that the characters show typical Gupta forms throughout. Comparing this record with the Bhāndak inscription of Nannadēva, which according to Professor Mirashi's chronology must belong to c. A.D. 500, we find that every letter in the latter presents a more developed appearance: in *hh* and *s* there is now a hollow wedge attached to the left corner; looped tripartite *y* has given place to the bipartite form; the right vertical of *ś* projects a bit above the curved top—an important development which led to the ultimate separation of the left and right limbs of the letter, leaving the left limb to develop independently into the Nāgarī and proto-Bengalī forms (which tendency of separation is already noticeable in the Sirpur inscription of Mahāśivagupta, where the horizontal cross-bar of the letter has turned into a curved inward prolongation of the left member, the right member being thus a separate entity): in *h* the left limb is no longer a vertical straight line but a curve, and the right downward stroke shows a tendency to hang below the base line. The persistent occurrence of late forms in the Bhāndak inscription marks it out as definitely much later than the Ārang plates: a fortiori the possibility of its being placed a century prior to the latter cannot be considered. It is also evident from the chart that the letters of the Kōṇḍēḍḍa plates of the Śailōdbhava Dharmarāja have practically the same forms as those of the Bhāndak inscription.

<sup>1</sup> Hārāhā inscription, above, Vol. XIV, p. 110. This theory was first started by H. C. Raychaudhuri, *Political History of Ancient India*, 4th ed., p. 512 n.

<sup>2</sup> "Two Maukhari Seals from Nālandā", above, Vol. XXIV, p. 283.

<sup>3</sup> Cf. above, Vol. XXII, p. 16.

<sup>4</sup> *P. R., A.S.W.C.*, 1903-04, p. 54.

<sup>5</sup> The letters in the chart have been traced out of the published impressions of the respective inscriptions. They do not claim the preciseness of mechanical reproductions but may be regarded as accurate for all practical purposes.

<sup>6</sup> Above, Vol. IX, p. 342.

PALEOGRAPHICAL CHART RELATING TO THE DATE OF THE PANDAVA KINGS OF SOUTHERN KOSALA.

	HĀRĀHĀ INSCRIPTION OF IŚĀNAVARMAN A.D. 554.	ĀRANG PLATES OF BHĪMASĒNA A.D. 601.	KŌNĎĒᎂᎂA PLATES OF DHĀRMARĀJA	BHĀNDĀK INSCRIPTION OF NANNĀDHĪRĀJA	SĪRPUR INSCRIPTION OF MAHĀSĪVAGUPTA
bh	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧
y	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧
ś	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧
ṣ	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧
h	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧	𑀧 𑀧



It will be readily admitted that it is not strictly scientific to compare the Hārāhā inscription with the inscriptions of the Pāṇḍavas owing to the great distance separating them : but if it were allowed, it could be easily shown that the Hārāhā inscription is distinctly earlier, so that Śūryavarman could not have been a contemporary of Harshagupta.

It is clear, therefore, that the ascription of the Bhāṇḍak inscription to a date earlier than A.D. 650, i.e. at least fifty years after the date of the Ārang plates of Bhīmasēna, is a palæographical impossibility. Tivara, therefore, may be tentatively placed in the last quarter of the seventh century A.D.

We may now proceed to examine some incidental facts and identifications arising out of these tentative dates.

1. Some scholars have found a reference to Tivara in the Pulōmbūru and Īpūr grants of the Vishṇukunḍin Mādhavarman,<sup>1</sup> which refer to an invasion of the city of Trivara by Mādhavarman.<sup>2</sup> But from the wordings in the inscriptions it is not certain that the expression *Trivara-nagara* should be taken to mean 'the city of King Trivara' and not 'the city called Trivara'. King Tivara of the Lunar race, who is proposed for identification with this Trivara, is not known to have founded a city of his own : on the other hand, the city of Śrīpura was the capital of Southern Kōsala before, during and after the reign of Tivara. It appears to me that there is much probability in the view<sup>3</sup> that Trivara is a place-name, being a partial Prakritization of *Tripurī*, and giving rise in due course to *Tivar* or *Tewar*, by which name the ancient Tripurī is now known. Even assuming that Trivara in the above inscriptions is the name of some king or prince, there is little likelihood of his being identical with the Pāṇḍava Tivara, in view of the fact that the date of the Pulōmbūru grant is most probably A.D. 594,<sup>4</sup> which is much too early for one who, according to the chronology proposed here, flourished towards the end of the seventh century.

2. The Kōṇḍēḍḍa and Nivinā plates of the Śailōdbhava king Dharmarāja say that Mādhava, the younger brother of the king, became a rebel : being defeated at Phāsikā he took shelter with another king Trivara,<sup>5</sup> but was again defeated along with Trivara at the foot of the Vindhya. Dr. N. P. Chakravarti, the editor of the Nivinā plates, proposes to identify this Trivara with Tivara of Southern Kōsala. Dharmarāja, being the grandson of Mādhava-Sainyabhīta II, the author of the Ganjām plates of A.D. 619,<sup>7</sup> must have flourished in the latter

<sup>1</sup> *Journal of the Andhra Historical Research Society*, Vol. VI, p. 20 : above, Vol. XVII, p. 336.

<sup>2</sup> *Cf.* above, Vol. XXII, p. 19.

<sup>3</sup> For this reason the analogy of Pravarapura and Yayātinagara cited by R. S. Panchamukhi (above, Vol. XXIII, p. 90, n. 5.) cannot stand. Nor is it possible to agree with him (*loc. cit.*, p. 91, n. 6) that the superscript *i*-sign in *Trivara* is distinctly long in the Pulōmbūru and Īpūr grants. In the latter, at any rate, it is clearly short.

<sup>4</sup> *Cf. Journal of the Department of Letters, Calcutta University*, Vol. XI, p. 63.

<sup>5</sup> R. S. Panchamukhi (*loc. cit.*) tries to prove that the date of the grant is A.D. 621, as 594 is too early to be the forty-eighth year of the king who was defeated in c. 631 by Pulakēśin II or his brother Kubja-Vishṇuwardhana. As Pulakēśin's conquest of Kalinga, Kōsala, Pishtapura, Kuṇāla and Kāñchīpura, recorded in vv. 26 and 27 of the Aihole inscription (above, Vol. VI, p. 6), were effected in one and the same expedition, and as Vishṇuwardhana was the governor of Vēngī from c. 616 to 633 (*cf.* D. C. Ganguly, *I. H. Q.*, Vol. VIII, p. 442), it seems very likely that the Vishṇukunḍins were ousted by the Chālukyas in c. 615. The fact that the son of the donee of the Pulōmbūru grant of Mādhavarman was the recipient of the same village in the reign of Jayasimha, the son of Vishṇuwardhana, (above, Vol. XIX, p. 254), does not prove that Mādhavarman just preceded Jayasimha in time : the two kings might well have been separated by two short reigns of a successor of Mādhavarman and of the Chālukya Vishṇuwardhana. [But Jayasimha is definitely known to be the successor of Vishṇuwardhana.—N. L. R.]

<sup>6</sup> Or *Trivara*, as the word is spelt in the Nivinā grant.

<sup>7</sup> Above, Vol. VI, p. 143.

half of the seventh century, which, according to our chronology, was also the date of Tivara. The identification proposed by Dr. Chakravarti is, therefore, highly probable.

3. Nannarāja, the son-in-law of Tivara, may perhaps be identical with the Rāshtrakūṭa chief of the same name who is known from the Tiwarkhēḍ and Multāi plates to have lived in the first half of the eighth century.<sup>1</sup> It is to be noted that both of them are said to have acquired the *pañcha-mahāśabala*.

4. Harshagupta, the nephew of Tivara, seems to find mention in the Dhuliā plates of Karkarāja,<sup>2</sup> which says that the Rāshtrakūṭa Dantidurga won victories over [Kirtivarman] the Karnāṭaka (Chālukya) king, who had defeated, among others, a king named Harsha. As Harshagupta flourished in the first half of the eighth century according to our chronology, it is very likely that he was the senior contemporary of Kirtivarman II, who began his reign in c. A.D. 744.

5. Lastly, it must be admitted that we are not aware of the existence of any Sūryavarman in Magadha in the first half of the eighth century, who could have married his daughter to Harshagupta. Not much is known about the history of Magadha in the seventh and eighth centuries, but we do come across references to some chiefs whose names ended in *varman* and who therefore may be regarded as having formed a Varman dynasty. (The Sirpur inscription says that Sūryavarman was born in the Varman family.)<sup>3</sup> The Korean traveller Hwui Lun, for instance, refers to the contemporary Magadhan king as Dēvavarman.<sup>4</sup> Further, Cunningham points out that in A.D. 692 the king of Eastern India was known in Chinese as Mo-lo-pa-mo or Malavarman. For earlier times we may recall the names of Pūrṇavarman, who, according to Hiuen Tsiang, restored the Bōdhi tree at Bōdh-Gayā,<sup>5</sup> and of the Maukhari *sāmanta-chūdāmanis* Yajñavarman, Śārdūlavarman and Anantavarman, known from the Barābar-Nāgārjuni cave inscriptions.<sup>7</sup> We may prolong the list by adding the names of Sundaravarman and Kalyāṇavarman mentioned in the *Kaumudīmahōtsava*, a drama which, it has been shown, cannot be placed earlier than A.D. 700.<sup>8</sup> There is thus an almost continuous record of the existence of Varman rulers in Magadha who were probably usually feudatories, assuming independence under favourable circumstances.

#### NO. 27. NILAGANGAVARAM INSCRIPTION OF AMBADEVA-MAHARAJA : SAKA 1212.

BY R. S. PANCHAMUKHI, M.A., MADRAS.

The subjoined inscription<sup>9</sup> is engraved on a slab set up in Survey No. 307/3 about two miles to the north-west of **Nila-Gaṅgavaram** in the Vinukonda Taluk of the Guntur District. The

<sup>1</sup> Above, Vol. XI, p. 279; *Ind. Ant.*, Vol. XVIII, p. 234. On the date of the Tiwarkhēḍ plates, see Bhandarkar's *List*, No. 1082 n.

<sup>2</sup> Above, Vol. VIII, p. 185: *Kāñchīśa-Kāñcala-vaśādhipa-Chōla-Pāndya-śrī-Harsha-Vajraṭa-tribhēda-vadhāna-daksham* [\*] *Karnātakam va(ba)lam=achi[n\*]tyam-ajēyam anyā(r\*)=bhṛitya[h\*] kiyadbhir-api yak saha-[sā] jigāya* [\*] [This verse only refers to the Karnāṭa army, responsible for the defeat of Harsha and others, as being vānquished by Dantidurga. Harsha mentioned here is identified with the Harsha of Kanauj who was defeated by Pulakēśin II. Kirtivarman II is not known to have waged wars against any king of Kōśala or Chōla or Pāndya kings.—N. L. R.]

<sup>3</sup> Above, Vol. XI, p. 191: *jātab kalī Varmanām*.

<sup>4</sup> Beal, *Life of Hwui Tsang*, p. xxxvii.

<sup>5</sup> *A.S.R.*, Vol. III, p. 136.

<sup>6</sup> Beal, *Buddhist Records of the Western World*, Vol. II, pp. 118 and 174.

<sup>7</sup> Fleet, *C.I.I.*, Vol. III, pp. 221 f.

<sup>8</sup> K. Chattopadhyaya, "The Date of the Kaumudīmahōtsava," *I.H.Q.*, Vol. XIV, p. 582.

<sup>9</sup> No. 229 of 1935-36 of the Madras Epigraphical Collection; see *An. Rep. on S. I. Epigraphy*, 1936, part ii, pp. 69 f.

slab is broken into two fragments both of which contain writing on the front and back sides. They are mutilated in parts and so a few letters are lost in the invocatory and imprecatory verses. The inscription consists of 66 lines and the writing is fairly well preserved. At the top of the slab are carved a couchant bull, the sun and the *linga* with a dagger below them. I edit the inscription below with the kind permission of Rao Bahadur C. R. Krishnamachari, the Superintendent for Epigraphy.

The alphabet is **Telugu-Kannada** of the period to which the record belongs. The hooked vertical stroke at the bottom of the letter *ḍ* to mark the aspiration deserves notice (see *paṇḍha* (l. 24), *paṇḍhā* (l. 25), *pāl-āraḍḍha* (l. 26) etc.). **Orthography** does not call for any special comment except that a consonant before a *ṇ* in the body of a word is usually doubled as in *Bhāṅgava* (l. 18), *bhāṅgav-arka* (l. 31), *sarṇṇē* (l. 51) etc., but in *drāḍa-ārdh-ōparāṅṇē* (l. 33), *sarṇṇā* (l. 38), etc., this practice is not observed. Dental *n* is wrongly substituted for lingual *ṇ* in *sarṇṇasga* (l. 44) and palatal *ś* for dental *s* in *śamkhaṅṇā* (l. 31). There are a few mistakes of the engraver as in *Sadar-āḍibhḍḍ* (l. 40) for *Sadar-āḍibhḍḍ*, *sarṇṇāṅṇapāṅṇō* (l. 42) for *ṇ-āṅṇ-krō*. The language is **Sanskrit** (verse) in ll. 1-51 and **Telugu** (prose) in ll. 52-60. Ll. 61-66 also contain a verse in corrupt Sanskrit the sense of which is not quite clear.

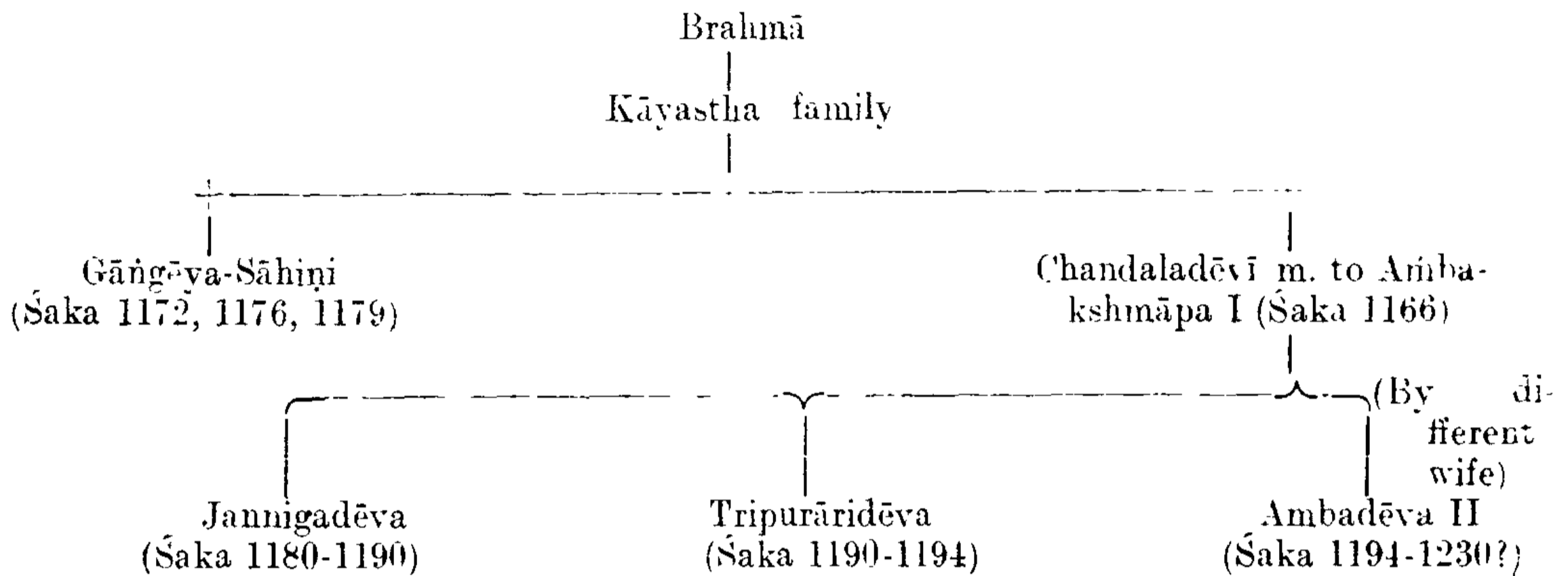
After invocation to the *Varāh-āratā* of Viṣṇu, the record introduces the *kshatriya* clan created by Brahmā and states that there were some heroes in it, who remained undaunted even though the whole *kshatriya* race was discouraged by the acts of Bhārgava, *i.e.*, Parasurama and that they were in consequence known as **Kāyasthas**. In the Tripurāntakam inscription of Ambadēva, the origin of the family-name **Kāyastha** is explained as born of the body (*kāya*) of Druhiṇa (*i.e.*, Brahmā). In this **Kāyastha** family was born **Gaṅgaya-Sāhiṇi**. His sister was **Chandaladēvī** who bore to **Am̐bakshmāpa** two sons *viz.*, **Janārdhana** and **Tripurāridēva**. The latter's younger brother was **Am̐badēva** who had captured the royal glory (*sāmbhū(mā)ṅṇa-lakṣmāṅṇ*, l. 29) of **Guriṇḍāla-Gaṅādhīpa** a meteor to the Māḷava king. The inscription further states that king Am̐ba granted on the date specified in ll. 31-33, the village **Mollakallūru** *alias* **Śivapura** to the temple of god Mahēśvara (ll. 33-35). Then follow five imprecatory verses (ll. 36-38). The record was composed by **Nammananandana** who was dear to the goddess of speech. The Telugu portion repeats the date and adds the name of the donee as **Mallināthayaṅṅāru** of Reṇḍrēvu residing at Tripurāntaka-kṣētra. The gift was probably placed in his charge to be managed on behalf of the temple. At the end is added a verse in Sanskrit which seems to refer to the construction of a flight of steps at the eastern gateway of the temple, by **Kumāra-kṣhitibhr̐it** (*i.e.*, Kumāra Pratāparudra).

The details of **date** are given in ll. 31-33 and ll. 52-54 as – Śaka year (expressed both in chronogram and numerical figures), *bhānu* (12) and *arka* (12) *i.e.*, 1212, Vikṛita, Bhādrapada, ba 15, darśa, Tuesday, solar eclipse (*drāḍaś-ārdh-ōparāṅṇē*). The eclipse probably covered twelve digits (*ardhakaḍā*) of the Sun. These details regularly correspond to **Tuesday, September 5, A.D. 1290** when the *nakṣatra* was Uttara-Phalgunī.

The inscription is important as it furnishes a specific **relationship** between Gaṅḍapeṇḍāra **Gaṅgaya-Sāhiṇi** the Cavalier of Kākatīya Gaṅapati and Gaṅḍapeṇḍāra **Am̐badēva** which was not known hitherto. As stated above, Gaṅgaya-Sāhiṇi's sister **Chandalāmbā** or **Chandaladēvī** was married to **Am̐ba-kshmāpa** who was the father of Am̐badēva. Since the record states that she bore to Am̐ba two sons, *viz.*, Jannigadēva and his younger brother Tripurāridēva, it may be surmised that Am̐badēva was probably born of a different mother. In the Tripurāntakam inscription mentioned above, the pedigree of Am̐badēva is given as follows: In the **Kāyastha** family was

born Gāṅgēya ; after him came his sister's son<sup>1</sup> Janārdhana (*udabhavat=tad-annu dvibhuṣō nṛ-pa[ḥ\*]* *svasur=apatyam=amushya Janārdhanaḥ* ll. 8 f.), his younger brother Tripurāridēva and the latter's younger brother Ambadēva 'as Upēndra was of Indra'. The names of the sister of Gāṅgēya-Sāhiṇi and her husband are furnished here for the first time. Rangachari<sup>2</sup> and Sewell<sup>3</sup> have misunderstood the relationship between the several chiefs of the Kāyastha family and have thus given a wrong genealogy.

It may be noted that the Tripurāntakam inscription as well as the present record specify without ambiguity the connection between the four members of the family which put together stands as follows :—



The **Kāyasthas** were a powerful family of feudatory chiefs who played a prominent part in the politics of the mediæval period in the Telugu country. They started their career as **cavaliers** (*Turaga-sādhanikas*) under Kākatiya Gaṇapati and styled themselves as *Mahāmaṇḍalēsvara*, *Maṇḍalika-Brahmarākshasa* and *Gaṇḍapeṇḍūra*. Ambadēva the most powerful chief of the family assumed the epithet *Ghaṇḍikōṭa-Manōrathapuravar-ādhiśvara* and ruled from his capitals Vallūrupaṭṭaṇa and Ghaṇḍikōṭa the former of which is Vallūru near Cuddapah while the latter is the modern Ghaṇḍikōṭa in the Jammalmaḍugu Taluk of the Cuddapah District. In order to understand the extent of their power and territory, it is necessary to study their records critically, and to facilitate such a study, a classified statement of their principal dated records is given below specifying in each case the name of the overlord under whom the chief ruled :

Date.	Chief.	Overlord.	Provenance.
Śaka 1166 <sup>4</sup>	Ambayyadēva	Gaṇapati	Satrasāla (Palnad Tk., Guntur Dt.).
Śaka 1172 <sup>5</sup>	Gāṅgēya-Sāhiṇi	Do.	Tripurāntakam hill (Kurnool Dt.).
Śaka 1176-79 <sup>6</sup>	Do.	Do.	Tripurāntakam hill (Kurnool Dt.). Gangavaram (Cuddapah Dt.).

<sup>1</sup> Though the Tripurāntakam inscription contains the specific relationship namely 'sister's son' (*svasur=apatyam*) between Gāṅgēya-Sāhiṇi and Janārdhana it has been missed by all writers on the Kāyasthas who nevertheless proclaim that the inscriptions do not disclose the connection between them. See also *Madras Epigraphical Report* for 1905, Part II, page 63.

<sup>2</sup> *Inscriptions of the Madras Presidency*, Vol. II, p. 932, n.

<sup>3</sup> *Historical Inscriptions of Southern India*, p. 359.

<sup>4</sup> No. 314 of 1930-31 of the Madras Epigraphical Collection.

<sup>5</sup> No. 283 of 1905 of the same collection.

<sup>6</sup> Nos. 231, 176 of 1905 and 233 of 1937-38 of the same collection.



Date.	Chief.	Overlord.	Provenance.
Śaka 1180-82 <sup>1</sup>	Jannagadēva	Ganapati	Pondalūr (Pullampet Tk., Cuddapah Dt.)
Śaka 1186 <sup>2</sup>	Jannagadēva ruling the territory extending from Pānugal to Mṛṅgavādi or Kāvāra.	No mention of the overlord.	Kārempūdi (Palnad Tk., Nandalūr (Cuddapah Dt.))
Śaka 1191 <sup>3</sup>	Do.	Rudramahādēvi	Durg (Palnad Tk.).
Śaka 1192 <sup>4</sup>	Tripurāntaka	Do	Potlipūdi (Darsi, Nellore Dt.).
Śaka 1194 <sup>5</sup>	Tripurāri	No mention of the overlord	Tripurāntakam hill.
Śaka 1194 to 1224 <sup>6</sup>	Ambadēva	Do	Tripurāntakam, Atturāla, Pōli, Cuddapah and Kamalapuram Taluks.

From this tabular statement, it is apparent that a certain Ambayyadēva was the earliest member of the Kāyastha family who governed a portion of the Guntur District round about Satrasāla where his inscription was secured. Gāṅgēya-Sāhiṇi appears to have simultaneously held service under Ganapati in the Cuddapah District where his records are found. Both of them are given the epithet *Dāmōdara-saraja-dśā-patta* which is likewise adopted by the two successors, *viz.*, Tripurāridēva and Ambadēva along with the other epithets which they actually earned by their exploits. Ambadēva, the younger brother of Tripurāri whose records range in date from Śaka 1194 to 1224, could not have held any administrative authority as early as Śaka 1166 which would otherwise invest him with the governorship of the territory for nearly 60 years which is far from likely. Further, this would lead to the contingency of assigning no period of rule to his elder brothers Janniga and Tripurāri who have, however, issued several records as governors under the Kākatīyas. It is therefore reasonable to think that **Ambadēva of the Satrasāla inscription is an earlier member and different<sup>7</sup> from the homonymous chief the younger brother of Tripurāridēva.** The earlier Ambadēva may be identified with Ambakshmāpa mentioned in the present record as the father of the three brothers. Since the earliest reference to the defeat of Dāmōdara of the west is found in connection with both Ambadēva I and Gāṅgēya-Sāhiṇi, it is likely that both these officers had a share in the event.

Whether Ambakshmāpa's principality was confined to the Palnad Taluk of the Guntur District or extended as far south as the Cuddapah District where his son's inscriptions are discovered, there are no means to decide. But it is quite probable that Ambadēva I and Gāṅgēya-Sāhiṇi governed different parts of the Kākatīya kingdom separately and on the death of the latter

<sup>1</sup> V. Rangachari, *op. cit.*, Guntur 502, and Cuddapah 850.

<sup>2</sup> Nos. 610 of 1907 and 550 of 1909 of the Madras Epigraphical Collection. See Rangachari, *op. cit.*, Cuddapah 824 and Guntur 520.

<sup>3</sup> V. Rangachari, *op. cit.*, Guntur 500 (No. 573 of 1909 of the Madras Epigraphical Collection).

<sup>4</sup> *Nellore Inscriptions*, Vol. I., Darsi 57, 60. The Śaka year 1151 appears to have been wrongly read for 1192 and the cyclic year Pramādi for Pramōdūta which corresponded to 1192. Śaka 1151 does not combine with Pramādi at all.

<sup>5</sup> *Ibid.*, Darsi 1.

<sup>6</sup> Nos. 168, 173, 174, 242 and 268, of 1905, 406 of 1911, 622 of 1907, 618 of 1907 and 414 of 1911, etc., of the Madras Epigraphical Collection.

<sup>7</sup> The identification of Ambakshmāpa with Ambadēva made in the *Annual Report on South Indian Epigraphy for 1930-31*, Part II, para. 18, is not tenable.

apparently without issue, his territory passed to the nearest relative, *viz.*, his brother-in-law Ambadēva I or more probably the latter's son Janārdhana. This would account for the tracing of Ambadēva (II)'s genealogy from Gāṅgēya-Sāhiṇi who had, otherwise, no direct lineal connection with him. Thus from Janārdhana's time the territory of the Kāyastha chiefs comprised a large area from Pānuṅgal to Mārajavāḍi or Kaivāra, *i.e.*, from the Nalgonda District (Nizam's Domains) to the Cuddapah District<sup>1</sup>. From the table given above it is clear that Janniga must have come to power some time after Śaka 1179 as Gāṅgēya-Sāhiṇi's latest inscription is dated in Śaka 1179 and held the governorship till Śaka 1192 which is the earliest date for Tripurāri. Tripurāri was succeeded by his younger brother Ambadēva II in Śaka 1194, who continued to rule till at least Śaka 1224 in which year his Lēpāka inscription is dated.<sup>2</sup> It is significant that the Kārempūḍi and Nandalūr inscriptions of Jannigadēva bearing the Śaka date 1186 do not refer to the overlord whereas his earlier inscriptions of Śaka 1180-82 introduce him as a feudatory of Gaṇapati. The Durgi and Poṭlapāḍu inscriptions of Śaka 1191 and Śaka 1192 belonging respectively to Janniga and Tripurāri mention Rudramahādēvi as the reigning monarch. But Tripurāri's inscriptions of Śaka 1194 and almost all the records of Ambadēva II from Śaka 1194 to Śaka 1224 are issued by the chiefs independently without acknowledging the suzerain power. This omission to mention the reigning monarch, if it signifies anything, may be taken to reflect the unsettled political conditions in the country due to weakness at the centre, particularly between Śaka 1182 and 1186 and Śaka 1192 and 1194. This is borne out by a study of the political events that happened at this period in the Telugu country. The most important document that furnishes many political synchronisms for the history of the period is the Tripurāntakam inscription of Ambadēva-Mahārāja dated in Śaka 1212.<sup>3</sup> It states about Ambadēva that he (1) acquired the title of *Rājāsahasramalla* after defeating Śrīpati-Gaṇapati; (2) routed Kēsava joined by Sōmidēva and Allugaṅga; (3) vanquished Mallikārjuna who was a hater of Gods and Brāhmins; (4) gave his daughter in marriage to Rājanna son of king [Bō]laya who had celebrated several sacrifices, together with the Nandanapura country (Nandalur) as dowry; (5) reinstated Manmagandagōpāla at Vikramasimhapura (Nellore) in his kingdom which he had lost; (6) captured the treasures of the Pāṇḍya princes; (7) defeated Dāmōdara of the west; (8) took the head of Eṇuva-Mallidēva; (9) was honoured with rich presents by the king of Dēvagiri who was pleased at his valour; (10) destroyed Kāḍavarāya and (11) was helped by his friend king Parākramapāṇḍya with strong cavalry forces. Most of these exploits are confirmed by the contemporary epigraphical and literary evidences as shown in the sequel.

A record from Tāllaproduṭūr<sup>4</sup> belonging to Jagatāpi Gaṅgeyadēvachōḷamahārāju, son of Allugaṅga, and bearing Śaka date 1244 describes the chief as *Gaṇḍapendāra-Gāṅgēya-Sāhiṇi-sarvasrabandikāra*, *i.e.*, robber of Gāṅgēya-Sāhiṇi's wealth and as one who obtained the (regal) fortune by churning the ocean of Sēvuṇa (*i.e.*, Yādava) army, indicating thereby that the Chief had rid himself of the Yādava domination by Śaka 1244. From an inscription<sup>5</sup> at Nilūru in the Gooty Taluk of the Anantapur District dated in Śaka 1137, it is learnt that Jagatāpi Daṇḍidēvachōḷa-

<sup>1</sup> This area roughly included the modern Cuddapah, Kurnool, Bellary, Anantapur, Nellore and Guntur Districts.

<sup>2</sup> In one of the Lēpāka inscriptions examined and copied by the Telugu Assistant of the Epigraphy Office, Madras, in 1938, Gaṇḍapendāra Tripurāridēva-Mahārāja is introduced as ruling Mulki-nāṇḍu from Vallūripattana in Śaka 1226. Kr̥dhin (A. D. 1304) and making a grant of the village Lēbāka as a *sarvamānya-agrahāra* to the temple of Allānāthadēva. This is a solitary record of Tripurāri belonging to such a late date. If he is identical with the brother of Ambadēva II, we have to presume that he continued to rule conjointly with Ambadēva till Śaka 1226.

<sup>3</sup> No. 268 of 1905 of the Madras Epigraphical Collection.

<sup>4</sup> No. 308 of 1935-36 of the Madras Epigraphical Collection.

<sup>5</sup> No. 345 of 1920.

mahārāya probably an ancestor of the above chief was a subordinate of Yādava Sindhana. And Gaṅgēya-Sāhiṇi is stated in a record<sup>1</sup> of Śaka 1176 belonging to the reign of Kākatīya Gaṇapati, to have defeated a certain Rakkasa-Gaṅgarasa who may be the same person as the Rakkasa-Gaṅgarasa of the Jōti inscription<sup>2</sup> (Siddhaut Taluk, Cuddapah District) dated in Śaka 1169. The Telugu poem *Nirechanōttara-Rāmāyaṇamu* records that Gaṅgēya-Sāhiṇi who had been deprived of his kingdom by a certain Rakkasa-Gaṅgarasa evidently the above-mentioned chief took refuge under Mannia-Janapāla who restored the lost kingdom to his protégé by vanquishing Rakkasa-Gaṅga. This event must have occurred between Śaka 1169 and Śaka 1176. Allugaṅga who was probably connected with Rakkasa-Gaṅga in some unspecified way, as their names, their territory and the hostilities they both bore against Gaṅgēya-Sāhiṇi would indicate, must have taken vengeance against his opponent Gaṅgēya-Sāhiṇi, which was reciprocated by Ambadēva who as stated in his Tripurāntakam inscription, routed Allugaṅga and his allies. Thus for three generations the Kāyasthas ranged themselves against the Jagatāpi-chōḷa-dēvamahārājas who appear to have rebelled against their overlords the Yādavas of Dēvagiri. It is likely that Gaṅgēya-Sāhiṇi and his relatives were the friends of the Sēvūṇa kings and that they suppressed the rebellion of the latter's subordinates who, however, ultimately became independent by Śaka 1244 when the Yādava power was on the wane. It must probably be with the help of Ambadēva during the governorship of Januṅgadēva that Yādava Mahādēva wrested from Kākatīya Gaṇapati the honour of *paṇḍita-mahāśabda* as recorded in the introduction to *Vratakhṇḍa* of Hēmādri<sup>3</sup>. We know that this event took place in about Śaka 1183 during the last days of Gaṇapati<sup>4</sup>. On the death of Gaṇapati the whole country was plunged in utmost disaster and chaos and the internal rebellion and the danger from the neighbouring powers were too much for the queen *Paṭṭōddhatī* Rudramahādēvī to cope with in the beginning of her reign. Accordingly several Telugu-Chōḷa chiefs such as Eruva-Manumilidēva, Vijayagaṇḍagōpala and Siddayadēva-Chōḷa-Mahārāja are found issuing their inscriptions independently without referring to their overlord,<sup>5</sup> in Śaka 1189, 1185 and 1189 respectively, *i.e.*, within a few years after her accession to the throne. Soon, however, the Kākatīya queen appears to have consolidated her power and reduced the refractory chiefs to subjection. She must have first subjugated the Kāyastha chief Januṅgadēva by about Śaka 1190: for he expresses his loyalty to the reigning monarch in his inscription of Śaka 1191. Thereafter, with the help of the Kāyastha chiefs of whom Ambadēva appears to have taken a prominent part, the turbulent officers were brought down on their knees since, in the Tripurāntakam inscription mentioned above, Ambadēva boasts of having taken, evidently on behalf of the Kākatīya ruler, the head of a certain Eruva-Manumilidēva who must be identical with the Telugu-Chōḷa chief Eruva-Mallidēva. Simultaneously with or shortly after this achievement, the defeat of Allugaṅga, Sōmidēva, Kēśava, Mallikārjuna, etc., ascribed to the chief in his records appears to have happened. Kāḍavarāya, *i.e.*, Kōpperuṅjūṅgadēva II (A.D. 1243-1279) who had been reduced to subordination by Kākatīya Gaṇapati as can be surmised from his Drākshārāma inscription in which he calls himself the executor of the commands of Gaṇapati-Mahārāja (*Gaṇapati-Mahārājasy-ājūām praccartayatā*)<sup>6</sup>, must have attempted to throw off his allegiance to the Kākatīya banner on the death of Gaṇapati. In fact he has caused to be engraved a highly pedantic inscription at Tripurāntakam in which he glorifies his past achievements including the numerous rich gifts he had

<sup>1</sup> No. 231 of 1905.

<sup>2</sup> No. 563 of 1915.

<sup>3</sup> *Bom. Gaz.*, Vol. I, part ii, p. 273, v. 52.

<sup>4</sup> See above, Vol. XXIII, p. 193.

<sup>5</sup> Nos. 190, 272 and 175 of 1905.

<sup>6</sup> *S. I. I.*, Vol. IV, No. 1342 B.

made to the temple of Bhīmēśvara at Drākshārāma, without mentioning the Kākatīya overlord who was reigning at the time. The record is unfortunately not dated. But it must be assigned to a date subsequent to Śaka 1184 in which year Kōpperuñjūgadēva figures apparently as a subordinate of a Kākatīya king<sup>2</sup>. The defeat of Kōpperuñjūga called here Kādavarāya must have been accomplished some time before Śaka 1201 the last year of the chief<sup>3</sup> and after Śaka 1194 when Ambadēva succeeded to the chiefdom. Ambadēva's Tripurāntakam inscription of Śaka 1194 does not refer to any of his exploits mentioned above whereas his epigraphs dated Śaka 1207, 1212, 1213, etc., narrate them in detail. Ambadēva appears to have been puffed up with the signal victory he had gained over his powerful rival Kōpperuñjūgadēva, proclaimed himself as a *quasi*-independent chief and to have held that position till the very last year of his rule. It is, however, certain that he did not turn a rebel against the Kākatīyas or attempt to subvert their sovereignty. For a record from Malyāla<sup>4</sup> in the Nandikotkur Taluk of the Kurnool District refers itself to the reign of the Kākatīya king Kumāra Rudra-Mahārāja in Śaka 1212 and 1213, thus marking the extent of the Kākatīya rule in the territory of the Kāyastha chiefs during the same period. Tripurāntakam (Kurnool District) and Nīlagaṅgavaram (Vīrukonda Taluk, Guntur District) where Ambadēva's inscriptions are found, were situated within the Kākatīya dominions. It is therefore possible that though Ambadēva maintained a semi-independent status like the great Feudatory families of the Dekkan, *i.e.*, the Western Gaṅgas, Bāṇas, etc., under the Rāshtrakūṭas, etc., in the mediæval period, the Kākatīya suzerainty was acknowledged in the territory of the Kāyasthas as shown above. In course of time, however, Ambadēva's power suffered heavily in consequence of which he appears to have been deprived of his principality, since an Upparapalle inscription<sup>5</sup> of Rudradēva dated Śaka 1[2\*]36, Pramādi, refers to the reduction of Ghaṇḍikōṭa by a subordinate of the king. Another fragmentary inscription<sup>6</sup> in the same place, without date, states that the king appointed Goṅkaya-Redḍi, a servant of Juttaya, to the governorship of Khaṇḍikōṭa and Mulikināṇḍu districts. This shows that Ambadēva had been subdued under the orders of the king and his territory annexed to the Kākatīya dominions some time before Śaka 1236. In one of the inscriptions<sup>7</sup> at Kanāla, Nandyal Taluk of the Kurnool District, a chief (name completely damaged) is stated to be ruling over Mulkināṇḍu, Penampāḍi, Pottapināṇḍu, Peḷakallu and Nāntavāḍi under Pratāparudradēva-Mahārāja in Śaka 1230. We know that these *nāḍus* had been subject to the administration of Ambadēva<sup>8</sup>, but it is not definite whether Ambadēva continued to rule till Śaka 1230 or had been dispossessed of his territory by that year. But it can be affirmed that he had been either killed in the encounter or dislodged from Ghaṇḍikōṭa before Śaka 1236 as stated above.

#### TEXT.<sup>9</sup>

##### *First Fragment : First Face.*

- 1 Vārāham vapu=avyād-vō mahī-mu . . . . .  
2 harēḥ | yasya daṁshṭr-āgra-viśrāntā mahī . . . . .

<sup>1</sup> No. 197 of 1905, see *Madras Epigraphical Report* for the year, part ii, p. 46.

<sup>2</sup> *S. I. I.*, Vol. IV, No. 1341.

<sup>3</sup> The chief came to power in A. D. 1243 and ruled for 36 years (*Historical Ins. of Southern India*, pp. 162 and 376)

<sup>4</sup> No. 321 of 1937-38. An indirect mention of Kumāra-Kshītibhṛit in the present record points to the overbearing attitude of Ambadēva towards the Kākatīya monarch.

<sup>5</sup> No. 328 of 1905.

<sup>6</sup> No. 329 of 1905.

<sup>7</sup> No. 260 of 1935-36.

<sup>8</sup> No. 406 of 1911.

<sup>9</sup> From ink-impression.

3 . . . . . tējas-samunmṛiṣṭa . . . . .  
4 . . . . . [jīyā] . . . . .

*Second Fragment ; First Face.*

5 [ka] tama . . . . .  
6 tāṁśur=anārataṁ || . . . . .  
7 yathā-mārgga-pravarttakam Vidhur=vvīryaikaṇilaya[m]  
8 kshātram varṇnam=ajījanat<sup>1</sup> Bhārggavād=bhagna-hrida[yē]  
9 kshatra-lōkē=[py] -avikriyāḥ | śauryya-pāram-gatās=tatra  
10 **Kāyasthāḥ** kati viśrutāḥ<sup>1</sup> Tat=ānvavāyē sam[jā]-  
11 ta[h\*] śrīmān **Gaṁgaya-Sāhīṇiḥ** [|\*] payōdhāv=iva pa-  
12 ryyāpta-tējā amṛita-dīdhitih<sup>1</sup> || Sura-sāklina iva  
13 Surabhīḥ Kamal-ōv-āmṛitakarasya kalyāṇi | sarvva-  
14 janīnā sahajā **Chāṁdaladēvi** babhūv=āsyā<sup>2</sup> || **Am̄ba-**  
15 **kshmāpād**-asūt-ōyam Chāṁdalāmbā suta-dvayam(yam) [|\*]  
16 Vasudēvād-iv=āsāsyam Dēvakī dauvatar=api<sup>1</sup> || Pratyartthi-  
17 pṛithvīpati-mauli-ratna-prabhā-pisāngikṛita-pāda-pīṭha-  
18 ḥ | **Janārddanaḥ** kshmādhipatir=janānām jā(jyā)yān=abhū-  
19 t ja(j-ja)ṁgama-pā<sup>3</sup> pāriyātaḥ<sup>1</sup> || Bāh[ā]-bala-kshurṇṇa(ṇṇa)  
20 vipaksha-lōkas=tasy ānuja[h\*] śrī-**Tripurāridēvaḥ** [|]  
21 sauṁdaryya-saṁdarśita-Manmatha-śrīr-vidyā-  
22 vilās-āspadam-āvīrasit<sup>5</sup> || Āvushmān=**Am̄badē-**  
23 **va**-kshītipatir=anujas-tasva pṛithvīm praśāsti prāchīna-  
24 kshōṇi-pāla-praṇihita-samara-praudhi-pārīṇa-bāhuḥ |  
25 prahva-pratyartthi-pṛithvī-paribṛi(vī)ḍha-makuṭa-syūta-mā-  
26 ṇ[kya\*]-niryaya[j\*]-jvālā-jāl-āvalidha-spu(sphu)ṭa-pada-kamala-dvaṁdva-  
27 saṁdarśanīyaḥ<sup>6</sup> || Ayam mahā-bābur=anīka-raṁ-  
28 gē mānya-śrīvō Mālava-dhūmakētōḥ[|\*] gurvvi-  
29 ṁ **Gurim̄dāla-Gaṇādhipasya** sāmbrā(mrā)jya-lakshmī[m\*]  
30 sahasā jahāra<sup>7</sup> ||

*First Fragment ; Second Face.*

31 **Śākē bhāṁnv(bhānv)**-arkka-śam(sam)khyā-vilasati Vikṛitē vatsa[rō]  
32 **Bhādra-māsē** darśē **Bhaumasya vārē** |<sup>7</sup> sukṛidini (sukṛitini ?)  
33 samayē **dvādaś-ārddh-ōparāgē** [|\*] prādād=Am̄ba-kshi-  
34 tīndraḥ prati(thi)ta-**Śivapuram̄ Mollakallūri-nāma-grā**[ma]-  
35 ṁ Māhēśvarāya |<sup>7</sup> prakṛita-ma . . . . .

*Second Fragment ; Second Face.*

36 . . . . . yam dharmma-  
37 . . . . . pālaniyyō(nīyō) bha-

<sup>1</sup> Metre : *Anushtubh.*

<sup>3</sup> This syllable is superfluous.

<sup>6</sup> Metre : *Indravajrā.*

<sup>7</sup> *Daṁḍa* superfluous.

<sup>2</sup> Metre : *Āryā.*

<sup>4</sup> Metre : *Upajāti.*

<sup>6</sup> Metre : *Sragdhara.*

<sup>8</sup> Metre : *Sragdharā.*

- 38 . . dbhis=sarvān=ētān bhāvīṇaḥ prārtthivēndrā<sup>1</sup> bhūyō  
 39 bhūyō yāchatē Rāmachandraḥ ||<sup>2</sup> Bahubhi-  
 40 r=vvasudhā dattā rājabhis=Sada(ga)rādibhiḥ | yasya  
 41 yasya yadā bhūmiḥ(mis=)tasya tasya tathā(dā) phala-  
 42 m(lam) ||[\*]<sup>3</sup> Śatruṇāmpi(ṇ=āpi) tritō<sup>4</sup> dharmma[h\*] pālaniyyō(niyō) praya-  
 43 tnataḥ , śatru=ēva hi śatru[h\*] syād=dharmmaḥ śatru  
 44 r=na kasya-chit ||[\*]<sup>5</sup> Māsham=ēkaṁ suvarna(ṇṇa)sya bhūmē-  
 45 r=apy=arddham=amgaḥam(amgulam |) haran=narakam=āpnōti yā-  
 46 vad=ābhūta-samplavam(vam) ||[\*]<sup>6</sup> Yathā chaṁdrama-  
 47 sō vṛiddhir=ahany ahani jāyatē ||[\*]<sup>7</sup> tathā bhū-  
 48 mi-kṛitām dānam sasyē sasyē vivarddhatē ||[\*]<sup>8</sup> Āyushma-  
 49 tā **Nammananandanēna** pratyagravāṇi-hṛidaya-  
 50 mgamēna | samyak=kṛitām śāsana-varyyam=ē-  
 51 tat=sarvve=pi śiṅvanitu sab-ādarēṇa ||[\*]<sup>9</sup> Svasti śrī-  
 52 **Śaka-varshambulu 1212 agu-nēṅṅi Vikri(kṛi)ti-**  
 53 **samvatsara Bhādrapada bahula 15 Māṅga-**  
 54 **lavārāna sūryya-grahaṇa-kālamuna-**  
 55 **[m]du svasti śrīmatu Gaṅḍa-peṅḍāra Ambadē-**  
 56 **va-Mahārājulu** śrī-Tripurāntakam-kshē-  
 57 tra-vāsul-aina **Reṁdrēvula Mallināthaya-**  
 58 **mṅāriki Mollalakallūru** sarvva-bāda(dhā)-pari-  
 59 hāramu ā-chaṁdrārka-stā(sthā)yigān=ichehina **Si-**  
 60 **vapuramu** [i\*] maṅgaḥa mahā-śrī śrī śrī | | |  
 61 [D]ēvi yasya tvakīyām (svakīyām ?) Tripura-vijayin[ē]  
 62 chakshur-at(ut)-pāṅṅya pūjā [m\*] śṛitvā (kṛitvā) rējē tatō=pi [dda]-  
 63 . . taram=amalam Dōchā(a)y-ākhyam prasiddham [i\*]  
 64 pūrvva-dvārē **Kumāra-kshitibhṛid**=uparitas=ta[t\*-] Pu-  
 65 rārē[h\*] purastād ramyam sōpāna-mārgam [vuma?]-  
 66 karam=amalam dyuḥ pratijñam vidhāya ||<sup>6</sup>

No. 28.--BARGAON TEMPLE INSCRIPTION OF SABARA.

BY PROF. V. V. MIRASHI, M.A., NAGPUR.

This inscription is incised on a broken stone slab which is still lying amidst the ruins of a temple to the north of **Bargaon**, a village situated at a distance of twenty-seven miles north by west of **Murwārā**, the chief town of the **Murwārā tahsil** of the **Jubbulpore District**, in the **Central Provinces**. The inscription does not seem to have been noticed by **General Cunningham** who visited **Bargaon** twice, during 1883-84 and 1884-85, and has given a fairly detailed description of the temples and mentioned three other records found there in his *Archaeological Survey of India Reports*, Vol XXI, Part I, p. 161 and Part II, pp 163-64. The present inscription was briefly noticed for the first time by **Rai Bahadur Hiralal** in his *Inscriptions in the Central Provinces and Berar*,<sup>7</sup> but it has not

<sup>1</sup> Read *pārthivēndrān*.

<sup>2</sup> Metre : *Anushtubh*.

<sup>3</sup> Metre : *Indravajrā*.

<sup>4</sup> First edition, (1916), pp. 39-40 ; second edition (1932), p. 43.

<sup>5</sup> Metre : *Śālinī*.

<sup>6</sup> Read *kṛitō*.

<sup>7</sup> Metre : *Sragdharā*.

been edited so far. It is edited here from good estampages supplied by the Superintendent of the Archæological Survey, Central Circle, Patna.

The inscription is fragmentary. Nothing has of course been lost at the top, the bottom and the proper right side. But an indefinite number of letters have disappeared on the left side owing to the breaking away of the stone. The extant portion of the record is in a state of good preservation. It consists of five lines, of which the last, which begins at a distance of 2' from the proper right end, contains only three *aksharas*. The **characters** belong to the Nāgarī alphabet. As regards individual letters we may note that *kh* consists of two triangles joined by a horizontal line at the top; *th* shows a vertical stroke on the right; *ṣ* exhibits two forms - one with a loop as in *kṛidara*, l. 3 and the other without it in *Śabara*, l. 1. Rai Bahadur Hiralal conjecturally referred the characters of this inscription to the 8th or 9th century A. D., but they appear to be somewhat later and may be of the 10th century A. D.

The **language** is Sanskrit. The record is written in prose throughout. It is written incorrectly and contains some mistakes of *sandhi* (as in *atō arthē* for *atō 'rthē* in l. 4) and of gender (as in *śapath-ēdam* for *śapathō-'yam* in the same line). The only **orthographical** peculiarity that calls for notice is that *b* is throughout denoted by the sign for *v*, see *Śarava* and *Valādhikṛita*, both in l. 1 and *vrahma-stanica* in l. 2.

The record opens with *Om namah* and refers to a commander of the army (*Balādhikṛita*) of Śabara. His name which is partly mutilated appears to be Śiva. The **object** of the inscription seems to be to record the gift of a cess on the threshing floor together with a granary to some ascetic residing at the temple in the settlement of Brāhmaṇas for the benefit of (the god) Śaṅkara-nārāyaṇa, to whose temple the inscribed stone was apparently affixed. The record ends with the imprecation that whoever would offend against it would incur the sin of the slaughter of a Brāhmaṇa.

The preserved portion of the inscription contains no date, but, as stated above, it can, on palæographic evidence, be referred to the 10th century A. D. The illustrious Śabara mentioned here is perhaps identical with the Śabara, named Śimha, mentioned in a fragmentary stone inscription found at Bhilsā, to which Dr. F. E. Hall has called attention in the *Journal of the Asiatic Society of Bengal*, Vol. XXXI, p. 111, n. 2. The latter inscription states that Vāchaspati of the Kaundinya *gōtra*, who was a minister of the king Kṛishṇa after defeating the lord of Chēdi and slaying a Śabara named Śimha placed the kings of the Rālā-*maṇḍala* and Rōdapādi on the throne and repaired to the temple of Bhāillasvāmin evidently at Bhilsā where he composed a *stōtra* in praise of the god.<sup>1</sup> From the mention of the lord of Chēdi and the Śabara chief Śimha together in the same line, Dr. Hall conjectured that the latter was the Chedian generalissimo. The Śabara of the present inscription, too, was no doubt subject to the contemporary Chēdi or Kalachuri king, for a much defaced inscription at Bargaon to which General Cunningham has drawn attention<sup>2</sup> refers to a Kalachuri king or kings. But as the present inscription mentions a commander of the forces of this Śabara himself, it seems that he was a feudatory chief and not a mere generalissimo of the Chēdi king. This fragmentary inscription at Bhilsā is also undated, but the date of the king Kṛishṇa, whose minister was Vāchaspati, can be approximately fixed on other evidence. At Maser, a village about twenty-five miles north of Bhilsā, Mr. M. B. Garde, Director of Archæology,

<sup>1</sup> See 'Chēd-īsam samarē vijitya Śabaram saṁhṛitya Śimh-āhvayam Rālā-*maṇḍala*-Rōdapādy-avanipō(pau) bhūmyām pratishṭhāpya cha Dēvam drashtum=ih=āgatō rachitavām(n) stōtram pavitram param Śrīmat-Kṛishṇa-nip-aika-mantri-pada-bhāk Kaundinya-Vāchaspatiḥ' cited by Hall in *J. A. S. B.*, Vol. XXXI, p. 111, n. 2.

<sup>2</sup> Cunningham, *A. S. R.*, Vol. XXI, p. 165.

Gwalior State, discovered in 1930 a fragmentary inscription in two pieces.<sup>1</sup> It mentions one Narasiṃha of the Śulki (or Chālukya) family, who at the command of Kṛishṇarāja initiated the wives of Kalachuri kings into widowhood. As Kēsari, the son of Narasiṃha, was, according to the inscription, appointed *Tantrādhipa* (Minister for home affairs) by Vākpati-Muñja (*circa* A. D. 972 to 995), Kṛishṇarāja can be placed about A. D. 950. This conclusion is corroborated by the date V. 1039 (A. D. 982) of a pilgrim record which Mr. Garde has discovered on a pillar of a dilapidated mediæval temple at Maser. This record states the name of the god installed in the temple as Kṛishṇēśvara.<sup>2</sup> The god was evidently so named after a king named Kṛishṇa who consequently must have flourished before A. D. 982. There is another piece of evidence which corroborates the above-mentioned date for Kṛishṇa. This Kṛishṇa is probably identical with Kṛishṇapa of the Chandōlla family, a son of Yaśōvarman, mentioned in four out of six stone inscriptions<sup>3</sup> at Dudahi, in the Lalitpur District, about 75 miles north by east of Bhilsā. According to both General Cunningham and Dr. Kielhorn this Yaśōvarman is the well-known Chandōlla king of that name, the father of Dhaṅga for whom we have dates ranging from A. D. 954 to A. D. 1002. Kṛishṇapa may, therefore, be referred to the period A. D. 960-85. From the Khajurāho inscription of Dhaṅga, dated V. 1011, we learn that the Chandōlla kingdom in the beginning of his reign extended to Bhāsvat or Bhilsā in the south.<sup>4</sup> It seems, therefore, that Dhaṅga placed his brother Kṛishṇa or Kṛishṇapa in charge of the south-western portion of the Chandōlla kingdom extending at least from Dudahi in the north to Bhilsā in the south.

If the identification of the illustrious Śābara of the present inscription with the Śābara chief slain by Kṛishṇarāja's minister is accepted, the Śābara chief can be referred to the third quarter of the 10th century A. D. The Kalachuri suzerain to whom he owed allegiance was probably Śāṅkaragaṇa. The name of the god Śāṅkaranārāyaṇa appears somewhat curious.<sup>5</sup> It seems to suggest that the temple was dedicated to Nārāyaṇa installed by Śāṅkara, who is probably identical with the Kalachuri prince of that name mentioned in the Kāritalāi stone inscription of Lakshmaṇarāja II.<sup>6</sup> It is noteworthy in this connection that he is called a *parama-vaishṇava* or devout worshipper of Viṣṇu in that record.

#### TEXT.<sup>7</sup>

- 1 सिद्धिः<sup>8</sup> [।\*] श्रीं नमः [।\*] श्रीशव(व)रमत्कवलाधीकृत<sup>9</sup> [शिव]- . . . . .
- 2 भ्यर्थितसमस्तव्र(ब्र)ह्मस्तं(व)स्थानतपोधनसम . . . . .
- 3 श्रीशंकरनारायणार्थे खलभिषा(क्षा) प्रदत्ता कृदरं<sup>10</sup> . . . . .

<sup>1</sup> *Annual Report of the Archaeological Department, Gwalior State, for 1930-31, p. 10.*

<sup>2</sup> I owe this information to the kindness of Mr. Garde.

<sup>3</sup> These inscriptions were discovered by Cunningham, see his *A. S. R.*, Vol. X, pp. 94-5, plate xxxii. and edited by Kielhorn in *Ind. Ant.*, Vol. XVIII, pp. 236-37.

<sup>4</sup> Above, Vol. I, p. 129.

<sup>5</sup> [Śāṅkaranārāyaṇa here apparently refers to an image of Harihara.—Ed.]

<sup>6</sup> *Ibid.*, Vol. II, pp. 174 ff. This king must now be called Lakshmaṇarāja II in view of an earlier king of the same name; see above, Vol. XXIII, pp. 255 ff.

<sup>7</sup> From inked estampages.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> Read *Balādhikṛita*.

<sup>10</sup> The *anusvāra* on *ra* is very faint. Some word like *cha* may have been lost after *kṛidaram*.



४ कं अतो अर्थे<sup>१</sup> यो विभिचरति<sup>२</sup> तस्य शपथदं<sup>३</sup> त्र(त्र)ज्ञहय(या)पातके<sup>४</sup> . . .

५ म्य इति<sup>५</sup> [॥\*]

#### TRANSLATION.

(Ll. 1-3) Success ! Ōm ! Adoration ! [Śiva], the *Balādhoḥṛita* of the illustrious Śabara . . . has given the cess at the threshing floor<sup>6</sup> and a granary for the holy Śaṅkaranāyana to . . . , the ascetic residing in the temple (*which is the only one*) in the entire settlement of the Brāhmaṇas<sup>7</sup> venerated by

(Ll. 4-5) Whoever will deviate from this, for him is this (*om*) imprecation that he shall incur the sin of killing a Brāhmaṇa . . .

#### No. 29. JIRJINGI PLATES OF GANGA INDRAVARMAN : THE YEAR 39

BY R. K. GHOSHAL, M.A., CALCUTTA.

The plates which bear the subjoined inscription were turned up along with pieces of old pottery in course of excavation of an old temple in the village of **Jirjingi** near Tekkali in the Ganjām District of the Madras Presidency. They were secured by Sir A. P. Patro, Kt., who made them over to Mr. R. Subba Rao of the Andhra Historical Research Society of Rajahmundry. Mr. Rao subsequently published them in the Society's Journal. In view of the great importance mostly attached to this record for the early history of the Gāṅga kings of Orissa, and considering its rather inadequate treatment by Mr. Rao, I re-edit the inscription from excellent ink-impressions kindly supplied by Dr. N. P. Chakravarti, the Government Epigraphist for India.

These are **three plates** of copper, each measuring 8½" by 3". Towards the proper right end of each plate, there is a hole through which passed a **ring**, 3" in diameter, the ends of which, however, remain un-soldered, owing to the fact that the **seal** which must have been fixed to this ring is missing. The weight of the plates is 56½ *tolas*, and that of the ring 12½ *tolas*, making a total of 69 *tolas*. The edges of the plates are slightly raised into rim so as to protect the inscription. The first and the third plates have writing on their inner faces only, while the

<sup>1</sup> Used in the sense of *asminu=arthē*.

<sup>2</sup> Read *vyabhicharati*.

<sup>3</sup> Read *śapathō=ṣyam*.

<sup>4</sup> The original perhaps contained *pātakēna samyuktō bhaviṣhyati*.

<sup>5</sup> Read *ṣy-ēti*.

<sup>6</sup> *Khala-bhikshā*, lit. alms at a threshing floor, was probably a tax in kind which was paid to the state when the corn was threshed. The right to receive the contribution seems to have been transferred to the donee. Whether the cess at one or all the threshing floors in the particular locality was conferred on the donee the record does not make clear. The Kārītalāi stone inscription of Lakshmaṇarāja (II) (above, Vol. II, pp. 174 ff.) refers in line 34 to the donation of four *khala-bhikshās*.

<sup>7</sup> *Brahma-stambha* occurs in verse 14 of the Jabalpur and Khairhā grants of Yaśahkarna. (above, Vols. II, p. 4 and XII, p. 212) but there, too, the correct expression evidently is *brahma-stamba* meaning 'a settlement of Brāhmaṇas.' The same verse occurs in the Kumbhī plates of Vijayasimha. Dr. Hall's transcript of it gives the reading *brahma-stambō*. See *J. A. S. B.*, Vol. XXXI, p. 117.

<sup>8</sup> *J. A. H. R. S.*, Vol. III, pp. 49 ff. Also noticed in the *An. Rep. on South Indian Epigraphy* for 1935-36 (C. P. No. 9).

second one is inscribed on both sides. The plates are in a state of perfect preservation and the engraving is clear throughout. The first and third plates, which are inscribed on one side only, have seven lines of writing apiece, while the second one contains six lines on each of its sides, — thus twenty-six lines in all. The height of the letters is about  $\frac{1}{3}$ " on the average.

The **characters** belong to the southern class of alphabets and have resemblance to those used in the Gōdāvarī plates of Pṛithivimūla,<sup>1</sup> Gōkāk Plates of Dējja-Mahārāja,<sup>2</sup> the Srungavarapukōṭa<sup>3</sup> and Siripuram<sup>4</sup> plates of Anantavarman, king of Kaliṅga.

The script of the Jirjingi plates has further some obvious resemblance to that employed in some of the early inscriptions from Cambodia.

The inscription under discussion furnishes examples of initial *a* in lines 1, 4, 8, 14 and 22 and of initial *ā* in l. 24 as well as of final *m* (ll. 18 and 21) and *t* (l. 25), which are so indicated by their smaller size. The northern form of *l* is employed in *-sakala-* (l. 1) and *-latā-* (l. 8).

The **numerical symbols** for 1, 9, 20 and 30 are contained in the date in line 25.

The **language** is Sanskrit. With the exception of two of the customary verses at the end, the whole of the record is in prose.

Among **orthographical peculiarities** deserving notice are (1) the use of the *jhrāmūliya* in l. 21; (2) the use of the guttural nasal in place of *anusvāra* in *-nistriśa* (l. 5); (3) the doubling of *dh* and the change of the first *dh* into *d* in *-ānuddhyātas* (l. 10); (4) the doubling throughout of a consonant after *r*; (5) the occasional doubling of a consonant before *r*, as in *sagōttrāya* (l. 13). In *Taittirīya* (l. 13) the doubling of the first letter is ungrammatical. Both *b* and *v* are indicated by the sign for the latter, exceptions being *san(sa)mbaddha* (l. 11) and *kuṭumbina[s\*-]* (l. 12). The rules of *sandhi* have not been observed in a few cases.

The object of the **inscription** is to record a grant, which is non-sectarian in character, by *Mahārāja* Indravarman, Lord of Trikaliṅga, 'a sun in the firmament of the spotless family of the Gaṅgas'. The grant is issued from the city of Dantapura and concerns the village of Jijjika situated in the Vōṅkhara-*bhōga*, which is given away as an *agrahāra*, in equal shares, to Agnisvāmin, son of Rudrasvāmin, and the former's (*i.e.*, Agnisvāmin's) son Rudrasvāmin, who belonged to the Vishṇuvṛiddha *gōtra* and the Taittirīya *sākhā*.

The **date** is given, in figures only, as in the **Year 39** on the 21st day of the month of Vaiśākha. The year in all probability refers itself to the Gāṅga era. The present record, therefore, may be considered as the **earliest inscription of the Eastern Gaṅga kings** discovered so far.<sup>5</sup>

The charter was written by the king's *Sāndhivigrahika* **Dēvasimhadēva**.

There has been lately some discussion over the question of identity and antecedence of Indravarman, Lord of Trikaliṅga, of the present record. Mr. R. Subba Rao identifies<sup>6</sup> the donor

<sup>1</sup> *J. B. B. R. A. S.*, Vol. XVI, pp. 114 ff.

<sup>2</sup> Above, Vol. XXI, pp. 289 ff.

<sup>3</sup> *Ibid.*, Vol. XXIII, pp. 56 ff.

<sup>4</sup> *Ibid.*, Vol. XXIV, pp. 47 ff.

<sup>5</sup> The next oldest inscription of the Eastern Gaṅgas yet available is the Narasingapalli plates of Hastivarman of the Year 79 (see Above, Vol. XXIII, pp. 62 ff.). There is much uncertainty about the reading of the date in the stray plate from Tirlingi which has been assumed by Mr. S. N. Rajaguru (*J. A. H. R. S.*, Vol. III, pp. 54 ff.) to belong to the Year 28 of the Gāṅga era. Much of this uncertainty will undoubtedly be removed when the remaining plates of the set come to light and clear impressions of them are made available to scholars. It seems therefore premature, just now, to doubt, as has been done by Mr. G. Ramdas (*J. A. H. R. S.*, Vol. III, pp. 82-3), the genuineness of the Tirlingi plate on what appears to be very flimsy grounds.

<sup>6</sup> *J. A. H. R. S.*, Vol. VI, p. 72.

of this grant with *Adhirāja* Indra, who, as recorded in the Gōdāvarī plates of Prithivimūla, is said to have overthrown in battle one Indrabhaṭṭāraka<sup>1</sup>. This latter potentate has been equated by Dr. J. F. Fleet<sup>2</sup> with the Eastern Chālukya king of the same name who was the younger brother of Jayasimha I and father of Vishṇuvardhana II; while according to Drs. Kielhorn<sup>3</sup> and Jouveau-Dubreuil,<sup>4</sup> Indrabhaṭṭāraka should rather belong to the Vishṇukunḍin dynasty. We along with Mr. Subba Rao<sup>5</sup> are inclined provisionally to subscribe to this latter view.

It seems that the Vishṇukunḍins being hard pressed by the Eastern Chālukya kings pushed further northward from their original home in the Kistnā district<sup>6</sup> of the Madras presidency. Their chief opponents in this direction were the Gaṅga kings of Kaliṅga who had then only recently eked out an independent principality in and about the Ganjām district. The two contending armies seem to have met each other in the heart of the delta of the Gōdāvarī, possibly somewhere near the modern town of Rajahmundry. As has been claimed in the Gōdāvarī plates, victory rested for the time being with the Kaliṅga forces. And it is quite probable that Indravarma returned in triumph to his capital at Dantapura. The victory over the Vishṇukunḍins further prompted him to assume the (then rather anomalous) title of 'Lord of Trikaliṅga' (*Trikaliṅgādhipati*), seeing that his hold over the three contiguous districts of Gōdāvarī, Vizagapatam and Ganjām<sup>7</sup> now became practically undisputed. To this victory may also be attributed his description in our inscription as 'the thousand-rayed (*śata*) in the firmament of the spotless family of the Gaṅgas'. Indeed, the might of Indravarma may be said to have dispelled the threatening clouds of a dangerous foreign offensive.

At this point it becomes necessary for us to take into consideration a number of kings whose records should be placed on paleographical grounds in the period A. D. 400-500, roughly indicating the interval between the southern campaign of Samudragupta and the rise of the Eastern Gaṅga dynasty. These are Anantavarman of the Srungavarapukōṭa<sup>8</sup> and Siripuram<sup>9</sup> plates, Śaktivarman of the Rāgōlu plates,<sup>10</sup> Umavarman of the Bihatprōshthā<sup>11</sup>, Dhavalapēṭa<sup>12</sup> and Tekkali<sup>13</sup> plates, Chaṇḍavarman of the Kōmarti<sup>14</sup> and Tirithāṇa<sup>15</sup> plates, Ananta-Śaktivarman

<sup>1</sup> *J. B. B. R. A. S.*, Vol. XVI, p. 119. Dr. G. Jouveau-Dubreuil, however, assumes on the evidence of the Rāmatīrtham plates that it was the Vishṇukunḍin monarch who emerged triumphant from this struggle (*Ancient History of the Deccan*, p. 91).

<sup>2</sup> *Ind. Ant.*, Vol. XIII, p. 120.

<sup>3</sup> Above, Vol. IV, p. 195.

<sup>4</sup> *Ancient History of the Deccan*, pp. 76 and 91.

<sup>5</sup> In an earlier study (*J. A. H. R. S.*, Vol. II, p. 159), Mr. Subba Rao held that *Adhirāja* Indra of the Gōdāvarī plates should be identified with Indravarma of the Achyutapuram (above, Vol. III, pp. 128 ff.) and Parlā-Kimeḍi (*Ind. Ant.*, Vol. XVI, pp. 131 ff.) plates. Dr. Fleet, on the other hand, was inclined to identify *Adhirāja* Indra with the Indravarma of the Chicacole plates of the Years 128 and 146 (*Ind. Ant.*, Vol. XIII, pp. 120 ff.).

<sup>6</sup> Above, Vol. IV, p. 195.

<sup>7</sup> However, no inscriptions of Indravarma expressly under his own name have turned up yet from either of the districts of Gōdāvarī and Vizagapatam. The Ganjām district on the contrary remained the stronghold of the Eastern Gaṅgas throughout their history, as can be judged from the imposing array of copper-plate inscriptions beginning from the Jirjingi plates onwards.

<sup>8</sup> Above, Vol. XXIII, pp. 56 ff.

<sup>9</sup> *Ibid.*, Vol. XXIV, pp. 47 ff.

<sup>10</sup> *Ibid.*, Vol. XII, pp. 1 ff.

<sup>11</sup> *Ibid.*, pp. 4 ff.

<sup>12</sup> *J. A. H. R. S.*, Vol. X, pp. 143 ff.

<sup>13</sup> *An. Rep. on South Indian Epigraphy (1934-35)*, C. P. No. 13.

<sup>14</sup> Above, Vol. IV, pp. 142 ff.

<sup>15</sup> *An. Rep. on South Indian Epigraphy (1934-35)*, C. P. No. 12.

of the Madras Museum plates, Nanda<sup>1</sup>-Prabhañjanavarman of the Chicacole plates<sup>2</sup> and Viśākhavarman of the Kōrōshaṇḍā plates.<sup>3</sup>

All of these potentates, with the exception of Viśākhavarman,<sup>4</sup> call themselves 'kings of Kalinga' (*Kaliṅgādhipati*). It is probable that these kings rose into prominence in the period following the withdrawal of the arms of Samudragupta from the south.<sup>5</sup> After him the Guptas never actively interested themselves in South Indian politics, thus affording ample opportunity for these chiefs, as they originally were, to raise their heads and assume regal distinctions. Naturally, as some of them were living contemporaneously with others, they fought vehemently among themselves for control of the territory now covered by the districts of Gōdāvarī and Vizagapatam. Their objective, at least that of some of them, was perhaps the Orissa littoral, pushing through the districts of Ganjām and Puri right up to the outskirts of Balasore<sup>6</sup> and beyond that the important port of Tāmrāliptī on the Bay of Bengal. This was the period which coincided with the gradual rise to power of the Eastern Gaṅgas under the capable leadership of Indravarman. It is not yet possible, in the absence of more substantial details of historical value, to make out the relation, if there were any, in which all these early 'kings' stood to one another. While some of them like Śaktivarman, Umavarman and Viśākhavarman may have flourished<sup>7</sup> before the time of Indravarman, it is probable that others like Anantavarman and Nanda-

<sup>1</sup> *Ibid.*, No. 24.

<sup>2</sup> *Ind. Ant.*, Vol. XIII, pp. 48 ff. Here we may in passing be permitted to dwell a little on the significance of the prefix 'Nanda' coming before the name of this king. Dr. D. C. Sircar's suggestion (*Journ. Dept. of Letters, Calcutta University*, Vol. XXVI, p. 66, f. n. 2) that it denotes "Prabhañjanavarman of the Nanda family" seems to be somewhat speculative as it is without a parallel in the early history of Kalinga. A simpler and more reasonable explanation would be that 'Nanda' is here used as an honorific adjective (qualifying Prabhañjanavarman) in the sense of 'one who pleases everybody'. In fact, another variant of the same word, 'Nandaka', has the significant meaning of 'one who gladdens one's family' (cf. V. S. Apte, *The Practical Sanskrit-English Dictionary*, 2nd ed., Bombay, 1912, p. 535). The names of some of the early Pallava kings like Śiva-Skandavarman, Vijaya-Skandavarman, etc., could be cited (as suggested by Dr. Sircar in *Successors of the Śātavāhanas in Lower Deccan*, pp. 166-67) as parallel instances of such honorific prefixes being in common use in South India from an early time.

<sup>3</sup> Above, Vol. XXI, pp. 23 ff.

<sup>4</sup> Mr. G. Ramdas, however, advances (above, Vol. XXI, p. 24) two plausible reasons in support of his supposition that Viśākhavarman was a Kalinga king. These are (1) Kōrāsōdaka-Pañchālī, mentioned in the Kōrōshaṇḍā plates, "formed a part of the Kalinga Country", and (2) Śrīpura from which the Kōrōshaṇḍā plates were issued may be identified with Siripuram (Vizagapatam district) which is close to the ancient district of Varāhavartanī of Kalinga. Mr. G. V. Srinivasa Rao, on the other hand, suggests (above, Vol. XXIV, p. 49) that Śrīpura of the Kōrōshaṇḍā plates may rather be the Siripuram, a village near Chicacole, the find-spot of the inscription of another 'king of Kalinga' (*Kaliṅgādhipati*), viz., Anantavarman.

<sup>5</sup> A most convincing and significant evidence of this having been the actual state of things is afforded by the Srungavarapukōta plates of Anantavarman (above, Vol. XXIII, pp. 56 ff.), 'Lord of Kalinga', whose grandfather, Guṇavarman, is called 'Lord of Dēvarāshtra' (identified with modern Yellamanchili *tāluk* of the Vizagapatam district) and who himself issued his grant from Pishtapura (identified generally with modern Piṭhāpuram in the Gōdāvarī district). Both of these countries constituted two distinct kingdoms in the time of Samudragupta.

<sup>6</sup> About this time the Balasore district seems to have been in the hands of a group of chiefs, of obscure antecedents and relation, who called themselves (with one exception) *mahārāja*. Four inscribed copper-plates purporting to belong to their rule have recently been published by the late lamented Mr. N. G. Majumdar (above, Vol. XXII, pp. 197 ff.). Incidentally, there is one more (rather imperfectly studied) inscription belonging to one of these chiefs which escaped the notice of Mr. Majumdar. This latter record I hope shortly to deal with in this journal.

<sup>7</sup> This of course is more in the nature of a conjecture as we have no more a basis than that of the indefinite evidence of palæography of the records concerned. It seems rather distressing that some of these 'kings' did not think it worthwhile to put on record the names of their fathers.

Prabhañjanavarman lived contemporaneously with Indravarman. It is even possible that the latter was originally a petty chief of no political position, wielding his influence over a small stretch of territory in the Gōdāvarī valley. In course of time he collected a large following, with whose help he set forth to carve out an independent realm for himself. The Ganjām district conveniently abutting on the Orissan frontier and affording avenues for further northward expansion, satisfactorily answered his expectations. And while yet endeavouring to build up the nucleus of a future empire, disquieting news reached him of clashing of steel at his rear in the Gōdāvarī valley. In all haste, Indravarman prepared and launched an offensive, and, ultimately, after what must have been quite a number of fierce engagements, succeeded in maintaining his hold over the Gōdāvarī and Vizagapatam districts, while improving and fortifying his base in the Ganjām district.

Unfortunately, the material at our disposal does not permit us yet to develop in fuller details the reconstruction of the history of the rise of the Eastern Gaṅga power. What we have contented ourselves with doing is to suggest the broad outlines of a story which after all may not be quite out of tune with those hectic days in the history of Kalīnga. At least, and it appears to lend some force of conviction to our line of argument, it would explain the claim, though somewhat conventionalised in form, of Indravarman in our present record (ll 4-7) to have subdued in more than one battle many 'chiefs' by his own prowess. It does not seem to be an empty pandering to the vanities of a disillusioned patron by his scribe. No other epithet could describe the feat of this valiant soldier more aptly.

Of the localities mentioned, **Dantapura** is referred to for the first time in this record. It occurs next in the Parlē plates<sup>1</sup> of Indravarman (year 149). The place had a Buddhist association in that the left canine tooth of the lower jaw of the Buddha is said to have been brought over there by one of the Master's disciples and a *stūpa* built over it. Subsequently, it was taken away to Ceylon. A verse preserved in the *Dīgha Nikāya*, and incorrectly reproduced in the *Mahāvastu*, speaks of Dantapura as the capital of the Kalīngas.<sup>2</sup> It is also mentioned as such in the *Mahāgorunda-suttanta*.<sup>3</sup> The *Jātakas* refer several times<sup>4</sup> to this city, which fact doubtlessly establishes its antiquity. Many suggestions have been advanced in regard to the identification of this ancient city. Sir Alexander Cunningham<sup>5</sup> located it at modern Rajahmundry on the Gōdāvarī. Mr. Ramdas<sup>6</sup> places it in the neighbourhood of Chicacole. Professor Sylvain Lévi identified this Dantapura with the *Paloura* of Ptolemy<sup>7</sup> and was inclined to seek for it somewhere near modern Chicacole.<sup>8</sup> Mr. N. L. Dey, on the other hand, suggested<sup>9</sup> its identification with modern Dāntan on the river Kāsāi in the Midnapur district of Bengal. According to Mr. R. Subba Rao,<sup>10</sup> Dantapura may be looked for in "the ruins of the fort of the same name, situated on the southern bank of the river Vaiśādhara, three miles from Chicacole Road Station" of the Bengal-Nagpur Railway. According to another view,<sup>11</sup> "the place must be near

<sup>1</sup> Above, Vol. XIV, pp. 361-62.

<sup>2</sup> *Cambridge History of India*, Vol. I, pp. 172-73.

<sup>3</sup> *Dīgha Nikāya* (P. T. S.), p. 235.

<sup>4</sup> See now, Ratilal N. Mehta, *Pre-Buddhist India*, Bombay 1939, p. 401, s. v. *Dantapura*.

<sup>5</sup> *Geography of Ancient India* (ed. by S. N. Majumdar-Sastri), pp. 592-3.

<sup>6</sup> Above, Vol. XIV, p. 361.

<sup>7</sup> L. Renou, *La Géographie de Ptolémée, L'Inde* (VII, 16), Paris 1925.

<sup>8</sup> P. C. Bagchi, *Pre-Aryan and Pre-Dravidian in India*, pp. 163 ff; especially, p. 171.

<sup>9</sup> *Geographical Dictionary of Ancient and Medieval India*, 2nd ed., p. 53.

<sup>10</sup> *J. A. H. R. S.*, Vol. VI, p. 73.

<sup>11</sup> *J. B. O. R. S.*, Vol. XXI, pp. 137-38.

the Chilkā Lake and the old route from Malud". Pandit Nilakantha Das, finally, believes that "Dantapur is undoubtedly the present Puri of Jagannath".<sup>1</sup>

A like divergence of opinion prevails over the question of connotation of the geographical expression **Trikaliṅga**. According to Mr. R. D. Banerji<sup>2</sup>, **Trikaliṅga** comprised within it the tracts of country anciently known as Kaliṅga, Tōsala and Utkala; while Dr. R. G. Basak believes<sup>3</sup> that it included Udra (Orissa proper), Kōṅgōda and Kaliṅga. Mr. G. Ramdas lastly holds that **Trikaliṅga** denoted "the highlands intervening between the coast (*sic*) strip called **Kaliṅga** and the Dakshina-Kōsala or the modern Chatisgarh (*sic*)".<sup>4</sup>

The village of **Jijjika** which was given away, is evidently, as already suggested by Mr. Subba Rao,<sup>5</sup> the same as the modern village of Jirjingi, the find-spot of our record, in the Tekkali Zemindary of the Ganjām district. The **Vōṅkhara-bhōḡa**, in which the village granted was situated, I am unable to identify.

The **date of the record** is given as the 21st day of Vaiśākha of the year 39 of the prosperous reign [of the Gaṅgas]. The epoch of this era being still unsettled, it is hazardous to attempt at any sure estimation of its correct age. Failing all other help, we are constrained to fall back on the solitary evidence of the palaeography of the record under discussion. Taking all things into consideration and leaving a reasonable margin on either side, we would refer this record to the period **475-550 A.D.**

#### TEXT.<sup>6</sup>

##### *First Plate.*

- 1 Ōm<sup>7</sup> Svasti [||\*] Amara-pura-pratisparddhi-śri(śrī)mad-Dantapurād=bhagavatas=sakala<sup>8</sup>-bhū-
- 2 vana-tal-ōtpatti-sthiti-pralaya-hētōḥ Paramēśvarasya satata-praṇā-
- 3 m-āvāptaḥ<sup>9</sup>-puṇya-saṅchaya-prabhāva-nirast-āsēsha-duritō **Gāṅg-āmala-kula-**
- 4 gagana-tala-sahasraraśmīḥ anēka-chāturddanta-samara-vijaya-
- 5 vimala-vikōśa-mstrimśa<sup>10</sup>-dhārā-samākrānta-sakala-sāmanta-
- 6 nṛipati-maṇḍal-ādhipatiḥ<sup>11</sup>-makuṭa-nihita-ruchira-padmarāga-
- 7 prabhā-prasēka-parishvaṅga-piṅgāṅgīkṛita<sup>12</sup>-charaṇa-yugalaḥ

##### *Second Plate; First Side.*

- 8 atula-va(ba)ḷa-samuday-āvāpta-vipula-vibhava-sampal-latā-
- 9 maṇḍapa-chehhāyā-viśrānta-suhṛit-sādhu-vā(bā)ndhav-ārtthi-janaḥ
- 10 mātā-pitṛi-pād-ānuddhyātas=**Trikaliṅg**-ādhipati-śrī-Mahā-

<sup>1</sup> *J. A. H. R. S.*, Vol. II, p. 23.

<sup>2</sup> *History of Orissa*, Vol. I, map facing p. 49.

<sup>3</sup> *History of North-Eastern India*, p. 161.

<sup>4</sup> *J. A. H. R. S.*, Vol. I, pp. 16 ff.; esp. p. 23.

<sup>5</sup> *Ibid.*, Vol. III, p. 49.

<sup>6</sup> From ink-impressions kindly supplied by the Government Epigraphist for India.

<sup>7</sup> Expressed by a symbol.

<sup>8</sup> Note the northern form of *l*.

<sup>9</sup> Read *-āvāpta-*.

<sup>10</sup> Read *-nistrimśa-*.

<sup>11</sup> Read *-ādhipati-*.

<sup>12</sup> Better read *-piśaṅgīkṛita-*.

i.

2 2

4 4

6 6

ii.a.

8 8

10 10

12 12

ii.b.

14 14

16 16

18 18

iii.

20 20

22 22

24 24

26 26





- 11 rāj-**Ēndravarmmā** ;<sup>1</sup> **Vōṅkhara**-bhōga-<sup>2</sup>sambaddha-**Jijjika**-grāmē  
 12 sarvva-samavētān=kuṭumbina[s\*]-samājñāpayaty=asty=ayaṁ grāmō=  
 13 smābhir=Vvishṇuvṛiddha-sagōttrāya Ttai(Tai)ttirīya-savra(brahmachāriṇē

*Second Plate ; Second Side.*

- 14 Rudrasvāmi-sūnavē **Agnisvāminē** tat-tanujāya cha **Rudrasvāminē**  
 15 saṁvibhajy-ārdhēn ā-samudr-ādri-śāśi-tāra-ārka-pratiśṭham-agrahāraṁ kṛtvā  
 16 sva-puṇy-āyū(yu)r-yyasō-va(baṇḍa-varddhan-ārttha[m\*]) mātā-pitrōś cha puṇy-āvāpta-  
 17 yē<sup>1</sup> sarvva-kara-paiihārai[h\*]<sup>1</sup> pariḥṛitya ch-āyaṁ grāmaḥ  
 18 prattaḥ [[\*] tad ēvaṁ bhavadbhīḥ pūrvv-ōchita-maryyāday-ōpasthēyam [[\*]  
 19 bhavishyataś-cha rājñō vijñāpayāmi | dharmma-krama-vikramā-

*Third Plate.*

- 20 ṇām anyatama-yōgād-avāpta-bhūmaṇḍal-ādhirājyair apimā(p-īmāni)  
 21 mahīm=anūsāsadbhīḥ kram-āgataṁ dānamī(m-i)ty-anupālanīyam ||  
 22 api cha ślōkau bhavataḥ<sup>3</sup> Sva-dattāṁ para-dattāṁ mvā(vā) yatnād=raksha  
 23 Yudhishtthura [[\*] mahī[m\*] mahimatāṁ śrēśṭha dānāch-chhrēyō=nupālanāni-  
 (nam) ||[1\*]  
 24 Shashṭim varsha-sahasrāṇi svarggē mōdati bhūmida[h\*] | āchchhētā ch-ānuma-  
 25 ntā cha tāny-ēva narakē vasēt || [2\*] pravarddhamāna-sam 30 9<sup>4</sup> Vaiśākha-di  
 - 20 1 ||  
 26 likhitam=idam mahārājñō<sup>5</sup> sāndhivigrahika-**Dēvasiṅgha(sirṁha)dēvēn=ēti** ||

**TRANSLATION.**

(L. 1) Ōm Hail!

From the beautiful (*city of*) **Dantapura**, which vies with Amarāvati (the city of gods), the glorious **Mahārāja Indravarman**, Lord of **Trikaliṅga**-- who has had all his sins removed by dint of his accumulation of religious merit obtained through his constantly doing obeisance to Śiva who is the cause of creation, preservation and destruction of the entire world : who is a sun in the firmament of the spotless family of the **Gaṅgas** : who has his pair of feet made tawny-coloured by their contact with the lustre of brilliant rubies infixed to the crowns of all the *sāmanta-nṛipatis* and *maṇḍalādhipatis*<sup>6</sup> whom he had subdued by his stainless and unsheathed sword while winning many a battle of four-tusked<sup>7</sup> (*elephants*) : who has his friends, the virtuous, relatives

<sup>1</sup> The stop seems to have been indicated by a single dot. This is however superfluous.

<sup>2</sup> Read *-sambaddha-*.

<sup>3</sup> Metre *Anushtubh* : and in the following verse.

<sup>4</sup> Mr. R. Subba Rao first read the date as 309. Subsequently, however, he corrected his mistake in a slip attached opposite the title-page of the same number of the journal in which his article appeared (*J. A. H. R. S.*, Vol. III, Part I). Cf. also in this connection a note by Dr. D. C. Sircar (*J. A. H. R. S.*, Vol. VII, pp. 229 ff.) also *An. Rep. on S. Ind. Epi.* for 1934-35, Part II, p. 55.

<sup>5</sup> Read *mahārājasya*.

<sup>6</sup> I have preferred to leave these two titles untranslated accepting the strictures passed by Dr. J. F. Fleet (*J. B. B. R. A. S.*, Vol. XVI, p. 114, n. 2) on the common practice of rendering such technical expressions into (meaningless) English.

<sup>7</sup> *Chaturdanta* signifies, traditionally, the far-famed mount of Indra, *viz.*, Airāvata. [See above, Vol. XXII, p. 178, n. 4.—Ed.]

and supplicants enjoying comfort under the shade of an arbour, as it were, of his enormous wealth obtained by his unequalled might and exertion : who is devoted to the feet of his parents— issues (*the following*) order to all the assembled householders of the village of **Jijjika** belonging to the **Vōṅkhara-bhōga**<sup>1</sup> :—

(L 12) “ We have granted this village, in two equal shares, —after making it an *ajrahāra* which is to last as long as the ocean, the mountain, the moon, the stars and the sun, and freeing it from all impositions, for the increase of Our own religious merit, life fame and strength as well as for the acquisition of religious merit of Our parents—to **Agnisvāmin**, son of Rudrasvāmin and to his (*Agnisvāmin's*) son **Rudrasvāmin**, who belong to the Vishṇuvṛiddha *gōtra* and are religious students of the Taittirīya *sākhā*.

“ Therefore, you should abide by this (*order*) according to usages obtaining heretofore.

“ I also exhort the future kings : -- **Even** having obtained possession of the entire world by means of right, inheritance, or conquest, while ruling on this earth, they should always preserve this gift.’

“And there are also two verses :

(Verse 1)— O Yudhisṭhira ! Most excellent among the possessors of land ! diligently preserve (*a gift of*) land given by yourself or given by somebody else. Maintenance (*of a donation*) is more meritorious than donation (*itself*).

(Verse 2)— A donor of land enjoys himself in heaven for sixty thousand years. A confiscator (*thereof*) and one who consents (*to the confiscation*) remain in hell for the same number of years.”

(L 25) The increasing **Year 30 9** ; the day **20 1** of (*the month* ) Vaiśākha.

(L 26) This has been written by the king's *Sādhvīgrahāla*<sup>2</sup> **Dēvasimhadēva**.

<sup>1</sup> For a note on *bhōga*, see above, Vol. XXIII, pp. 59 and 64.

<sup>2</sup> Dr. A. C. Burnell quotes (*Elements of South Indian Palaeography*, 1st ed., Mangalore, 1874, pp. 64-66) passages from old texts like the *Yājñavalkya Dharmaśāstra*, the *Mitāksharā*, the *Suritichandrikā*, etc., to show that common usage required that the *Sādhvīgrahika*, among other officials of the same rank, should be entrusted with the task of drafting a royal grant (*rājaśāsana*).

## No. 30.—POONA PLATES OF CHALUKYA VINAYADITYA ; SAKA 612.

BY MADHO SARUP VATS, M.A.

This grant, consisting of **three copper-plates** each measuring  $9\frac{3}{4} \times 4$  in. and held together by a big ring, was purchased by me in 1936 at **Poona** as Superintendent of the Western Circle. To the ring, which is  $3\frac{3}{4}$  in. in diameter, is affixed a projecting **seal**, somewhat oval ( $1\frac{1}{4} \times 1\frac{1}{2}$  in.), of which the countersunk surface is relieved with the figure of the boar (incarnation of Vishṇu) as is usually found on grants of the Western Chalukyas of Badāmi. The seal is however without any legend. The weight of the three plates together with the ring and the seal is about 3 lbs. and 14 oz.

The first and the third plates, as is usual with such grants, are inscribed on the inner face only and the second or the middle one on both. The inscription, which I have edited from the original plates, is in an excellent state of preservation and consists of 35 lines of writing, *i.e.*, nine on each face except the last one which has only eight lines. The **orthography** is generally regular, though in a few places the rules of *sandhi* are not observed, *e.g.*, in *Vishṇōh Vārūham* (l. 1), *°śmābhōh dvādaś°* (l. 23). It is wrongly observed in *bālindu* (l. 18). A consonant followed or preceded by *r* is generally doubled as in *kshōbhī-ārṇṇava* (l. 1), *varttamā r* (l. 24), *parvāramāsyām* (l. 25), etc., and in *sagōtrāṇām* (l. 2), *puttrāṇām* (l. 3), *paritrīkṛta-gātrasya* (l. 6), *mātra* (l. 11), etc.

Except the grantee, the property granted and the date, the present record agrees very closely with the published grants of the Chalukya sovereign Vinayāditya.<sup>1</sup> It opens with the stereotyped description of the Chalukya family in which **Pulakēśin I, Kirtivarman, Satyāśraya (Pulakēśin II), Vikramāditya** and **Vinayāditya Satyāśraya** ruled as direct descendants. When **Vinayāditya** was encamped at the village **Mañchōha**,<sup>2</sup> which is probably no other than Manchhar in the Poona district on the road to Nāsik, he issued the grant at the request of his queen on the **full moon day of Vaiśākha, Śaka year 612 expired**, corresponding to his **10th<sup>3</sup> regnal year** in favour of two Brāhmaṇas named **Durgāśarman** and **Raviśarman** of the **Kāsyapa gōtra**<sup>4</sup>. This date corresponds to Friday, 29th April 690 A.D. The property granted consisted of a field measuring 50 *nivartanas* of land in the village of **Tōravē**, presumably the same as the modern village *Torreh* in the Bijāpur District. The record closes with the name of its writer **Śrī-Rāmapuṇyavallabha**, the high minister of peace and war who is mentioned in all other grants of the king.

As several inscriptions of dates earlier and later than that of the present grant have already been found, this record adds very little to our knowledge of the history of the Chalukya family.

<sup>1</sup> Cf. Togarchēdu plates of Śaka 611 (*J. B. B. R. A. S.*, Vol. XVI, pp. 242-44) and Sorab grant of Śaka 614 (*Ind. Ant.*, Vol. XIX, pp. 146-52).

<sup>2</sup> [See p. 291, n. 1 below.—Ed.]

<sup>3</sup> The difficulty of reconciling the dates given in Śaka Samvat with the regnal years of Vinayāditya has already been referred to by J. F. Fleet in editing the Sorab copper-plate grant of this king, *cf. Ind. Ant.*, Vol. XIX, pp. 148-49.

<sup>4</sup> [The gift was made *kanyā-dharm-ārtham* which I take in the sense of *kanyā-dāna-dharm-ārtham*, *i.e.*, 'for the merit accruing from the gift of a girl (*in marriage*)'. Apparently the girls were given in marriage to the two Brahmin donees by the queen. The 'gift of a girl' to a learned Brahmin entails great merit and according to Dharmasāstras this should be accompanied by grant of lands among other gifts. See Hēmādri, *Chaturvarga-chintāmaṇi*, *Dānakhaṇḍa*, Pt. II (ed. S. A. Deekshita, Benares), pp. 649-50.—Ed.]

## TEXT.

*First plate.*

- 1 स्वस्ति [॥\*] जयत्याविष्कृतं विष्णोः वाराहं<sup>1</sup> क्षीभितास्रवं(वम्) [।\*] दक्षिणीन्नतदंष्ट्रा-  
ग्रविश्रान्तभु-
- 2 वनं वपुः [॥\*] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगीक्षाणां हारितीपु-
- 3 क्षाणां सप्तलोकमाहभिस्सप्तमाहभिरभिवर्द्धितानां कार्तिकेयपरिरक्षणप्राप्तकल्या-
- 4 णपरम्पराणां भगवन्नारायणप्रसादसमासादितवराहलाञ्छनेक्षणक्षणव-
- 5 शीकृताशेषमहीभृतां चलुक्यानां कुलमलङ्करिणीरश्वमेधावभृथस्नानप-
- 6 विक्षीकृतगात्रस्य श्रीपुलकेशिवल्लभमहाराजस्य सूनुः पराक्रमाक्रान्त-
- 7 वनवास्थादिपरनृपतिमण्डलप्रणिबद्धविशुद्धकीर्तिः कीर्तिवर्धपृथिवीवल्लभम-
- 8 हाराजस्तस्यात्मजस्समरसंसक्तसकलीत्तरापथेश्वरश्रीहर्षवर्द्धेनप-
- 9 राजयोपलब्धपरमेश्वरापरनामधेयस्सत्याश्रयश्रीपृथिवीवल्लभम-

*Second Plate ; First Side.*

- 10 हाराजाधिराजपरमेश्वरस्तप्रियसुतस्य विक्रमादित्यपरमेश्वरभ-
- 11 ट्टारकस्य मतिसहायसाहसमात्रसमधिगतनिजवंशसमुचितचि-
- 12 तराज्यविभवस्य विविधरसितसितसमरमुखगतरिपुनरपतिविजयस-
- 13 मुपलब्धकीर्तिपताकावभासितदिगन्तरस्य हिमकरकरविमलकुलप-
- 14 रिभवविलयहेतुपल्लवपतिपराजयानन्तरपरिगृहीतकाञ्चीपुर-
- 15 स्य प्रभावकुलिशदलितचोक्रपाण्ड्यकेरुधरणीधरत्रयमानमान-
- 16 शृंगस्य अनन्यसम्बन्धतकाञ्चीपतिमणिमकुटकुटकिरणसलिला-
- 17 भिषिक्तचरणकमलस्य त्रिसमुद्रमद्भवर्तिभुवनमण्डलाधीश्वरस्य सू-
- 18 नुः पितुराज्ञया बालि(ले)न्दुशेखरस्येव सेनानीर्द्वैत्यबलमतिमुद्धतं

<sup>1</sup> Read *Vishṇōr-vārāhaṁ*.



ii.b.

20

22

24

26

Handwritten text in an ancient script, likely Pahlavi, on a dark background. The text is arranged in approximately 12 horizontal lines. There is a prominent circular hole on the left side of the fragment, between lines 22 and 24.

20

22

24

26

iii.

28

30

32

34

Handwritten text in an ancient script, likely Pahlavi, on a dark background. The text is arranged in approximately 12 horizontal lines. There is a prominent circular hole on the left side of the fragment, between lines 30 and 32.

28

30

32

34

*Second Plate ; Second Side.*

- 19 चैराज्यपल्लवबलमवष्टभ्य समस्तविषयप्रशमनाद्विहिततन्मनोनु-  
 20 रञ्जनः अत्यन्तवत्सलत्वाद्युधिष्ठिर इव श्रीरामत्वाद्वासुदेव इव नृपांकुश-  
 21 त्वा(त्वा)त्परशुराम इव राजाश्रयत्वाद्भरत इव विनयादित्यसत्याश्रयश्रीपृथि-  
 22 वीवल्लभमहाराजाधिराजपरमेश्वरभट्टारकस्सर्वानिवमाज्ञापयति वि-  
 23 दितमस्तु वोस्माभिः द्वादशोत्तरषट्(ट्श)तषु शकवर्षेष्वतीतेषु प्रव-  
 24 र्हेमानविजयराज्यसंवत्सरे दशमे वर्त्तमाने <sup>1</sup>मञ्चोद्ग्राममधिवसति विज-  
 25 यस्कन्धावारे वैशाखपौर्णमास्यां महादेवीविज्ञापनया कन्याधर्मार्थं  
 26 काश्यपसगीचस्य(त्राभ्यां) दुग्(र्ग)शर्मरविशर्मभ्यां राजमानेन तोरवेग्रामे पञ्चाश-  
 27 त्रिवर्त्तनपरिमाणं पश्चिमदिग्भागे सर्वभोगा(ग)परिहारो दत्त[:\*]

*Third Plate.*

- 28 तदागामिभिरस्मदंश्यैरन्यैश्च राजभिरायुरैश्वर्यादीनां विलसित-  
 29 मचिरांशु[चं]चलमवगच्छद्भिराचन्द्रार्कधरासर्वस्थितिसमकालं  
 30 यशस्विचीषुभि[:] स्वदत्तिनिर्विशेषं परिपालनीयमुक्तं च भगवता वे-  
 31 दव्यासेन व्यासेन [I\*] बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिर्यस्य<sup>2</sup> य-  
 32 स्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) [II\*] स्वन्दातुं सुमहच्छक्यं दुः-  
 33 खमन्यस्य पालनं(नम्) [I\*] दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं(नम्) [II\*]  
 स्वदत्तां प-  
 34 रदत्तां वा यो हरेत वसुधरां(राम्) [I\*] षष्टिं वर्षसहस्राणि विष्टायां जायते  
 क्रिमिः [II\*]  
 35 महासान्धिविग्रहिकश्रीरामपुण्यवल्लभेन लिखितमिदं शासनं [I]

<sup>1</sup> [ I read *Mañchul-grāmam* =.—Ed.]<sup>2</sup> Read =*Sagar-ādibhiḥ/yasya*.

## No. 31.—ANJANERI PLATES OF GURJARA JAYABHATA III; K. 461.

BY MADHO SARUP VATS, M.A., AND D. B. DISKALKAR, M.A.

This grant consists of **two plates** which are held together by two copper-rings, one of which has an oval **seal** containing the letters *śrī-Jayabhāṭa* embossed below a peculiar symbol resembling a flying *Garuḍa*. They were found with a Marāṭhā family surnamed Shīd of **Anjaneri** village in the Nāsik District along with two copper-plate grants of Pṛithivīchandra Bhōgaśakti, dealt with above<sup>1</sup>, and measure 12 $\frac{7}{8}$ " × 9 $\frac{3}{8}$ ". The first plate contains 18 lines of writing and the second 21.

The **characters** belong to the southern variety and closely resemble those of the Nausārī<sup>2</sup> and Kāvī<sup>3</sup> plates of Jayabhāṭa III and IV issued in the years 456 and 486 respectively. With the exception of the attestation in the last line, its palæography is similar to that of the Chalukya and Rāshtrakūṭa grants of the seventh century A.D. found in Gujarāt. The characters in the attestation are cursive and differ from the rest of the inscription. Often a dot has been used in the record to denote a mark of punctuation.

The record is dated **the 11th day of the dark half of Āśvina**, Tulā-saṅkrānti, (Kaḷachūri) **Samvat 461** corresponding to A.D. 709-10<sup>4</sup> and was issued from **Bharukachchha** (Broach). The introductory portion, containing the description of the family of Jayabhāṭa, agrees with that given in the two grants mentioned above. The genealogy starts with **Dadda (II)** who was born in the lineage of *Mahūrāja Karṇa* and who protected the **lord of Valabhī** who was defeated by **Harshadēva** (identified with Dhārasēna IV who suffered defeat at the hands of Harshavardhana of Kanauj). His son was **Jayabhāṭa (II)** and his son **Dadda (III)-Bāhusahāya**. The latter's son was **Jayabhāṭa (III)**, the donor, who was a great devotee of Mahēśvara and had obtained the five great sounds (*samadhigata-pañcha-mahāśabda*).

The beneficiary in the present grant was a Brāhmaṇa named **Nārāyaṇa** son of Vasusvāmin of Dābhilya **gōtra** and Chhandōga-Kauthuma *śākhā* and a resident of **Brahmapurī**.

The property granted consisted of three pieces of land totalling 60 *nivartanas* in and around the village **Taurāṇaka**<sup>5</sup> situated in the **Nāndīpura Vishaya**: the first measuring 52 *nivartanas*, the second 5 *nivartanas* and the third 3 *nivartanas*.

The **importance** of this grant lies in the fact that it extends the date of Jayabhāṭa III from the year 456 of the Nausārī plates to the year 461.

The grant mentions certain places situated in the **Nāndīpura vishaya** which has already been identified with Nandod situated on the Karjan river in the Rajapipla State. The places mentioned are the villages of **Taurāṇaka**, **Jayapura**, **Vidvēraka** and **Bhūtishōhī**<sup>6</sup> and the river **Karillinī**. **Taurāṇaka**,<sup>5</sup> in and around which were situated the three plots of land granted, seems to be the modern Toran (also called Toranmal) on the Karjan river which seems to be the river **Karillinī** of our grant situated about 2 $\frac{1}{2}$  miles north of Nandod. It is possible that **Jayapura** is the same as modern Jitpur, 6 miles east of Nandod and about 8 miles south-east of Toran or Taurāṇaka of the grant. Bhūtishohī<sup>6</sup> and Vidvēraka, however, cannot be identified but should not be far away

<sup>1</sup> See above, pp. 225 ff.

<sup>2</sup> *Ind. Ant.*, Vol. XIII, pp. 70 ff.

<sup>3</sup> *Ibid.*, Vol. V, pp. 113 ff. Professor Mirashi has since proved that this grant is referable to Jayabhāṭa IV, cf. above, Vol. XXIV, pp. 176 ff.

<sup>4</sup> [The date would correspond to Tuesday, 23rd September A.D. 710, when the sun seems to have entered the Tulā-rāśi.—Ed.]

<sup>5</sup> [See below p. 294, n. 2.—Ed.]

<sup>6</sup> [This is apparently identical with the modern village of Bhuchhād, about 1 $\frac{1}{2}$  miles south-west of Toran the western bank of the Karjan.—Ed.]



from the neighbourhood of Nandod.<sup>1</sup> It is interesting to note that the present topography of the place agrees fairly closely with the description given in the grant.

TEXT.

*First Plate.*

- 1 ॐ<sup>2</sup> स्वस्ति [॥\*] श्रीभरुकच्छात् सततलक्ष्मीनिवासभूते दृष्णासन्तापहारिणि दिननाथ-  
विस्तारितानुभावे द्विजकुलीपजीव्यमानविभवशा-
- 2 लिनि महति महाराजकर्षान्वये कमलाकर इव राजहङ्गः(हंसः) प्रबलकलिकाल-  
विलसिताकुलितविमलस्वभावो<sup>3</sup> गम्भीरो-
- 3 दारचरितविस्मापितसकललोकपालमानसः परमेश्वरश्रीहर्षदेवाभिभूतवलभीपतिपरित्राणोपजा-  
तभ्रमद-
- 4 दम्भशुभ्राभ्रविभ्रमयशीवितानः श्रीददस्तस्य सूनुरशङ्कितागतप्रणयिजनोपभुक्तविभवसंचयीप-  
चीयमानम-
- 5 नोनिर्वृतिरनेककण्टकवङ्ग(वंश)संदोहदाहदुर्ललितप्रतापानलो निशितनिस्त्रिङ्ग(स्त्रिंश)धारादा-  
रितारातिकरिकुम्भमुक्ताफलच्छ-
- 6 लोहसितसितयशोङ्ग(शींश)कावगुणितदिग्धवधूवदनसरसिजः श्रीजयभट्टस्तस्यात्मजो महामुनिम-  
नुप्रणीतप्रवचनाधिग-
- 7 मविवेकस्वधर्मानुष्ठानप्रवणि(णी) वर्साश्रमव्यवस्थोन्मूलितसकलकलिकालावलेपः प्रणयिजनम-  
नोरथविषयव्यतीतविभव-
- 8 संपादनापनीताशेषशेष<sup>4</sup>पार्थिवदानाभिमानो मदविवशांकुशातिवर्तिकुपितकरिनिवारणप्रथित-  
गुरुगजाधिरो-
- 9 हणप्रभावी विपत्रपातपतितनरपतिशताभ्युद्धरणनिखिललोकविश्रुतपरोपकारकरणव्यसनः प्राच्य-  
प्रतीच्याधि-
- 10 राजविजृम्भितमहासंग्रामनरपतिसहस्रपरिवारितानेकगजघटाविघटनप्रकटितभुजवीर्यविख्यातबा-  
हुसहाया-

<sup>1</sup> [ There is a Virampura about a mile to the west of Jetpur or Jitpur which may be the Brahmapuri, the place of residence of the donee.—Ed.]

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Should be *-vilasit-ānākulita.*

<sup>4</sup> *Śēsha* has been repeated.

- 11 परनामा ।<sup>1</sup> परममाहेश्वरस्ममधिगतपञ्चमहाशब्दश्रीदइस्तस्य सूनुरनेकसमरसंघट्टघनघटित-  
गजघटापाट-
- 12 नपटुरसहिष्णुवनगहनदावानलो दीनानाथातुरसुहृत्त्वजनबन्धुकुमुदाकरकौमुदीनिशाकरो भागी-  
रथीप्रवाह इ-
- 13 व विपक्षोभक्षमः शान्तनुरिव समुद्रूतकलकलारावमहा[वा]हिनीपतिरादिवराह इव  
स्वभुजबलपराक्रमीवृत्तध-
- 14 राधरः परममाहेश्वरस्ममधिगतपञ्चमहाशब्दश्रीजयभट्टकुशली ।<sup>1</sup> सर्वानिव राजसा-  
मन्तभोगिकविषयपतिराष्ट्र-
- 15 ग्राम[म\*]हत्तराधिकारिकादीन्समनुदर्शयत्यस्तु वस्त्रंविदितं यथा मया मातापित्रोरात्मन-  
श्चैहिकामुष्मिकपुण्ययशोभि-
- 16 वृद्धये ।<sup>1</sup> ब्रह्मपुरीनिवास्येतच्चातुर्विद्यसामान्यडाभिस्यसमीचक्र(च्छ)न्दोगकौथुमसब्रह्मचारिब्रा-  
ह्मणवसुस्वामिपुत्र-
- 17 ब्राह्मण[ना]रायणाय ।<sup>1</sup> बलिचरुवैश्वदेवाग्निहोत्रातिथिपञ्चमहायज्ञादिक्ल(क्रि)योत्सर्पणार्थं ।<sup>1</sup>  
नान्दीपुरविषयान्तर्गत-
- 18 तौरणकग्रामस्य<sup>2</sup> पूर्वोत्तरदिग्भिर्भागे ।<sup>1</sup> द्वापञ्चाशन्निवर्त्तनप्रमाणं भूखण्डं यस्या-  
घाटनानि ।

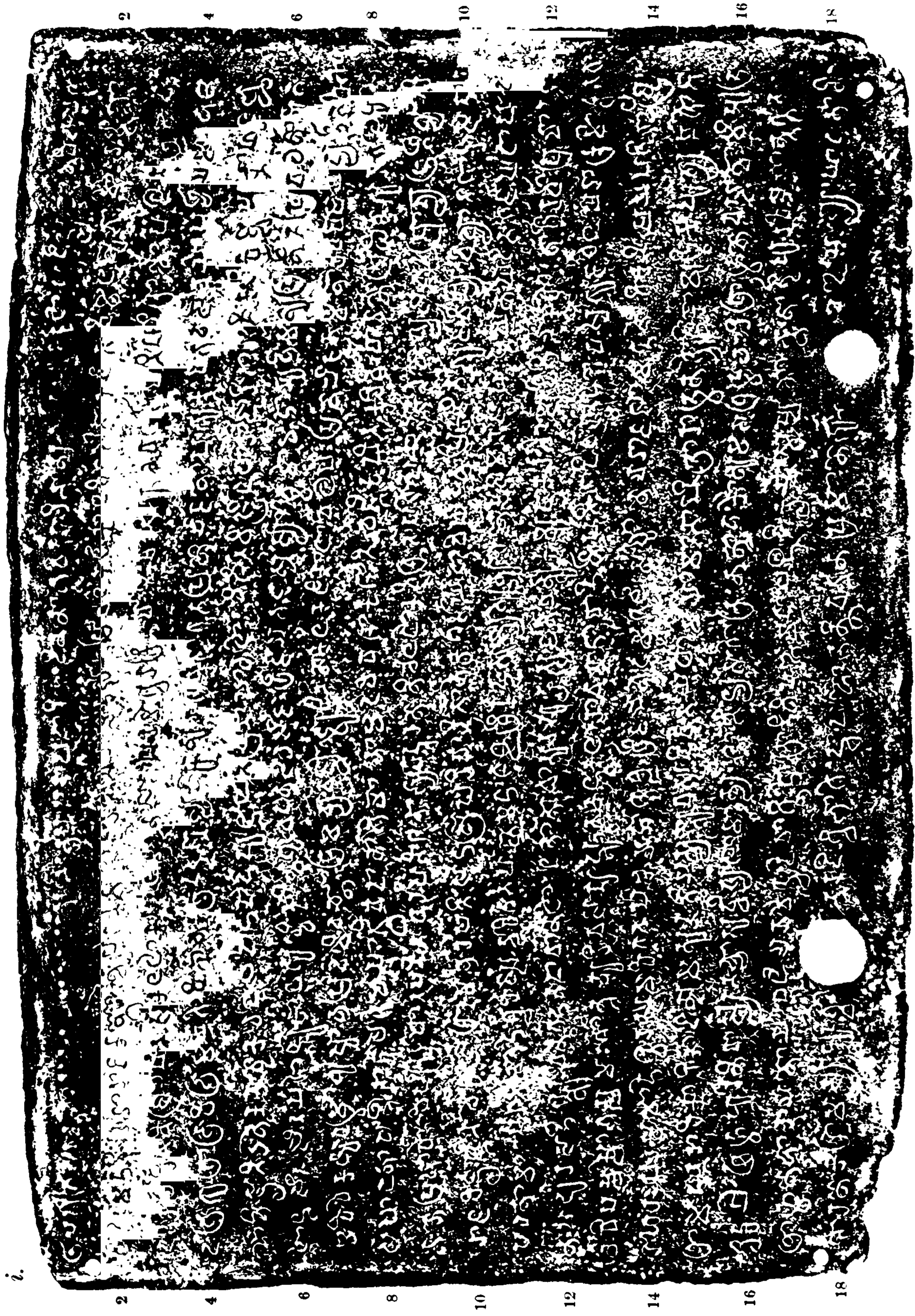
*Second Plate.*

- 19 पूर्वतः जयपुरग्रामयायी पन्था हस्तिनिकागर्त्तासंलग्नः(म्न) सरो(रः) [।\*] दक्षिणतः  
[क्के(क्के)]दमीवृक्षोपलक्षितमैरान्तरि-
- 20 तं कुटुम्बिदीपसत्ककौटुम्बक्षेत्रं मैरान्तस्म(स)मुत्थितो दक्षिणाभिमुखो वहस्य । तथा  
अपरतः तौरणकग्रा-<sup>2</sup>
- 21 मात् विदेरकग्रामयायी पन्था तथा क्षेत्रमदिसार्थिनी अमिन्नार वृक्षः तथा  
धम्माणगर्त्तागामो वहस्य । उत्तरतः धम्माणखण्डा ।
- 22 एवमे[त\*]चतुराघाटनोपलक्षितं भूखण्डं [।\*] तथास्यैव ग्रामस्य दक्षिणदिग्भिर्भागे  
कच्छे पञ्चनि(नि)वर्त्तनप्रमाणं भूखण्डं । यस्याघाटनानि । पू-

<sup>1</sup> Mark of punctuation unnecessary.

<sup>2</sup> [The plate reads *Tōraṇaka.*—Ed.]

ANJANERI PLATES OF GUJRARA JAYABHATA III; K. 461.





- 23 पूर्वतः बरदकमर्यादान्तरितकुटुम्बिरेवल्लसत्ककौटुम्बक्षेत्रं । दक्षिणतः करिञ्चिनी नदी ।  
अपरतः लग्गुस्तूपलक्षितबरदकमर्या-
- 24 दान्तरितकुटुम्बिवीजधर्मसत्ककौटुम्बक्षेत्रं । उत्तरतः ब्राह्मणदामोदरसत्कब्रह्मदेयक्षेत्रं ।  
राजकीयचरिका च । यदेवं चतुराघाट-
- 25 नोपलक्षितं भूखण्डं । तथास्यैव भूखण्डस्य दक्षिणदिग्विभागे कच्छे । कच्छिका-  
प्रतिबद्धनिवर्त्तनत्रयप्रमाणं भूखण्डं यस्याघाटनानि
- 26 पूर्वतः करिञ्चिनी नदी । दक्षिणतीसै(तस्यै)व करिञ्चिनी नदी अपरतः भूतिषोहीग्राम-  
गामीसीमासन्धिः [1\*] उत्तरती(तः) कौल्लवक्षीपलक्षित-
- 27 करिञ्चिनीनदीवितटी । एवमेतच्चतुश्चतुराघाटनोपलक्षितभूखण्डत्रयावस्थितं षष्टिनिवर्त्तनप्रमाणं  
क्षेत्रं । सीपरिकरं । समूत-
- 28 पा(वा)तप्रत्यायं । सधान्यहिरण्यादेयं । सदशापराधं सीत्पद्यमानविष्टिकं । सर्वराज-  
कीयानामहस्तप्रक्षेपणीयं । पूर्वप्रत्त-
- 29 देवब्रह्मदायग्रहितं । भूमिच्छिद्रन्यायेनाचन्द्रार्कास्यवस्थि(क्षि)तिसरित्पर्वतसमकालीनं । पुत्र-  
पौत्रान्वयक्रमोपभोग्यं । गृहस्थाव-
- 30 रतटाकसहितमद्याश्वयुजबहुले(लै)कादश्यां तुलासंक्रान्ते रवावुदकातिसर्गेण प्रतिपा-  
दितं । यतीस्थीचितया ब्रह्मदायस्थित्या भुं-
- 31 जतः कृषतः कर्षयतः प्रतिदिशती वा न कैश्चिद्द्वयासेधे वर्त्तितव्यमागामिभद्रनृपति-  
भिरस्मदंश्यैरन्यैश्चायमस्मदायीनुमन्तव्यः
- 32 पालयितव्यश्च । यश्चान्नानतिमिरपटलावृतमतिराच्छिन्त्यादाच्छिद्यमानकं वानुमीदेत स  
पञ्चभिर्महापातकैस्सोप-
- 33 पातकैस्संयुक्त[1\*] स्यादित्युक्तं च भगवा(वता) वेदव्यासेन व्यासेन । षष्टिं वर्षसहस्राणि  
स्वर्गे तिष्ठति भूमिदः [1\*] आच्छेत्ता चानुमन्ता च ता-
- 34 न्येव नरके वसेत् ॥ विन्ध्याटवीश्वतीयासु शुष्ककीटरवासिनः [1\*] कृष्णाहयो हि  
जायन्ते भूमिदायं हरन्ति ये ॥ बहुभिर्व्वसुधा भुक्ता
- 35 राजभिस्सगरादिभिः [1\*] यस्य यस्य यदा भूमिःत(मिस्त)स्य तस्य तदा फलं-  
(लम्) ॥ अग्नेरपत्यं प्रथमं सुवर्षं भूर्वैष्णवी सूर्यसुताश्च गावः [1\*]

<sup>1</sup> Omit śchatu which is redundant.

- 36 लोक्क(क)त्रयं तेन भवेत्तु दत्तं ।<sup>1</sup> यः काच(ञ्च)नं गां च महीं च दद्यात् ॥  
यानीह दत्तानि पुरा नरेन्द्रैः दा(न्द्रैर्दा)नानि धर्म्मार्थ्यशस्कराणि । नि-
- 37 भुक्तमाल्यप्रतिमानि तानि ।<sup>1</sup> की नाम साधुः पुनराददीत ॥\*॥ स्वदत्तां परदत्तां  
वा यत्नाद्रक्ष युधिष्ठिर ।<sup>1</sup> महीं महिमतां श्रेष्ठ दाना-
- 38 च्छ्रेयोनुपालनमिति<sup>2</sup> ॥ लिखितमिति बलाधिकृतदुर्गभटसूनुना बलाधिकृतसहभटेनेति ॥  
बलाधिकृतबावुस-
- 39 दूतकं ॥ सं ४०० ६० १ आश्वयुज व १० १ निवदम् ॥ स्वहस्ती मम  
श्रीजयभटस्य ॥

## TRANSLATION.

(L. 1.) Ōm. Hail! From the illustrious **Bharukachchha** :—

(Ll. 1-15) [Common to Gurjara grants. See *Ind. Ant.*, Vol. XIII, pp. 79-80.]

(Ll. 15-30) Today on the 11th day of the dark fortnight of the month of **Āsvayuja** while the sun was in the **Tulā Saṅkrānti**, I have given with libation of water to the **Brāhmaṇa Nārāyaṇa**, son of the **Brāhmaṇa Vasusvāmin**, resident of **Brahmapurī**, of the **Chāturvidya** community and **Ḍābhilya gōtra**, a student of **Chhandōga-Kauthuma (śākhā)** for the performance of the five *mahōyajñas*, viz., *bali*, *charu*, *vaiśvadēva*, *agnihōtra* and *atithi*, a piece of land measuring 52 *nivartanas* in the north-east of the village **Tauranaka**<sup>3</sup> included in the **Nāndīpura vishaya**, bounded on the east by the path leading to **Jayapura** village and the pond adjoining the **Hastinikā** streamlet, on the south by the proprietary field belonging to the householder **Dīpa**, which is comprised in the marsh indicated by the **Chhēdamī** tree, and also by the streamlet rising from the fringe of the marsh and flowing southwards; in the west by the path leading from the village **Tauranaka** to the village **Vidvēraka**, and the **Amiāra** (?) tree as well as the streamlet flowing into the **Dhammāṇa** stream; and in the north by the **Dhammāṇa** stream—this piece of land thus bounded on all the four sides; and a plot of land measuring five *nivartanas* in the marshy tract to the south of the same village (**Tauranaka**) bounded on the east by the proprietary field of the householder **Rēvalla** included within the limits of **Baradaka**; on the south by the **Karillinī** river; on the west by the proprietary field belonging to the householder **Vijadharmā** comprised within the limits of **Baradaka** marked by **Laggustu** (?), and on the north by the donated land belonging to the **Brāhmaṇa Dāmōdara** and by the royal pasture land—the land thus bounded on all four sides; and (lastly) another plot of land measuring 3 *nivartanas* in the marshy area alongside the embankment and situated to the south of this plot of land, bounded on the east and south by the **Karillinī** river; on the west by the boundary line leading to the village **Bhūtishōhī**; and on the north by the *rituṭī* (?) of the **Karillinī** river marked by the **Kaulla** tree—these plots of land with the boundaries detailed above and measuring in all sixty *nivartanas* together with the *uparikara*, *bhūta*, *vāta*, *pratyāya*, etc.

(Ll. 27-38) [Are common with the published Gurjara grants, especially the **Nausārī** plates. See *Ind. Ant.*, Vol. XIII, pp. 80-81.]

(Ll. 38-39) Written by the army chief **Sahabhāṭa** son of the army chief **Durgabhāṭa**. The army chief **Bāvulla** (acted as) the **Dūtaka**. Recorded in the year 461, 11th day of the dark fortnight of **Āsvayuja**. This is the sign manual of myself—the illustrious **Jayabhāṭa**.

<sup>1</sup> *Danda* unnecessary.

<sup>2</sup> Read °*ch-chhrēyō=nupālanam* || *iti*.

<sup>3</sup> [See above, p. 294, n. 2.—Ed.]

From a photograph.







## No. 32—THE PUNJAI INSCRIPTION OF KRISHNADEVARAYA.

BY PROF. K. A. NILAKANTA SASTRI, MADRAS.

This epigraph (No. 184 of 1925 of the Madras Epigraphical Collection) is a copy of an order issued by king **Kṛishṇadēvarāya** of Vijayanagara while he was camping on the banks of the river **Kṛishṇavēṇī** some time after his conquest of the Kalinga country. So far copies of this order have been found engraved in twenty different places in the **Chōlamanḍalam** which formed part of the Vijayanagara empire and to which the order relates. These places are : Śēndamaṅgalam,<sup>1</sup> Tirthanagari,<sup>2</sup> Elavānāsūr,<sup>3</sup> Neyvaṇai<sup>4</sup> (S. Arcot District), Tiruvisālūr,<sup>5</sup> Tirukkaṇḍīsvaram,<sup>6</sup> Perumuḷai,<sup>7</sup> Koṟukkai,<sup>8</sup> Tirunagiri,<sup>9</sup> Paraśālūr,<sup>10</sup> Puñjai,<sup>11</sup> Ākkūr,<sup>12</sup> Tillaiyāḍi,<sup>13</sup> Tirukkaḍaiyūr,<sup>14</sup> Śēndalai,<sup>15</sup> Iluppappaṭṭu,<sup>16</sup> Talaināyar,<sup>17</sup> Tirumaṅgalakkuḍi<sup>18</sup> (Tanjore District), Tiruppaḷātturai,<sup>19</sup> and Kaṅṅanūr<sup>20</sup> (Trichinopoly District). Though they are all copies of the same royal order, certain variations are found in them not only in the details of the order but also in their record of the achievements of the king.

The inscription is edited with the aid of the impressions and transcripts of all its copies kindly placed at my disposal by Mr. C. R. Krishnamacharlu, Superintendent for Epigraphy, Madras. Mr. T. V. Mahalingam, M.A., rendered much invaluable assistance in collating the numerous copies and preparing the text and translation of the record, in the verification of the geographical data, and in many other ways.

The **script** of all the copies is in mixed Grantha and Tamil, and Sanskrit words are often transliterated into Tamil. The **language** is Tamil; there are however two Sanskrit verses, one at the beginning and the other at the end. The engraving of the inscription appears to have been the work of persons of mediocre ability, and hence many mistakes are found in each copy. The defective nature of these inscriptions is, for instance, in striking contrast with the excellence of workmanship found in the Chōla inscriptions from the same area. Of the twenty copies of the epigraph only four are complete, those found at Paraśālūr, Puñjai, Ākkūr and Tillaiyāḍi; and the chief variations among these have been noticed in the footnotes to the text.

The inscription opens with an invocation to Gaṇapati and Śiva, and records the date and the purpose of the royal order together with the titles of the king; it then gives an account of the conquests of **Kṛishṇadēvarāya** in the eastern country till the date of the record, and states that the king while he was halting on the banks of the **Kṛishṇavēṇī** in Śaka 1439 (A. D. 1517), remitted 10,000 *varāhan* (gold pieces) in favour of the Śiva and Vishṇu temples in the **Chōlamanḍalam**. The remission comprised the dues called *jōḍi* and *araśupēru*; other copies mention in addition, one or more of the following : *śūlavari*, *nilavaḷi* and *maṟṟum pala piṟavarigaḷum*.<sup>21</sup>

There is a like difference among the copies in the number and names of the temples enumerated as the beneficiaries of the remission, only a few (like the one that is being edited) mentioning almost all the places. Generally each of the copies mentions the place where it is found and a few

<sup>1</sup> No. 74 of 1903 of the Madras Epigraphical Collection.<sup>2</sup> No. 125 of 1904.<sup>3</sup> No. 142 of 1906.<sup>4</sup> No. 381 of 1908.<sup>5</sup> No. 355 of 1907.<sup>6</sup> No. 80 of 1911.<sup>7</sup> No. 210 of 1917.<sup>8</sup> No. 235 of 1917.<sup>9</sup> No. 406 of 1918.<sup>10</sup> No. 167 of 1925.<sup>11</sup> No. 184 of 1925.<sup>12</sup> No. 226 of 1925.<sup>13</sup> No. 235 of 1925.<sup>14</sup> No. 251 of 1925.<sup>15</sup> No. 214 of 1926.<sup>16</sup> No. 137 of 1927.<sup>17</sup> No. 157 of 1927.<sup>18</sup> No. 223 of 1927.<sup>19</sup> No. 288 of 1903.<sup>20</sup> No. 511 of 1905.<sup>21</sup> See n. 4, p. 305 below.

others. Hence to draw a list of all the places in favour of which the remission was made, a comparative study of all the copies is essential. Here the four complete copies have been closely compared for being edited while the others have been referred to wherever necessary. The full list obtained is given further down.

The inscription is of more than ordinary interest to the student of Vijayanagara history. Firstly, it gives a detailed list of the conquests of Kṛishṇadēvarāya in the Telugu country up to the date of the record though it does not state the dates of the different campaigns and conquests. Secondly, on account of the use made of this record by H. Krishna Sastri, it has a bearing on the identification of "Catur" of Nuniz, a difficult problem for which no satisfactory solution has been offered so far. Lastly it gives us some idea of a few of the taxes and the revenue administration in the empire.

The campaigns of Kṛishṇadēvarāya against the Gajapati ruler of Orissa and his confederates which are briefly mentioned in this record have been dealt with in detail by H. Krishna Sastri<sup>1</sup> in the light of other inscriptions of the reign and the evidence drawn from contemporary literature, and there is no need, therefore, to consider them at any length here. There is, however, one point on which the opinion tentatively expressed by Krishna Sastri seems to be open to further consideration. This relates to the expedition against Catur mentioned by Nuniz and the location of that place. Some inscriptions of Kṛishṇadēvarāya's reign, like the one now edited, trace the course of the king's northern campaign up to Simhāchalam and Poṭṭunūru, where he planted a pillar of victory. Telugu works of the reign seem to extend the range of the campaign. "From the *Pūrvjātāpaharaṇamu* and other Telugu works, however," says Krishna Sastri, "we learn that Kṛishṇarāya did not stop with the setting up of the pillar of victory at Poṭṭunūru, but went further north, even into the interior of the Gajapati's dominions, devastated the country of Oḍḍādi and burnt his capital town of Kaṭaka (*i.e.*, Cuttack) thus forcing the Gajapati to make peace by offering the hand of one of his daughters". He then points out that we have no epigraphical evidence enabling us to decide if this raid into Oḍḍādi took place in continuation of the campaign commemorated by the pillar of victory at Poṭṭunūru or occurred later as part of another campaign, and proceeds: "This much, at any rate, becomes certain from the Simhāchalam records, *viz.*, that Kṛishṇarāya was at Simhādri at the beginning of Śaka 1438, and that in Śaka 1441 he made over to the temple at Simhāchalam certain villages which were granted to him by the Gajapati king. Whether these latter were the voluntary gifts of the Gajapati ruler on behalf of his ally Kṛishṇarāya or were wrung from him by a regular raid on his capital, are points which cannot be decided at present. Nevertheless there appears to be a clue to some historical event—not yet discovered—in the conquest of Catur which is mentioned by Nuniz next, perhaps, in chronological order, after making peace with the king of Orya. The name Catur cannot be traced either in epigraphical records or in Telugu literature. Nor is Nuniz himself very clear in his statements about this place and the expedition against it. He says that Catur is situated on the Charmāodel side and that it is surrounded by a river which at the time of Kṛishṇarāya's capture was in flood. Besides, the account does not state against whom the attack was directed; nor does it disclose any proper names that could lead to the identification of Catur. Sewell thinks that there is in this a possible reference to Vellore. But as Telugu literature has so far been found to confirm the facts related in lithic records or registered by Nuniz, it may not be altogether improbable to suppose that the 'Catur' of Nuniz is identical with Kaṭaka (Cuttack) mentioned in Telugu literature, and that Kṛishṇarāya, according to the latter authority, must have finally compelled

<sup>1</sup> *Annual Report, A. S. I.*, 1908-9, pp. 176-82.

the Gajapati king to flee and burnt his capital before accepting from him the terms of peace and the hand of his daughter in marriage . . . . . Very likely Nuniz took 'Catur' to be situated in a country different from that of the Gajapati's and thought that the peace with Gajapati was concluded before Kṛishṇarāya started against Catur".

It is true Nuniz's account of Kṛishṇarāya's expedition against Catur is vague and leaves many things doubtful; but if any one fact emerges clearly from his account, it is that Catur was not in Orissa. For he begins his account of this expedition with the categorical statement: 'After Crisnarao had made peace, and had married the daughter of the king of Orya, and had restored to him his wife and land beyond the river, as has been mentioned above, he made ready a large army and prepared to attack Catur', and he also says: 'after the king returned from Orya he never went again thither'.<sup>1</sup> These statements show clearly that Nuniz was clear that the expedition against Catur had nothing whatever to do with the Orissa campaign. And it is not easy to accept the identity of Catur with Kaṭaka.

Phonetically more plausible is the suggestion of Dr. N. Venkataramanayya that Catur should be sought in Kayattār in the Tinnevely District. The Pāṇḍyan ruler of Kayattār was, he thinks, besieged at Kāyal by Kṛishṇadēvarāya, and Nuniz's account of the siege of one of the principal cities where the lord of Catur was has reference to this. He points out that Kṛishṇarāya is said to have conquered Ceylon in an inscription at Pirānmalai, and that some time between A.D. 1514 and A.D. 1522 the ruler of Quilon must have lost control of the eastern part of the Tinnevely District including the sea-coast, and Kṛishṇarāya's expedition must have brought this about.<sup>2</sup> But apart from the inconclusive character of the evidence cited which does not seem quite to sustain the conclusion reached, one serious objection to this reconstruction lies in Nuniz's statement that the land of Catur 'is on the Charmādel side'. The term Coromandel coast is generally applied to the coast between say Point Calimere and the Kṛishṇā river, and even if it be loosely extended a little more to the south, it is extremely doubtful if it could be made to cover the whole of the Eastern coast down to Cape Comorin, and if, further, a town so far inland as Kayattār which is at least 25 miles from the sea as the crow flies and much more by the road from Kāyal, can be said to be on the Coromandel side by an author who is using the expression from the standpoint of Vijayanagar.

The suggestion made by Dr. S. K. Aiyangar that Catur must be taken to be a variant of Kāḍavar<sup>3</sup> ignores the direct statement of Nuniz that Catur is a geographical name—'Catur, which is the land of a lord who had been in revolt for fifty years'. It is perhaps unnecessary to follow the further stages of the argument built upon such a slender hypothesis.

Now in the contemporary Dutch records of the beginning of the seventeenth century, there is frequent mention of a place called Katoer. This is described as a fortress within a mile of Pulicat. I draw my information not directly from the Dutch records to which I have no access, but from the excellent summaries of them provided by N. McLeod in his *De Oost-Indische Compagnie als Zeemogendheid in Azie* (2 vols., 1927). We first hear of the place in 1610 under the

<sup>1</sup> Sewell, *A Forgotten Empire*, pp. 320, 322.

<sup>2</sup> *Studies in the History of the Third Dynasty of Vijayanagara*, pp. 447-52.

<sup>3</sup> *A yet remembered ruler of a long forgotten empire*, pp. 8-11. Dr. Aiyangar's statement that Nuniz's description of the capture of Catur 'is exactly the description that is given of the siege and capture of Śivanasamudram in the *Kṛishṇarājavijayamu*' (p. 9) is not supported either by the text or by the summary of it in *Sources*, pp. 130-31. His other citations from literature, e.g., *Pārijātāpaharanamu* are not more helpful. The *Koṅḡudēśn-rājaka* contains a good account of the Ummattūr campaign, but it has no resemblance to Nuniz's account under reference.

name Anai-Kāṭṭūr on the river of Pulicat granted to the Dutch for purposes of trade by Obberāja, a captain of the Vellore army, *i.e.*, of the kingdom of Vijayanagar.<sup>1</sup> Again we find Singama-Naik entrenched in the same place at a distance of  $\frac{3}{4}$  mile from Geldria (the Dutch fort at Pulicat) on the 11th August 1625.<sup>2</sup> Passing over unimportant references to the place<sup>3</sup> we may note that in the civil war that was raging in 1632, Śrīraṅga, a nephew of the ruling king Veṅkaṭa II, sent an army of 3,000 men against the fort of Kāṭṭūr (within sight of Geldria) which was then in the hands of Timarāja, the chief of the rebellion.<sup>4</sup> We seem to have then in Kāṭṭūr ('Katoer' of the Dutch records) a fortified place located on a river and 'on the Coromandel side' which by its name, situation and historical associations seems to answer very well to Nuniz's Catur. A reference to the survey map sheet No. 66 C/SW (D-2) (scale 1 inch=2 miles) will show that Kāṭṭūr is situated in the midst of swampy and difficult country and besides the river already mentioned, there is also a tank and other waterways, all likely to be flooded easily in the rainy season.

It may be noted that Nuniz counts Paleacate among the countries paying tribute to Vijayanagara under Dēvarāya II, that is, some time about 1440 A.D., and Sewell, after rightly identifying this place as Pulicat, near Madras, adds a note saying: 'This was an important province of Vijayanagar in later years'.<sup>5</sup> It seems probable that 'the lord who had been in revolt for fifty years' and in whose land Catur lay, was the lord of this province. The words of Nuniz as rendered by Sewell are: Crisnarao "prepared to attack Catur, which is the land of a lord who had been in revolt for fifty years; this land is on the Charmāodel side. And he went against it, and laid siege to one of the principal cities where the lord of the land was; and it is called..... and is surrounded with water".<sup>6</sup> The last sentence and the blank in it do seem to create a difficulty; but the categorical statement at the beginning that the king prepared to attack Catur may well be taken to mean that this was the 'principal city' in his land where the rebel lord was at the time of Kṛishṇarāya's war.

Referring to the grant now being edited, Krishna Sastri has observed: 'The choice of the bank of the river Kṛishṇā for making a grant in favour of the temples of Chōḷa-maṇḍala in the south, cannot be reasonably explained except by supposing that Kṛishṇarāya was about this time, *viz.*, the end of Śaka 1439, again on his march for a second time to the Kālīṅga country against 'Catur', which, as noted above, is very probably Cuttack'.<sup>7</sup> Two considerations may be urged against this view. First, there is the categorical statement of Nuniz cited already, that after Kṛishṇarāya returned from the expedition to Orissa which resulted in his marriage with the Gajapati's daughter, he did not go back to Orissa. Secondly, there is a definite statement in an inscription<sup>8</sup> dated Śaka 1438 that Kṛishṇarāya had already accomplished the conquest of the Kālīṅga country as far north as Kaṭaka, which sufficiently accounts for the literary evidence cited by Krishna Sastri without the necessity for postulating another Orissa campaign in Śaka 1439.

We do not know the particular reason for which Bezwada was chosen as the scene of this comprehensive grant to the numerous temples of the Tamiḷ country. But we know that in the preceding year (Dhātṛi),<sup>9</sup> the monarch had attended the *mahāmakham* festival in Kumbhakōṇam

<sup>1</sup> McLeod, i, p. 96.

<sup>2</sup> *Ibid.*, i, p. 473

<sup>3</sup> *Ibid.*, i, pp. 487 and 492; ii, pp. 171, 179.

<sup>4</sup> *Ibid.*, ii, p. 13.

<sup>5</sup> *A Forgotten Empire*, p. 302.

<sup>6</sup> *Ibid.*, p. 321.

<sup>7</sup> *Annual Report, A. S. I.*, 1908-9, p. 182.

<sup>8</sup> No. 824 of 1922. See also pp. 177-81 of *Tirupati Devasthanam Epigraphical Report*, by Sadhu Subrahmanya Sastri, who accepts the identity of Catur with Cuttack.

<sup>9</sup> No. 493 of 1907, the Śaka date 1440 must be wrong.

and utilised the occasion for making an extensive tour to the various shrines in the south. The most detailed account of this tour is furnished by the *Rāyavāchakamu*.<sup>1</sup> Evidently, after his return to home country, he wanted to commemorate in some striking manner the pilgrimage he had just concluded. The administrative consultations necessary before the monarch's idea could be implemented must have taken some months as in all probability the local officers in charge of the different parts of the Tamil land had to be consulted. When the final decision had been taken, the monarch must have chosen a suitable place and occasion for making the actual proclamation of his decision. The time chosen was Makara-saṅkrānti of the Īśvara year, and the visit to the Kṛishṇā river and the shrines of Anantaśāyin of Uṇḍavilli and Mallikārjuna of Bezwada on such an occasion is easily understood. The date of the record corresponds to 28th December, A.D. 1517.

It is possible that Kṛishṇarāya's presence at Bezwada was connected with one of the numerous campaigns of the reign fought against the Sultān of Golconda, Kuli Kutb Shāh. Late in his life the Sultān boasted of having reduced the infidels of Telingana from the borders of Warangal to Masulipatam and Rājahmundry, having taken between sixty and seventy forts by force of arms.<sup>2</sup> The anonymous historian who has recorded this fact also mentions a war directed by Kṛishṇadēvarāya himself after the capture of Dēvarakoṇḍa by Kuli Kutb Shāh.<sup>3</sup> The date of the particular campaign cannot be determined with precision, and the anonymous historian does not give any date. But once more, it is possible that this campaign is identical with that mentioned by Nuniz as having occurred after Kṛishṇarāya's capture of Catur, and having been directed against a Muslim captain most probably of the army of Kuli Kutb Shāh of Golconda.<sup>4</sup> If these suggestions are accepted, the presence of Kṛishṇarāya at Bezwada receives a simple and natural explanation as being connected with the regular course of the military campaigns of the reign.

The taxes that were remitted in favour of the Śiva and Vishṇu temples of the Chōlamāṇḍalam were *Jōḍi*, *Śūlavari*, *Nilavali* (*Nilavari*), *Araśupēru*, and other taxes (*piṇḍavari*).<sup>5</sup> These taxes were due to the king (palace) from the temples themselves (l. 30). All these taxes are not mentioned in all the copies of the inscription. It is difficult to specify the exact nature of all of them, but the following suggestions may be made: *Jōḍi* is explained by Wilson as a favourable quit rent on *inām* lands.<sup>6</sup> It is also the name of a tenure under which a person reclaims a certain portion of waste land, settles on it, and pays half or quarter of the gross value of the produce to the Government.<sup>7</sup> In the Vijayanagar epigraphs it is found used generally in the former sense, and was in many respects similar to the *mānyakāṇike* which the holders of *inām* lands like Brāhmins and Fakirs paid to the State.<sup>8</sup> Thus *Jōḍi* was a small quit rent, paid by the temples, on their *inām* lands. The rate is unknown.

*Śūlavari* is more difficult to explain. One of the meanings given under the word *Śūlam* in the *Tamil Lexicon* is: 'Brand-mark on cattle, usually trident-shaped'. No authority is cited in the *Lexicon*, but the meaning suits the context of our inscription very well and seems to show that

<sup>1</sup> *Sources of Vijayanagar History*. (Madras University Historical Series, I), pp. 125-9.

<sup>2</sup> Briggs: *Firishta* (Cambray & Co., 1910), iii, pp. 352-3.

<sup>3</sup> *Ibid.*, pp. 355-6. I owe this reference to Dr. N. Venkataramanayya.

<sup>4</sup> *A Forgotten Empire*, p. 322.

<sup>5</sup> No. 288 of 1903.

<sup>6</sup> H. H. Wilson: *Glossary of Judicial and Revenue terms*, p. 214, col. 1.

<sup>7</sup> Narasinga Rao: *A Kisamwār Glossary of Kanarese Words*, p. 91, cited by Saletore, *Social and Political Life in the Vijayanagar Empire*, ii, p. 440.

<sup>8</sup> Cf. Dr. N. Venkataramanayya: *Studies in the History of the Third Dynasty of Vijayanagara*, pp. 229-30.

the *Sūlavari* was perhaps a small tax or fee paid on the cattle belonging to the temples, each head of cattle being branded at the time of registration in the nearest public office.

*Nilavali* seems to be only a variant of the usual *Nilavari* land tax, levied on lands which were not *ināms*, but held in ordinary tenure by the temples concerned.

*Araśupēru* is another difficult term. Wilson<sup>1</sup> notes that *Araśu* means 'privileges allowed for watching', and '*Araśukkāran*'—'a person holding certain privileges for performing police duty'. '*Pēru*' is an abstract noun from Tamil *perudal*, 'to get', and means 'receipts'. *Araśupēru* then may be taken to stand for the fee collected by the State for the performance of police duties and the maintenance of security. This was perhaps different from the wages of the village watchmen. It must have been a levy by the central government for our inscription contains the specific statement that all the dues remitted by this grant were due to the palace, i.e. to the king—*aranmanaiḱku iruttuvarugira* (l. 30); or *aranmanai kaṅakkil padindu varugira* (No. 288 of 1903).

The proclamation was not given effect to even so late as in 1521 which is mentioned in an epigraph dated Śaka 1443, Vikrama, Mithuna, ba. Tṛitīyā, Friday, Tiruvōṇam. It states that one Kariya Mānikya Bhaṭṭar Āpatsahāyar waited on Kṛishṇadēvarāya at Vijayanagara and got ratification of the order of the remission of *Jōḍi* and *Sūlavari* on certain villages which had been remitted already in favour of the temple at Tirukkadaiyūr, but was not given effect to till then.<sup>2</sup>

The Śēndamangalam copy of the epigraph describes the boundaries of the Chōḷamaṅḍalam, the Śiva and Viṣṇu temples in which were benefited by the remission.<sup>3</sup> Chōḷamaṅḍalam comprised the region south of the Gaḍilam, west of the sea, north of the Vellāru (south) and east of the wall at Kōṭṭaikkarai.<sup>4</sup> This copy also says that the beneficiaries of the grant were in the heart of the Chōḷa country.

According to the epigraph the region was divided into three districts or *śīmais*. They are the Iraṇḍāruppaṅṅu Bhuvanēkavīran(Bhuvanagiri)paṭṭana-chchīrmai, Tañjāvūrpaṭṭana-chchīrmai and Tiruchchināppalli-chhīrmai. In the Vijayanagara days a *śīmai* was a smaller division than a *rājya*, and its exact relation to the more ancient *kōṭṭam* or *nāḍu* is difficult to find, though it seems probable that the *śīmai* was a larger division than the *nāḍu* or *kōṭṭam*. The Bhuvana-giripaṭṭana-chchīrmai covered the northern part of the Chōḷamaṅḍalam, with its headquarters at Bhuvanagiri, a big village on the northern bank of the Vellāru (north) in the Chidambaram taluk. There is to be found at the place even in the present day a fort in a fairly good condition. It appears to derive its name from Bhuvanaikavīra, a title borne by two Pāṇḍyan kings, Māṛavarman Kulaśēkhara I and Māṛavarman Vikrama Pāṇḍya,<sup>5</sup> who were contemporaries in the latter part of the thirteenth century A.D. The region is called in the epigraph as Iraṇḍāruppaṅṅu Bhuvanaikavīrapaṭṭana, perhaps on account of the fact that it was bounded by two rivers, the Gaḍilam and the Vellāru. Tañjāvūrpaṭṭana-chchīrmai is probably all the territory covered by the present Tanjore and had its headquarters at Tañjāvūr. To the west of this was the Tiruchchirāppalli-chhīrmai with its headquarters at Trichinopoly.

While almost all the copies mention the above three divisions, a few mention some others. They are Rāsāsura-chchīrmai, mentioned before Tañjāvūr-chhīrmai,<sup>6</sup> Vīramaḍakku-chchīrmai

<sup>1</sup> Glossary, p. 31, col. 1.

<sup>2</sup> No. 246 of 1925.

<sup>3</sup> No. 74 of 1903.

<sup>4</sup> There is a verse in Tamil which gives practically the same traditional boundaries substituting for Gaḍilam the Northern Vellār which enters the sea near Porto Novo. See *The Chōḷas*, i, p. 22.

<sup>5</sup> *The Pāṇḍyan Kingdom*, pp. 186, 189-90.

<sup>6</sup> No. 511 of 1905; Nos. 226 and 235 of 1925.

and Perambūr-chīrmai and Kuḷittaṇḍanai-chīrmai, mentioned after Tiruchchirāpaḷli-chīrmai.<sup>1</sup> It is difficult to identify all of them. Perambūr-chīrmai is perhaps the territory covered by parts of the Perambalūr taluk, and the Kuḷittaṇḍanai-chīrmai that covered by the modern Kuḷittalai taluk both of the Trichinopoly District.

We have a list of a large number of places in favour of which the remission was made ; and arranged by taluks they are the following :—

Kāṇāṭṭāmpuḷḷūr . . . . .	Chidambaram taluk.	S. Arcot District.
Mannārkōyil . . . . .	Ditto.	Ditto.
Nāraiyūr (Tirunāraiyūr) . . . . .	Ditto.	Ditto.
Tiruchchonnapuram (now Tiruchchinnapuram) . . . . .	Ditto.	Ditto.
Tirumuṭṭam (now Śrīmushṇam) . . . . .	Ditto.	Ditto.
Uḍaiyārkōyil . . . . .	Ditto.	Ditto.
Tirumāṇikkūḷi . . . . .	Cuddalore taluk.	Ditto.
Tiruppādirippuliyūr . . . . .	Ditto.	Ditto.
Tiruttiṇṇainagar . . . . .	Ditto.	Ditto.
Tiruvantirapuram . . . . .	Ditto.	Ditto.
Tyāgavalli . . . . .	Ditto.	Ditto.
Śēndavaṇmaṅgalam . . . . .	Tiṇḍivanam taluk.	Ditto.
Iraivānāśūr . . . . .	Tirukkōyilūr taluk.	Ditto.
Tirunāmanallūr (Tirunāvallūr) . . . . .	Ditto.	Ditto.
Tirunaruṅkoṇḍai (now Tiruniraṅkoṇḍai) . . . . .	Ditto.	Ditto.
Tiṭṭaikūḍi . . . . .	Vriḍdhāchalam taluk.	Ditto.
Peṇṇāgaḍam . . . . .	Ditto.	Ditto.
Kuruchchi . . . . .	Kumbakonam taluk.	Tanjore District.
Pandaṇanallūr . . . . .	Ditto.	Ditto.
Śirukuḍi . . . . .	Ditto.	Ditto.
Sūryadēvanāyaṅārkōyil . . . . .	Ditto.	Ditto.
Tirukkōḍikā (now Tirukkōḍikāval) . . . . .	Ditto.	Ditto.
Tirundutēvankuḍi (Tiruttevaṅkuḍi) . . . . .	Ditto.	Ditto.
Tirumaṅgalakkūḍi . . . . .	Ditto.	Ditto.
Tiruppanandāḷ . . . . .	Ditto.	Ditto.
Tiruvelḷiyaṅguḍi . . . . .	Ditto.	Ditto.
Tiruvenṇagar (now Uppiliyappaṅkōyil) . . . . .	Ditto.	Ditto.
Tiruviśalūr . . . . .	Ditto.	Ditto.
Vaigal . . . . .	Ditto.	Ditto.
Agalaṅgaṅ . . . . .	Māyavaram taluk.	Ditto.
Ākkūr . . . . .	Ditto.	Ditto.
Iṅgārakkūḍi . . . . .	Ditto.	Ditto.
Iluppappattū . . . . .	Ditto.	Ditto.
Irāśurāmapāḷayam (now Irājasūryanpēṭṭai) . . . . .	Ditto.	Ditto.
Korukkai . . . . .	Ditto.	Ditto.
Kurṛālam . . . . .	Ditto.	Ditto.
Paḷuvūr . . . . .	Ditto.	Ditto.
Pariyalūr (Tiruppariyalūr) . . . . .	Ditto.	Ditto.
Perumuḷai . . . . .	Ditto.	Ditto.
Talaichchaṅgāḍu . . . . .	Ditto.	Ditto.
Talaināyaṅ . . . . .	Ditto.	Ditto.
Tillaiyādi . . . . .	Ditto.	Ditto.
Tirukkaḍaiyūr . . . . .	Ditto.	Ditto.
Tirunaṅpaḷli . . . . .	Ditto.	Ditto.
Tiruvaḷundūr . . . . .	Ditto.	Ditto.
Tiruvāḷiputtūr (Tiruvānputtūr) . . . . .	Ditto.	Ditto.

<sup>1</sup> No. 355 of 1907 ; No. 125 of 1904.

Tirukkoṇḍisvaram . . . . .	Nannilam taluk.	Tanjore District.
Tirumarugaḷ . . . . .	Ditto.	Ditto.
Tirumēchchūr . . . . .	Ditto.	Ditto.
Tiruppattūr . . . . .	Ditto.	Ditto.
Tiruppugaḷūr . . . . .	Ditto.	Ditto.
Tiruvāñchiyam (now Śrīvāñchiyam) . . . . .	Ditto.	Ditto.
Viṅkuḍi . . . . .	Ditto.	Ditto.
Tēvūr . . . . .	Negapatam taluk.	Ditto.
Nallūr . . . . .	Pāpanāsam taluk.	Ditto.
Āchchāpuram . . . . .	Shiyāli taluk.	Ditto.
Śrāmaviṅṅagar . . . . .	Ditto.	Ditto.
Tāḍanankōyil . . . . .	Ditto.	Ditto.
Tirukkuraiyaḷūr . . . . .	Ditto.	Ditto.
Tīrthanagari . . . . .	Ditto.	Ditto.
Tirunagari . . . . .	Ditto.	Ditto.
Tirunāngūr . . . . .	Ditto.	Ditto.
Tiruppuṅgūr . . . . .	Ditto.	Ditto.
Chandralēkai (Sendalai) . . . . .	Tanjore taluk.	Ditto.
Tañchāvūr . . . . .	Ditto.	Ditto.
Tirumaḷipādi . . . . .	Ditto.	Ditto.
Tiruppunturutti . . . . .	Ditto.	Ditto.
Tiruvaiyāru . . . . .	Ditto.	Ditto.
Tirukkāṭṭupalli . . . . .	Ditto.	Ditto.
Vallam . . . . .	Ditto.	Ditto.
Kaṅṅanūr . . . . .	Musiri taluk.	Trichinopoly District.
Āṇḍārkōyil . . . . .	Trichinopoly taluk.	Ditto.
Tiruppaḷatturai . . . . .	Ditto.	Ditto.
Tiruchchirāpalli . . . . .	Ditto.	Ditto.
Gaṅgaikoṇḍachōḷapuram (Gāṅgaikoṇḍam) . . . . .	Uḍaiyārpālayam taluk.	Ditto.
Paḷuvūr . . . . .	Ditto.	Ditto.
Tillaiyāḷivittam . . . . .	(not identifiable.)	

## TEXT.

- 1 Śubham=astu<sup>1</sup> | śrī-Gaṇāti<sup>2</sup>patayē namaḥ | Namas=tuṅga-[śi]-  
2 raś-chumpi<sup>3</sup>ta<sup>4</sup>-chantira<sup>5</sup>-chāmara-[chāravē\*] trailōkya-nakar<sup>6</sup>-ā[ra\*]mpa<sup>7</sup>-mula<sup>8</sup>-  
3 stampāya<sup>9</sup> Śampuvē<sup>10</sup>[|\*] Śubham=astu | Svasti Śrī Vijayāt-  
4 bhuta<sup>11</sup>-Śāli[vāha\*]na-sa [ka\*]-varusham 1439<sup>12</sup> mēl-chchel-  
5 lāni[ṅra I]śvara samva[tsa\*]rattu Pushya<sup>13</sup> śpaya<sup>14</sup> Paurṇamaināḷ(nāḷ)<sup>15</sup> śrī[ma]-  
6 n-mahārājādhirāja rājaparamēśvara hariya(ari)rāya-vibhāṭan<sup>16</sup> bhā-

<sup>1</sup> Nos. 167, 226 and 235 of 1925 omit this.

<sup>2</sup> Read *Gaṇādhi*°.

<sup>3</sup> Read *-chumbi*.

<sup>4</sup> Here *ta* is superfluous ; it is, however, found in Nos. 167 and 226 of 1925 also.

<sup>5</sup> Read *chandra*-. In Nos. 167 and 226 of 1925 it is *chantra*.

<sup>6</sup> Read *-nagar*-.  
<sup>7</sup> Read °*mbha*.

<sup>8</sup> Read *-mūla*-.  
<sup>9</sup> Read *stambhāya*.

<sup>10</sup> Read *Śambhavē*. In No. 226 of 1925 it is °*bhuvē*.

<sup>11</sup> The same reading is found in Nos. 167 and 226 of 1925 ; in No. 235 of 1925 it is °*bhutaya*. The usual form is *Vijayābhūdaya*.

<sup>12</sup> Śaka 1409 in No. 235 of 1917, a mistake for Śaka 1439.

<sup>13</sup> No. 74 of 1903 and No. 80 of 1911 give *Māgha*.

<sup>14</sup> Probably stands for *śuddha* ; clearly given in Nos. 226 and 235 of 1925. In No. 214 of 1926 the reading is *Pushyamāsattu pūrvapakshattu*.

<sup>15</sup> *Paurṇami nāḷ* in No. 226 of 1925, and *ṅāḷ* in No. 235 of 1925. *Paurṇamiyīmēl* in No. 235 of 1917, and °*yilē* in No. 214 of 1926.

<sup>16</sup> In No. 167 of 1925 it is *ariyārāya-vibhāṭa*, while in Nos. 226 and 235 of 1925 it is *vibhāṭan*.



7 shaikku-ttappuva-rāyar<sup>1</sup>-gaṇḍa<sup>2</sup> Yavaṇarāsa<sup>3</sup>-sthāpanāchāriya<sup>4</sup> Pratā-  
 8 parudra-Geja<sup>5</sup>pati-saptāṅga-haraṇa śrī-Vīrapradāpa<sup>6</sup> śrī-Vīra-Kṛishṇadēvarāya-ma-  
 9 hārāyar Śōlamanḍalattu Viṣṇuṣthānam<sup>7</sup> Śivasthānam mudalāna  
 10 dēvasthānaṅgaḷukku śōḍi araśupēru<sup>8</sup> śaravam<sup>9</sup>[ā]nyam-āga viṭṭa taṇ-  
 11 ma<sup>10</sup>-sātana irāyasam śrī(nā)<sup>11</sup>mum Vijayaṅnagara<sup>12</sup>-ppaṭṭaṇattil<sup>13</sup> irundu pūruva-<sup>14</sup>  
 12 dikku visai[ya\*]-yātraī āga purappattu Udaiyagiri-ttuṅkamum śādiechu<sup>15</sup> Tirumalai  
 13 Irāguttama<sup>16</sup>-rāyanaiyum piḍittu koṇḍu Viṅṅkoṇḍai<sup>17</sup> Nāgār-  
 14 rchiṅkoṇḍai<sup>18</sup> Vellamukoṇḍa<sup>19</sup> Koṇḍaviḍu Koṇ[ḍa\*]ppalli<sup>20</sup> Irāśa-  
 15 mavēntirapuram<sup>21</sup> mudalāgiya du[rga]ṅgaḷuṅ-gaṭṭikkoṇḍu<sup>22</sup> Pratāparutti[ra\*] Geśa-  
 pati<sup>23</sup>  
 16 kumāran Vīrabhadrasēṇaṅ<sup>24</sup> Geśapati<sup>25</sup> Pratānapūpati<sup>26</sup> Prakaḷātaṅ<sup>27</sup> Śiraśchantaṅ<sup>28</sup>  
 Malluk-Kān<sup>29</sup>

<sup>1</sup> Reading is *tappurāya* in No. 235 of 1925.

<sup>2</sup> The reading is *rāyaraṅḍa* in Nos. 167, 226 and 235 of 1925.

<sup>3</sup> The reading is *rājya* in Nos. 74 of 1903, 125 of 1904 and 80 of 1911.

<sup>4</sup> In a few other copies *Krishṇarāya* takes two more titles. In Nos. 235 of 1917 and 214 of 1926 is found the title *mūvarāyaraṅḍa*; in No. 511 of 1905 are found the titles *mūvarāyaraṅḍa* and *aṭṭadikkurāya-manō-bhayaṅkara*, while in Nos. 74 and 288 of 1903, 80 of 1911, 210 of 1917, 167, 226 and 235 of 1925 are found the titles *aṣṭadikkurāya-manō-bhayaṅkara* and *mūvarāyaraṅḍa*.

<sup>5</sup> Read *Gaja*°.

<sup>6</sup> Same in Nos. 167, 226 and 235 of 1925; read °*pratāpa*.

<sup>7</sup> Viṣṇu temples alone are mentioned in No. 381 of 1908.

<sup>8</sup> In No. 288 of 1903 the taxes are said to be *jōḍiḷaḷ sūlavari nilavaḷi araśupēru marṇum palu piṇa-varigalum*. No. 511 of 1905 reads: *śōḍi sūlavari araśupēru piṇavari uṇḍāna yellām*. In No. 355 of 1907 only *jōḍi* and *sūlavari* are legible. No. 235 of 1917 mentions *śōḍiyaḷ, nilavaḷi* and *araśupēru* while No. 214 of 1926 has *śōḍi, sūlavari* and *araśupēru*.

<sup>9</sup> Read *sarva*°.

<sup>10</sup> No. 74 of 1903 reads: *viṭṭupālittu aruḷina dharmma-sāsana rāyasam*; 125 of 1904 *saruvam ānyam-āga-ppā-*  
*litta dharmma*, 511 of 1905 as *āga tiru uḷamparriṅa tanma*, 80 of 1911 *viḍachchittēsi pālitta dharmma*. In Nos. 226 and  
 235 of 1925 we have the word *dharmma-sādhana-rāyasam* in Grantha.

<sup>11</sup> No. 226 of 1925 reads *nāmum*.

<sup>12</sup> The letter *n* is superfluous.

<sup>13</sup> *Pattānatti[lē]* in No. 226 of 1925 and *pattānatt-irundu* in No. 235 of 1925.

<sup>14</sup> Read *pūruva-*.

<sup>15</sup> The reading is *yātraiyāga śittēsi Udayagiri-durggamum sādhattu* in No. 74 of 1903.

<sup>16</sup> No *ma* in 167 of 1925.

<sup>17</sup> The reading is *Vinikoṇḍa* in Nos. 167 and 235 of 1925.

<sup>18</sup> Read *Nāgārjunakoṇḍai*; °*koṇḍa* in Nos. 167, 226 and 235 of 1925.

<sup>19</sup> *Vellamkoṇḍa* in No. 167 of 1925 where *Vella* is repeated but the subsequent words are missing.

<sup>20</sup> *Tondappalli* in No. 235 of 1917.

<sup>21</sup> Read: °*mahēndrapuram*.

<sup>22</sup> *Śādhitta vāṅgikkoṇḍu* in No. 74 of 1903; *vāṅgikkoṇḍu* in Nos. 511 of 1905 and 80 of 1911 and [*sādhi*] *ttu=kkatti-*  
*kkōṇḍu* in No. 167 of 1925.

<sup>23</sup> Read *Gajapati*.

<sup>24</sup> Perhaps stands for *sēṇanaiyum* as in No. 511 of 1905: *jaṅṅaṅ* in No. 226 of 1925 and *jaṅṅaṅ* in No. 235 of  
 1925.

<sup>25</sup> Read *Gajapati*.

<sup>26</sup> Read *pradhānabhūpati*.

<sup>27</sup> *Prahalātan* in Nos. 167, 226 and 235 of 1925.

<sup>28</sup> Read *Śiraśchandraṅ* as in No. 235 of 1925.

<sup>29</sup> *Kānan* in Nos. 167, 226 and 235 of 1925, while in No. 235 of 1917 it ends with *Karnaṅ*, and in No. 511 of  
 1905 with *Khānu*.

- 17 Uttanḍakānan<sup>1</sup> mudalāna pāttira<sup>2</sup>-śāmantargalāiyum śivikkiramamāga<sup>3</sup>=ppidittukkoṅ-  
 18 ḍu Pratāparuttira Geśa(Gaja)patiyaiyum muṛayakkutti<sup>4</sup> Śiṅgāttirikku<sup>5</sup> elundaruḷi  
 Poṭṭanūril  
 19 jayastampa(bha)mum niri(ru)tti<sup>6</sup> Śōlamaṅḍalam<sup>7</sup> dēvastānam<sup>8</sup> Tiruchchirāpaḷli<sup>9</sup>  
 Śantalagai<sup>10</sup> Tirukkā-  
 20 ttuppallī Tirunagira<sup>11</sup> Tirunāṅgūr T[i\*]ruvelundūr<sup>12</sup> Tēvūr Tiruveṅṅaṅgar<sup>13</sup> Aḷaḷaṅṅaṅ  
 21 Tiruvantiṛapuram<sup>14</sup> Tirumāṅikuḷi<sup>15</sup> Tirupattūr<sup>16</sup> Vaiygal Tirumuṭṭam Tiruppādiripuli-  
 22 yūr Tiruttiṅṅainagar Iṛaivānāsūr<sup>17</sup> Śēndavaṅṅmaṅḷalam Tirunāvallūr Tiṭṭaikudi<sup>18</sup>  
 Tirunā-  
 23 raiyūr<sup>19</sup> Kāṅāṭṭampullūr<sup>20</sup> Tiyaḡavalli<sup>21</sup> Śīrāmaviṅṅaṅgar Tiruveḷḷiyaṅguḍi Pan-  
 24 daṅṅanallūr<sup>22</sup> Talaichchaṅḡaḍu<sup>23</sup> Kuṛuchchi<sup>24</sup> Tiruppuṅgūr Korukkai<sup>25</sup> Talaināya[ka]n<sup>25</sup>  
 25 Tirumaṅḷalakkudi Tiruviśalūr Tirutēvaṅṅkudi<sup>26</sup> Sūriyadēvanayaṅṅārkōyil<sup>27</sup> Ti-

<sup>1</sup> Read *Uddanḍa*.

<sup>2</sup> Read *pātra*.

<sup>3</sup> Read *jīvagrāhamāga*, *jīvagrahanamāga* in Nos. 226 and 235 of 1925.

<sup>4</sup> In No. 511 of 1905 it is *muriyavetti*.

<sup>5</sup> i. e. *Simhādrīku* as in No. 226 of 1925.

<sup>6</sup> The reading is *pōḍuvittu* in Nos. 74 of 1903 and 80 of 1911, and *sthāpittu* in No. 125 of 1904.

<sup>7</sup> *Śōlamaṅḍala-naduvil* in No. 74 of 1903.

<sup>8</sup> In No. 125 of 1904 the word *Tiruttiṅṅainagar* follows the word *dēvastānam*.

<sup>9</sup> No. 511 of 1905 has the following :—*Tiruchchillāp[palli]-chchīmai vaḍugarai Irājarāja-vaḷanāṭṭu Maḷanāṭṭu Pāchchilkūṛṛattu kiḷ Pālāṛru-kKannaṅṅūr nāyaṅṅār Pōśaliśvaramudaiya-nāyaṅṅār kōyil sōdi sūlavari piṛavari araśu-ṅṅēru utpadavum Tirumaḷapādi Vallam Taṅṅjāvūr Tiruppūndurutti Tiruvaiyāru Tiruvaḷundūr Irāśurāmapāḷayam Tiruvāṅṅijyam Tiruppugalūr Paḷuvūr Pandananallūr Tiruppaṅṅaindāl Tirunagari Tirunāṅṅūr Tādāḷankōyil Śiḡāḷi mudalāna Irandāṛrupaṛru-śīrmai, etc.* No. 288 of 1903 has *Tiruchchirāppallī usāvadi teṅṅkarai Irājagambhīra-vaḷanāṭṭu Tirupparāṭṭurai mudalāgiya Śōlamaṅḍalattu irāṅḍu...ppaṛru-śīrmai-āna Kirippaṭṭaṅṅattu śīrmai Rada-suvattu śīrmai Taṅṅjāvūr śīrmai pattu mudalāna Viśṅṅusthānam Śivasthānam, etc.*

<sup>10</sup> Read *Chandralēkai*.

<sup>11</sup> No. 167 of 1925 reads *Tirunagari* clearly.

<sup>12</sup> Followed by *Tiruppariyalūr* in No. 125 of 1904.

<sup>13</sup> No. 355 of 1907 reads *Rāśēntiravinṅṅaṅgar*.

<sup>14</sup> *Tiruvayintirapuram* in Nos. 125 of 1904 and 226 of 1925.

<sup>15</sup> *Tirumāṅikudi* in Nos. 235 of 1917 and 226 and 235 of 1925. In No. 125 of 1904 this precedes *Tiruvan-tirapuram*.

<sup>16</sup> *Tiruppugalūr* in Nos. 210 and 235 of 1917, 226 and 235 of 1925.

<sup>17</sup> Before this two other places are found in No. 125 of 1904, viz., *Korukkai*, *Tiyaḡavalli*.

<sup>18</sup> Before *Tittakudi* we have : *Tiruna[ru]ṅṅonḍai* and *Tirukkōḍigā* in No. 125 of 1904; in No. 226 of 1925 it is *Tittakudi*. After *Tittakudi* we have *Peṅṅṅaḡaḍam* in No. 125 of 1904.

<sup>19</sup> *Tirunārayūr* in No. 226 of 1925.

<sup>20</sup> *Udaiyārkōyil*, *Mannārkōyil* and *Tiruchōṅṅapuram* before *Kāṅāṭṭumullūr* in No. 125 of 1904; *Kāṅāṭṭumullūr* in Nos. 210 of 1907 and 226 of 1925. *Kāṅāṭṭupullūr* in No. 235 of 1925.

<sup>21</sup> Mentioned earlier in No. 125 of 1904.

<sup>22</sup> *Kāṅāṭṭumullūr* is followed by *Pandaṅṅanallūr*, *Achchāpuram* and *Kuṛuchchi* in No. 125 of 1904.

<sup>23</sup> Mentioned after *Tiruveḷḷiyaṅguḍi* in No. 125 of 1904.

<sup>24</sup> *Kuṛichchi* in Nos. 167 of 1925, 226 and 235 of 1925.

<sup>25</sup> *Talainōyakam* in No. 125 of 1904, *Talaināyakaṅṅaṅ* in No. 235 of 1917, *Talaināyar* in No. 226 of 1925 and *Talaināyaṅṅaṅ* in 235 of 1925.

<sup>26</sup> *Tirundudēvaṅṅkudi* in Nos. 355 of 1907, 226 and 235 of 1925.

<sup>27</sup> *Sūriyāyāṅṅār-kōyil* in No. 355 of 1907; *Sūriyadēvanayīṅṅār* in No. 235 of 1917 and *Sūriyanayinār* in No. 235 of 1925.

- 26 rukkōdikā Kurālam Śirukūḍi<sup>1</sup> Tirukkuraiyaḷūr Virkūḍi Āchchāpuram<sup>2</sup> Tiruvāḷiput-  
 27 tūr<sup>3</sup> Nallūr Āṇḍārkōyil Geṅgaikoṇḍam<sup>4</sup> Tirumēchchūr<sup>5</sup> Tirunaṇipalḷi<sup>6</sup>  
 28 mudalāgiya Chōlamaṇḍalattu yiraṇḍārrupparru Buvanēkavīraṇpaṭṭaṇa-śirmai<sup>7</sup>  
 29 Tañjāvūrpaṭṭaṇa-chchīṇ(r)mai<sup>8</sup> Tiruchchirāpalḷi-chīṇ(r)mai- ut[pa\*]ṭṭa<sup>9</sup> Śivatānam<sup>10</sup> Vish-  
 30 ṭṭinatāṇam<sup>11</sup> mudalāgiya dēvattāṇaṅgaḷil<sup>12</sup> pūruva-mudalāgiya<sup>13</sup> varaimaṇaikkū<sup>14</sup> irut-  
 31 tu-varugiṇa<sup>15</sup> śōḍi<sup>16</sup> arāsupēru<sup>17</sup> patināyira varāgaṇ inda varāgaṇ patināyiramum  
 an-  
 32 danda dēvatānamkaḷukkum<sup>18</sup> makara-śaṅkirānti puṇṇiya-kālattilē Kiviṭṭiṇavēṇi<sup>19</sup>  
 33 tīrattilē Uṇḍavilli<sup>20</sup> Aṇantaśāyi śaṇṇatiyum<sup>21</sup> Geśavāḍai<sup>22</sup> Mallukāchchinadēvar<sup>23</sup>  
 śaṇ-  
 34 ṇatiyilum<sup>24</sup> āga=ttārāpūruvamāga=<sup>25</sup> chchāruvamāṇiyammāga viṭṭu tanma-śādapa  
 yirāyatamum<sup>26</sup>  
 35 pālittōm yinda yirāyida<sup>27</sup> pīramāṇattilē ellā-ttēvattāṇaṅgaḷilum<sup>28</sup>  
 36 śilā-śādanamum<sup>29</sup> paṇṇi ellā-ttēvattāṇaṅgaḷukkum<sup>30</sup> pūśai<sup>31</sup> punaṅkāram<sup>32</sup> aṅga-  
 raṅga-<sup>33</sup>

<sup>1</sup> Śirukūḍi in No. 210 of 1917.

<sup>2</sup> This is followed by another Virkūḍi in Nos. 210 of 1917, 226 and 235 of 1925.

<sup>3</sup> Tiruvāḷiputtūr in No. 210 of 1917; Tiruvāḷiputtūr in No. 226 of 1925.

<sup>4</sup> Gangaikoṇḍaśōḷapuram in No. 125 of 1904.

<sup>5</sup> Tirumīyāchchūr in No. 125 of 1904. The list stops with this in it and No. 355 of 1907.

<sup>6</sup> This place is not mentioned in the other copies. But No. 210 of 1917 adds Perumuḷai; No. 167 of 1925 Pariyaḷūr, No. 226 of 1925 Ākkūr; and 235 of 1925 Tillaiyāḷiviṭṭam and Iṅgārikūdi. 74 of 1903 has: śōḷamaṇḍala naḍuvil maṇḍalam Sēndavanmaṅgalam uḍaiyār Avattukkāttarūḷiyanayīṇār tirunāmattukkāni Kīḷaimāganūr Mēlaimāganūr Naṇ[narā]ma-mīśuragaṇḍanallūr Kamban marum ulpatta deya-sthānangaḷ Iṇṇānaraśūr ulpatta Śivasthānam Vishnusthānangaḷilē pūrvam mudalāga araimaṇaikkū iruttuvarugiṇa jōḍi poṇ padināyiramum.

<sup>7</sup> Bhonagipattānachchīrmai in No. 226 of 1925; Pongiripattānachchīrmai in No. 235 of 1925.

<sup>8</sup> Rā[sa\*]rā[śā\*]śura-śirmai mentioned before Tañjāvūr in No. 226 of 1925; mudalāgiya after it in Nos. 22 and 235 of 1925.

<sup>9</sup> Chīrmai utpaḍa in No. 235 of 1925.

<sup>10</sup> Read °sthānam.

<sup>11</sup> Read: Vishṇusthānam; Vishṭunuttānam in No. 235 of 1925.

<sup>12</sup> Read: dēvasthānaṅgaḷil.

<sup>13</sup> Read: pūrvam mudalāgiya. Pūruva mudalāga in Nos. 226 and 235 of 1925.

<sup>14</sup> Read: araimaṇaikkū as in No. 235 of 1925.

<sup>15</sup> araimaṇai [kaṇa]kkil padīndu varugiṇa in No. 288 of 1903.

<sup>16</sup> Nos. 167, 226 and 235 of 1925 mention only this tax.

<sup>17</sup> Paśuperumai is found in No. 355 of 1907.

<sup>18</sup> Read: dēvasthānaṅgaḷukku; m is superfluous; dēvasthānaṅgaḷil kaḷittu in No. 80 of 1911.

<sup>19</sup> Read: Krishṇavēṇi; Kiruttānavēṇi in No. 235 of 1925.

<sup>20</sup> Uṇḍai in No. 235 of 1925.

<sup>21</sup> Should be °tiyilum.

<sup>22</sup> Gajavāḍi in No. 226 of 1925; Deśavāḍai in No. 235 of 1925.

<sup>23</sup> Read: Mallikārjunadēvar; Mallukārjunadēvar in No. 226 of 1925, and Mallukāchchinamdēvar in No. 235 of 1925.

<sup>24</sup> Reading is sannadhiyilum in No. 226 of 1925.

<sup>25</sup> Reading is dhārāpūrvakamāga in No. 226 of 1925.

<sup>26</sup> Read: dharmasādhana rāyasamum as in No. 226 of 1925.

<sup>27</sup> Read: rāyasa.

<sup>28</sup> Read: dēvasthānaṅgaḷilum.

<sup>29</sup> Read: sādhanamum.

<sup>30</sup> Read: dēvasthānaṅgaḷukkum; dēvastā° in No. 226 of 1925; dēvasthānaṅgaḷilum in No. 167 of 1925.

<sup>31</sup> Read: pūjai.

<sup>32</sup> Reading is punaskāraṅgaḷu[m] in No. 167 of 1925.

<sup>33</sup> This precedes pūjai in No. 167 of 1925.

- 37 vaiy(vai)bōgam tiruppaniḡalum ā-chandirāttiyātāyuvāga<sup>1</sup> śānaṅ[ga]māga<sup>2</sup> naḡattik-  
koṅḡu<sup>3</sup> su-  
38 ga<sup>4</sup>ttilē yirukkavum [||\*] yinta tanmattukku<sup>5</sup> yiyā<sup>6</sup>doruttar ayitam<sup>7</sup> paṅṅiṅavargaḡ<sup>8</sup>  
taṅgaḡ  
39 taṅgaḡ<sup>9</sup> m[ā\*]tā-pitāvaiyum. kō-pparāmaṅaraiyum<sup>10</sup> Vāraṅāsiyilē<sup>11</sup> koṅṅa pāvattilē<sup>12</sup>  
pō-  
40 ga-kkaḡavargaḡāḡavum 6. Svadattāt(d)=dviguṅam puṅyam paraḡatt-ānupālanam | para-  
41 datt-āpahārēṅa svadatta[m\*] [ni]shphalam bhavēt<sup>13</sup> ||

## TRANSLATION.

Let there be prosperity. Obeisance to the blessed Gaṅādhīpati. Salutation to Śiva who is beautiful with the moon kissing his lofty head like the *chāmara* and who is the main pillar (the cause) of the creation of the city of the three worlds. Be it well! Hail! Prosperity! This is the royal order issued **on the day of the full moon in the bright half of the month of Pushya of the year Īśvara** which was current after the expiry of the prosperous and victorious year **Śālivāhana-Śaka 1439**, by the glorious *Mahārājādhirāja, Rājaparamēśvara*, the conqueror of hostile kings, the destroyer of those kings who break their word, the establisher of the kingdom of the Yavanas, the confiscator of the kingdom<sup>14</sup> of the Gajapati king Pratāpa-Rudra, the glorious *Vīra-Kriṣṇadēvarāya-Mahārāya*, conveying the charitable edict to remit *jōḡi* and *araśupēru* as *sarvamānya* to the Śiva, Viṣṇu and other temples in the Chōḡa country. We (the king) started from Vijayanagara to the eastern region on a tour of conquest, took the fort of Udayagiri, captured Tirumalai Rāhuttarāya, took Vinikoṅḡai, Nāḡārjunakoṅḡai, Vellamukoṅḡa, Koṅḡaviḡu, Koṅḡapalli, Rājamahēndrapuram, and other forts, captured Vīrabhadrasēna Gajapati, son of Pratāparudra Gajapati, Pradhānabhūpati, Prahlātaṅ, Śīrachchandraṅ, Mallu Khān, Uddaṅḡa Khān, and other feudatories as prisoners, and defeated and killed Pratāpa-Rudra Gajapati. We then went to Simhādri and set up a pillar of victory at Poṅṅanūru. On the auspicious day of the Makara-saṅkrānti on the banks of the river Kriṣṇavēṅi and in the presence of Anantaśāyin of Uṅḡavilli and Mallikārjunadēvar of Gajavāḡai, We issued with libation of water a royal order evidencing a *sarvamānya* grant to the respective Śiva and Viṣṇu temples of 10,000 *varāhans* being the contributions of *jōḡi* and *śūlavari* payable by them. The temples were those viz., of Tiruchchirāppalli, Śantalagai, Tirukkāṅṅupalli, Tirunagari, Tirunāṅḡūr, Tiruvaḡundūr Tēvūr, Tiruveṅṅagar, Aḡalaṅgaṅ, Tiruvantirapuram, Tirumāṅḡikuḡi, Tirupattūr, Vaigal, Tirumuttam, Tiruppādiripuliyūr, Tiruttiṅainagar, Iḡaivānāsur, Śēndavaṅmaṅgalam, Tirunāvallūr, Tiṅṅaikuḡi, Tirunāḡaiyūr, Kāṅṅāṅṅampullūr, Tiyaḡavalli, Śīramaviṅṅagar, Tiruveḡḡiyaṅḡuḡi, Panda-

<sup>1</sup> Read : ā-chandr-āditya-sthāyuvāga ; in No. 226 of 1925 it is ā-chandr-ārka-sthāyuvāga.

<sup>2</sup> Should be sāṅgamāga as in No. 226 of 1925.

<sup>3</sup> The reading is naḡattukkoṅḡu in 235 of 1925.

<sup>4</sup> No. 226 of 1926 has sukhattilē.

<sup>5</sup> The reading is dharmattuku in No. 226 of 1925.

<sup>6</sup> The syllable yi is superfluous.

<sup>7</sup> Should be ahitam as in No. 235 of 1925.

<sup>8</sup> The reading is paṅṅina pērgaḡ in No. 235 of 1925.

<sup>9</sup> Followed by another taṅgaḡ in Nos. 226 and 235 of 1925.

<sup>10</sup> Read : ḡō-brāhmaṅaraiyum.

<sup>11</sup> Vāraṅarāsi in No. 226 of 1925.

<sup>12</sup> The reading is dōshattilē in No. 226 of 1925.

<sup>13</sup> Followed by the words śubham=astu and śrī-Virūpāksha in No. 226 of 1925, and śrī-Virūpāksha only in Nos. 125 of 1904 and 235 of 1925.

<sup>14</sup> Saptāṅgam rājyam=uchyatē—Kāmandaka.

nanallūr, Talaichchaṅgādu, Kuṛuchchi, Tiruppuṅgūr, Koṛukkai, Talaināyakan<sup>1</sup>, Tirumaṅgalakkuḍi, Tiruviśalūr, Tirutēvaṅkuḍi, Sūryadēvanāyaṅārkkōyil, Tirukkōḍikā, Kuṛṛālam, Śīrukuḍi, Tirukkuraiyaḷūr, Virkuḍi, Āchchāpuram, Tiruvāliputtūr, Nallūr, Āṇḍārkkōyil, Gaṅgaikoṇḍam, Tirumēchchūr, Tirunanipalli and other places in the Chōlamanḍala which consisted of the Iraṇḍār-rupparru Bhuvanaikavīrapaṭṭana-chīrmai, Tañjāvūrpaṭṭana-chchīrmai and Tiruchchirāppalli-chīrmai. According to this royal order which is to be engraved in stone in all the temples, the worship, festivities, celebrations and repairs shall be executed properly and without shortcomings in all the temples as long as the sun and moon endure. He who acts against this charity shall incur the sin of having killed his mother, father, cows and Brahmins at Vārāṇasī.

The protection of another's gift is twice as meritorious as making one's own. By the robbing of another's gift, one's own gift becomes devoid of merit.

No. 33—JUBBULPORE STONE INSCRIPTION OF VIMALASIVA : THE [KALACHURI] YEAR 926.

BY PROF. V. V. MIRASHI, M.A., NĀGPUR.

The stone bearing this inscription was found at **Jubbulpore**, the headquarters of a district of the same name in the Central Provinces and is now preserved in the Nāgpur Museum. The record has been referred to several times, *e.g.*, by Dr. F. E. Hall in the *Journal of the American Oriental Society*, Vol. VI, p. 533, by Dr. F. Kielhorn in the *Indian Antiquary*, Vol. XVIII, p. 210, n. 2, and again in this journal Vol. V, Appendix I, p. 60, n. 4, and by Rai Bahadur Hiralal in his *Inscriptions in the Central Provinces and Berar*, (second ed.), p. 42, but owing presumably to its very bad preservation none has so far attempted a transcript or even an abstract of its contents.<sup>2</sup> A careful and patient examination of the original has enabled me to prepare the subjoined transcript and while I have not been able to decipher or restore the complete text, I hope I have been able to make out almost all that can be deciphered in the present condition of the original.

The writing covers a space 2' 7" broad and 1' 8½" high. The average size of letters is .5". The surface of the stone, which was originally made none too smooth, has been further damaged by exposure to weather, and several letters in the middle as well as on the right hand side of the first fourteen lines and some more in the middle of lines 19-24 have become illegible. The **characters** are Nāgarī. The letters were beautifully written and carefully executed. It will suffice to draw attention to the proper sign of *b* as an independent letter in *bibhrat*, l. 25 and in its superscript form in *°r-bvabhūva*, l. 9, and also to the form of the initial *i* in *iti*, l. 12, of the initial *ri* in *richām*, l. 15, and of *ś*, the left member of which resembles the English figure 8, as in *Śivāya*, l. 1. The **language** is Sanskrit and except for the obeisance to Śiva in the beginning of the first line and the date in the last, the inscription is in verse throughout. The verses are not numbered, but they appear to be fifty in all. The **orthography** does not present anything calling for special notice except that *v* and *b* as well as *ś* and *s* are confounded in some places.

The **object** of the inscription is to record the construction of a temple of the moon-crested god (Śiva) by **Vimalasiva**, the religious preceptor of the king **Jayasiraha** of the Kalachuri dynasty of Tripurī. The god was named Kīrtīśvara after Vimalasiva's *guru* Kīrtīśiva. The

<sup>1</sup> For various forms of this name see n. 25, p. 306 above.

<sup>2</sup> Hiralal remarks in his *Inscriptions in C. P. and Berar* (Second ed.), p. 42, that 'this is a pretty big record but is too much defaced to yield any useful information.'

inscription also records that the king Jayasimha endowed the temple with three villages on the occasion of a solar eclipse. It is dated in words as well as in numerical figures in the year 926, without any specification of the month, fortnight, *tithi* or week-day. This date must, of course, be referred to the Kalachuri era. It corresponds, for the expired Kalachuri year 926, to A.D. 1174-75. In this year there was only one solar eclipse,<sup>1</sup> viz., that which occurred on the *amāvāsyā* of the *pūrṇimānta* Pausha, on Tuesday, the 26th November A.D. 1174. This is, therefore, probably the date of Jayasimha's grant if it was made in the same Kalachuri year in which the record was put up. It does not admit of verification, but it falls in the reign of Jayasimha, who, we know, was ruling at least from K. 918<sup>2</sup> to K. 928<sup>3</sup>.

After three *maṅgala-ślōkas* in praise of Śiva, we are told that the god revealed the Śaiva doctrine for the realization of the self by the worlds. Some Śaiva teachers were named in lines 4-7, but the names of Vimalaśiva<sup>4</sup> and Vāstuśiva<sup>5</sup> only are now completely legible. In line 8 we read the name of Puruṣaśiva who is described as the cause of Yaśaḥkarṇa's prosperity. Next is mentioned Śaktiśiva in connection with Gayakarṇa. His disciple was Kīrtiśiva<sup>6</sup> who is said to have contributed to the prosperity of the king Narasimha. Five verses (22-26) are devoted to his glorification. The next eighteen verses refer to Vimalaśiva. He belonged to the *gōtra* of Viśvāmitra and was the son of Madhusūdana and Umā. Having paid off his debt to gods and others by performing religious rites at Prabhāsa, Gōkarṇa, Gayā, and other *tīrthas*, he was initiated in the Śaiva doctrine by Kīrtiśiva. He was very handsome, learned and liberal and exercised great vigilance in looking after all affairs of the king. The earth, being adorned with gardens, tanks, charitable houses, temples and dwellings for Brāhmaṇas constructed by him, is said to have vied with heaven in splendour. The king Jayasimha devoutly bowed to him. We are next told that Vimalaśiva built a temple of Śiva under the name Kīrtiśvara for the glory and religious merit of his spiritual preceptor Kīrtiśiva. The king Jayasimha endowed it with three villages on the occasion of a solar eclipse. One of these villages which was named Tēkabharā, was situated in the *vishaya* (district) of Navapattalā and the other two named Kaṇḍaravāḍa and Vaḍōha in Samudrapāṭa which was apparently another district.

The importance of the present inscription lies in the information it furnishes about the spiritual preceptors of the Kalachuri kings of Tripurī from Yaśaḥkarṇa downwards. It may, how-

<sup>1</sup> I take *ravēḥ parvaṇi* in line 26 to mean 'on the occasion of a solar eclipse'. *Parvan* also means a *sankrānti*, but in that case the particular *sankrānti* would have been specified.

<sup>2</sup> Above, Vol. XXI, p. 95.

<sup>3</sup> *Ibid.*, Vol. II, p. 18.

<sup>4</sup> This Vimalaśiva is probably different from the Śaiva ascetic who put up the present inscription.

<sup>5</sup> I examined the name of this ascetic carefully to see if he could be identified with Vāmaśambhu mentioned in the Malkāpuram inscription (*J. A. H. R. S.*, Vol. IV, pp. 147 ff) in view of the suggestion recently made that the latter was the spiritual teacher of Karṇa and represents Vāmadēva on whose feet several Kalachuri kings from Karṇa downwards are described as meditating. (See *Ind. Hist. Quart.*, Vol. XIV, pp. 96 ff.). A Śaiva Āchārya named Vāmarāśi is also mentioned as living in Benares in the Sārnāth inscription of Mahīpāla, dated V. 1083. *Ind. Ant.*, Vol. XIV, p. 140. The Śaiva ascetic mentioned in the beginning of line 6 in the present record may have been a contemporary of Karṇa; for the next legible name is that of Puruṣaśiva who was the *guru* of Karṇa's son Yaśaḥkarṇa. But the second *akshara* of the aforementioned name does not at all appear like *ma*. Besides the *guru* of this Śaiva pontiff was apparently Vimalaśiva, mentioned in verse 8, while the *guru* and the *paramāguru* of Vāmaśambhu were Sōmaśambhu and Sadbhāvaśambhu respectively. I have shown elsewhere that Vāmadēva was a Kalachuri king and not a Śaiva ascetic. See *A Volume of Eastern and Indian Studies*, pp. 152 ff.

<sup>6</sup> Śaktiśiva and Kīrtiśiva may be identical with Śaktiśambhu and his disciple Kīrtiśambhu respectively mentioned in the Malkāpuram inscription.

ever, be noted in this connection that the Royal Asiatic Society of Bengal plates of Gōvinda-chandra<sup>1</sup> mention the Śaiva Āchārya Rudraśiva, not Puruṣaśiva, as the *Rājaguru* of Yaśaḥ-karṇa. Perhaps Yaśaḥkarṇa had two *Rājagurus* in succession. The name of Vimalaśiva, the *guru* of Jayasimha, occurs in his Jubbulpore Kōtwāli plates also.<sup>2</sup>

The present *praśasti* was composed by the poet Śaśidhara, who was a Brāhmaṇa of the Maunya<sup>3</sup> *gōtra*. He composed also the Bhērā-Ghāṭ inscription of Alhaṇadēvī, while his elder brother Pṛithvīdhara was the author of the Tēwar inscription of Gayakarṇa. The present record was incised on the stone by Nāmadēva, the son of Mahīdhara. His father was the engraver of the aforementioned stone inscriptions of Gayakarṇa and Alhaṇadēvī.

As for the **localities** mentioned in the present record, **Tēkabhara** may be identical with Tikhārī, 5 miles south by west of Jubbulpore. The *vishaya* (district) of **Navapattalā**<sup>4</sup> in which it was situated may have comprised the territory round the modern Nayākhērā which lies about 8 miles west of Tikhārī. **Samudrapāṭa** is probably Samand Pipāriā, 4 miles south of Jubbulpore. There are several villages named Kunda or Kundan near Jubbulpore, one of which may represent the ancient **Kaṇḍaravāḍa**. No place exactly corresponding to Vaḍōha can, however, be traced in the Jubbulpore District.

TEXT.<sup>5</sup>

[Metres : Vv. 1, 18, 28, 35, 36, 38, 41, and 44 *Śārdūlavikrīḍita* ; vv. 2 (?) and 6 *Upēndravajrā* ; vv. 3, 4, 7, 9, 11-15, 20-22, 24, 27, 29-32, 37, 42, 43, 45, 48, and 49 *Anuṣṭubh* ; v. 5 *Vamśasṭha* ; vv. 8, and 47 *Upagīti* ; vv. 10 and 46 *Indravajrā* ; vv. 16 and 26 *Aupachchandasika* ; vv. 17, 25 and 33 *Upajāti* ; v. 19 *Viyōginī* ; v. 23 *Vasantatilakā* ; v. 34 *Praharṣiṇī* ; v. 39 *Mūlinī* ; v. 40 *Sragdharā* ; v. 50 *Āryā*.]

1 सिद्धिः<sup>6</sup> [1\*] श्रीं नमः शिवाय ॥ उन्मीलत्कमलावलम्बि(म्बि)तरतिर्वन्द्यदिजेन्द्रस्थितिर्नि।—।

दोषा [म]हितप्रकाशवसतिः [कारणदूष्णोद्गतिः] । सम्यम्बर्जित[संश्रिता]हित-  
कृतिः [श्रीशर्व ?]देहोद्गतिर्भूत्वा पुण्यकृदात्मजः

2 शुभकृतिर्विध्वस्तदैत्योद्गतिः ॥[१॥\*] वृषप्रतिष्ठः श्रितवारिजश्री ॐ — ॐ — — ॐ

ॐ — ॐ — — । ॐ — ॐ — — ॐ — ॐ — — ॐ — ॐ — —  
ॐ ॐ — ॐ — — ॥[२॥\*] ॐ ॐ ॐ ॐ ॐ — — ॐ ॐ ॐ ॐ ॐ  
ॐ — ॐ ॐ । ॐ ॐ ॐ ॐ ॐ — — ॐ —

3 ज्यं पश्यन्ति तं नुमः ॥[३॥\*] जगतामात्मसं[सि]द्धै शिवः शैवमकल्पयत् । ॐ

ॐ ॐ ॐ ॐ — — ॐ ॐ ॐ ॐ ॐ ॐ — ॐ ॐ ॥[४॥\*] ॐ — ॐ —  
— ॐ ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — ॐ — । ॐ  
— ॐ — — ॐ ॐ — ॐ — ॐ — ॐ — ॐ —

<sup>1</sup> J. A. S. B., Vol. XXXI, pp. 123 ff.

<sup>2</sup> Above, Vol. XXI, p. 95. Vimalaśiva is also mentioned in the recently discovered Rewah plates of K. 963, above, Vol. XXV, pp. 1 ff.

<sup>3</sup> This is also the spelling of the name in the Bhērā-Ghāṭ stone inscription of Alhaṇadēvī, but the *Gōtra-pravarānibandhakadamba* spells it as *Maunya*.

<sup>4</sup> There is a larger village named Nayāgaon in the former Narsinghpur (now Hoshangābād) District, but it is too far from Jubbulpore, being situated about 45 miles south by west of it. Besides, no places corresponding to Tēkabhara, Samudrapāṭaka, etc., can be traced in the vicinity of it.

<sup>5</sup> From the original stone and inked estampages.

<sup>6</sup> Expressed by a symbol. This word is clearly written in the beginning of the unpublished British Museum plate of Karṇa.

- 4 खलितानुभूतयः ॥[५॥\*] तदन्वये शिष्यपरम्परायाः क्रमाच्च वंशः] उ उ — उ  
 — — | उ — उ — — उ उ — उ — — उ — उ — — उ उ —  
 उ — — ॥[६॥\*] उ उ उ उ उ — — उ दिशा चक्र उ — उ  
 उ | उ उ उ उ उ — — उ उ उ उ उ उ उ — उ
- 5 श. ॥[७॥\*] शिष्यं विमलशिवाभिधमाधायासौ पदे स्त्रीये । . . . . .  
 . . . . .<sup>1</sup> ॥[८॥\*] उ उ उ उ उ — — उ उ उ उ उ उ  
 — उ उ । यत्कीर्त्तिर्व[सभा ?] — उ उ उ उ उ उ उ — उ उ ॥[९॥\*]  
 — — उ —
- 6 वास्तुशिवाभिधानः श्रेयःप्रकर्षम्परमादधानः । यद्येदिपानां वि[षये] उ — — —  
 — उ — — उ उ — उ — — ॥[१०॥\*] उ उ उ उ उ — — उ  
 उ उ उ उ उ — उ उ । उ उ उ उ उ — — उ उ उ उ उ उ  
 — उ उ ॥[११॥\*] उ उ उ उ शिवः शिष्यः [पुरुषार्थाय] सम्प-
- 7 दम् । गुणानां च धनानां च परोपकृतये पर(रा)म् ॥[१२॥\*] शासनं उ उ  
 — — उ उ उ उ उ उ उ — उ उ । उ उ उ उ उ उ — — उ उ उ  
 उ उ उ — उ उ ॥[१३॥\*] उ उ उ उ उ — — उ उ उ उ उ  
 उ — उ उ । उ उ उ उ उ — — उ उ उ
- 8 गुणगणानिव ॥[१४॥] प्रीतिः पात्रे रतिस्तीर्थे स्थितिः पथि मते सताम् । भक्ति-  
 र्भवेभवत्तस्य समस्य उ उ — उ उ ॥[१५॥\*] . . . . .  
 . . . . .<sup>2</sup>[भिन्नः] पुरुषशिवः पुरुषोत्त-
- 9 मोस्य शिष्यः ॥[१६॥\*] यस्माद्यशःकर्णनराधिपस्य प्रादुर्ब्व(र्ब्व)भूवाभ्युदयप्रगल्भा ।  
 धर्मार्थकामेषु तथा सद्द्विर्यथा गिरां पत्युरमर्त्यभर्तुः ॥[१७॥\*] [शक्ती] श्री-  
 गयकर्णदेवनृपतेः — — उ — — उ — — — उ उ — उ — उ  
 उ उ — — — उ — वन्विताः ।
- 10 शिष्यः शक्तिशिवोस्य कीर्त्तिपटलैः प्रज्ञाप्रकर्षेरिवाकार्षीद्द्विग्वलयं तथातिविशदं विद्या-  
 समुद्रं यथा ॥[१८॥\*] गयकर्णनृपप्रताप — उ उ — हेरिनराधिपे व(ब)लात् ।  
 उ उ — उ उ — उ — उ — उ उ — — उ उ — उ — उ  
 — ॥[१९॥\*] सुमनोगण[नै]क-

<sup>1</sup> About 18 aksharas are gone here.<sup>2</sup> About 30 aksharas are lost here.



- 11 स्व सुमनोभूषणश्रियः । गीयते चरितं यस्य सद्भिः कल्पतरोरिव ॥[२०॥\*]  
 सत्कीर्तिकल्पलतिकावष्टभाङ्गतभूरुहः । तस्य कीर्त्तिशिवः शिष्य[स्तिथ्य ?] ॐ  
 ॐ [बभूव सः] ॥[२१॥\*] [येन देव ?] ॐ — — ॐ ॐ ॐ ॐ ॐ ॐ —  
 ॐ ॐ । नरसिंहनरेन्द्रस्य बभूवा-
- 12 भ्युदयाय सः ॥[२२\*॥] न स्यंदनं वसुमती न च चंद्रसूर्यौ चक्रे न सारथिर-  
 भूत्स च विश्वयोनिः । नेषुर्हरिः परपुराणि तथापि भस्म चक्रे यतः स  
 इति कीर्त्तिशिवः स्फु[टं सः\*] ॥[२३॥\*] यशोभिरिंदुविश्वदैस्तथैवारिविकर्षितैः ।  
 अपूपुरत्स सर्वाशा विवे-
- 13 ककुसुमैरिव ॥[२४॥\*] दृष्टौ च विप्रुष्टमनोभवोपि प्रसन्नचंद्रप्रतिमाननोपि । वृष-  
 प्रतिष्ठोपि शिवावसक्तोप्यभूत्स नोगो न च सद्भिजिह्वः ॥[२५॥\*] कलचुरिकुल-  
 . . . . 'यन्ति प्रदीपाः . . . . .<sup>2</sup> । स यथैव तथेन्द्रियाणि  
 सर्वा-
- 14 स्यपि विश्रामसुरदुरिंदिरायाः ॥[२६॥\*] विश्रामिचजगन्मिचगोचे मैत्र्याद्यलंकृताः ।  
 प्रापुर्व्विप्राः कियंतो न प्रतिष्ठां परमेष्ठिनः ॥[२७॥\*] येषां सम्यगधीतवेद-  
 विषयज्ञानार्थमत्यादरात्\*] [येषां] — ॐ ॐ — [रदायनमभू] — — ॐ  
 — — ॐ — । येषां [चा]र्थसमृद्धिभिः समभव-
- 15 विष्टानि पूर्त्तानि च प्राशस्त्येन महीभृतामिव सदा यायावराणामपि ॥[२८॥\*]  
 क्रमात्तत्राभवद्गोचे मैत्रीं सन्ने(र्व्वे)षु संदधत् । ऋचां पदक्रमाधीती वो(बो)द्वा  
 च मधुसूदनः ॥[२९॥\*] दक्षिणाशावतंसस्य कुंभयोनेरिवाधिकम् । व(ब)भूव  
 यस्य विवु(बु)धीद्दो(दो)धाय म-
- 16 द्विमीदयः ॥[३०॥\*] द्विजेन्द्रभूषणात्तस्मादुमेवोमाभिधा वधूः । अलंचक्रे तनूजेन  
 स्कन्देनेव जगन्नयम् ॥[३१॥\*] सोधीत्य वेदान्वेदार्थानधिगम्य व्रतं वहन् ।  
 ॐ ॐ ॐ ॐ ॐ — — ॐ नभस्वानिव दक्षिणः ॥[३२॥\*] प्रभासमोकर्ण[ग]-  
 यादितीर्थेष्व-
- 17 नृस्यमापद्य सुरादिवर्ये । शैवं व्रतं कीर्त्तिशिवाद्भार समग्रमुग्रादुपमन्युवद्यः  
 ॥[३३॥\*] कल्यायुर्व्विमलशिवः स एव [तस्मा]द्वि(द्वि)भ्राणः कलियुगकल्पपाद-  
 पत्वम् । [यच्छा]यां विवु(बु)धगणोधिगम्य धत्ते वैधुर्यं न खलु [महीत्स]वोदयेषु  
 ॥[३४॥\*] जा-

<sup>1</sup> About 5 aksharas are missing here.

<sup>2</sup> About 7 aksharas are gone here.

- 18 तिः सञ्जनपूजिता रतिपतेर्व्यावर्त्तनायाकृतिर्व्यक्तिः 'कांतिसुहृद्व्यंशान्तिसुतपा' स्फीतिर्गुणानां  
गुरुः । रीतिः [प्रीति]करो सतामतितरां नीतिः सदा तंदिदां [मौनं मङ्गल]-  
मुद्यमैकसरणेरस्यैव संदृश्यते ॥[३५॥\*] वाणी सद्गुणैपुषप्रण-
- 19 यिनी व्र(ब्र)ह्मास्यपद्माश्रया श्रीः श्रीवत्सविभूषवत्सवसतिप्रैमेति [लो]कीकृतयः ।  
एतस्मिन्पुनरद्भुतं इयमिदं सानंद[मुद्यो(द्यो)तते] तादृग्यादृगजीजन[त्सु]मनसां चेत-  
सु — — — ॥[३६॥\*] विद्यासमुद्रचंद्रस्य तपःश्रीसरसीरुहः । सत्यो-  
त्सवादेः स-
- 20 हृत्तमित्रस्यास्याद्भुतं न किम् ॥[३७॥\*] यस्यार्थिद्विजराजदर्शनवशाद्दानाम्बु(म्बु)-  
[भिर्वर्चते] श्रद्धा [रात्रिदिवं] वरेण विधिना धर्मस्य तन्वीरिव' । यो दर्श-  
श्वपि सादरं द्विजपतीनक्षीणशोभाभरान्दचो योजयते सुवर्णविक्रयत्स'द्रोहिणीनां  
स(श)तैः ॥[३८॥\*]
- 21 सकलनृपतिक्लृप्तप्रत्यवेत्तासु दाक्ष्यं समधिकमधि — — — जयधुर्यः ।  
द्विजपतिरपि पूर्णः कोमलाभिः कलाभिः कलंयति व(ब)ललीलां धीरि —  
— — ॥[३९॥\*] लक्ष्मीलीलाकटाक्षैरतिकृतुकतया सततं लक्ष्यमाणो-
- 22 प्यक्षाणां न क्षमो यः क्वचिदपि सहते स(श)क्तिमुत्सेचयित्रीम् । पृ[ष्ठीपा]लेन  
नित्यं [व(ब)हुल]समुचिते कार्यजाते नियुक्तोप्यादत्ते नैव जाद्यं [कहन<sup>१</sup>?]पि  
विधिवन्नित्यनैमित्ति[केषु] ॥[४०॥\*] [नित्यं] [वासनया] — — —  
— — — संजज्ञे न विद्या-
- 23 रपूर्वकविधि[ईत्तं] न यन्नास्ति तत् । पात्रं तन्न यदर्चितं न व(ब)हुयस्तीर्थं  
न तद्भूतले दानस्नानतपोभिरद्भुततमैर्यन्नामुना संस्कृतम् ॥[४१॥\*] साधीयांसि  
महीयांसि स्थेयांसि स्थाणुरूपिणः । श्रेयांसि यस्य वर्द्धते महांसीव शशां-
- 24 सि च ॥[४२॥\*] उद्यानसरसी[सन्न]प्रासादद्विजवेश्मभिः । भूमिः परिभवत्यस्य न  
कैर्भूषाभरैर्दिवम् ॥[४३॥\*] यो मंत्रैः करवर्त्तिनः समकरोल्लोकान् परेभ्यः परान्  
— — — र्जयसिंहदेवनृपतिर्भक्त्यातिनम्नोपि सन् । स श्रीमान्विमलेश्वरः  
कलिमलप्र-

<sup>१</sup> The *visarga* is dropped here according to the *Vārttika* on Pāṇini VIII, 3, 36.

<sup>२</sup> The second *vatsa* here means 'the breast'.

<sup>३</sup> [The form *udyōtatē* can also be correct. In that case the root is *yut* and not *dyut*.—B. C. C.]

<sup>४</sup> *Tantrī* seems to be used here in the sense of 'a sinew'.

<sup>५</sup> *Vikāśa(sa)t*, (blooming) seems to be used here in the sense of *vilasat* (shining).

<sup>६</sup> Read *krachid=api*.

- 25 चालनैकक्षमां कौर्त्तिं देव[नदीमिव] त्रिभुवने विस्तार[येन्द्रनीम्] ॥[४४॥\*] [अ]-  
चीकरच्चंद्रमौलिर्मादि<sup>१</sup>रमादरात् । गुरोः कौर्त्तिशिवस्यैतत्कौर्त्तये सुकृताय च ॥[४५॥\*]  
देवाय कौर्त्तिश्वरसंज्ञिताय प्रादादमुष्मै जयसिंहदेवः । विभ्रज्जवे भक्तिभरं  
गुरौ ।
- 26 च ग्रामान्रवेः पर्वणि न[व्य ?]दायान् ॥[४६॥\*] टेकभराख्यस्तेषामेको नवपत्त-  
लाविषये । अन्यौ समुद्रपाटे कंडरवाडो वडोहस्च(श्च) ॥[४७॥\*] मौन्यान्वय-  
द्विजेंद्रश्रीधरणीधरनंदनः । प्रशस्तिमकरोदेताम्नीत्या शसि(शि)धरः कविः ॥[४८॥\*]  
सूत्रधारशि-
- 27 [रोरञ्ज]महीधरतनूद्भवः । शिलामलंकरोदेतां<sup>२</sup> नामदेवोऽच्चरैर्ष्वरैः ॥[४९॥\*] सम्ब-<sup>३</sup>  
त्षड्विंशत्युत्तरनवशताङ्केपि ९२६ ॥ यावत्सूर्याचंद्रौ यातायातं नभस्तले तपतः ।  
तावत्कौर्त्तनमेतत्कौर्त्तये कर्त्तुः स्थिरं भूयात् ॥[५०॥\*]<sup>४</sup> ॥

#### TRANSLATION.

Success ! Ōm ! Obeisance to Śiva !

(Verse 1.) Having become a meritorious person's son of righteous deeds, (Śiva) who takes delight in blooming lotuses, who abides in venerable Brāhmaṇas, who dwells blamelessly in honoured lustre, rises from the Kāraṇḍavati river<sup>५</sup> (?), and completely destroys the (*evil*) actions of the enemies of those who take refuge with him, annihilates the arrogance of demons.

(V. 2.) Śiva, who is mounted on the bull, who has the beauty of lotuses.....

(V. 3.) We praise [Śiva], whom they see.....

(V. 4.) For the realization of their self by the worlds, Śiva revealed his doctrine.....

(V. 5.) Those whose direct knowledge failed.....

(V. 6.) In his lineage in the succession of disciples in course of time, the family.....

(V. 7.) .....

(V. 8.) Having installed his disciple, **Vimalaśiva**, in his own place, he.....

(V. 9.) Whose dear fame.....

(V. 10.) (He) who was named **Vāstuśiva**, who caused great bliss, who.....in the country of the lords of **Chēdi**....

(V. 11.) .....

(V. 12.) His disciple named....**śiva**, who acquired a great excellence of merits and wealth in order to oblige others (*and*) to attain the aims of human life.....

(V. 13.) .....

(V. 14.) .....like multitudes of merits.....

<sup>१</sup> Two *aksharas* are inadvertently omitted here. Read —*maulē ramyaṁ mandiram*.

<sup>२</sup> *Alankarāt* is grammatically incorrect. Read =*alañchakār=aitām*.

<sup>३</sup> Read *Samvat śadvimśaty-uttara-nava-śatē=ñkē=pi*.

<sup>४</sup> There is an ornamental figure here.

<sup>५</sup> There is some allusion here, which is not clear to me. Monier-Williams gives *Kāraṇḍavati* (which is perhaps intended here by *kāraṇḍa-pūrṇā*) as the name of a river.

(V. 15.) He, (*though*) possessed of equanimity, bore love towards worthy persons, was attached to holy places, followed the path approved by good people (*and*) was devoted to Śiva.....

(V. 16.) **Purushaśiva**, the best of men, who was conversant with....., was his disciple .....

(V. 17.) On account of whom there arose as much abundance—great with prosperity—in religious merit, wealth and enjoyment of **Yasaḥkarṇa** as that of (*Indra*), the lord of immortals, through **Brihaspati**.

(V. 18.) His disciple, **Śaktiśiva**,.....(*who augmented*) the (*two*) royal powers of the illustrious king **Gayakarṇa**, made the circle of regions very bright with the mass of his fame as he did the ocean of learning with the excellence of his intellect.

(V. 19.) .....the prowess of the king **Gayakarṇa** ..... the hostile king forcibly.....

(V. 20.) The deeds of him, who is pre-eminently counted among good people and whose wealth is an ornament of his good heart, are sung by wise men like those of the celestial wish-fulfilling tree.

(V. 21.) The disciple of him—a marvellous tree entwined by the creeping plant of noble fame—(*was*) **Kīrtiśiva**.....

(V. 22.) He caused the prosperity of the king **Narasimha**....

(V. 23) (*Unlike Śiva*) he had not the earth for his chariot, nor the sun and the moon for its wheels, nor **Brahmā** for his charioteer, nor **Vishṇu** for his arrow.<sup>1</sup> Still he reduced to ashes the cities of the enemies (*as Śiva did those of the demons*). Hence he (*was*) clearly **Kīrtiśiva** (*Śiva in glory*).

(V. 24.) He filled all regions with his glory which he wrested from the enemy and which was as bright as the moon, as with the flowers of discrimination.

(V. 25.) Though he had burned the feeling of love in his glance, though his face resembled the bright moon, though he was firmly attached to religion<sup>2</sup> and was devoted to Śiva<sup>3</sup> (*even as Śiva burned the god of love by his glance, has a bright disc of the moon on his forehead, is mounted on the bull and is attached to Pārvatī*), he was (*unlike Śiva who is called Ugra<sup>4</sup> and wears serpents*) neither dreadful in appearance nor attended by backbiters.<sup>5</sup>

(V. 26.) The great lights....., the **Kalachuri** family. ....As he, so all his sense-organs were the celestial tree of rest to the goddess of fortune.

(V. 27.) In the *gōtra* of **Viśvāmitra** which is the friend of the world, how many **Brāhmaṇas**, adorned with benevolence<sup>6</sup> and other (*virtues*), have not attained the pre-eminence of **Paramēshthin** (God) ?

(V. 28.) Their.....with great regard for the understanding of the contents of the **Vēdas** which they had studied in the right manner.....Though they were vagrant mendicants, their sacrificial rites and charitable works were performed with abundance of wealth and in a praiseworthy manner like those of kings.

<sup>1</sup> For the equipment of Śiva in his fight with the demons of the three cities, see *Mahābhārata*, *Drōṇaparvan*, *adhyāya* 202, vv. 71-78 (Chitraśālā Press ed.).

<sup>2</sup> There is a play on the word *vrisha* meaning (1) religion and (2) the bull Nandi.

<sup>3</sup> *Śivāvasakta* is to be interpreted in two ways; (i) *Śiva-avasakta* meaning 'devoted to Śiva', and (ii) *Śivā-avasakta* meaning 'attached to Pārvatī'.

<sup>4</sup> *Ugra* is a name of Śiva.

<sup>5</sup> *Dvijihva* (two-tongued) means (i) a serpent, and (ii) a backbiter.

<sup>6</sup> *Maitrī* is one of the four *bhāvanās* which *Yōgins* cultivate.

(V. 29) In course of time there was born in that *gōtra* **Madhusūdana** who bore benevolence towards all, had studied the *pada* and *krama* texts of the Ṛiks and understood their meaning.

(V. 30.) The rising greatness of him, who was an ornament of the southern regions, led greatly to the awakening of learned men, even as the rise of the star Agastya,<sup>1</sup> the ornament of the southern direction causes the awakening of the gods (*from slumber*).

(V. 31.) Through him who was an ornament of the foremost among Brāhmaṇas, (*his*) wife named Umā, who resembled Pārvatī, was adorned by a son even as the three worlds were by Skanda.

(V. 32.) Having studied the Vēdas and understood their contents, he, observing vows, [pleased all people] like the southern breeze.

(V. 33.) Having paid off his debt to the best of gods and others at Prabhāsa, Gōkarṇa, Gayā and other holy places, he received (*initiation in*) the Śaiva vow from Kīrtisiva even as Upamanyu did from Ugra (*i.e.*, Śiva).

(V. 34.) (*May*) this **Vimalaśiva**, who has consequently become the wish-fulfilling tree of the Kali age, live to the end of the world!—(*the tree*), having come under the shade of which a multitude of Brāhmaṇas does not indeed feel distressed on the approach of great festivities!

(V. 35.) In the case of only this (*Vimalaśiva*) who is solely devoted to exertion are seen (*the following*), *viz.*, birth in a caste (*viz.*, *Brāhmaṇa*) which is honoured by good people, a (*handsome*) form which can turn back the god of love (*in discomfiture*), a personality attended by lustre, a large increase of merits accompanied by great tranquillity and excellent austerity, a mode of behaviour which is exceedingly pleasing to good people, political wisdom which is always pleasing to the politicians (*and*) blessed silence.

(V. 36.) '(*The goddess of*) speech who is fond of proficiency in merits dwells in the lotus which is Brahmā's face, and the goddess of fortune loves to live on the breast of (*Vishṇu*) who is adorned with Śrīvatsa.'—This is what people say. But, what a wonder! this pair shines forth so joyfully in him that it has caused.....in the minds of magnanimous people!

(V. 37.) What thing concerning him is not marvellous?—(*him*) who is the moon to the ocean of learning, a lotus to the goddess of austerities, a pleasure-mountain to the truth and a friend of virtuous conduct?

(V. 38.) At the sight of the best of Brāhmaṇas (*who approach him*) as supplicants, his piety increases in an excellent manner, day and night with the libations of water (*poured at the time*) of making gifts like a sinew of religion. Vigilant<sup>2</sup> as he is, he confers respectfully on the best of Brāhmaṇas, whose splendour has not decreased, hundreds of red cows shining with gold even on new-moon days.

(V. 39.) Showing great vigilance in looking after all royal affairs, the indefatigable leader .....The foremost among Brāhmaṇas (*viz.*, *Vimalaśiva*), though proficient in fine arts, shows the play of his power against the enemies.....<sup>3</sup>

<sup>1</sup> The star Canopus which appears on the horizon just before the commencement of *Śarad* or autumn. [There is also a veiled reference to the sage Agastya who is associated with the propagation of Aryan culture in the south.—Ed.]

<sup>2</sup> There is a play on the words *daksha*, *dvija-pati* and *rōhinī*. Daksha gave only one Rōhinī (*i.e.*, the star Aldebaran) to the moon and that too on the full-moon day, while Vimalaśiva gives hundreds of *rōhinīs* (red cows) to Brāhmaṇas even on the new-moon day. The star Rōhinī is personified as the daughter of Daksha and the favourite wife of the moon.

<sup>3</sup> In this verse also there is a pun on words like *dvija-pati*, *kalā*, etc.

(V. 40.) Though he is ever looked at with great eagerness by the goddess of fortune with sportful glances, he nowhere suffers the sense-organs to have the power of making him vain. Though he is always employed by the king in many worthy affairs, he nowhere shows slackness in (*the performance of*) obligatory and occasional religious rites.

(V. 41.) .....(*There was*) no discriminating action which he did not perform ; (*there was*) no gift which he did not confer ; (*there was*) no deserving person whom he did not honour many times (*and there was*) no holy place on the earth which he did not sanctify with marvellous gifts, bathing and austerities.

(V. 42.) Of him who is like Śiva, the exceedingly good, great and lasting blessings and glory increase like his lustre.

(V. 43.) With what ornaments (*supplied by him*) does not the earth surpass heaven ?—(*the earth, which has*) gardens, tanks, charitable feeding houses, temples and houses of Brāhmaṇas ?

(V. 44.) May that illustrious Vimalaśiva—who by his counsels has made (*even*) the most distant people pay taxes,<sup>1</sup> (*to whom*) the king **Jayasirṃha** [bows] becoming very humble through devotion spread in the three worlds his delightful fame which, like the celestial river, is capable of washing away the taint of the Kali age !

(V. 45.) He caused a temple of the moon-crested (*Śiva*) to be constructed for the fame and religious merit of his teacher Kīrtiśiva out of reverence for him.

(V. 46.) To this god named Kīrtiśvara, **Jayasirṃhadēva**, through devotion to Śiva and his teacher, has made new grants of villages on (*the occasion of*) the sun's eclipse.

(V. 47.) Of these, the village called **Ṭēkabhara** is situated in the *viṣaya* (*district*) of **Nava-pattalā** and two others (*viz.,*) **Kaṇḍaravāḍa** and **Vaḍōha** in (*the district of*) **Samudrapāṭa**.

(V. 48.) The poet **Śaśidhara**, the son of the illustrious Dharaṇīdhara who is the foremost among Brāhmaṇas, born in the family of Maunya, has composed this *praśasti* with pleasure.

(V. 49.) **Nāmadēva**, the son of Mahīdhara, the crest-jewel of artisans, has adorned this slab with excellent letters.

(*In*) the **year nine hundred increased by twenty-six, in figures, 926.**

(V. 50.) May this temple endure firmly for the fame of the builder as long as the sun and the moon, going and coming, shine in the firmament !

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No. 34.—CONJEEVERAM INSCRIPTION OF BRAHMA-TANTRA-SVATANTRA-JIYAR :  
SAKA 1282.

BY A. S. RAMANATHA AYYAR, B.A., MADRAS.

Kāñchīpuram in the Chingleput District was an important place of pilgrimage from very early times. Portions of this town and its environs were in the olden days known according to their religious associations, as the Buddha-Kāñchī, Jina-Kāñchī, Śiva-Kāñchī and Viṣṇu-Kāñchī.<sup>2</sup> The inscription<sup>3</sup> published below is engraved on the north wall of the second *prākāra* of the Varadarāja temple at Little Conjeeveram, otherwise called Viṣṇu-Kāñchī, which is very sacred to the Vaiṣṇavas of the south.

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<sup>1</sup> *Kara-varttin* means also 'one who is near at hand.' The statement 'Vimalaśiva makes most distant people near' involves contradiction, but it is only apparent, the intended sense being as given above. The figure is *Virōdhābhāsa*.

<sup>2</sup> Buddha-Kāñchī is referred to in No. 15 of the Madras Epigraphical collection for 1934-35 (*Annual Report on South Indian Epigraphy*, 1934-35, para. 56). Jina-Kāñchī is represented by Tirupparuttikkunṅṅu near Conjeeveram ; Śiva-Kāñchī and Viṣṇu-Kāñchī are respectively the modern Big and Little Conjeeveram.

<sup>3</sup> No. 574 of the Madras Epigraphical collection for 1919.

The characters in which the record is engraved are **Tamiḷ** and **Grantha**, the latter being employed for the Sanskrit words. The language is **Tamiḷ** with an admixture of Sanskrit words, and is somewhat illustrative of the type of Vaishṇava composition prevalent in this period and locality. The record is very well preserved, and its orthography does not call for any comment.

The record does not quote any king's name but is simply dated in **Śaka 1282** and contains the astronomical details—**Vikārin**, Mēsha, śu. 1, Friday and Aśvati—which yield the equivalent **A.D. 1359, March 29**. It states that a certain *Vaiṣṇavadāsa* who had been given the title of **Brahma-tantra-svatantra-Jiyar** by the god (Hastigiriśa), was put in charge of a *maṭha* evidently at Kāñchīpuram in Śaka 1282. This information is of interest for **Vaishṇava religious history**, as it enables us to identify this first pontiff of the *maṭha* with the **direct disciple of the great Vēdānta-Dēśika**, the erudite scholar, keen controversialist and deeply venerated Vaishṇava *āchārya*,<sup>1</sup> whose literary and religious activities are said to have extended over a major portion of the 14th century A.D.

As mentioned above, the inscription does not refer itself to the reign of any king, but it is somewhat peculiarly worded, in that it purports to have been issued by the deity himself. In the **Tamiḷ** records of this temple, the god is called Aruḷāḷapperumāḷ or Tiruvattiyūr-ninṇaruḷiya-Paramasvāmin, or 'the great Lord who was pleased to stand at Tiruvattiyūr'. The village-name Tiruvattiyūr having been Sanskritised into Hastigiri,<sup>2</sup> the god came to be known to Sanskrit authors as Hastigiriśa, by which name he is referred to in the opening verse of this epigraph. It is stated that on the representation made by the agent Perumāḷtāṇ and other *Bhattas*, the god, while seated in regal pomp with his consorts in the *abhiśhēka-maṇḍapa* of the temple on the throne named Vīravallāḷaṇ under the canopy called the Ariyeṇavallāṇ-paṇḍal listening to the chanting of the songs of Śaṭhakōpa, was pleased to confer the title of **Brahma-tantra-svatantra-Jiyar** on a certain *Vaiṣṇavadāsa* and to put him in charge of a *maṭha* and its properties, so that he may propagate the tenets of the **Rāmānuja-darśanam**<sup>3</sup> to the Vaishṇava laity, and maintain the **library** which he had collected, probably in the *maṭha* premises. A sentence at the end adds that this divine order (*tirumugaṃ*) was engraved on stone by the temple-accountant.

In regard to the particular style of wording in this inscription, couched as if the orders had emanated directly from the deity himself, it may be mentioned that this convention was adopted by some of the Vaishṇava temples in the Tirunelvēli District in the 14th and 15th centuries A.D., and in some instances in the South Arcot and Chingleput Districts also. Some Śaiva temples also appear to have sparingly copied this procedure in drafting their documents at this period. In such cases, the occasion when and the place wherefrom the orders<sup>4</sup> were issued are given at some length. Some instances may be quoted.

1. Śakābdam 1463 nāḷ . . . Muḷḷināṭṭu brahmadēyam śrī-Śēraṇ-mahādēvi-chaturvēdimāṅgalattu vaḍapāl śrīmad-Dvārakānāthaṇ aruḷāl Āyirattenmaṇ-paṇḍar-kīḷ Vīrakēraḷaṇ-pīṭhattu nāmum nam peṇḍugaḷoḍuṇ kūḍi-irundu, etc.—(Shermādēvi, No. 186 of 1895 of the Madras Epigraphical collection—S. I. I., Vol. V, No. 750).

<sup>1</sup> Dēśika is believed to have been born in A.D. 1269, Śukla, and to have died in A.D. 1370, Saumya. The present record is of help in confirming the period of his literary activity as the second half of the 14th century A.D.

<sup>2</sup> The artificial ramp formed by an enclosed *maṇḍapa* is called the '*Tirumalai*' or '*giri*', on top of which the shrine of Varadarāja is located.

<sup>3</sup> Compare the verse composed in praise of this Jiyar :

इस्तीं लीकेविख्यातं कौखिन्यं विदुषां वरम् ।

रामानुजार्यसिद्धान्तस्थापनाचार्यमाश्रये ॥

<sup>4</sup> This is analogous to the instances in which kings are described as having been seated in particular halls of their palaces and on particular seats, while issuing the orders contained in the respective epigraphs.

2. Nāyaṅār Tiruviḍaikaḷi-Nāyaṅār Āḍi-ayaṅa-ttiru-mañjaṅam śeydaruḷi Irāmānujaṅ-tirumaṅḍapattu Nālukavipperumāl-Virasimhāsaṅattu śrī-Śaṭhakōpaṅ tirumuttiṅ-pandal-kkīḷ Nāchchimāruḍaṅ chēndaruḷi-irundu eṅḡalai aruḷappāḍittaruḷi nammudaiya aḍiyāril . . . nammudaiya kumāraṅ Hariyaṅaṅ kumāraṅ Hariyaṅaṅ, etc.—(Tirukkōyilūr, No. 356 of 1929 of the Madras Epigraphical collection).
3. Nam bhaktar Malai-maṅḍalattu Tāḷaikkūḍi Śēndapirāṅ-Periyāṅāṅa Yādavarāyaṅukku nam-aḍukkalaippuṅam . . . . . śelvadāga nam maganār Vīra-Pāṅḍyadēvarkku eṭṭāvadu, etc.—(Tirunelvēli, No. 127 of 1894 of the Madras Epigraphical collection—*S. I. I.*, Vol. V, No. 416).

The reigning king of the time is referred to in these records as *nam pillai* or *nam kumāraṅ* 'the god's son or favourite', and in response to his formal petition that a particular transaction may be made, the god is described as sanctioning it and issuing a ratificatory order to that effect to the officials concerned. This convention does not, however, appear to have been in vogue for a long time. Āḍi-Chaṅḍēsvara, one of the sixty-three Nāyaṅmārs, is considered to be the steward-in-chief (*mūla-bhṛitya*) of Śaiva temples, and the documents relating to them are drafted in his name. Similarly also Vishvaksēna or Sēṅai-mudaliyār is looked upon as the Manager of Vaishṅava temples. It is one step further to assume that the orders were issued directly by the god himself.<sup>1</sup> Such divine mandates are called *aruḷappāḍu*; and in the Śrīraṅgam temple, god Raṅgarāja is even now conventionally considered to look after the affairs of his temple himself and issue the necessary orders through the mouth of his temple-officials.

Before proceeding to examine the contents of this record, a few expressions occurring in it may be explained.

(L. 2). *Viravallāṅ simhāsaṅam* and *Ariyaṅavallāṅ-pandal* are the names respectively of a throne and a canopy. The first was probably presented to the temple by the Hoysala king Viraballāḷa III<sup>2</sup>, while the second may have been named after some one having the title 'he who is as powerful as a lion,'<sup>3</sup> but whose title it was is not known.

*Nam peṅḍuḡal*—viz., Vishṅu's two consorts, Śrī and Bhūmī.

*Śaṭhakōpaṅ-pāṭṭu kēḷānirka*—Śaṭhakōpa is the name of the Vaishṅava saint Nammālvār, whose *Tiruvāymoli* is considered equal to the Vēdas in sanctity and is chanted in the presence of the deity on particular occasions. Endowments made for this service in Vishṅu temples are often mentioned in inscriptions.<sup>4</sup>

(L. 3). *Perumāḷtāṅ*—Perumāḷtāṅ or Perumāḷdāsaṅ would ordinarily mean 'a devotee of Perumāḷ (Vishṅu)'; but in this context it appears to have been the name of the agent, super-

<sup>1</sup> In these instances, the records commence with a Sanskrit verse specifying that the orders emanate from the god himself—

(a) सर्वलोकसमुत्पत्तिस्थितिसंहारकारणम् ।

शासनं शाश्वतं शंभोः श्रीव्रीहृदितिवसिनः ॥ —No. 127 of 1894 of the Madras Epigraphical collection.

(b) एतत् वैलोक्यनिर्माद्यदास्यसंहारकारणम् ।

श्रीमत्श्रीरङ्गनाथस्य शासनं शाश्वतं परम् ॥ —No. 51 of 1938-39 of the same collection.

<sup>2</sup> Ballāḷa III was camping at Kāñchīpuram in Bhāvaka (Śaka 1256)—No. 401 of 1919 of the Madras Epigraphical collection. In two other records from the same temple, one of which is dated in Śaka 1283, in the regime of Sāḷuva Maṅgu, the god is described as seated in a similar manner while issuing the orders.

<sup>3</sup> A liquid measure called 'Ariyaṅavallāṅ-nāḷi' was current in this temple at this period—(No. 343 of 1919 of the Madras Epigraphical collection).

<sup>4</sup> *Madras Epigraphical Report* for 1908, part II, para. 35.



vising the sacred business of the temple (*nam vīṭṭu karumam kēṭkum*), in whose presence and that of the *Bhāttas* of the temple, the order is stated to have been promulgated. The name 'Vaishṇava-dāsa' occurring in the same line has to be considered as meaning 'the servant-devotee of Vaishṇavas' rather than as the personal name of the donee in the record; for according to the *Guruparamparā-prabhāvam*, the original name of Brahma-tantra-svatantra-Jiyar was Pēraruḷāḷayyaṅ of Vīravalli<sup>1</sup> and his *dāsyānāma* on becoming a *saṁnyāsīn* was Pēraruḷāḷa-Jiyaṅ.

(L. 4). *Samārādhanaṁ adukku vēṇḍum muṭṭukkaḷum*—seems to refer to the worship to be conducted to the deities kept in the *maṭha* itself and the requirements therefor. It is usual for every *maṭha* to have images of some deities for worship. In this connection, it may be noted that on the eve of the demise of Vēdānta-Dēśika, some images are said to have been bequeathed to his disciple Brahma-tantra-svatantra-Jiyar.<sup>2</sup>

*Postakaṅgaḷum idukku vēṇḍum upakaraṅgaḷum*—By *postakaṅgaḷ* (*pustaka*), manuscript bundles are apparently meant. The *upakaraṅgas* are the accessories and paraphernalia required for running a library—such as probably racks for the accommodation of the manuscript bundles, spare sets of *caḍjan* leaves for copying work, and stylus and other scribal apparatus.

*Rāmānuja-darsanam*—is the Viśiṣṭādvaita-siddhānta as codified and expounded in his *Śrī-bhāṣya* by the great Vaishṇava apostle Rāmānuja (A.D. 1017-1137). It was he who had raised this system to an unassailable eminence and had arranged for its propagation in true missionary style, by the training of a number of able exponents and *siṁhāsanādhipatis*<sup>3</sup> from among his numerous disciples.

(L. 5) *Nam Rāmānujam-udaiyārum nam samayattil uḷḷārum*—Rāmānujam-udaiyār appears to mean the 'followers of Rāmānuja.'<sup>4</sup> The idea seems to be that the selection of Brahma-tantra-svatantra-Jiyar as the pontiff was to receive the acceptance of Rāmānuja's followers and the Vaishṇava laity (*samayattil-uḷḷār*).

(L. 6) *Ivaṅṅukku nām muḍittapaḍiyum uḍuttapaḍiyum pūṣiṅṅapaḍiyum kuḍuttōm*—means that the flowers worn by the god, the clothes used by him and the sandal-paste and unguents utilised for his worship were presented to the Jiyar as a mark indicative of the god's love to the recipient. This expression is found used in some inscriptions<sup>5</sup> and in Vaishṇava literature.

As regards Brahma-tantra-svatantra-Jiyar, the donee of the record, some information is available from Vaishṇava literature. Among the South Indian religions, it was Vaishṇavism alone that had developed the 'historical sense' to an appreciable extent, and there are therefore several biographies of the Vaishṇava *āchāryas* available, collated under the names of *Vaibhavas* and *Guruparamparās* of varying volume.<sup>6</sup> One such work dealing with the life of the great Vaishṇava reformer Vēdānta-Dēśika is the *Guruparamparā-prabhāvam*<sup>7</sup> in Tamil prose by Tṛitīya-

<sup>1</sup> *Guruparamparā-prabhāvam* (Tamil, Madras.), p. 114; see also f. n. 3 on p. 319.

<sup>2</sup> *Ibid.*, p. 138.

<sup>3</sup> There were 74 *siṁhāsanādhipatis* who were selected. Their names are given in the reply to question No. 24 of the *Triṁśatpraśnōttaram, Paḷanaḍaiviḷakkam*, p. 30.

<sup>4</sup> The following expression from No. 51 of 1938-39 from Śrīraṅgam may be compared—*Kodavar kōvaṅṅavar nam bhāṭṭakal . . . nam Rāmānujanai-udaiyār nam pāduvār*, etc.

<sup>5</sup> Compare No. 567 of 1919 of the Madras Epigraphical collection.

<sup>6</sup> There are many biographies of Dēśika available. The *Vēdānta-Dēśika-vaibhava-prakāśikā* by Doḍḍay-āchārya is in Sanskrit.

<sup>7</sup> Published in Madras in several editions. Dvitiya-Brahma-tantra-svatantra-Jiyar, the *āchārya* of the author of this work is said to have written the *Paṅṅīrāyirappaḍi-Guruparamparā-prabhāvam*, which is not extant.

Brahma-tantra-svatantra-Jiyar. Shorn of the few miraculous elements that are inevitable in an orthodox hagiography, this work compiled by an author who lived only a few generations later than Dēśika, may be considered as fairly reliable. From it we gather the following details about Brahma-tantra-svatantra-Jiyar, the first of that name, who was a disciple of Vēdānta-Dēśika :

**Brahma-tantra-svatantra-Jiyar** belonged to the Kauṇḍinya-gōtra and was originally called Vīravalli Pērarulālayyaṅ. Well-versed in all the *śāstras*, he became an ardent disciple of Dēśika and assumed the *saṁnyāsa* garb under the name of **Pērarulāla-Jiyar**. When the Raṅganātha temple at Śrīraṅgam was looted by the Muhammadans in the first quarter of the 14th century, Brahma-tantra-svatantra-Jiyar fled along with his *āchārya* to Satyamāngalam (in the Coimbatore District) and returned to Śrīraṅgam only after some years. He was taught the *Bhagavad-vishayam* (*Ārāyirappaḍi*) by Varadāchārya *alias* Nayiṅārāchārya, the son and disciple of Vēdānta-Dēśika, in **Kali 4440, Bahudhānya, Āvaṇi, śu. 2, Hasta** (=A.D. 1338, August 18). On one occasion, he vanquished a pandit of North India in a polemical contest at Śrīraṅgam and was honoured by Dēśika with the title of '**Brahma-tantra-svatantra**'<sup>1</sup> 'he who is a master in Brahma-tantra'. That accounts for the origin of the name by which he was popularly known. On another occasion during the régime of Tirumalai-Śrīnivāsāchārya<sup>2</sup> who had been installed by Dēśika as the *Śrīkārya-dhurandhara* of the Kāñchīpuram temple, Brahma-tantra-svatantra-Jiyar overcame a Kashmirian pandit in a philosophical discussion and earned the title of '**Paryāya-Bhāshyakāra**'.<sup>3</sup> Some time later under the direction of god Venkaṭēśa in a dream, he accepted the **Trusteeship of the Tirupati temple**, and during his tenure of office there, he installed an image of Vēdānta-Dēśika in a *maṭha* built by him at Tirumala, as well as in a *maṇḍapam* in the Gōvīndarāja temple at Lower Tirupati. He stayed at Tirupati for a long time expounding the Vaishṇava philosophy to his disciples Ghatikāśatakam-Ammāḷ, Kiḍāmbi-Nayiṅār, Kōmāṇḍūr-Āchchāṅ, Pillaiy-Appai, Pērarulālayyaṅ-Appai, Kandāḍai-Āṇḍāṅ, Vīravalli-Pillai and others. After his demise he was succeeded by Pērarulālayyaṅ-Appai. Brahma-tantra-svatantra-Jiyar was **the author of two small works**—the *Divyasūri-stuti*<sup>4</sup> and the *Āchāryāvātāra-ghaṭṭārtha*.<sup>5</sup>

Though these biographical details may, in the main, be accepted, a few omissions may be noticed. The *Guruparamparā-prabhāvam* does not contain a reference to the founding of a *maṭha* at Kāñchīpuram and to the installation of Brahma-tantra-svatantra-Jiyar in it as its first pontiff for the propagation of the Rāmānuja-*darśanam*, as stated in the present record, nor do the Tirupati inscriptions corroborate his Trusteeship of the Tirupati temple. But these points notwithstanding, Brahma-tantra-svatantra-Jiyar of the record under review may be identified with the disciple of

<sup>1</sup> The present record conventionally states that god himself gave the title.

<sup>2</sup> *Guruparamparā-prabhāvam*, p. 138. He was the author of a religious work called the *Prabandha-nirvāham*.

<sup>3</sup> A verse composed by Ghatikāśatakam-Ammāḷ in praise of this Jiyar reads—

पर्यायभाष्यकाराय प्रणतार्तिं विधून्वते ।

ब्रह्मतन्त्रस्वतन्त्राय द्वितीयब्रह्मणं नमः ॥

<sup>4</sup> The colophon reads—ब्रह्मतन्त्रस्वतन्त्रोक्तिं दिव्यमूर्तिस्तुतिं ।

<sup>5</sup> Its colophon reads—ब्रह्मतन्त्रस्वतन्त्रेण परकालयतीन्दुना ।

आचार्यावतारघटार्थं संगृहीणं प्रकाशयते ॥

Vēdānta-Dēśika, because of the fact that the investiture of this unique title of 'Brahma-tantra-svatantra', herein attributed to the god himself, had been made more than a decade prior to the demise of Dēśika and that this *āchārya's* name figures in three important 'pontifical lists'.<sup>1</sup>

The *maṭha* which was thus started at Kāñchīpuram under the pontificate of this Brahma-tantra-svatantra-Jīyar in A.D. 1360 grew in importance and appears to have latterly removed its headquarters to Mēlkōṭe in the Mysore State, where it became popular under the name of the Parakāla-maṭha<sup>2</sup>. There were several scholars among the subsequent heads of this *maṭha*, and a short sketch of its history has been given in the *granth-ōpasamhāra* of the *Alaṅkāra-maṇihāra*,<sup>3</sup> a work on rhetoric composed recently by one of its pontiffs also called Brahma-tantra-svatantra-Jīyar.

At about this time in Śaka 1300 there was in the Varadarāja temple at Kāñchīpuram, a minor *maṭha* called the Vēda-maṭha, which was presided over by a certain Vēdēndrasāgara-śrīpāda and which probably specialised in the teaching of the Vēdas.<sup>4</sup> Another important Vaishṇava *maṭha* which came into existence in this period was the Ahōbālam-maṭha,<sup>5</sup> whose founder Śrīnivāsa, son of Kiḍāmbi Kēśavāchārya of Tirunārāyaṇapuram, is, according to orthodox tradition, believed to have assumed the *Samnyāsāśrama* in Śaka 1320 (A.D. 1398) under the name of Ādivaṇ Śaṭhakōpa-Jīyar and to have been its first pontiff for a period of sixty years till A.D. 1458.

Vēdānta-Dēśika is stated in the *Guruparamparā-prabhāvam* to have been the contemporary of a certain Telugu chief named Sarvajña-Śīṅgabhūpāla and to have composed the *Subhāshita-nīri* for his delectation.<sup>6</sup> The same chief is said to have honoured Nayiṇārāchārya, the son and disciple of Dēśika, with the gift of a palanquin and other paraphernalia, when this *āchārya* went to the northern parts in his religious tours. It follows therefore that Brahma-tantra-svatantra was also a contemporary of this Śīṅga. According to the *Velugōṭivāri-vaṁśāvali*<sup>7</sup> dealing with the history of the Rēcherla chiefs, there were three chiefs of the name of Śīṅga. Of these, Śīṅga III who came to power in A.D. 1425 had the title of Sarvajña.<sup>8</sup> The author of the work on rhetoric called the *Rasārṇava-sudhākara*<sup>9</sup> was a Śīṅga, son of an Annavōta; and he has been identified with Śīṅga II and has been assigned to about A.D. 1380.<sup>10</sup> There was another earlier Śīṅga I who flourished about this time and was killed by a certain Tammaḷa-Bommayya in A.D. 1360. It is no

<sup>1</sup> In this connection the following orthodox three-fold 'lists' may be noted:

(a) *Mantrārtha-guruparamparā*—Emberumānār, Kiḍāmbi-Āchchān, Kiḍāmbi Rāmānuja Appuḷḷān, Śrīraṅgarājar, Appuḷḷār, Dēśikar and Brahma-tantra-svatantrar.

(b) *Śrībhāshya-guruparamparā*—Emberumānār, Tirukkurugaippirāṅ-Pillān, Eṅgaḷālvān, Nādādūr-Ammāl, Appuḷḷār, Dēśikar and Brahma-tantra-svatantrar.

(c) *Bhagavad-vishaya-guruparamparā*—Same as in (b), Dēśikar, Nayiṇārāchāryar and Brahma-tantra-svatantrar.

<sup>2</sup> See *Paḷanaḍairiḷakkam*, Part II, p. 28.

<sup>3</sup> Published in the *Mysore Sanskrit Series*.

<sup>4</sup> No. 32 of the Madras Epigraphical collection for 1890—*S. I. I.*, Vol. IV, No. 355.

<sup>5</sup> Vide *Tirupati Dēvasthānam Report* (1930), p. 214, where these traditional dates are questioned and are post-dated by a cycle of sixty years.

<sup>6</sup> *Guruparamparā-prabhāvam*, pp. 120 and 139. Two other works named the *Tatvasandēśa* and the *Rahasya-sandēśa* are also stated to have been composed for the same purpose.

<sup>7</sup> Dr. N. Venkataramanayya, *Velugōṭivāri-vaṁśāvali*, Introduction.

<sup>8</sup> Vasantarāya, brother of the latter Śīṅga III, made a gift of four *dvārapālaka* images to the Varadarāja temple at Kāñchīpuram (No. 683 of 1919) in Śaka 1359.

<sup>9</sup> श्रीमदभुमंडलाधीश्वर-प्रतिगुह्यभैरव-श्रीयज्ञवीतनरेन्द्रनन्दन-भुजबलभीम-श्रीशङ्करभूपाल-विरचितं रसार्णवसुधाकरं—

<sup>10</sup> His date has been discussed in *Śrīṅgāra-Śrīnāthamu* (Telugu) by Prabhākara Śāstrī, p. 179, etc

doubt tempting to identify the author of the *Rasārṇava-sudhākara*, with the chief who honoured the two *āchāryas*.<sup>1</sup> As Vēdānta-Dēśika is believed to have passed away in A.D. 1370,<sup>2</sup> and as Nayinārāchārya had also attained to literary fame before A.D. 1360, their contemporary has been considered to have been Śiṅga I of A.D. 1360, who lived within the life-time of Dēśika but who is not known to have had the title of Sarvajña or more appropriately, Śiṅga II who actually began to rule later, but who may have been a young chieftain at the time of Nayinārāchārya's visit administering a portion of the territory in conjunction with his father Anavōta, for whom, however, records up to Śaka 1307 are found.

The existence of one other Śiṅga at this period may also be noted. In the Śrīraṅgam plates of Mummaḍi-Nāyaka<sup>3</sup> dated in Śaka 1280, only two years earlier than the date of the present record, it is stated that a village which had been granted by one of the chiefs of Kōrukoṇḍa to a Parāśara-Bhaṭṭa, the seventh of that name, was transferred to the temple of god Raṅganātha by his mother, on the death of the latter without issue. This grant indicates that the Kōrukoṇḍa chiefs were devout Vaishṇavas and that a descendant of the famous Bhaṭṭar family of Śrīraṅgam was honoured by one of them. This Mummaḍi-Nāyaka is stated to have had two younger brothers, one of whom was a Śiṅga who was ruling over a portion of his brother's territory with headquarters at Kōṭipura in the Godavari District. His father was a Kūna. But the chief, to whom Dēśika<sup>4</sup> had dedicated the three works referred to above, is said to have been the son of a Mādhaba-Nāyaka. If this is so, he cannot be identified either with the Rēcherla Śiṅga, son of Anavōta, or the Kōrukoṇḍa Śiṅga, son of Kūna. His identity must therefore remain undetermined for the present.

Another point of interest in this epigraph is the reference to a **collection of manuscripts** (or a library) which was kept in the *matha* and a stipulation made for its proper upkeep, as envisaged in the expression ' *iva tēḍina postakaṅgaḷum idukku vēṇḍum upakaraṅgaḷum*'. It is well-known that in the medieval centuries, religious institutions of all denominations, Śaiva, Vaishṇava and Jaina, flourished in South India, either as a result of royal patronage or supported by private benefactions. They appear to have been primarily intended as seminaries for the imparting of religious education and incidentally for the dissemination of secular knowledge as well. The extensive properties granted from time to time to temples and to such religious establishments were left in charge of the heads of these *mathas* called *Mathādhipatis*, *Mudaliyārs* or *Jīyars*, on whom devolved the duty of supervising the proper conduct of the services for which the endowments had been intended, and who, in turn, enjoyed some privileges as remuneration for their services. Then there were also the *Ghatikūsthānas* (i.e.) 'establishments for holy and learned men', and smaller educational institutions of which there were many in the land, which were responsible for the intellectual well-being of the community. The munificent donations made for the

<sup>1</sup> Mr. M. Somasekhara Sarma has kindly brought to my notice a reference from Mr. M. Doraswamayya's article in the *Tirumalai Śrī-Veṅkaṭēśvara*, Vol. I, No. 1, pp. 51 ff., wherein Śiṅgabhūpāla, the author, has been assigned to a period before A. D. 1370, on the strength of the fact that the *Rasārṇava-sudhākara* has been quoted from by the *Chamatkāra-chandrikā* of Viśvēśvara, which latter is referred to in the *Alaṅkārasudhānidhi* of Bhōganātha of about A.D. 1370.

<sup>2</sup> The Sanskrit verses engraved in the Śrīraṅgam temple eulogising the restoration of the Raṅganātha image by Gōpaṅārya, are stated in the *Guruparamparā* to have been composed by Dēśika himself. If so he must have passed away soon after this incident.

<sup>3</sup> *Ante*, Vol. XIV, p. 84 and *Annual Report on Epigraphy*, Madras, for 1913, pp. 129-30.

<sup>4</sup> *Life and Literary Writings of Dēśika*, by M. K. Tātāchārya, where the following is quoted—

इदमिति निगमान्तदेशिकेन प्रतिसमदिश्यत माधवात्मजस्य ।

maintenance of these institutions are recorded in several inscriptions;<sup>1</sup> but though no specific references to libraries as such, are found in them, it is, however, reasonable to infer that when these *mathas*, *ghaṭikās* and *pāṭhasālās* were functioning properly, they must have been maintaining well-stocked libraries, for the use of the teachers as well as the taught.

The numerous collections of manuscripts which have been found in *mathas* and other places in South India, bear ample testimony to the fact that the library was a fairly well-recognised institution of medieval religious and student life. But specific references to libraries as such are, as stated already, rather rare in inscriptions. A record of the Western Chālukya king Trailōkyamalla-Āhavamalla dated in Śaka 980 (=A.D. 1058) from Nāgai<sup>2</sup> in the Hyderabad State mentions that *Daṇḍanātha-Triṇētra* Madhusūdana, a general of the king, received from his master among many other endowments, a gift of land for the maintenance of six Curators called *Sarasvatī-Bhaṇḍāriḡas* who were placed in charge of the library attached to the college (*Ghaṭikāsālā*) at Nāgavāvi-agrahāra, which had several hundred students on its rolls. Another interesting reference to a **Sarasvatī-bhaṇḍāra** or library is found in a fragmentary epigraph<sup>3</sup> engraved on the east wall of the third *prākāra* in the Raṅganātha temple at Śrīraṅgam in the Trichinopoly District. It is but natural to expect that this temple which is classified as belonging to the *uttamōttama* type, should have been provided with a library as well.<sup>4</sup> The record states that in an auxiliary *maṇḍapa* which accommodated this library, provision was appropriately made for the installation and worship of the images of the three presiding deities of learning—*viz.*, Hayagrīva, Sarasvatī and Vyāsa-Bhagavān, by Pālappaḷli Nīlakaṇṭha-Nāyaka. As this person was a contemporary of Hoysala Vīra-Rāmanātha, in whose 14th year inscription<sup>5</sup> (A.D. 1269) he is mentioned, the library of the Śrīraṅgam temple was in existence from the middle of the 13th century A.D. A **pustaka-bhaṇḍāra** as an adjunct to the Advaitic Śāṅkara-*matha* at Śrīṅgēri in the Mysore State is mentioned in two epigraphs<sup>6</sup> from Vanṭyāla near Perdūru in the South Kanara District, which belong to the early Vijayanagara period. One of them is dated in Śaka 1328 in the reign of king Bukka II and registers a gift of land for the maintenance of a certain Purāṇika Kavi-Kṛishṇa-Bhaṭṭa, who was the Curator in charge of this library, while the other dated a few years later in Śaka 1354 in the reign of king Dēvarāya II, relates to another gift of land made to the Curator's son Kavi-Śāṅkara-Bhaṭṭa, who evidently succeeded his father in his office.

#### TEXT.

- 1 Tirumugappaḍi<sup>7</sup> [\*] Svasti śrī<sup>8</sup>[\*||] Ētat=sur-āsura-ādhiśa-mauli-ratna-prabh-āruṇam [\*]  
Śrīmat-Hastigiriśasya dēvadēvasya śāsanam ॐ[||\*] Vikāri-saṁvatsarattu  
Mēsha-nāyaṛṇu pūrvva-pakshattu prathamaiyum Velli-kkiḷamaiyum
- 2 perṛa Aśvati-nāḷ abhishēka-maṇḍapattu Vīra-Vallāḷaṅ-sinhāsanattu Ariyeṇavallāṅ-pandal-  
kiḷ nāmum nam peṇḍugaḷuḍaṅ Śatakōpaṅ-pāṭṭu-kkēḷāniṛka nam viḍu<sup>9</sup> karumam  
kēṭkum

<sup>1</sup> Several inscriptions relate to the provision made for the maintenance of such educational institutions, notable among them being those copied from Eṇṇāyiram in the South Arcot District (No. 333 of 1917 of the Madras Epigraphical collection), Kāvaṇūr (*An. Rep. on S. I. Epigraphy* for 1933, Part II, para. 35), etc.

<sup>2</sup> The Inscriptions of Nagai (*Hyderabad Archl. Series*, No. 8), p. 7.

<sup>3</sup> No. 139 of the Madras Epigraphical collection for 1938-39.

<sup>4</sup> In this connection it may be mentioned that the *Paushkara-Saṁhitā* (published at Mēlkōte, Mysore, 1934), one of the three authoritative works of the Pāñcharātra school, has a chapter entitled '*Jñāna-pratiśhānam*', giving rules for the formation of a library in a temple. This reference was brought to my notice by Mr. S. Parthasarathi Ayyangar of the Dēvasthānam Library at Śrīraṅgam.

<sup>5</sup> No. 4 of the Madras Epigraphical collection for 1937-38.

<sup>6</sup> Nos. 283 and 284 of the same collection for 1936-37.

<sup>7</sup> This word is written below 'Svasti śrī' in slightly smaller characters.

<sup>8</sup> *Svasti Śrī* and several other Sanskrit words are engraved in Grantha characters.

<sup>9</sup> May also be corrected into *nam viṭṭu karumam*.

- 3 Perumāḷtāṇam nam bhaṭṭa[r\*]kaḷum śolla-kkēṭṭu **Brahma-tantra-svatantra-jJiyan**<sup>1</sup> eṇru nām pēr-kuḍutta Vaishṇavadāsaṇukku nām kuḍuttapaḍi [ |\* ] Ivaṇukku unḍāna maṭhamum maṭhattai nōkki
- 4 varum kshētramum samārādhanaṇam adukku vēṇḍum muṭṭukkaḷum ivaṇ tēḍiṇa postakaṇḡaḷum idukku vēṇḍum upakaraṇaṇḡaḷum nam Rāmānujan-darśanam naḍakkaikkāga ivaṇukku
- 5 piṇbum ivaṇ niyamitta ivaṇuḍaiya śiṣhyarḡaḷ paramparaiy=āga ivaiyirṇai-kkaikkonḍu naḍatti-ppōdakkāḍavargal=āgavum [ |\* ] Ivaṇai nam Rāmānujam-uḍaiyārum nam samayattil uḷḷārum<sup>2</sup> kai-
- 6 kkoṇḍu naḍatti-ppōda-chchonnōm [ |\* ] I-chcheydiyai=kkallilum śembilum vetṭikkoḷḷumbaḍi ivaṇukku nām muḍittapaḍiyum uḍuttapaḍiyum pūṣiṇapaḍiyum kuḍuttōm ௨ Ippaḍikku-
- 7 ttiruvāy-malarnd=aruḷiṇapaḍikku kōyil-kkaṇakku Pēraruḷāḷapriyaṇ eḷuttu ௨ I-ttirumugam eḷudina **Śakābdam āyirattu iru-nūrṇu eṇbattu-iraṇḍ=āvadu ௨**

### TRANSLATION.

This is according to the sacred order.

Hail! Prosperity!

This is the order of the glorious Lord of Hastigiri, the god of gods, which is red with the brilliance of the gems in the diadems of the (*supplicating*) lords of the celestials and of the *Asuras*:

“ In the month of *Mēsha* of the (*cyclic*) year *Vikārin*, on a Friday with *prathamā-tithi* of the first fortnight and *Aśvati-nakhshatra*, while We, in company with Our consorts, were listening to the songs of *Śaṭhakōpa*, seated on the throne (*named*) *Vīravallāḷaṇ* under the canopy (*called*) *Ariyeṇavallāṇ* in the *abhishēka-maṇḍapa* (*of the temple*)—

on the representation (*made*) by *Perumāḷtāṇ*, who supervises the (*sacred*) business of Our temple (*nam vīḍu*), and by Our *Bhaṭṭas*, We were pleased to assign to a *Vaishṇavadāsa* on whom we had bestowed the name of **Brahma-tantra-svatantra-Jiyan**, the *maṭha* which had been set apart for him, the lands belonging thereto, the worship to be conducted therein and the expenses therefor, the books which he had accumulated and the accessories required for them (*i.e.*, their maintenance), so that he may propagate Our *Rāmānuja-darśanam*, and after him, the disciples selected by him may, in succession, take possession of these and continue (*the work*).

We directed that the followers of *Rāmānuja* (*Rāmānujam-uḍaiyār*) and those of our *Vaishṇava samayam* shall accept him (*i.e.*, his pontificate) and carry on (*the work*).

We also ordered that this information be engraved on stone and copper, and We presented him (*in token of Our regard*) what had been used (*as garlands*), what had been worn (*as clothes*), and what had been anointed (*as unguents*) by Us.”

As thus graciously commanded (*by the god*), this is the writing (*or signature*) of the temple-accountant *Pēraruḷāḷapriyaṇ*.

The *Śakā* year in which this sacred order was written (engraved) is **One thousand two hundred and eighty-two**.

<sup>1</sup> Read *-svatantra-Jiyan*.

<sup>2</sup> Engraved below the line.

## No. 35.—KASYAPA IMAGE INSCRIPTION FROM SILAO.

By B. CH. CHHABRA, M.A., M.O.L., PH.D. (LUGD.), OOTACAMUND.

It was early in the year 1935 that the late Babu Puran Chand Nahar of Calcutta, a well-known Jain antiquarian, kindly placed at my disposal a couple of inked estampages of the subjoined inscription for decipherment and publication. He informed me that the inscription appears on a stone pedestal which is in the possession of Babu Bhagwan Das of Silao<sup>1</sup> in the Bihar subdivision of the Patna District. This gentleman, I understand, owns a collection of antiquities. He could not tell the exact provenance of the present piece, as the collection had existed in the family from before his time and is apparently not properly enlisted. Considering, however, that Silao is situated between the famous archæological sites of Nālandā and Rājagṛiha, it is probable that the find hailed from one of these two places. But, as will be shown below,<sup>2</sup> it is more likely that the piece belonged to Silao itself.

From the estampages supplied by Babu Puran Chand, I could read a considerable part of the epigraph. For its complete decipherment, however, an examination of the original or, at least, a set of better impressions was essential. During the summer of that very year, I had occasion to visit Silao, but unfortunately I then missed Babu Bhagwan Das there. Consequently I had to go disappointed without seeing either his collection or the inscribed pedestal in question.

About two years later, Mr. J. K. Roy, the then Custodian of Nalanda Museum and Monuments, at my request, got a fresh set of impressions prepared, which he kindly sent to me along with his description of the sculptured piece. In December 1939, Mr. Amalananda Ghosh, Assistant Superintendent, Archæological Survey, Central Circle, Patna, further obliged me by furnishing me with two photographs of the damaged sculpture and three impressions, on thin paper, of its inscription. The new material enabled me to read the inscription almost entirely.

As may be seen from the accompanying photographic reproduction, the pedestal is elliptical in shape and has, in its centre, a remnant of the kneeling statue, carved in the round, which once surmounted it. The pedestal stands 9" high, and measures 20" at its longest and 14½" at its broadest. The extant portion of the figure shows that it represented a person seated in the attitude that is technically called *ālīḍhāsana*. The symmetrical lines seen on its right leg suggest folds of the *dhōṭī* or the lower garment. Further, the pedestal has, at its bottom, a tenon, about 6" long and 4" wide, which shows that the present sculpture was placed on a larger pedestal by the side of some other statue or statues. This is borne out also by the posture of the present image, as judged from its surviving portion. The posture recalls to one's mind certain representations of Garuḍa, Viṣṇu's *vāhana*, depicted as offering worship with folded hands or waiting on his master. In the present instance, however, the figure represented, as is disclosed by the inscription, not Garuḍa but **Kāśyapa** who, as will presently be shown, was a famous disciple of the Buddha. We may thus conclude that the present image, representing Kāśyapa in worshipful attitude, was originally installed next to the statue of his teacher, Gautama Buddha, in a shrine or a sanctuary somewhere near the modern village of Silao.

The pedestal is partitioned into two by an inward curve. The inscription runs along the upper band and consists of three lines, each measuring about 21" in length. It is

<sup>1</sup> Silao is a railway station on the Bukhtiarpur-Bihar Light Railway section of East Indian Railway.

<sup>2</sup> See below p. 331.

slightly weather-worn, especially on the right-hand extremity where a few letters in the first line I have not been able to make out. Again, due to erosion, parts of letters and signs of superscript *rēpha* have, at certain places, been rendered obscure. In most cases, however, they can be made out from the moulds on the back of an estampage. The average size of the letters is  $\frac{3}{8}$ ".

The **characters** belong to the northern class of alphabets. Kielhorn described this type as "the Magadha variety of the Nāgarī alphabet"<sup>1</sup>, while some other scholars more appropriately call it "the Eastern variety of Nāgarī"<sup>2</sup>. The script of the present record bears a close resemblance to that used in the Ghōsrāwā inscription<sup>3</sup> of the time of the Pāla king Dēvapāladēva who reigned from c. A.D. 801 to c. A.D. 840<sup>4</sup>. In view of this consideration, the present inscription, which neither bears a date nor mentions any ruler's name, may be placed in the first half of the ninth century A.D.

The **language** of the record is Sanskrit and its composition is entirely in verse, all the three stanzas forming but one sentence. The following points are worthy of note in respect of **orthography**, a consonant followed by a *r* is very often reduplicated, *s* is used for *ś* in *yas=cha*, l. 2 and *gītas=cha*, l. 3, and *v* is used for *b* in *Vauddha*, l. 3. The sign of *avagraha* appears twice. Grammatically, the form *amit-ardhau*, l. 1, is wrong. As an adjective of *kulē*, it ought to be *amit-ardhini*. Similarly the use of the feminine gender in the word *ādi* in *svīya saṃhāṭik-ādir*, l. 3, is incorrect. In a compound like the present one, it should ordinarily be treated in the neuter gender. The exact sense of the expression *yānti dvaidham*, l. 2, in the given context is not clear to me, though I have rendered it as 'vie with one another'<sup>5</sup>. Of lexicographical interest are the terms *purasa*, l. 2, and *saṃhāṭikā*, l. 3. The former in all probability is meant to be an equivalent of *purata* which is equally of rare occurrence and means 'gold'. The latter appears here as a synonym of *saṃghāṭī* or *saṃghāṭikā* which is peculiar to Buddhist terminology and denotes 'one of the three robes of a monk' (*tri-chīvara*)<sup>6</sup>.

As regards **contents**, the inscription is virtually a label to the image which once surmounted the pedestal, giving in a compendious form a laudatory account of the deity represented. The deity or the deified personage, as is disclosed by the inscription, was Kāśyapa.

This Kāśyapa is no other than the Buddha's favourite disciple Kāśyapa or Mahā-Kāśyapa who is reputed to have convened the First Buddhist Council<sup>7</sup> at Rājagṛiha three months after the *parinirvāṇa* of the Master. Even during the Buddha's lifetime Kāśyapa had become a foremost Arhat. It is perhaps on account of his playing such a prominent part in preserving and expounding the Lord's teachings that he has been accorded such an exalted rank as to be deified. In the Mahāyāna Buddhist iconography he has been confused with a previous Buddha, called Kāśyapa. There he figures as the sixth Mānushi-Buddha of the group of seven.<sup>8</sup> There is hardly any Buddhistic treatise wherein some

<sup>1</sup> Above, Vol. IV, p. 244.

<sup>2</sup> Compare, for instance, the late Mr. N. G. Majumdar's remarks in *Monographs of the Varendra Research Society* No. 1 (Nālandā copper-plate of Dēvapāladēva), p. 2.

<sup>3</sup> *Ind. Ant.*, Vol. XVII, pp. 307 ff. and plate.

<sup>4</sup> H. C. Ray, *Dynastic History of Northern India*, Vol. I, p. 379.

<sup>5</sup> See below p. 334, n. 1.

<sup>6</sup> Childers, *Dictionary of the Pālī Language*, under the word *saṃghāṭī*.

<sup>7</sup> Jean Przyluski, *Le Concile de Rājagṛiha*, pp. 8, 30, etc.; R. C. Majumdar *Buddhist Councils in Buddhistic Studies* edited by B. C. Law, pp. 26 ff.

<sup>8</sup> Alice Getty, *Gods of Northern Buddhism* p. 15; Benoytosh Bhattacharyya, *Indian Buddhist Iconography*, p. 10.



account of Kāśyapa may not be met with. We have, however, certain references in literature, which are of great value to us inasmuch as they not only bear out the information imparted by our inscription but also supplement it. It will, therefore, be interesting to cite them here.

The events narrated in the inscription evidently follow the order of their sequence. It may further be observed that each of the nine attributive clauses refers to one distinct happening connected with Kāśyapa's life. To sum up the whole, Kāśyapa (1) occupied the position of Surapati for seven times successively in some of his former births, (2) was born on this earth in a wealthy family, (3)<sup>1</sup>?, (4) renounced the world, forsaking his wife Kāpilēyā, (5) showed sympathy with the wretched, so much so that it excited the admiration of the gods, (6) worshipped the Lord with intense piety, (7) received the Lord's robe at the time of the latter's *nirvāṇa*, (8) expounded the Law<sup>2</sup> and finally (9) attained *nirvāṇa* on the mount Gurupāda.

In literature, it is the later Pāli works like various *Aṭṭhakathās* that furnish us with a somewhat detailed narrative of Kāśyapa's<sup>3</sup> early life, which may be summarised as follows: "His boyhood's name was Pippali Māṇavaka". He was born to a wealthy Brāhmaṇa of the Kapila *gōtra* at the village of Mahātīttha (Mahātīrtha) in Magadha. From the very beginning he was averse to worldly life. He would look after his parents so long as they lived and afterwards turn a monk. But when he came of age, his parents exhorted him to marry. He refused to do so. However, when his mother persistently remonstrated with him on this point, he devised means by which, he thought, he would have his way and, at the same time, would not incur his mother's displeasure. He got an image of a young lady of supernatural beauty fashioned of pure gold, bedecked with glittering jewels and daintily clad in red. He presented the image to his mother, declaring that if he were to have a bride of that form, he would fain go in for wedlock. He had fancied that neither would such a paragon of beauty be forthcoming, nor would he marry. This, however, did not dishearten his mother. She rather imagined that her son was very fortunate and that he must have done meritorious deeds in his former births, not alone but in company with a lady of golden hue (*suvarṇa-varṇā*). She, therefore, at once called in a council of eight Brāhmaṇas, handed over the gold idol to them and charged them with the duty of finding out a damsel of the requisite beauty to be the bride of her son. The Brāhmaṇas mounted the idol on a chariot and set out on their mission. They travelled far and wide until at last they reached the city of Sāgala<sup>4</sup> in the Madra *dēśa*, where they found a girl who in grace and charm far excelled the gold image, not to speak of resembling

<sup>1</sup> Owing to the portion left unread here, it is not clear what event was described in this sentence.

<sup>2</sup> This obviously adverts to the occasion of the First Buddhist Council which was held at Rājagṛīha, convened and presided over by Kāśyapa.

<sup>3</sup> It will be clear from Dr. G. P. Malalasekera's *Dictionary of Pāli Proper Names* that the Buddhist literature knows of numerous personages bearing the name Kāśyapa or Mahā-Kāśyapa. A fairly exhaustive description of the Kāśyapa of our record is given in that work under *Mahā Kassapa Thera* (Vol. II, pp. 476-483), which winds up with the remark that "Mahā Kassapa was so called to distinguish him from other Kassapas, and also because he was possessed of great virtues".

<sup>4</sup> Sāgala or Śākala has been identified with Sialkot in the Punjab. See Cunningham's *Ancient Geography of India*, edited by S. Majumdar Sastri (1924), pp. 686 f.; N. L. Dey, *Geographical Dictionary of Ancient and Mediaeval India*, pp. 173 f.; B. C. Law, *Geography of Early Buddhism*, pp. 53 f. The country of the Madras lay between the Ravi and the Chinab; see N. L. Dey, *op. cit.* p. 116.

it. She was Bhadrā Kāpilāyanī,<sup>1</sup> daughter of an equally well-to-do Brāhmaṇa of the Kauśika gōtra. She shared the propensities of Pippali Māṇavaka, like him not caring for connubial felicity. Finally, however, their marriage was settled in spite of them. They married, but did not lead a married life. An opportunity offered itself and they forsook each other, renounced all and turned ascetics.

“Pippali Māṇavaka, with a single robe on and a bowl in hand, left home in quest of the Buddha. He saw the Lord seated under a *bōdhi* tree called Bahuputraka somewhere between Rājagriha and Nālandā. It was there that he received his ordination (*upasampadā*) from the Lord. Later on Pippali Māṇavaka, now Kāśyapa, presented his silken *saṃghāṭī* to the Master and accepted with alacrity from the latter his coarse and threadbare robe in exchange. So ardent was Kāśyapa's faith that he attained the position of an Arhat only a week after his ordination.”<sup>2</sup>

Aśvaghōsha has also left us a brief sketch of Kāśyapa.<sup>3</sup> Therein Kāśyapa is said to be *Rāj-ādi-gēh-ākhyā-dēśi* which compound Cowell translates as ‘an inhabitant of Rājagēha’.<sup>4</sup> We have just learnt from the *Aṭṭhakathās* that Kāśyapa hailed from a village called Mahātitttha in Magadha. In the light of this information we may explain the above expression more precisely as ‘an inhabitant of the country named Rājagēha’. We know that Rājagriha was then the capital of Magadha. And in the present instance the country is denoted simply by the name of its capital, which practice has not been uncommon.<sup>5</sup> In this way Aśvaghōsha's statement on the point of Kāśyapa's native land is not at variance with the information contained in the *Aṭṭhakathās*. Again, according to Aśvaghōsha's description, Kāśyapa had performed six years' hard penance before he met the Master.

Aśvaghōsha does not allude to Kāśyapa's marriage with Bhadrā Kāpilāyanī, which event is, however, confirmed by references in certain stories of the Buddha's former births. Thus in the *Asūtamanta Jātaka*,<sup>6</sup> the Lord identifies the characters of that story in the following manner: “Kāpilānī was the mother of those days, Mahā-Kassapa was the father, Ānanda the pupil, and I myself the teacher.”<sup>7</sup> Similarly in the *Hatthipāla Jātaka*, the chaplain was Kassapa and his wife was Bhaddakāpilānī.<sup>8</sup> Again, in the *Sāma Jātaka*, the father was Kassapa and the mother Bhaddakāpilānī.<sup>9</sup>

<sup>1</sup> The name *Kāpilāyanī* (or *Kāpilānī* or *Kāpilēyā* as we shall have it later) is apparently derived from *Kapila*, which, as we know from the *Apadāna* (P. T. S. edition, p. 583, verse 57), was Bhadrā's father's name. The same source gives her mother's name as Suchimatī. A detailed account of her also is found in Dr. G. P. Malalasekera's *Dictionary of Pāli Proper Names* under *Bhaddā Kāpilānī Therī* (Vol. II, pp. 354-55).

<sup>2</sup> This summary is extracted from an account of *Kāśyapa-saṃnyāsa*, which is given by Mahāpaṇḍita Tripiṭakāchārya Rāhula Sāṃkrītyāyana in his *Buddhacharyā* (Hindi), pp. 41 ff., and which in its turn is based upon the following works: *Theragāthā Aṭṭhakathā* 30; *Saṃyutta-Nikāya Aṭṭhakathā*, 15, 1, 11; *Aṅguttara-Nikāya Aṭṭhakathā* 1. 1. 4.

<sup>3</sup> E. B. Cowell's edition of Aśvaghōsha's *Buddhacharita*, XVII, 12:

द्विजः काश्यपाख्यो धने यचराजो गुरुर्वेदविद्यासु राजादिगैहाख्यदेशी  
सुचित्तः (सुवित्तः ?) पटं चैकवाख्यं समाधाय सर्वान् विद्यायागमशापसे (०सं ?) बोधिनीप्सुः ।  
यदा बोधिद्वचाश्रितोऽसौ कुमारस्तपः प्राचरद्गुष्करं तत् षडब्दं महात्म्यं  
ततोऽवाप्त बोधिं मुनीन्द्रं समर्थ्या (समर्थ्या) भवत्काश्यपोऽसौ यतीशोऽर्हतामयगच्छः ॥

<sup>4</sup> *Sacred Books of the East*, Vol. XLIX, part i, p. 193 f.

<sup>5</sup> Compare such cases as Avanti and Kāñchi.

<sup>6</sup> V. Fausboll's edition of *The Jātaka*, No. 61.

<sup>7</sup> Translation of *The Jātaka*, Vol. I, p. 150.

<sup>8</sup> *The Jātaka*, No. 509. Translation, Vol. IV, p. 304.

<sup>9</sup> *The Jātaka*, No. 540. Translation, Vol. VI, p. 52.

It may at once be recognised that *Kāpilānī* and *Bhaddakāpilānī* of the *Jātakas* and the *Aṭṭhakathās*, and *Kāpilēyā* of the present inscription are but variants of one and the same name and refer likewise to one and the same person, namely Kāśyapa's wife.

It may parenthetically be pointed out that according to the *Aṭṭhakathās* it was, as noted above, somewhere between Rājagṛiha and Nālandā that Kāśyapa's first meeting with the Lord took place. That position almost corresponds to the modern village of Silao. May we then suppose that the statue of Kāśyapa was set up there in order to sanctify the spot and thereby to commemorate the first meeting? In that case, the find-spot of the inscribed pedestal under discussion, as has already been hinted, must be Silao.

Now if we compare the above descriptions with the account given in our inscription, we shall find that most of the details do agree. There are, however, certain points which it has not been possible for me to corroborate by literary references. In the first place, Kāśyapa is stated to have acted as Indra for seven terms on end. He must have attained such a distinction as a reward for highly meritorious deeds on his part; but I have not been able to find any mention of this fact in literature. We are told that Gautama Buddha himself was Śakra in twenty of his antecedent births, that there is a Śakra in every *chakravāla* and that the office of Śakra, which is in fact the sovereignty of the *Tāvātimsa* angels, is held only for a limited period by the same individual.<sup>1</sup> It is said of Kāśyapa that 'he bestowed his favours only on the poor',<sup>2</sup> which sentiment is echoed in *dīn-ānāth-ānugata-manasaḥ* of our inscription, l. 2.

We further learn from the inscription that the Buddha, while entering *nirvāṇa*, gave away his *saṃghāṭī* and other things to Kāśyapa. I could not find this event related in any of the Buddhist canonical works. All that we know in this connection is this, as we have noticed above, that the Lord and Kāśyapa exchanged their *saṃghāṭīs* shortly after their first meeting. However, the information from the Chinese sources in this regard is in perfect agreement with the account of our inscription. According to that, Tahtāgata, on the point of attaining *nirvāṇa*, addressed Kāśyapa and said *inter alia*: "The golden-tissued *Kāśyapa* robe given me by my foster-mother I bid you keep and deliver to Maitrēya when he has completed the condition of Buddha."<sup>3</sup>

Finally we come to the *nirvāṇa* of Kāśyapa himself, which is stated to have taken place on the mount Gurupāda. Here, too, the Chinese record is in full concord.<sup>4</sup> In the *Divyāvadānamālā*,<sup>5</sup> the name of the mountain is given as Gurupādaka, while elsewhere it is also called Kukkuṭapāda.<sup>6</sup> The identification of this hill had long been a subject of keen controversy among such eminent scholars as Cunningham, Beal and Stein until at last the late Mr. R. D. Banerji brought the issue to a successful close by offering a thoroughly satisfactory solution. Cunningham contended that three bare and rugged hills in the vicinity of Kurkihār, 16 miles to the east of Gayā, represent the Kukkuṭapādagiri, taking the name *Kurkihār* to be a contraction of *Kukkuṭa-vihāra* or *Kukkuṭapāda-vihāra* and, at the same time, presuming a connection between this last and the Kukkuṭapāda-giri.<sup>7</sup> Beal had his objections to this identification, for, to him

<sup>1</sup> See R. C. Childers' *Dictionary of the Pali Language* under the word SAKKO (Śakra), p. 419.

<sup>2</sup> G. P. Malalasekera, *Dictionary of Pāli Proper Names*, Vol. II, p. 481.

<sup>3</sup> S. Beal, *Si-Yu-Ki* (Buddhist Records of the Western World), Vol. II, 143. The Tibetan version records that Mahākāśyapa 'changed the garments which enshrouded the Blessed one for others from his store'. W. W. Rockhill, *Life of the Buddha*, p. 144.

<sup>4</sup> *Ibid.*, p. 242.

<sup>5</sup> Cowell's edition, p. 61; and Rājendralāla Mitra, *The Sanskrit Buddhist Literature of Nepal*, p. 303.

<sup>6</sup> Beal, *op. cit.* p. 142; Beal, *Travels of Fah-Hian and Sung-Yun*, p. 132; H. Kern, *Manual of Indian Buddhism*, p. 89; Rockhill, *Life of the Buddha*, p. 161.

<sup>7</sup> *Reports A. S. I.*, Vol. I, pp. 14-16, Vol. XV, pp. 4-6.

the location did not agree with the accounts of the Chinese travellers. Moreover, he has emphatically pointed out that the Kukkuṭārāma or Kukkuṭa-vihāra must not be confounded with the Kukkuṭapāda-giri.<sup>1</sup> Stein had occasion to visit this part of the country in the winter of 1899, and, with a view to arriving at a definite opinion regarding the identification, he made a thorough survey. After a close examination he came to the conclusion that the Kukkuṭapāda-giri or Gurupāda-giri is represented by the Sōbhnāth hill, a part of the Maher hill, in the district of Gayā.<sup>2</sup> Stein's identification met Beal's objections to some extent, but was not totally convincing. Finally Banerji investigated the matter further, and conclusively proved that the modern representative of the Gurupāda-giri is to be found in the Gulpā hill in the district of Gayā.<sup>3</sup> This identification is warranted not only by the name *Gulpā* being phonetically a corrupt form of the *Gurupāda* itself, but also because it satisfies all other considerations, as detailed by the author.<sup>4</sup> Nevertheless, some scholars even now, knowingly or unknowingly, adhere to Cunningham's discarded identification of the Kukkuṭapāda mountain with Kurkihār.<sup>5</sup>

Judging from the description of the pedestal as well as from the nature of the inscription on it, the statue of Kāśyapa in question must have been one of considerable artistic merit, typifying the art of the Pāla period. It is greatly to be regretted that the major portion of the statue itself is not forthcoming. It would have been a unique specimen inasmuch as the known sculptural representations of Kāśyapa are few. In fact, so far as I know, we do not have a single entire piece of this kind. At Bishanpur in the Gayā district, Beglar noticed one image of Kāśyapa. "On a small bas-relief", so runs his description, "representing a figure seated cross-legged in Buddha fashion is inscribed *Ye Dharmma Rāsi Mahā Kasyapa (sic.)*; this statue is clearly therefore one, of the venerable president of the first synod, and is the only one I have seen or heard of, of one of Buddha's disciples."<sup>6</sup> The present whereabouts of this statue are not known. Even in 1899, when Stein visited Bishanpur, he found it missing, for he writes: "I was, however, unable to trace the small bas-relief, which is mentioned by Mr. Beglar as bearing a short inscription with the name of Mahākāśyapa."<sup>7</sup> It may in passing be pointed out that plastic representations even of the Kāśyapa Buddha, who, as has been shown above, is sometimes mixed up with the Mahā-Kāśyapa, are equally rare. The Curzon Museum of Archæology at Muttra has recently acquired an image of the Kāśyapa Buddha, carved in the round, standing on an inscribed pedestal; but the upper half of it is missing. It belongs to the Kushāṇa period. The preserved part, from the girdle downwards, shows it wearing a *dhōṭī*, a *mēkhalā* and a scarf.<sup>8</sup>

<sup>1</sup> See his *Travels of Fah-Hian and Sung-Yun*, p. 132 n.; *Ind. Ant.*, Vol. XII, p. 327 f., and his *Si-Yu-Ki* (Buddhist Records of the Western World), Vol. II, p. 95 and n. 32, p. 142 and n. 14.

<sup>2</sup> *Ind. Ant.*, Vol. XXX, p. 88.

<sup>3</sup> *J.A.S.B.*, Vol. II (1902), pp. 77-83.

<sup>4</sup> With regard to the identification of the Gurupāda-giri, the reader is also referred to Cunningham's *Ancient Geography of India*, edited by S. Majumdar Sastri (1924), pp. 526 ff. and pp. 720 f.; and to N. L. Dey's *Geographical Dictionary of Ancient and Mediæval India*, under Gurupāda-giri, Kukkuṭapāda-giri, Gulpā-Hill, Kurkihār and Sobhnāth Hill.

<sup>5</sup> See for instance B. C. Law's *Rājagriha in Ancient Literature* (Memoirs of the A. S. I., No. 58), p. 17.

<sup>6</sup> Cunningham's *Reports A. S. I.*, Vol. VII, p. 105.

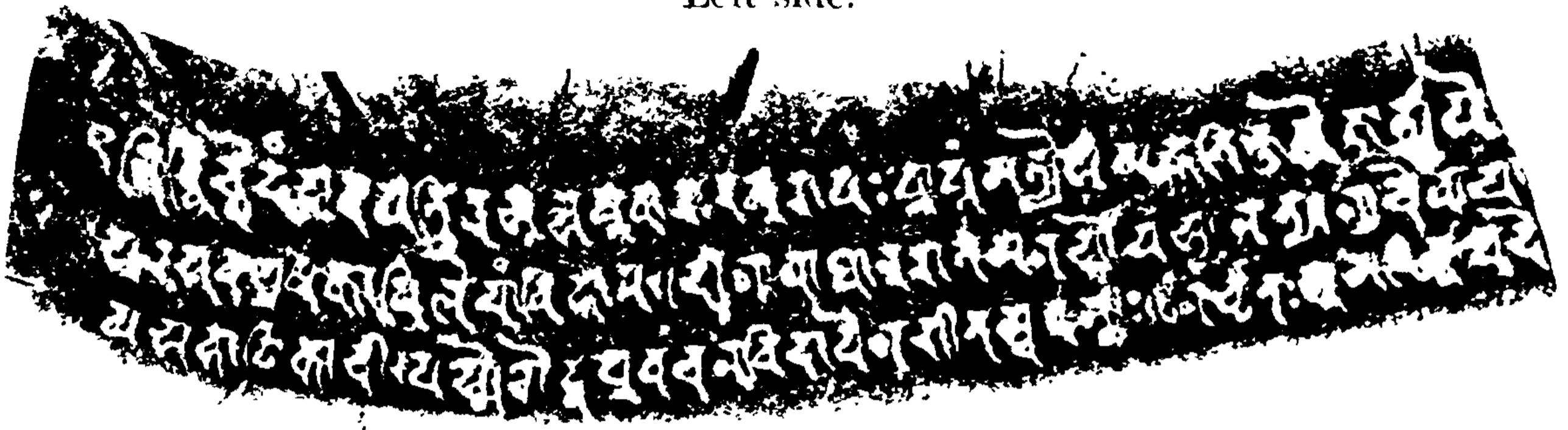
<sup>7</sup> *Ind. Ant.*, Vol. XXX, p. 90.

<sup>8</sup> The image is fully described and the inscription is edited by Mr. V. S. Agrawala in the *Journal of the United Provinces Historical Society*, December 1937, pp. 35-38 with Plates; and in the *Annual Report on the Curzon Museum of Archæology, Muttra*, for the year ending 31st March 1938, pp. 2, 6, 9, with Plate.

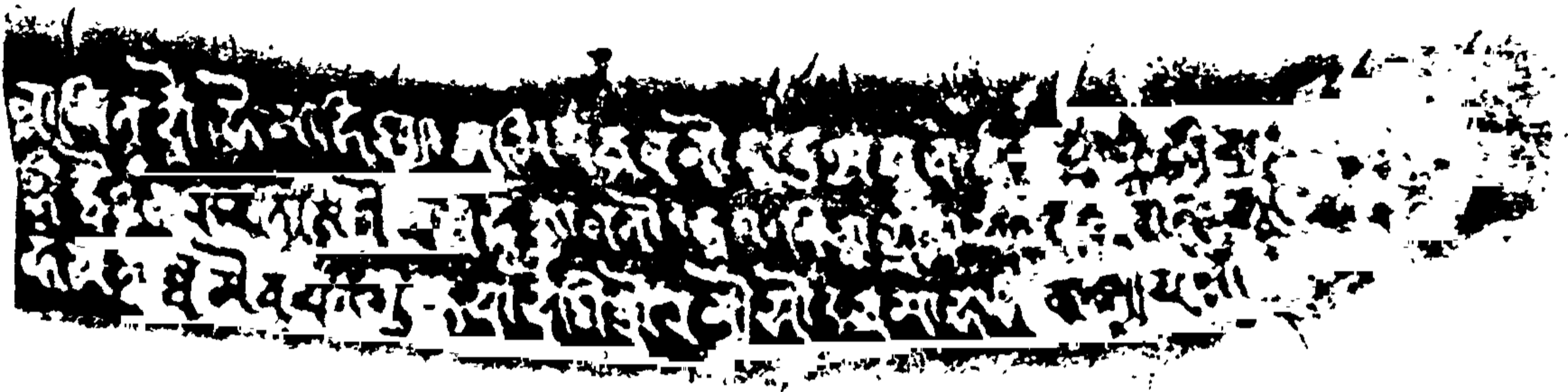


KASYAPA IMAGE INSCRIPTION FROM SILAO.

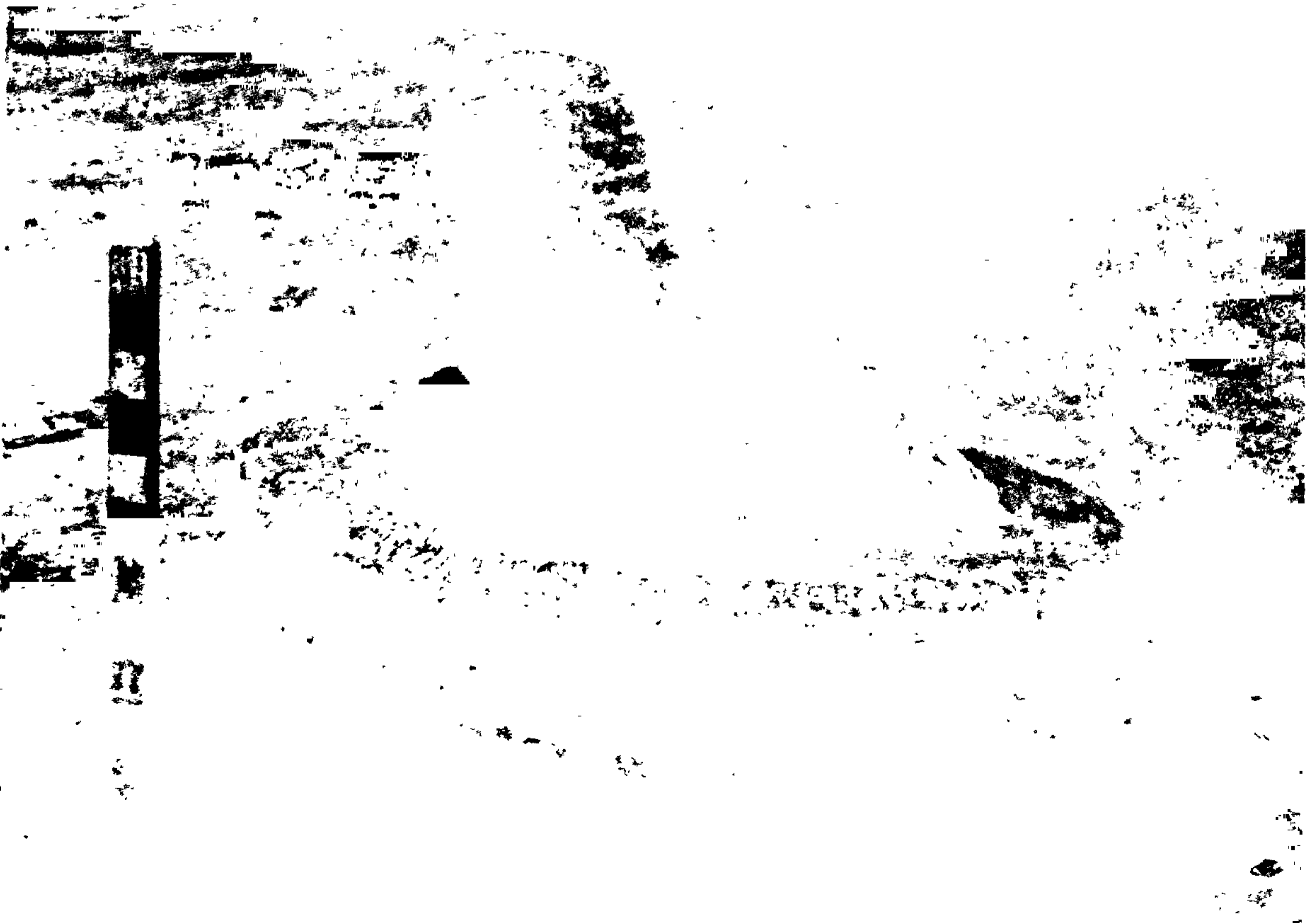
Left side.



Right side.



SCALE ABOUT ONE-HALF.



Hiuen Tsiang, the celebrated Chinese pilgrim, informs us of the existence of an image of the Kāśyapa Buddha enshrined in a *vihāra* to the north-west of the Bōdhi tree at Bōdh-Gayā. "It is noted for its miraculous and sacred qualities. From time to time it emits a glorious light."<sup>1</sup> There is presumably a reference to this representation of Kāśyapa in the Bōdh-Gayā inscription of Mahānāman, wherein homage is paid, in the beginning<sup>2</sup>, first to Śākyaikabandhu (*i.e.* Gautama Buddha) and then to Mahā-Kāśyapa, assuming that Hiuen Tsiang, too, meant 'an image of Mahā-Kāśyapa' when he said 'an image of the Kāśyapa Buddha'. Among the ruins at Bōdh-Gayā, Cunningham has identified the remains of the aforesaid *vihāra*<sup>3</sup>, while the image is not to be found at all.

There are, however, a good few sculptures which represent the group of seven or eight<sup>4</sup> Mortal Buddhas, wherein the Kāśyapa Buddha figures as the sixth<sup>5</sup>. In the Indian Museum at Calcutta we have a stone pillar from Bharaut, depicting his distinguishing *bōdhi* tree<sup>6</sup>, which is *nyagrōdha* (*Ficus Indica*).

Here I may gratefully record that to Dr. N. P. Chakravarti I owe some useful references and suggestions, especially with regard to the identity of Kāśyapa.

#### TEXT.

[Metres: vv. 1.2 *Mandākāntā*; v. 3 *Anuṣṭubh*.]

- 1 सिद्धम्<sup>8</sup> [1\*] निर्व्विच्छेदं सुरपतिरभूत्सप्त वारान्<sup>9</sup> पुरा यः प्राप्तं मर्त्ये<sup>10</sup> सुमहति  
कुले जन्म येनामितर्षो<sup>11</sup> । हेमाभिख्याममितजवनो — — — — —  
प्राव्राजीयः
- 2 पुरसवपुषं कापिलेयां विहाय ॥[१॥\*] दीनानाथानुगतमनसो यस्य नत्थान्यदेवा  
यान्ति द्वैधं भगवति जिने यश्च(श्च) भक्त्या नतोऽभूत् । निर्व्विग्नादादपि च  
सुगतः स्त्री-
- 3 यसंहाटिकादीर् यस्मै वौ(वौ)द्वप्रवचनविदा येन गीतश्च(श्च) धर्मः ॥[२॥\*] निर्व्वृतः  
स्वमधिष्ठाय देहं सत्वा(त्त्वा)र्थमेव यः । गुरुपादे गिरौ रम्ये<sup>12</sup> सोऽयमाभाति  
काश्यपः ॥[३॥\*]

<sup>1</sup> Beal's *Si-Yu-Ki*, Vol. II, p. 124.

<sup>2</sup> Fleet's *Gupta Inscriptions* (C. I. I., Vol. III), pp. 276 f.

<sup>3</sup> Cunningham, *Mahābodhi*, p. 36.

<sup>4</sup> These are: Vipasyin, Sikhi, Viśvabhū, Krakuchchanda, Kanakamuni, Kāśyapa, Śākyasimha and Maitrēya. The last one does not usually appear in this group. B. Bhattacharyya, *Indian Buddhist Iconography*, p. 10.

<sup>5</sup> *Ibid.* and J. Ph. Vogel, *Catalogue of the Archæological Museum at Mathura*, I, 7 and I. 37, and pp. 135 and 139

<sup>6</sup> Lüders, *List of Brahmi Inscriptions*, No. 760.

<sup>7</sup> From inked estampages.

<sup>8</sup> Expressed by a symbol. This may also indicate *siddhir-astu*. The same symbol is explained to represent *ōm* which would be less appropriate in a Buddhist record like the present one. The various interpretation of this sign is discussed above, Vol. XVII, p. 352.

<sup>9</sup> This sign cannot but be a mute *n*, though it looks more like a final *r* as found in *-ādir* in l. 3 below.

<sup>10</sup> The superscript *r* here is not well marked.

<sup>11</sup> The grammatically correct form should be *amit-arddhini*, unless the word *kula*, which it qualifies, be taken here to be in the masculine gender.

<sup>12</sup> This adverbial clause *Gurupādē girau ramyē* apparently goes with the following words *sō='yam=*  
*ūbhātī Kāśyapah*, but in reality it is connected with the preceding portion *nirvritah*, etc.

## TRANSLATION.

Success !

(V.1) **Who** had formerly remained the Lord of Gods for seven terms without intermission; **who** attained birth in a highly noble and immensely prosperous family of mortals; **who**, being possessed of unbounded speed, ..... the brilliancy of gold; **who** turned a recluse, forsaking (*his wife*) Kāpilēyā of golden form;

(V.2) Other deities in paying reverence to **whom**—**his** heart going out to the distressed and the desolate—vie with one another<sup>1</sup>; and **who** revered Lord Jina (the Buddha) with devotion; and further, on **whom** Sugata (the Buddha), while entering *nirvāṇa*, bestowed his *saṃhātikā* and the rest; and **who**, being an exponent of the Buddhist doctrines, expounded the Law;

(V.3) **Who**, after having assumed his (*human*) form solely for the sake of (*delivering the mortal*) beings, entered *nirvāṇa* on the charming hill of Gurupāda; the **very same Kāśyapa** shines forth here.

## No. 36.—A BRONZE IMAGE INSCRIPTION FROM NALANDA.

BY A. GHOSH, M.A., PATNA.

The following inscription is engraved on the back of a bronze image of Balarāma, excavated in 1917-18 out of the northern verandah of Monastery Site No. 1 at Nālandā. The image is now in the Archaeological Museum at Nālandā and bears the register number S. 1-442.

The **characters** of the inscription belong to the eastern variety and may be ascribed to the **ninth century A.D.**; they have much similarity with those of the Nālandā copper-plate of Dēvapāla.<sup>2</sup> In fact, the **inscription may well belong to the reign of the Pāla king Dēvapāla** (c. A.D. 815-854), who is mentioned in the text of the inscription. As is common in the inscriptions of this age, the medial *ē* is written both as a superscript oblique line and as a short stroke attached to the left limb of the respective letter. The medial *ō* is denoted by a combination of both these signs. There are some obvious **grammatical and orthographical** mistakes in the inscription.

The inscription **records** the dedication of the image at Nālandā in the Dēvapāladēva-*hatta*, or 'the mart of Dēvapāladēva', by Nisiṅgha(?)kā, the wife (?) of Śōujjēka. There is epigraphic evidence of the existence of other *hattas* at Nālandā; for example, the inscription on a stone image of Avalōkitēśvara, now housed in the modern Sūrya temple at Bargāon near the excavated site of Nālandā, contains a reference to a *tala-hatta*, the meaning of which is not clear.<sup>3</sup>

<sup>1</sup> This rendering may now be accepted as exact. After I had prepared this essay, I chanced to read a passage, in a similar context, in Mahā Kassapa's account given by Dr. G. P. Malalasekera in his *Dictionary of Pāli Proper Names* (Vol. II, p. 481), which has confirmed the above explanation. The passage in question reads: 'Owing to his great saintliness, even the gods vied with each other to give alms to Kassapa.'

<sup>2</sup> Above, Vol. XVII, p. 310.

<sup>3</sup> The inscription, which is still unpublished, seems to read as follows:—*śiddham* (expressed by a symbol) *śrī-Nālandā-talahatakē dē[ya\*]dharmō=yam Śaudāmūkē śrī(?)-Va-putrēnah* ||



The inscription shows that a *haṭṭa* was founded at Nālandā by Dēvapāla, or, at any rate, was named after him. The connexions of Dēvapāla with Nālandā are attested to by other inscriptions as well. Thus, the Nālandā copper-plate referred to above records the munificence of that king in favour of Nālandā at the request of the *mahārāja* Bālaputrādēva of Suvarṇadvīpa (Sumatra). Further, the Ghosrāwān<sup>1</sup> inscription acquaints us with the fact that Dēvapāla appointed a monk named Viradēva to look after Nālandā.

Another word in the inscription worthy of notice is *Malapōrasya*, occurring at the beginning of the second line; neither its meaning nor its proper position in the syntax is clear. It is interesting to note, however, that a similar word *Mallapōrasya* occurs in a dedicatory inscription on a bronze image found at Kurkihār (District Gayā), also belonging to the reign of Dēvapāla.<sup>2</sup> It is tempting no doubt to regard the word as an incorrect derivative of *Mallapura*, and to take it to mean 'a resident of Mallapura'.<sup>3</sup> But this meaning is hardly possible in the Kurkihār inscription, though it may suit the present record.

#### TEXT.

- 1 Siddham<sup>4</sup> śrī-Nālandāya śrī-Dēvapāladēva-haṭṭē
- 2 Malapōrasya Śōujjēkasya<sup>5</sup> vadū(dhū?)-Nisingha(?)-
- 3 kīya dēva-dharmmaya pratipāditaḥ<sup>6</sup> ||

#### No. 37.—A NOTE ON THE PANCHADHARALA PILLAR INSCRIPTION OF KING VISVESVARA.

BY M. SOMASEKHARA SARMA, WALT AIR

In *Epigraphia Indica*, Vol. XIX, pp. 164 ff., the Dharmalingēśvara temple inscription at Pañchadhārāla was ably edited by Dr. J. Nobel of the Berlin University. This inscription belongs to the Eastern Chālukya king Viśvēśvara, who ruled the territory around Pañchadhārāla in the Yellamanchili taluk of the Vizagapatam District. Vinnakōṭa Peddana was his court-poet. He dedicated his *Kāvyaḷaṅkāra-chūḍāmaṇi*, a poetical work on rhetoric in Telugu, to his patron. Both the date of king Viśvēśvara and the date of composition of the *Kāvyaḷaṅkāra-chūḍāmaṇi* had not been known definitely, so far. The inscription under discussion settles these dates satisfactorily.

The inscription records the construction of a *maṇḍapa* in the Dharmalingēśvara temple at Pañchadhārāpurī in Śaka 1329 (*Śākābdē Nava-Bhānu-Rāma-Śasi-saṅkhyātē*) or A. D. 1407,

<sup>1</sup> Maitra, *Gaudalēkhamālā*, p. 45.

<sup>2</sup> This image, along with the other antiquities found at Kurkihār, is now in the Patna Museum. The full meaning of the inscription is not clear, but the relevant portion may be quoted here:—*śrī-Dēvapāladēva-rājyē samvat 19 . . . . . malla-chchhandakam Mallapōrasya pratipāditaḥ*.

<sup>3</sup> *Mallapura* or *Mallāpura* is given in the *St. Petersburg Dictionary*, Vol. V, pp. 602-3, as a place-name. Cf. *Malla*, the name of a well-known tribe.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Is the word to be corrected to *Sauryyakasya*? [The reading seems to be *Śōhajjēkasya*.— B. C. C.]

<sup>6</sup> Read *Nisingha(?)kayā dēva-dharmmaḥ-yavān pratipāditaḥ*.

by king Viśvēśvara. As has been pointed out by the editor, there is a covert allusion to the date of a battle fought by Viśvēśvara in the text of the inscription, in the verse quoted below :

Gati-bāhu-śakti-bhū-mitim=api gaṇayat-Sarvasiddhi(ddhi)-patha-bhagnaṁ |  
sati Chitrabhānu-sākshiṇi Dharaṇivarāhād=adā(dhā)vad=Andra(dhra)-balaṁ ||

Dr. Nobel discloses the pun contained in the verse and brings to light the historical fact, namely, that king Viśvēśvara defeated the Andhra army, near Sarvasiddhi, in the cyclic year Chitrabhānu, represented by the Śaka year *gati* (5), *bāhu* (2), *śakti* (3), and *bhū* (1), i.e., 1325.

An exact Telugu rendering of the above verse is found in canto vii of the Telugu work *Kāv-yōlaṅkāra-chūḍāmaṇi*, without, in any way, spoiling the *ślēsha*. It is as follows :

Chatur-upāya-bāhu-śakti-kṣam-āvali bāraṇiḍichi Chitrabhānu sākshi  
bāre Sarvasiddhi-padam-ēdi Dharaṇivarāhamunakun-ōḍi Rācha-kadupu ||

For the expressions *gati* and *bhū* in the Sanskrit verse the words *chatur-upāya* and *kṣamā* were used respectively in Telugu. These are the only differences that could be found between the Sanskrit verse and the corresponding Telugu verse. The occurrence in *Kāv-yōlaṅkāra-chūḍāmaṇi*, of a faithful rendering of the verse occurring in the inscription, leads us to surmise that the composer of the Pañchadhārāla inscription might be Vinnakōṭa Peddana. He would not have incorporated in his work the exact Telugu version of the Sanskrit verse, if he were not the composer of the inscription as well. Hence, it may be concluded that the author of the Pañchadhārāla inscription could be no other than Peddana, the court-poet of king Viśvēśvara.

The editor of the inscription deserves great praise for discovering the real import of the verse when many Telugu pandits and Sanskrit scholars who printed and edited the *Kāv-yōlaṅkāra-chūḍāmaṇi* were not able to disclose this fact, just because their outlook was more literary than historical. When, however, the verse in the *Kāv-yōlaṅkāra-chūḍāmaṇi* and the corresponding verse of the Pañchadhārāla inscription are closely examined, we find that there is a small discrepancy in the date of the battle, arrived at by the editor of the inscription. He has taken *gati* to represent the numeral 'five'. But, that its value is 'four', is now ascertained by the Telugu verse, wherein the term *chatur-upāya* denoting the number 'four' was expressly used in the place of *gati* of the Sanskrit verse. Hence, the date given by Dr. Nobel should be corrected to Śaka 1324.

*Saṅkhyārthanāmaprakāśikā* written by the erudite scholar, Kanuparti Venkatarāma Śrī-Vidyānandanātha, assigns the value 'four' to the term *gati* and enumerates four *gatis*, namely *Dēva-gati*, *Manushya-gati*, *Jantu-gati* and *Naraka-gati*.

The value given to *gati* even in epigraphical literature is four as is evidenced by an inscription<sup>1</sup> from Simhachalam, Vizagapatam District. The date of this inscription is given in the Telugu portion as Śaka-varṣambulu 1294 and in the Sanskrit portion as 'Śākābdē gati-randhra-Bhānu-gaṇitē' etc. Another inscription<sup>2</sup> in Telugu from Yenamadala (Guntur District) which gives the date in chronogram 'gaṇa-bāṇa-gati-chandra' in verse and in figures in prose, equates *gati* with four. Thus, we find that *gati* represents four.

The existence in the *Kāv-yōlaṅkāra-chūḍāmaṇi* of the Telugu version of the verse mentioned above proves, beyond doubt, that this work had been composed after Śaka 1324, the date of the battle referred to therein.

<sup>1</sup> S. I. I., Vol. VI, No. 742.

<sup>2</sup> S. I. I., Vol. IV, No. 936.

# INDEX

By

H. K. NARASIMHASWAMI, B.Sc.

[ The figures refer to pages ; *n.* after a figure to footnotes and *add* to additions. The following other abbreviations are also used :—*ca.* = capital ; *ch.* = chief ; *Chron.* = Chronicle ; *ci.* = city ; *co.* = country ; *com.* = composer ; *dt.* = district ; *dn.* = division ; *do.* = ditto ; *dy.* = dynasty ; *E.* = Eastern ; *engr.* = engraver ; *ep.* = epithet ; *f.* = female ; *feud.* = feudatory ; *gen.* = general ; *Hist.* = Historical ; *k.* = king ; *l.* = locality ; *l.m.* = linear measure or land measure ; *m.* = male ; *min.* = minister ; *mo.* = mountain ; *myth.* = mythological ; *n.* = name ; *N.* = Northern ; *off.* = office or officer ; *pr.* = prince ; *q.* = queen ; *rel.* = religious ; *ri.* = river ; *S.* = Southern ; *s. a.* = same as ; *sur.* = surname ; *te.* = temple ; *t. d.* = territorial division ; *tit.* = title ; *tn.* = town ; *tg.* = taluq ; *vi.* = village ; *W.* = Western ; *wk.* = work.]

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