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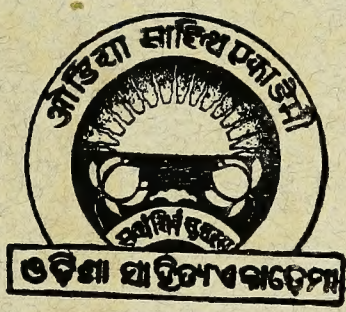
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Inscriptions of Orissa

(C. 1045 - 1190 A. D.)

Volume III.

PART - II.



S. N. Rajaguru.

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INSCRIPTIONS OF ORISSA
(C. 1045 - 1190 A. D.)
Volume III,
PART-II.

By

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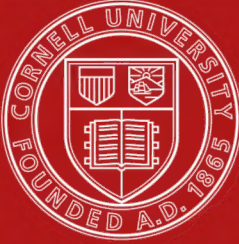


INSCRIPTIONS OF ORISSA

Vol III

SECTION II.

The Sons of Chodaganga



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No. 232

Cholagangesvara temple *

S. 1071 (?)

[Sept : Tel ; Lng : Tel,]

S. I. I. Vol. X, No. 702; A.R. No. 366 of 1905.

First face

१. स्वत्ति [॥] श्रीशकवरुषंबुलु १०७१ (?)
२. गु नेष्टि त्रि(ब्रु)श्चिक मासमुन क्षीण ५ यु
३. शनिबागमुन (१) एरुदपंपुन तालांडि -
४. फडू(एटकि) लोपेन धर्मपुरमुन चोल -
५. गंगी(गे)श्वर देवरकु (२) तालांडि नागमना -
६. यकु कोडुकु एरुपौतराच(ज) धम्मु(म्मे)पुना(रा) -
७. [चि]कैटपल्लिनि तन ओपिपचिवन चेरुषु
८. दिग्गट भूमिदिम्बोतन. सिनपल भा -

* This inscription is on a slab. set up on a mound, named Gudipādu-dibbā. It is on the bank of a rivulet in the village of Dvarapureddipalem in Vijayanagram taluk (Visakhapatna district).

1. The date of this record should be read as S. 1072. The corresponding date is the 11th November, 1150 A.D. Saturday.
2. There was a temple in Dharmapura where a deity called Choḍagaṅgśvara was installed. Most probably the temple was built by Choḍagaṅga.

६. गमु लोपुगा अनियंकभीम कोलनु (3)
 १०. मुप्पंदुमु भूमि य(अ)खंडदीप -
 ११. मुनकु ईस्नाहिनि गालमु[ख]मैन क[र्म] -
 १२. यु निन्दुल पंड्रेखिट कांपुलुनै पेट्टिरि [॥] ई -
 १३. दुर्मपु अ(आ)चंद्राक्कमु नडपंगलबारु [॥]
 १४. दीनि नडपक नडुम नेब्बरेनि विन्नमु
 १५. सेसिनबारु पंचमहापातकमु (4) सेसिनबा

3. A rod intended for measuring lands was called *Aniyāṅkabhīma-Kola*. Probably it was introduced in Kalinga by Aniyāṅkabhīma I alias Vajrahastadeva IV.

4. The five *Maha-pātakas* (*Pañcha-mahapataka*) as defined in the *Dharma-śāstras* are (1) ब्रह्महत्या (2) सुरापानं (3) स्तेयं (4) गुरुपत्निहरणं and (5) association with persons who are involved in any of the four sins, noted above.

No. 233

Sri Kurmam *

S. 11073

[Sept Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1333; A.R. No. 386-**B** of 1896.

१. स्वस्ति [11] शकाब्दबुलु १[०]५३ गु -
२. नेडु श्रीमदनंतवम्मदे -
३. वर प्रबद्धमान विजयराज्य -
४. संवत्सोर] ५ श्राहि एदुरेडु
५. धनु कृ २ अ(आ)दि वारमुन (1) श्री -
६. पून्न(र्ण)कोटि भीकूर्मस्वामि -
७. देवरकु कामनपेगगड (2) कोड -
८. कु पुरवरि (3) सं(शं)करुंडु पेट्टि -

* It is on a pillar near the first entrance to the central shrine in the temple of Srikurman.

1. The date of this record is not regular. Because, in S. 1073, *Dhanu-Krishna-Dvitiya* did not fall on the *Adivara* or Sunday, but on Tuesday.
2. कामन पेगगड seems to be the same as *Puravari Kāmadeva-Peggaḍa* in No. 139 above.
3. *Puravari* is a royal title used by some officers in Kalinga.

६. [न अ]खंडबर्त्ति दीपमु ओक्क -
 १०. ८टि माइलु एनु ई दीपमु
 ११. अ(आ)चंदा(द्रा)क्कंसु पेनुंगोटि (4) वारु
 १२. नडपंगलवारु [11]

4. It may be identified with the modern village of Pernuguti-
 vada in Patapatam taluk, Srikakulam district.

No. 234**Nilakanthesvara temple
(Bobbili)***S. 107[3]*

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. X, No. 703 A.R. No. 662 of 1926.

१. स्वस्ति [II] श्रीशकाब्द्वुलु
२. १०७[३] गु नेष्टि उत्तरा -
३. यन (1) निमित्तमुन नावप -
४. ल्लि नीलेश्वर देवरकु कण्ठता -
५. नायकुल कोङ्कु श्रीकरणा
६. राचपुरपरि गुण्डिय पे -
७. द्विन अखण्डदीपमुन[कु] मा ५
८. दीनि निंदुलबारु नड पंगलबारु ॥

1. The corresponding date is the 25th December, 1151 A. D.
The Government Epigraphist in *A. R.* erroneously gives
the date as *S. 1041.*

No. 235

Nilakanthesvara temple (Bobbili)

S. 1073

[Scept : Tel. Lng : Snsk.]

S. I. I. Vol, X, No. 705 ; A. R. No. 659 of 1926.

१. श शा)काब्दानां प्रमाणे गुणशिख -
२. रिबियच्चंद्रगे माघमा -
३. से बा.....सूर्यग्रह -
४. खे(ख)शुभतथो नात्रपल्लाश्व -
५. राय नीलेशायाद्रिक -
६. न्याकुचघटितमह -
७. द्वक्षसे [स]र्वदेवो दीपं
८. प्रादादखंडं.....इ०
९. शचि[ब]श्चोङ्ग[ग] (२)

1 The metre of the verse will be spoiled if ग्रहणे is read. The date of this record is the same as that in the previous one. It is interesting to note here that the *Amanā*-system must have been followed in this record for the reason that the month of Magha, according to the *Paśimānā*-system, must have ended on the 2nd January, 1152 A. D.

2. The donor, in this grant, is a minister (सचिव) of Chodagaṅgā. Probably his name was Sarvadeva. An officer of the same name is recorded in Chipurupalli plates of Anantavarma Vajrahasta Vide *Ins. of Orissa*, Vol. II, P. 188 ff.)

No. 236

Nilakanthesara temple (Bobbili)

S. 10[73]

[Sept : Tel ; Lng : Tel,]

S. I. I. Vol. X, No. 704; A.R. No. 660 of 1926.

१. स्वस्ति [॥] शकवरुषबुलु १०[७३] -
२. नेष्टि कुंभ [अ]भाबास्यायु
३. गुरुवारमुनाण्डु सूर्य्य -
४. ग्रहण निमित्तमुनेंडु (१) गा(का)स्य -
५. पगोत्रमु[डै]न वेन्नपन(ना)य -
६. कृनिक्कि एरुक्रमनायकुगालि
७. कोडुकु श्रीचोलगंगदेवर
८. [से]ब्वन सेनापति (२) नाव[प]ल्लि नीलीश्वदे -
९. वरकु वेट्टिन अखंडवर्ति दीपमु -
१०. कु भीमसिंगिपेएट काटमसेट्टिकि -
११. [त]त्कालोचित मूल्यमु पुच्चिकोनि

1. The grant is made on the occasion of a solar eclipse in the month of Kumbh. It falls on Thursday. The corresponding date is the 7th February, 1152 A. D. Thursday.

2. The donor is one Sebbana who was a *Sezapati* (commander) under Cholagaṅga.

१२. [पि]दुतो[पु]. चेबु उत्तरमु...
१३. किह पेद्वि कोल गोलचि (३) पेद्विन उद्वकुमु -
१४. प्पंदुमु नेल भोगमु [लाल]न नाचं -
१५. द्राक्कमु नडपंगलवारु [॥] पोन्नोजु
१६. ब्रालु [॥]

3. *Kola* is a general term for measurement of lands. Other land-measures, like Jina-kola, Aniyankabhīma-kola and Goja-kola have been used in some of the inscriptions above.

No. 237

Nilesvara temple
(Bobbili)

S. 1[0]7[3]

[Scept : Tel. Lng : Tel.]

S. I. I. Vol, X, No. 716 ; A. R. No. 648 of 1926.

१. स्वस्ति बरुषंबुलु १[०]७[३] . नेष्टि
२. कुंभ अमावास्यायु [गुरु]वा -
३. रमुनांति सूर्यग्रहणा निमि -
४. त्तमुनांडु (1) गा(का)स्य(श्य)पगोत्रुण्डु . .
५. न्न पसायकुनिकि . . . ना -
६. यकुरालि कोड्कु श्रीचोल[ग]'ग्ग -
७. देवर महासंद्धिविग्रहि . . .
८. सेनापति . . . [ना]
९. वपल्लि श्रीनीलेश्वर देवरकु
१०. [पे]ट्टिन नित्यपाडि मुप्पदि अप्प[मु] -
११. लुलु नेईनि
१२.
१३. ंदुलवि[ष] . . .

1. The date of this inscription is wrongly given as " 1(1) 7 " by the Government Epigraphist. The corresponding date is the 7th February, 1152 A. D. Thursday. The Sakavda 1073 fits to the above date.

१४. . . . मककन पुरुषोत्तम
 १५. [ए]रुषोतुल बेरसिन न
 १६. ट्टिन्य[का]पुलु . ईयूरि
 १७. ऋनेरिचेरुबु क्रिद
 १८. . ०ट्टि जेनकोल(२) मुप्पंदुमु ने -
 १९. लकु तत्कालोसि(चि)त मूल्यमु
 २०. पुच्चिकोनि पेट्टिन इंदुपु -
 २१. ट्टेडु नेल भोगमु बेल . न
 २२. अप्पमुलुनु पंदुमु नेल [ब]ल -
 २३. न नेई बेल्लमु मिरियालु
 २४. नडपंगलयादि । ईंदुल
 २५. त्रित्तिकांडैन पो[न्ने] . निव्रालु

No. 238

Sri Kurmam *

S. 1074

[Sept. Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1327; A.R. No. 385-E of 1896;

Rangacharya's Vol. I, P. 695, Ganjam, No. 263

१. शाकाब्दंबुल १०७४ नेडु श्रीमदन -
२. तवर्मदेवर (1) प्रबद्धमान विजयरा -
३. ज्यसंबत्सरंबुल ७ श्राहि त्रिषुबु(व) सं -
४. क्रांति (2) निमित्तमुन श्रीपून्न (र्ण)कोटि (3) कू -
५. र्म स्वामि देवरकु निंदुल बानायना -
६. यकु कापमनायकु (4) रूल सुपुत्रि -
७. येन प्रोलमनायकुरालु अ(आ)चंद्राकर्क -
८. मुनकु वेट्टिन अखंडवर्ति दीपमु ओक्कं -

* It is on a pillar to the left of the first entrance to the central shrine in the temple of Srikurmam.

1. The king is Kāmāruavadeva, the first son of Choḍagaṅga,
2. The corresponding date is the 24th, March, 1152 A. D.
3. Purnakoṭi is the old name of Srikurmam.
4. For Bāna-Nāyaka and Kāpama-Nāyakani see Nos, 192 and 224.

६. द्वि माडलु ५ (5) [11]

-
- 5 Māḍa is used as an important coin in many of the inscriptions of Kalinga. Its importance continued in Orissa during the regime of the Imperial Gaṅgas and the Gajapatis. In Kambakaya plates of Udayāditya of the time of Devendrarman in S. 1003 or 1081 A.D., for the first time in the history of Kalinga, the name of this coin (Māḍa) is mentioned. (Vide *Insc. of Orissa*, Vol. II, pp. 221 ff). The word 'Māḍa' seems to have been derived from the Sanskrit Māsha. According to Manu, a Māsha of silver weighs two *ratīs* or 3.66 grains. The *Saundakalpadruma* says that one Māsha is 5, 6, 7 or 8 *ratīs*. But, according to Wilson's Glossary, it is 5, 8 or 10 *ratīs* in weight. In many votive inscriptions of Kalinga we find that generally five Māḍas are granted for maintenance of a perpetual lamp.

No. 239

Sri Kurmam *

S. 1074

[Scept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1334 ; A.R. No. 386-F of 1896.

१. [शा]काद्वंबुलु १०७४ नेंदि
२. श्रीमदनं त्तवर्मदेव -
३. र प्रवद्धमानविजयरा -
४. ज्य संबत्स[र] ७ आहि विषु[ब] -
५. संक्रांति (1) निमित्तमुन
६. शीपू(र्ण)कोटि (2) कूर्म स्वामि -
७. देबरकु निंदुल श्रीकुरिधा -
८. . दामिनायकु बासम-
९. [ना]यकुरालि सुपुत्रियै -
१०. न एरकम नायकुरालु
११. अ(आ)चंद्राकर्मुनकुं वे -
१२. द्विन अखंडवर्त्तिदीपमु
१३. [ओ]क्वटि माडलु ५ [11]

* It is on the same place where the no. 238 is.

1. The corresponding Christian date is the 24th March, 1152 A.D.

2. For पूर्णकोटि see Foot-note in Nos. 183 and 188.

No. 240

Sri Kurmam *

S. 1074

[Sept : Tel. ; Lng : Tel]

S. I. I. V. No. 1325 ; A. R. No. 384 of 1896 ;

Rangacharya's Vol. I P. 695 , Ganjam , No. 262.

१. शाकाद्वंबुलु १०७४ नेंडु श्रीमद -
२. नत्तवर्मदेवर (1) प्रवद्धमानविजय -
३. राज्य संबत्सरंबुलु ७ आहि विषुबु(३) सं -
४. क्रांति निमित्तमुन (2) श्रुपून्न(र्ण)कोटि कू -
५. र्म स्वामिदेवरकु निदुल्ल[पा, षर वाड -
६. बाने नायकुंडु नितिनि पेंड्जमु कापमनाय -
७. कूगालुनु अ(आ)चंद्राक्कमुनकु वेदित अख -
८. इवर्त्तिदीपमोक्कंटि पाडलु ५ [11]

* It is on the same pillar where the nos. 238 and 239 are.

1. The Anantavarma of this grant is Kamaruava Deva, son of Chodaganga.
2. The corresponding Christian date is the 24th March, 1152 A.D.

No. 241**Nilakanthesvara temple
(Bobbili)***S. 107[4]*

[Sept : Tel ; Lng : Tel,]

The inscription is only noticed in the Annual Report on Epigraphy (Madras) for the years 1926-27 in No. 648. The text has not yet been published in the *South-Indian Inscriptions*. So, we fail to give the text, but quoted below the remarks of the Government epigraphist from A.R. No. 648 of 1926-7 :—

In Saka 107 (4), Kumbha, Amavasya, Thursday, Solar eclipse, a grant was made by Bara Senapati, the *Mahasandhivigrahin* of the king (Chodagangadeva), for the daily cake offerings in the temple of Nilesvara. The land was purchased by him.

-
1. The corresponding date is the 26th January, 1153 A. D. It should be noted here that the day when the Kumbha-Sankranti started is Thursday and five days later in Monday on the day of Amāvāśyā, there occurred the sun-eclipse.

No. 242

Draksharam temple *

S. 1075

[Sept. Tel ; Lng. Tel.]

S. I. I. Vol. IV, No. 1186; A.R. No. 309-B. of 1896.

१. स्वस्ति [॥] श्रीशकवर्षभुलु [१०]७५ गु नैटि शीकुलोत्तुंगचोडदेवर
विजयराज्य सम्बत्सरमु...
२. ल कोड्कु नीलग्रीव भट्टोपाध्यायत्त मुद्राचार्य्य [अ]नन्तभट्टोपाध्याय
सोमयाजुलु संकुनूर[म्हामि]भट्टोपाध्याय...द्वन भट्टोपाध्यायलु' दरुणे'दु-
शेखर भट्टोपाध्याय बाज -
३. पेय याजुल कोड्कु यज्ञमूर्तिभट्टलुनु सूक्कनभट्टोपाध्यायनु नागदेव -
भट्टोपाध्यायलनु च्चिन श्रावण [पत्र] मेट्लन्ननेमु शीपरांतदेवर
...एडमुन
४. रट्टिकामु प्रतिप्रहिंश्चि अष्टभोगसल्लि(र्व)संपदलतो ननुभविंश्चि बच्चुचुन्न-
दानि नम्मुचुएड स्वस्ति [॥] शीपदनन्तवर्म महाराजुलैनु चोडगंगदेवर
तम्मुएड ।
५. उलगुय्यवद् पोर्म्मर्दियु बं रि देषुलु व(प)ल्लवमहादंबियुनु श्रीमदा(द्रा)-
त्ताराम भीमेश्वर महा[दे]...बद्धयाम पूजयदुल चंदनकपूर्मुलकु निवेद्यमु-
नकु नाचंद्राकर्कमु नङ्गचनट्टुगा मगगोएडचोड बैरागियाएडारिचेतं वृत्ते'च्चिन
नूटइरु...[एड] माङ्गलकु' दगु बेलगां जेलेन अएडमूरि रट्टिकमु[ल]

* It is on the north wall of the temple of Bhimesvara, found on the 7th pillar from the right.

७. तों अ[ष्ट]भोग सखि(र्ब्व)संपदलतो श्रीभीमेश्वरमहादेवरकु सर्बसम्मतिं
 उ[रि]निच्चितिमि [1] ईत्थं बिक्र..ण पोम्मर्माडिराजु कोडकु पेदजियनायनि
 चोडगंगु पेद्विन [अ] -
८. खण्डबन्ति लोहदण्डु दि १ण्टिकि मुण्डपुनडपुन मुदुवननाबनि बसमुनं वेद्विन
 इन्वण्डु २५..पडि २ नरुपुनडपुन कमनसूरनि बसमुन वेद्विन इनुपण्डु
९. [२]५ण्डिकि नेत प[डि]२ तोंडकलिन मेडपोत पेद्विन अखण्डबन्ति लोहदण्डु
 दि १ण्टि[कि] मोदलि अडवुन अइतिबोल एरियनि वसमुन वेद्विन
१०. ...ण्डु २५ण्डिकि नित्यपडि ने प[डि]२ तेन्नदेमन बसमुनं वेद्विन.....
 पडि पडि २ [11]

1. The Brahmanas, under whom the grants were made in favour of the god, Bhīmeśvara, were entitled as *Bhaṭṭopādhyaya*. It is a compound word containing *Bhaṭṭa*, and *Upādhyaya*. Former is a general title of the Brahmanas. But, the later, namely *Upādhyaya*, is only used by *Gurus* and *Acharyas*. In *Dharmaśāstras* we find the definition of an *Upādhyaya* as follows:—“ शंखः :- श्रुतकाध्यापकोयस्तु स उपाध्याय उच्यते ”. This title was born by Brahmanas who used to teach the *Vedas* and *vedāṅgas*. Manu defines an *Upādhyāya* from a *Guru* or an *Acharya* as quoted below :—

निषेकादीनि कर्माणि यः करोति यथाविधि ।

संभाषयत चान्नेन स विप्रो गुरुश्च्यते ॥

उपनीयतु यश्शिष्यं वेदमध्यापयेद्विजः ।

स कल्पं सरहस्यं च तमाचार्य्यं प्रचक्षते ॥

एक देशं तु वेदस्य वेदाङ्गान्यपि वा पुनः ।

योऽध्यपयति वृत्यर्थं मुपाध्यायस्स उच्यते ॥”

(Vide वैद्यनाथ दीक्षितयै स्मृतिमुक्ताफल गुर्बादि निरूपणम्
 Telugu Edition of 1882, pp. 79).

2. Permaḍideva, whose title was Ulaguyyavandda, had a queen called pallavs-mahādevī. Their son is peddā-Jiyana (or Baḍa-Jenā) Choḍagaṅga. His name is found in an inscription at the entrance door-wall in the temple of Kedāreśvara at Bhubaneswar,

No. 243

The Pillar inscription of
Rellivalasa (Viziangaram Taluk)

S. 1075

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol, X, No. 707 ; A. R. No. 368 of 1905.

१. स्वस्ति [11] समर मुखानेक रिपुदर्प म-
२. ईन मुजबल पराक्रम परम भाई -
३. स्व(श्व)र परमभट्टारक महाराजाधिराज रा -
४. ज परमेस्व(श्व)र गंगान्वयावलंबनगतंभ -
५. श्रीपदनंतवम् देवर प्रबद्धमान
६. विजयराज्यसंबत्सरंवुलु न स्याहि शरु
७. वर्षशुलु १०७५ नेष्टि मकर क्रि(कृ)ई यु गुरु -
८. बारमुन (२) नरनागवीट (३) एरुद पंपुन तालंड -
९. पंडेष्टिलोनि तटरान बलय चुट्टुन भूभिन -
१०. मस्तायमुलुकोरु अंतरय अ भनबायमु -
११. लु कलपकिलऋ अलुगु बेल्लुपबदि सेनापति -

1. This inscription is found on a pillar, lying near a thrashing ground towards the S. W. of the village of Rellivalasa in the Vijianagram taluk (Visakhapatna district)
2. The corresponding date is the 7th January, 1154 A.D. Thursday
3. Naranaravita seems to be a village in Erada-pampu which was a Division of Talanada-tweve and a revenue division of Kalinga.

१२. कानिकि लोपुगा तिंदुल चोलगंगमाधवदेवर (4)
 १३. हवि वलिअच्च(चर्च)नलकु निगुडिंगोलि बेडिसानुल -
 १४. कु वाद्यकारुकु पूजारिबडुबुलु (5) बेरसिन प्र -
 १५. क्रिति जीत बुतुलकु अ(आ)चंद्राकर्क स्थाइ(यि)गा उत्तरा -
 १६. यण संक्रांति नांडु बंशधाराधदी तीरमुन वी -
 १७. रभद्रीश्वरदेवर सन्निधानमुन 6) श्रीकामान्न'व -
 १८. देवर श्रीमुजबद्ध'नगा राचमरु'दि (7) अरुसगो -
 १९. ०इलराबुत (8) तम सब्बे(र्का)[भ्य]'त्तर मैन जीत वतुदलो
 २०. पल राच(ज)धर्म बुगा धारापूर्वकमु सेसि ईच्चिति -
 २१. मि [11] दीनि नेव्वरेनि नडूम वक्रम्बु सेसिनवारु गंगकरुत

-
4. The name of the deity is Chola-gaṅga-Mādhavadeva. The same deity is also called by the name Chola-gaṅgesvaradeva. It is necessary to point out here that many viṣṇu images, after Rāmaṅuja, were named as Mādhava. A large number of images bearing the name of Madhava have been installed in the district of Puri and in central-Orissa.
5. The words *Pujari* and *Vaḍuvu* attracts our attention. The word *vaḍu* (वडु) is still used in the temple of Jagannātha which was built by hoḍagaṅga after he captured Utkala. *Vaḍu* is also a title used by the *Pauḍās* in the Liṅgarāja temple of Bhubaneswar. The word *vaḍu* was derived from *vṛju*, and it was moulded according to the Prakṛita language, then used in Orissa.
6. The river Vamśadhārā flows through Mukhalinga and drains into the sea at Kalingaptam in Srikakolam district.
7. The word 'Rāchamarundi' may be read as 'Rājamahendri' which is the name of a town situated in the E. Godavari Dt.
8. "Rauta" was a dignified title in Orissa, which was used by Choḍagaṅga and Aniyankabhīma.

२२. वेइ गबुलल बधिइंभिन पातकमुनं बोदु -

२३. ह[॥]दीनि बद्धनगा नडिपिनवारु विष्णुलोकसु (9) बासुल [॥]

9. Vishnu-loka means Vaikunṭha.

“ तत्पुरे चतुरात्मा त शेषशायी च केशवः ।

विष्णुलोकस्थितिं त्यक्त्वा ध्रुवं बभूविति सन्नधिम् ॥”

(राजतरङ्गिणी 4-507)

A detailed description regarding the attainment of Vishnu-Loka is found in the Vrahmavaivarta-Purāṇa, Prakṛiti-khaṇḍa, 24th Adhyāya.

No. 244

The pillar inscription of
Rellivalasa (Vizianagram Taluk)

S. 1075

[Sept : Tel. ; Lng : Tel]

S. I. I. Vol. X, No. 708 ; A. R. No. 370 of 1905.

१. स्वस्ति [॥] श्रीशकाब्दंबुलु
२. १०७५ नेण्टि मीनमासमु -
३. न अमावास्य(स्या)यु सोम -
४. बारमुन (1) श्रीमदनं तर्भर्म -
५. देबर प्रबद्धमान विजयरा -
६. ज्यसंबत्सरंबुलु ऽ श्राहि -
७. नि एरुदपंपुन तालांड (2)
८. चोलगंगमाधवदेवरकु [को -
९. डकु(3)ल ना] गमनायकुनि कोड्कु एरुपो -
१०. त नायकुंडु अ(आ)चंद्राक्क स्था -
११. इ(यि)गा नखण्ड दीपमुनकु तम अ -
१२. म्म एरुकम पेरु सेप्पि ईरि(दि) -
१३. वसमुनं बेट्टिन मा ५ ईदीप -
१४. मु नडपिनवारु पुन्यमुनं बो[]
१५. द्बुदुरु नडपक नडुम वि -
१६. न्नमु सेसिनवारु महापा -
१७. तकमुनं बोदुरु

1. The corresponding date is the 15th March, 1154 A.D., Monday,
2. For Talandi see No. 227.
3. The word within bracket "कोड्कु" (son), as suggested by the Govt. Epigraphist, conveys no meaning. Because, the same word is followed after 'नायकुनि'. So, it must be the name of a man.

No. 245

Mukhalinga *

S. 107[6]

[Sapt. Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1059; A.R. No. 192 of 1896;

Rangacharya's Vol. I, P. 703, Ganjam, No. 343

१. स्वस्ति [॥] धीमदनं तव -
२. म्मदेवरु(र) प्रब[द्ध]मान विज -
३. यरा[ज्य] संबत्स[र] ६ (१) [श्रा]हि एदु -
४. रेण्डु(रिट) स(श)का(क) बरुषंबुलु १०७[६]गु नेष्टि
५. मेषसंक्रांति(२,निमित्यं,त्त)वुन
६. श्रीमधु[के]श्वर देवगु अ(आ)[त्रे]य गो -

1. The Government Epigraphist in the *S. I. I.* puts the *Srāhi* year as "6[7]" although he gives the Saka-year as "107[6]", i.e. when Anantavarma-Kamānava was the king. He ruled only from 1147-57 A.D., (Vide App-II) which correspond to the Saka-years from 1069-79. So, if this grant is issued in S. 1076, then the corresponding *Srāhi* must be 9 instead of 67; because, the king's 9th *Srāhi* starts from 22-8-1154 A. D. or S. 1076. (Vide Appx-II).

2. The corresponding date is the 25th March, 1155 A.D.

७. त्रुंडु बुडुमूरि [दामि]नायकु (3) कोडु -
 ८. कु धीचोडुगंगदेवर मव[]तिपुर बा[डनि] (4) . 'क
 ९. काम म्राविडियचीयमं -
 १०. डुघट्टु बैलिनायकमुनु पै . लसुन
 ११. नायकमुनु गो[ड्रा]लि पंडुंडु साह -
 १२. न . .

3. For Budumuri-Nayaka see No. 155 above,

4. Avantipura-vāṅga seems to be a town in Kalinga.

No. 246

Mukhalinga *

S. 1077

[Sept. Tel ; Lng : Snsk.]

S. I. I. vol. V, No. 1109; A.R. No. 238 of 1896;

Rangacharya's Vol. I, P. 707, Ganjam, No. 389

१. शाकाब्दे मुनिशैलखेन्दुगणिते
२. प्रादादस्त्रंङ्गमुदा दीपं श्राम-
३. धुकेश्वराय द्विभवे नेत्रत्रयोद्भा -
४. सिने [1] मेषंभानुमति(ता) प्रयाति
५. दिवसे जीवस्य (1. वैश्योत्तमा य -
६. स्याः पोम्पपना मा(2)

* It is on the left door pillar of the entrance into the *asthana-mavṣapa* of the temple of Madhubesvara.

1. The corresponding date is the 25th March, 1155 A.D.

2. The record is not complete.

No. 247

Mukhalinga *

S. 1077

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1148 ; A. R. No. 270 of 1896;
J.A.S.B. Vol. LXXII, Pt. i, P. 112, No. 8; E.I. XXII, I.N.I. No. 1990;
Rangacharya's Vol. I, P. 709, Ganjam, No. 421.

१. स्वस्ति [॥] शकवरुषंबुलु १०७७ नेंद्रि
२. श्रीमदनं तवर्मदे -
३. वर प्रबद्धमानविजयराज्य -
४. संवत्स[र] १० श्राहि उत्तरायणा सं -
५. क्रांति (१) निमित्त(त्त)मुन शीष्ट नियं -
६. ककभीमेश्वरदेवरुक् चिञ्जमपो -
७. [ति]मंडलिकुंडु तमम्म गंग -
८. म नायकुरालिकि श्रोपादमुलु
९. . रंगान त्रिचिंगा ब्रसादिञ्चिन मूंड
१०. पुटलु नेलयु ई देवर अखंडवर्ति-
- ११ दीपमुनकु धारापूर्वमु सेसेदीनि
१२. अ(आ)चंद्रावर्क स्थाङ्गा नडिपि(पं)[ग] -
१३. लवारु [॥]

* It is on a slab, to the left of the second entrance into the central shrine of the temple of Bhīmeśvara.

1. The corresponding date is the 25th December, 1155 A.D.,

No. 248

Sri Kurmam *

S. 1078

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 213 ; A.B. No. 382-F of 1896.

J.A.S.B. Vol. LXXII, Pt. i, P. 112, No. 7. E.J. XXI, LN.I. No. 1991 ;

Rangaacharya's Vol. I P. 695 , Ganjam , No. 261.

१. [स्वस्ति ॥] [शा]काहं बुलु
२. १०७८ नेंडु क्षीमद -
३. न त्तवर्मदेवर प्रबद्धमा -
४. न विजयराज्यसंबत्स [११]
५. श्राहि विषुम[ब]संक्रांति नि.मि] -
६. [त्त]मुन (1) शीपू(र्ण)कोटि (2) शी -
७. कूर्म्म स्वामिदेवरकु पांधो -
८. . एरकम नायकुरालि कू -
९. तुरु चेज्जमनायकुरा -
१०. लु पेट्टिन अखंडवत्ति(र्त्ति)दीप्पुसु]
११. १माड ५ [11]

* It is on a slab to the right side of the southern entrance into the *Bhoga-Mandapa*, east face, of the temple of Madhukēśvara.

1. The corresponding date is the 24th March, 1156 A.D. The Government Epigraphist in A.B. records the date as "Saka 107X, 9th year", and Rangaacharya writes "S. 1071, fourth year". Both are incorrect. Similarly in S. I. I. the *Srahi* is given as "9-" for "11". The 11th *Srahi* of *kamānava* starts from 29-8-1156 A. D. in Saka 1078.

No. 249

Mukhalinga *

S. 1078

[Sapt. Tel ; Ing. Tel.]

*S. I, I. Vol. V, No. 1131; A.R. No. 256 of 1896 ;
Rangacharya's Vol. I, P. 708, Ganjam, No. 407.*

१. स्वस्ति शकवरुषु -
२. लु १०७८ नॅटि उत्तग-
३. यण संक्रान्ति (1) निमित्त -
४. मुन श्रीमभुकेश्वर -
५. देवरकु सेड्डिवाड एर -
६. पोतनायकुनि कन्न -
७. म नायकुरालि कू -
८. त्तरु मुदिसेलि (2)
९. मांकम -
१०. नायकुरालु [बे]-
११. ट्टिन अखंडदीपमु -
१२. लारिट्टि माडलु ३० [11] (3)

* It is on the right of the south entrance into the आस्थानमण्डप of the temple of Madhukesvara.

1. The corresponding date is the 25th Dec. 1156 A. D.
2. For the origin of the word 'मुदिसेलि' or 'मुदुसुलि' see No. 85 above.
3. For six lamps 30 *Maḍas* are given. So, to burn each perpetual lamp, five *Maḍas* (of go'd ?) were required.

No. 250

Sri Kurmam *

S. 107[9]

[Sct : Tel ; Lng : Tel.]

S. I. I. Vol. V, No. 1326 ; A. B. No. 384-A of 1896.

१. शकाब्दंबुलु १०७६ श्री -
२. मदनंतवर्मदेवर (1) प्रवर्द्धमा -
३. नबिजयराज्यसंबत्सरं -
४. बुलु १[१] आहि (2) महाद्वाद[शि] (3) निमित्त -
५. मुन भीकूर्मस्वामिदेवरकु निंदु -
६. लम्बुजमनायकुरालु कूंतुरु
७. वन्ननन्नम नायकुरालु बेट्टिन अख -
८. इबर्त्ति दीपमु १ म(मा)[इ] ५ [11]

* It is on a pillar at the left side of the first entrance into the central shrine in the temple of Sri Kurmam.

1. The king Anantavarman, referred to in this record, is no other than Anantavarma-Kamarnava, the first son of Anantavarma-Chodagaṅga.
2. The Government Epigraphist in *S. I. I.* reads " 1(9) आहि " for "1[1]आहि". As Kamarnava's *Srahi* commenced from 1147 A. D., the 11th *Srahi* will correspond to Saka 1079 or 1157 A.D. (Vide *Appendix-11*).
3. The 'Maha-Dvadaśi' is same as the 'Utthana-Dvadaśi' which occurs on the 12th *ti/thi* of the bright-fortnight of *Kartika*.

No. 251

Markandesvara temple (Puri) *

S. 1075

[Sept : N.I. type ; Lng : Snsk. & Oriya]

Read by the author.

१. श्रीमत राघवदेवस्य प्रबद्धमानविजयराज्ये सम्वत् ३ (1) श्रीमार्कण्डे -
२. [स्व]रदेव इ कर बद्धिपण तिनि . . . दिप बारह
३. करै गृही कुष्टह सहस्र गो सह
४.

* The text of this inscription has not yet been edited.

1, Rāghavadeva is the second son of Choḍagaṅga. This is the first known record of Rāghavadeva who styled as 'देवीदास रणरङ्क राघव-चक्रवर्ती' in Sakavda 1091 (1169 A.D.) in No. 261 above.

No. 252

The pillar inscription of Rellivalasa (Vijianagram Taluk)

S. 108[1]

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. X, No. 709 ; A.R. No. 371 of 1905.

१. स्वस्ति [11] श्रीशकवर्षबु -
२. लु १०८[१] नैटि धीमदन' -
३. तत्रम्मदेवर प्रवद्धमा -
४. नबिजयराज्यसंबत्स -
५. रंबुलु [७] श्राहि (1) कन्य शु -
६. कल १० बुधवारमुन (2) [ए] -
७. रुदपंपुन तालांलि(डि) चो -
८. लगंगमाधवदेवर गु -
९. डिस्थानापति (3) तनमु कड -

-
1. This king should be identified with Anantavarma-Raghavadeva, the second son of Anantavarma-Choḍagaṅga.
 2. The corresponding date is the 23rd September, 1159 A. D. Wednesday. The Government Epigraphist gives the date in *A.R.* as "S. 108[2]". But, it should be Saka 1081.
 3. The temple of Cholaḡaṅga-Mādhava was in Talavḍi-Division which was in the modern Vijianagram taluk. Probably, the pillar on which the present inscription is incised, was originally a part of the temple of Cholaḡaṅga-Mādhava.

१०. पाक पुरुषोत्तमभट्टलकु
 ११. ईयय कोड्कु विद्वज्जन प्रि -
 १२. य ब्रह्मपारायनिकि . .
 १३. टुल नागमनायकुनि कोड्कु
 १४. एरुपोतनायकुडु . देव -
 १५. र दिव्य सन्निधानमुनंदु अ(आ) -
 १६. चंद्राकर्कस्थाई(यि)गा धारापूर्वक -
 १७. मु सेसेनु . दीनि कहितमु तल -
 १८. चिना(बा)रु गंगकरुत बेइ क(ग)-
 १९. ई(बि)लल वधसेसिनारु [॥]

No. 253

Sri kurmam *

S. 1083

[Sept. Tel ; Lng : Tel.]

S. I. I. vol. V, No. 1336; A.R. No. 386-H, of 1896.

१. [सिद्ध] (1) शकाब्दंबुलु १०८३[ने][एटि] (2)
२. श्रीमदन (न)न्तबर्मदेवर [प्र] -
३. बद्धमान विजयराज्य स[ब] -
४. त्सरंबुलु ८ आहि मक[र अ] -
५. माबास्य(स्या)यु बुधवार [मु] -
६. न मूर्यग्रहणा (३) निमि [चमु] -
७. न श्रीकूर्मस्वामिदेव[रकु]
८. पेनंगोट्टि छरपसेट्टि तन[त] -
९. []ट्टि कुप्पिसे[ट्टि] कि तन तल्लि प[ड] -
१०. मकु अट्टि(ट्टि)[ष्टा]त्थमुना ना -
११. चंद्रार्कमुन कुग्गा वेट्टि[न][अ] -
१२. ख[एड वत्तिदीपमु [ओक्क.एट] -
१३. वेट्टिन माडलु [५] [11]

* It is on a pillar left to the first entrance to the central shrine in the temple of Srikurma.

1. Expressed by a symbol.
2. The Government Epigraphist has not filled up the damaged letters at the end of each line upto the 7th line; and also he reads "1084....." for "1083[[नेएटि]]"
3. The grant was made in S 1083, in the month of Makara, when there was a solar-eclipse on Wednesday. It corresponds to the 17th January, 1162 A D., Wednesday. The solar-eclipse occurred in the *Magha-Amavasya* of śakāvda 1083.

No. 254

Sri Kurmam *

S. 1083

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol, V, No. 1340 ; A. R. No. 386-M. of 1896.

१. [सिद्धं] (1) शाकाब्दंबुलु १०८३ (2)नेंडु
२. श्रीमदनन्तवर्मदेवर प्रवद्धं -
३. मानविजयराज्यसंबत्सर] [६]
४. श्राहि मकर अमावास्ययु बुधवा -
५. रमुनु सूर्यग्रहण निमित्तमुन (3) शी -
६. कूर्मस्वामिदेवरकु चोडगंगनाय -
७. कुडुनु बीरि पेंड्लमु प्रीलमनाय -
८. कुरालुनकै तम कोडकु सोमनाईनि -
९. कि नद्रि(द)ष्टार्थमुगा नाचंद्रावर्कमु -
१०. नकुं वेट्टिन अखंडवर्त्तिदीपमु १ ॥
१. पाडलु ५ [11]

* It is on the same pillar where the no. 253 is.

1. Expressed by a symbol.
2. The Govt. Epigraphist reads "1074" for "1083".
3. The gift was made on the occasion of a solar eclipse which falls in the month of Makara. It corresponds to the 17th January, 1162 A.D.
4. 'चोडगङ्गनायक' might be a title of the father of the donor. Or he might be a Nāyaka or village-head, appointed by Chodagaṅgadeva.

No. 255 - A

Lingaraja temple
(Bhubaneswar)

S. [1084-5]

[Sept : N. I. Type ; Lng : Snsk & Oriya]

Edited by the author in *O.H.R.J.* Vol. V, No. 4, pp. 179-82

१. स्वस्ति शीराघवदेवस्य प्रबद्धमान
२. सु दि१० बारे बुद्धधे) श्रीकि(की)र्त्तिवासेश्वरस्य प्रि(प्रो)तये मेढपदे[व्या]
३. यदाद्याब[द]खण्ड(एडा)त्तवर्त(र्त्ति)स्या (1) मातापितुरो (2) कोमिनायक-
न् कृ -
४. ति(त्ति)वासेस्व(श्व)[र]स्य प्रीतये दीपं दद्याता(त्) ॥ कु(कू)र्मपाटक प(प्र)व-
५. र साधुप्रधान जयदेव (3) समवाय (१) देवधर ग्राम दासपुर ह्नेठि (4)
६. हस्तात् क्रीता बाहेड़ाखण्ड क्रो(त्ते)त्र सन्बर्ब कीर्त्तिवासेस्व(श्व)राय धी[त्वा] [11]

-
1. Read दखण्डाख्यवर्त्तिवा or दखण्डवर्त्तितस्या
 2. Read मातापितृभ्यां.
 3. The name साधु प्रधान जयदेव tempts me to liuk him with the great poet Jayadeva of the Gitagovinda fame. He was living in Sri Kurman which was a religious centre of Vaishnavism of Ramanuja School. The head of the temple for a long time, was the *guru* of the Gangā Kings of Orissa.
 4. Read श्रेष्ठी

No. 255 - B *

Lingaraja temple
(Bhubaneswar)

S. [1084-5]

[Sept. N.I. Type ; Lng. Snsk & Oriya]

Edited by the author in *O,H,R.J.* Vol. V. No. 4, pp. 179-82 ff.

१. स्वस्ति: [11] स(श)कवरीसं (1) नवई(मे) स्राही कुम्भ पुर्णिम(मा) गुरु -
२. स्य (2) दिवाकर पू(पु)त्रो आचनप्रधानी श्रीकी (3) . . [अ] -
३. खण्डोदो ग्रामे चन्दनसमाई (4) आदी(दि)त(त्य)क
४. र राउल गोचरे भूमी बा ७ (5)

* The inscription is a continuation of the previous one.

1. Read शकवर्ष. But, the date is not mentioned.
2. If the 9th Śrahi of Rāghavadeva (whose name is given in the previous inscription) then the corresponding date will be the 21st February, 1163 A.D., Thursday.
3. श्रीकी may be read as श्रीकीर्त्तिवासेश्वराय
4. The compound word चन्दन-समाइ may be taken as a mixture of चन्दन and समाइ the latter being a Prakṛita form of समये.
5. "बा ७" Probably indicates "बाटि ७" The term 'बाटि' is still used in Orissa for measurement of lands.

No. 256

Mukhalinga *

S. 1085

[Scept : Tel ; Lng : Tel.]

S. I. I. Vol. V, No. 1114 ; A. R. No. 243 of 1896;
Rangacharya's Vol. I, P. 707, Ganjam, No. 394.

१. स्वस्ति [॥] शकबरुषमु -
२. लु १०८५ गु नैटि कि(कु)ष्ण च -
३. तुर्हसि(शि) बुधवारमुना]डु
४. उत्तरायण संक्रान्ति (1) निमित्त -
५. मुन श्रीमधुकेश्वरदेव -
६. रकु अ(आ)चंद्राकर्क स्था[यि]गा अ -
७. खण्डबर्त्तिदीपमुनकु प -
८. रतःग्राम माकिनायक -
९. नि कोडुकु पुरवरि पावि -
१०. डि [ना]यकुडु नकरपुबा -

* It is on the right door pillar at the entrance into the आस्थानमण्डप in the temple of Madhukesvara.

1. The corresponding date is the 25th. December, 1163 A. D., Wednesday.

११. ङ (२) उत्तरसीम(मा)लो सहबासि
१२. स्वरपोतु त्रा(द्वा)बिचिन गुं -
१३. ङानकु पडुमटि बलान
१४. इरुवदि रेंडु जेन -
१५. कोल (३) बु(पु)ट्टेंडु भू -
१६. मि ई दीपमुनकु आ .
१७. [ग]लारुगा बिलिचिपेट्टि [II]

-
2. The place 'नकरपुवाड' is mentioned in many inscriptions. It is the same as 'नगरपुवाड' 'नकर' नगर', 'कलिङ्गनगर' 'कलिङ्गावतिनगर' etc. which place has been identified with the Srikakulam district.
 3. For details regarding the 'Kola' see No. 236 *foot-note 3* above.

No. 257**Lingaraja temple
(Bhubaneswar)***S. 1087*

It is read by the author.

१. शा[का] -
२. [हे] नगनागखेन्दुगणी(णि) [ते] (1)
३. ह्युखिने सोमस्य प्रा . .
४. स सुभगः श्रीभीमदेवो
५. ता स्वस्य पुरत पुन्य(ण्य)फल
६. . . कीर्त्ती(र्त्ति)बासायबै तव भक्ती
७. . . कसुमनाः प्रा[दा] -
८. . . ॥ तत प्रदायं [॥]

No. 258

Lingaraja temple
(Bhubaneswar)

S. [?]

[Scept : N. I. Type ; Lng : Snsk & Oriya]

Read by the author from original

१. [सिद्धं] स्वस्ति [॥] ईति भगवत्पुत्रोत्तम (1) पुत्रः]
२. चतुःसागरपर्यन्ता(न्त्यु)ब्बि(र्ब्वी)पतिः] सकल
३. बद्धजनालंकृतराहुः शीभीमदेवा (2) च्चै(ख्यो) -
४. . . माता तष ..

-
1. Read भगवदुद्भवोत्तम or भगवत्पुत्रोत्तम
 2. Who is this Bhīma is not distinguishable owing to absence of date in the record. But, in the previous record we find a date as "शाकाब्दे नगनागखेन्दु" or Saka 1087 which falls in the 12th-13th *Srahī* of Rāghavadeva. As Bhīmadeva is a monarch and used the title of 'चतुः सागरपर्यन्त्युर्ब्वीपतिः' I think he might be the Chālukya Bhīma of Veṅgi, with whom the Gaṅgas had matrimonial and political relationship.

No. 259

Draksharam *
(E. Godavari district)

S. 1088

[Sept. Tel ; Lng : Snsk & Tel.]

S. I. I. vol. IV, No. 1052; A.R. No. 217-A. of 1893.

१.
२. कलिङ्गकुल पतिं जित्वा . या . . .
३. [न्वि]चखान नाम [स]द्यशस्तंभं जयस्योचितं प्रख्यात . .
४. रैक भैरव इति प्रोहाम गंगान्वये । [१]तस्य प्रियाभून्म . . .
५. सुशीला या चोडदेवीति मु[वि]प्रसि[द्धा] [।]पद्मेव शौरेगि[र्गि]रिराज
पुत्री . .
६. रिब प्राप्तगुणा सुरुपा । [२] शाकाब्दे बसुनागखेदुगणिते पुस्ये -- .
७. दशी वृषे मासे (1) सेयमनत्तकीर्त्तिनिलयापन्मार्ध्यमुद्यन्मु . . .
८. आचंद्रावर्कमखण्डमुज्वलमदाहीपं स्थिरं शूलिने
९. द(द्रा)त्तारामनिवासिने भगवते भीमेश्वरायादरात् [१३] श -
१०. क वर्षबुलु १०८८खिट श्रीराजराजदेव दिग्भरा -

* It is on the west-wall, and in between the first and second pillars of the temple of Bhīmeśvara.

1. The *tithi* is not clear. The last three letters are "दशियु". It may be read as "एकादशियु" or "द्वादशियु" or the 13th and 14th *tithis*. But, as the grant is issued in Wednesday, the corresponding date may be taken as the 18th Jan. 1167 A.D.

११. ज्य संबत्सरंबु (2)
 १२. दशियु बुधा(घ)बारमु चो -
 १३. डगंगदेवनि चोडमहा[दे]वि धीभीमेश्वर महा -
 १४. देबर किलरमुनबोलु नल्लुरुं बु (बु)एटगा मूएडबु
 १५. नडबुन पुप्पाकसूरनि बसमुन बेट्टिन कुलोत्तुंग -
 १६. माडलु (3) पदिष्टनैइन्वयेडलु ५० (4) गोनि यच्चु
 १७. त्रिभुवनं ककुप्त ने[तिमा]न १ लिखितं पेद्दनार्यः (5)[11]

-
2. Rajarāja, mentioned in this record, might be a local king of the E. Chalukyan-family.
3. *Kulottuṅga-maṣa* is the name of a coin which was in vogue in the country of Veṅgi introduced by Kulottuṅga-Rajendrachoḍa.
4. 50 *aḍḍas* of ghee is recorded for supply to burn a perpetual lamp in the temple. The word 'अड्डा' is derived from the Sanskrit 'आढक'.
5. This Peddanāchārya is not the author of *Kavyalankāraśāstramāzi* whose authorship goes to a Peddanāchārya of the 15th century A.D.

No. 260

Lingaraja temple
(Bhubaneswar)

S. [10]89

[Sept. Tel ; Lng. Tel].

Read by the author from the Original.

१. [सिद्ध] (1) शक्रवर्षमुल १०[८६]पुष्य(६५)य(यु)
२. सु(शु)क्ल न्यु गुरुवार (2) मुन
३. श्रीकीर्त्तिबास देबरकु . . .
४. गा(आ)त्रेयगोत्र कलिगाधिपति [भी]
५. चोडगंगदेवर अत्र (3) ब -
६. विलि(4)वरीश्वरुण्डु
७. पमु सपक(कु)र्ल[वु]
८. सर्पणपुर लोग . . .
९. देवपुर . . .

1. Expressed by a symbol.

2. The corresponding date is the 21st December, 1167 A.D., Thursday.

3. The word 'अन्त्र' is a *Prakrit* form of 'अन्तर' or extrication. It is generally used in some royal families in Orissa. A son, in the kshatriya race, who borns through a concubine becomes progenitor of an *Antara*-branch of kshatriyas of a parental stock.

4. This record is an evidence to prove that the family of Bobbili-raj happens to be an *Antara*-line, started from Choḍagaṅga.

No. 261³

Sri Kurmam *

S. 1089

[Scept : Tel. ; Lng : Tel.]

S. I. I. Vol, V, No. 1341 ; A. R. No. 386-N, of 1896.

१. स्वस्ति [11] शकवर्षमुलु १०८६ गु -
२. नैट श्रीमदनन्तवम्पदेव -
३. र प्रवद्धमान विजयराज्य -
४. सर् [वत्स[र] १[४] श्राहि (1)युत्तराय -
५. न(रा)शं(सं)क्रांति (२) नमित्तमुन . [पू] -
६. न्नं(र्ण)कोटि (३) कूर्म्मस्वामिदेव
७. कु केमिडि (4) . . . प्रहर . . .
८. शिंग एरि [पोत]नायकु[नि] को -
९. [डकु] कप्पमनायकुण्ड पेट्टि -
१०. न अखंडवर्त्ति दीप शष्टि मा[ड ५] [11]

* It is on a pillar to the left of the first entrance into the central shrine of the temple of Sri-Kurmam.

1. The first year of Anantavarman *alias* Rāghavadeva started in Sakāvda 1080. So, in S. 1089, *Uttarayana-Samkranti*, although his regnal year is counted as 11, the *Srahi*-year must be 14. But the Government Epigraphist in *S.I.I.*, gives the *Srahi* as 1[0] for 1[4].
2. The corresponding date is the 26th December, 1167 A.D.
3. For Purnnakoṭi see *foot-notes* in Nos 183 & 188 above.
4. 'केमडि' is a corrupted form of 'कृमिडि' which is mentioned in No. 15 above. See also *f.n.* at page 20.

No. 262

Sri kurmam *

S. 1091

[Scept : Tel ; Lng : Tel.]

S. I. I. Vol. V, No. 1330; A.R. No. 386-B of 1896.

१. स्वस्ति [॥] शकवरुषंबु -
२. लु १०६१ नेष्टि भीमदनंत -
३. नर्म देवीदास रणारंगराघव -
४. चक्रवर्ति (१) विजयराज्य स -
५. बत्स[र] १७ स्नाहि त्रि(वृ)श्रिक
६. सु(शु)क्ल महाद्वादशियु सो -
७. मबारमुन (२) बंडुम
८. कूंतुरु मुदुसलि (३)

* It is near the No. 260 above.

1. The title "रणारङ्ग राघव चक्रवर्ति" used by Raghavadeva is a peculiar one. No Gauga-king has ever used this type of title in his *prastasi*.
2. The corresponding date is the 3rd November, 1169 A.D. Monday. The occasion of the grant is Maha-dvadaśī or Utthana-dvadaśī, which occurs in the 12th *tithi* of the bright-fortnight of Karttika.
3. For *Muduseli* see the *F.N.* in No. 85 (p 96) above.

६. श्रीयादेवि नायकुरा -
 १०. लु श्रीकूर्मस्वामिदेव -
 ११. रकु अ(आ)चन्द्रावर्क स्थाइ(यि) -
 १२. गां बेट्टिन अखण्डवत्ति(त्ति)-
 १३. दीपमु सालिबेडा(४)नबारु
 १४. नडपंगलबारु [II]

4. Saliveṇḍā may be identified with the modern Salihunḍām near Srikurmam and on the bank of the Vanśadhara river in Srikakulam district.

No. 263

Sri Kurmam *

S. 1092

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1331 ; A. R. No. 386-C of 1896.

१. स्वस्ति [॥] शक बरुषंबुलु
२. १०६२ नेष्टि श्रीमदन -
३. न्तवर्म देविदास रण -
४. रंग राघव चक्र -
५. बर्ति (१) विजयरा -
६. ज्य संबत्स[र] १८ श्रा -
७. हि तुला [शु]क्ल महा -
८. द्वाद[शि] (२) निमित्य(त्त)मुन
९. धीकूर्मस्वामिदे -
१०. बरकु वेश्राव[शि]पे -
१. लमु अडुनचि अ चा) -
१२. च[']ह(द्र)क(का)लमु न्दुप
१३. पुपेडे अखंडव -
१४. [त्ति] दीपमु बो(मो)क्क[']दि १ माडलु ५ [॥]

* It is close to No. 261 above.

1. A king named Vira Raghava Chakravarti was reigning in Kerala and he was the son of one Vira Kerala Chakravarti (Vide *E. I.* IV, P. 295 ff). According to Venkaya, Raghava Chakravarti of Kerala is attributed to about 1300 A. D. on palaeographical grounds.
2. The corresponding date is the 23rd October, 1170 A. D. Friday.

No. 264

Aniyankabhimesvara temple (Mukhalinga *)

S. 1092

[Sept. Tel ; Lng. Tel]

S. I. I. Vol. V, No. ; 1143 A.R. No. 266 of 1896;

J.A.S.B Vol. I XXII, Pt. i, pp. 113-4, No. 1; E.I. XXI, I N.I. No. 1992;

Rangacharya's Vol. I P. 700 , Ganjam , No. 417.

- १ स्वस्ति [॥] शक बरुषं बु -
२. लु १०६२ गुनेटि शूमीद -
- ३ न तवर्मदेवर प्रबद्धमान वि -
४. जयराज्य संबस[र] २ श्राहि (1)
५. दक्षिणायन संक्रान्ति (2) निमित्त(त्त) -
६. मुन शूअनियंक्भीमेश्व -
७. रदेवरकु सोमिनायकु सू -
८. रमनायकरालि कोडु -

* It is on a slab, right to the southern entrance into the *Asthana-Manāṅga* in the temple of Aniyankabhimesvara.

1. The 2nd *Srahi* of Anantavarma is S. 1092. It shows that he is Rājarājadeva II, the third son of Choḍagaṅga. The Government Epigraphist in S I I, puts the *Srahi* as 3. But, it must be 2.
2. The corresponding date is the 27th June, 1170 A. D , Saturday. This is the year when his (Rājarāja's) predecessor, Rāghavadeva, ended his rule.

६. कैत नकरपुवाड पुर -
 १०. परि कामन पेद्विन भूमि दी -
 ११. प १ एटकि लोकांडुग्य(र्य)गड्ड पड्ड -
 १२. मटि पोलमुलो तूर्णनक गड्ड •
 १३. य सीम(मा) दक्षिणमुनकृ पित्र गड्ड •
 १४. पड्डमटि रालु . . .
 १५. उत्तरमुन कालंत्रान . पोलगह -
 १६. सु ई चतुस्सीम(मा)लो बे . सु -
 १७. पंद सु भूमि
 १८. लेक्क पुदलि १ न १० [॥

No. 265

Lingaraja temple
(Bhubaneswar)

S. 1094

[Sept : N. I. Type ; Lng : Snsk & Oriya]

Deciphered by the author from the original.

१. [सिद्धम्] (1) शकाब्द १०६४ शीमद्राजराजदेवर प्रबद्धमान विजयरा[ज्य] -
२. सम्बत ४ धनुं(तु) कृष्ण ६ सोमबारे (2) शीउत्तरेश्वरदेवर [स्था] -
३. नापति तप धन साम[वे]दी पादानां सोम . . .
४. त तपोधन शैवाराध[क] राजगुरुवालकंच्छटि[का] -
५. केन (3) आरोपडा(4)ग्रामीय साधु प्रजाना नाएक छा -
६. : दीला समस्त
७. ग्रहणे सुवर्ण पञ्चमाढ । श्रीकीर्तिवास -
८. आचंद्राकर्क पर्यन्त अखण्डदीपमिव . व [11]

-
1. Expressed by a symbol
 2. The corresponding date is the 11th December, 1172 A.D., Monday,
 3. One Balakañchhatika who was a Sāmavedin and Saiva-tapodhana and also the *Sthanapati* or the Superintendent of the temple of Uttareśvara, happened to be the *Rājaguru* or the *guru* of the king, Rājarājadeva II.
 4. Aropaḍā may be identified with the modern village of Aḍapaḍā, which is about one mile to the south of Bhubaneswar Ry. Station.

No. 266

Sri Kurmam *

S. 1096

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1270 ; A. R. No. 373-G of 1896.

१. [सिद्ध] (1) शकवर्ष[] बुलु १०६६ नेष्टि शी -
२. मदन त्तवर्मदेवर प्रबद्धमान वि -
३. जयराज्यसंबत्स[र] ५ आहि (2) मि[थु]न मा -

* It is on a pillar which stands to the left side of the 4th pillar in the second-row of the *Maṇḍapa* in the temple of Sri-Kurman.

1. Expressed by a symbol.
2. The corresponding date is the 2nd June, 1174 A.D. Sunday. The Solar-eclipse, for which occasion the grant was made, occurred on the previous night. The Government Epigraphist reads "सम्बत्स ५ आहि". But, it should be revised as "सम्बत्सर ५ आहि" for the reason that Rājarāja came to the throne in S. 1092; and four years after this, his regnal year was 4 and the *Srahi*-year was five. M. M. Chakravarti says that Rājarāja ruled from S. 1087-1097. But, his 2nd *Srahi* occurs in S. 1003 as per No. 264 above. Therefore, his first regnal year must have commenced from S. 1092, in which year his predecessor Rāghavadeva ended his reign. The occasion of grant was considered to be a very pious one for the reason that the day, when the solar-eclipse had occurred, happened to be the day of *Vyatipata-goga*, as the *Nakshatra Ardra* was associated with *Amavasya* and Sunday, (For the details regarding *Vyatipata* refer, to App-IV above).

४. समुन अम(मा)वास्ययु नादिबारमुन
५. सूर्यग्रहण निमित्तमुन (२) शूकूर्म स्वा -
६. मिद्वरकु चंद्रधरदेवर द्वितीय(य) -
७. लक्ष्मीयैन प्रि(पृ)ति(थि)वि(वी) महा देवुलु तम ध -
८. स्मत्त(र्थ)मुगा नाचंद्र(द्रा)र्कमु नडपंगा बे -
९. द्विन अखण्डवर्चिदीपमुलु रे[]ण्टकि -
१०. गा बेद्विन सुरभिमाडलु (३) १० [11]

2. 'Māḍa' is the general term of a coin used in Kaliṅga and the adjoining tracts. Here, the specific name of the coin is 'Surabhi-Māḍa'. We are not able to distinguish it with any other coin, then used in Kaliṅga. It is, however, interesting to note here that there was a family in the present Koraput district known as turabhivamśa. May be that Surabhi-Māḍa has link with the Surabhi-vaṃśa.

No. 267

Draksharam temple *
(E. Godavari district)

S. (?)

[Sept. Tel ; Lng : Snsk & Tel.]

S. I. I. vol. IV, No. 1064; A.R. No. 226 of 1893;

Rangacharya's Vol. II, P. 727, Godavari No. 131

१.
 २. . कब[र्त्तिश्री] राजराजदेबर (1) बिज -
 ३. यराज्य संबत्स[र] ७ श्राहि विषु -
 ४. बु(व)हंकृ(क्रां)रित्ति निमित्तमुन धीमी -
 ५. मेश्वरमहादेवरकु कलु'(लि)गलो -
 ६. नि गंगवाडि(2) मल्लिराजु पेट्टिन अ -

* It is on the 2rd pillar in the west-wall of the temple of Bhīmeśvara.

1. This Rājarāja might be a local king of the E. Chalukyan family.
2. Gaṅgavaḍi was an important seat of the Gaṅgas of Kalinga and also that of Mysore. Here, it is the city lying in Kalinga. The donor, Malliraju, used the word 'Gaṅgavaḍi' as his surname. In several Gaṅga-inscriptions the following verse is mentioned, describing the richness of the city of Gaṅgavaḍi:—

धनकनकसमृद्धो गङ्गवाडिः प्रसिद्धः

सकलविषयभूतः स्वर्गबर्गोपभोग्यः । ”

(Vide O.H.R.J. Vol, V, No. 1, pp. 7)

७. खण्डवर्तिलोहदण्ड दिवि १एट(एिट)कि
 ८. नाचंद्रावर्कमु नेयु सरिईंचु -
 ९. बारुगा देबर किलरभुन बोलु न -
 १०. ल्वुरु बूएटगा मोदलियड्बु -।
 ११. न कापबाल चिंगनि बसमुनं वे -पु
 १२. [ट्टि]न इनुपएड्लु ५० एट(एिट)कि नि[त्य] -
 १३. [प]डि गोलबंगल त्रिबु(मु)बनांकु -
 १४. न १ . लिखितं पेह . . .
 १५.

3. The name of the donor is given by Rangaacharya as Gaṅga-choḍa-Mallirāja, which is quite erroneous.

No. 268

Mukhalinga *

S. 1097

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1113 ; A. R. No. 242 of 1896;
 J.A.S.B. Vol. LXXII, Pt. i, P. 114, No. 2. E.I. XXI, I. N.I. No. 1993;
 Rangacharya's Vol. I, PP. 707, Ganjam, No. 393.

१. स्वस्ति [॥] शक वर्षं धुलु १०६७ नेष्टि धी -
२. मदनन्तवर्षदेवर प्रवर्द्धमान वि -
३. जयगज्यसंबत्स[र] ८ (१) श्राहि क -
४. कर्का(कर्क)ट क्रि(कृ)ष्ण ५ यु गुरुवारमु -
५. न (२) भीमधुकेरवगदेवरकु मिं -
६. हपुरमुन (३) [ब]शापति पेर्गाड -
७. तम तंद्धि रायपनार्यडु तम त -
८. ल्लि रेकमनायकूरावि पेर अ(आ)चंद्राकर्कस्थाइ(यि)गां
९. पेटिन अखण्डबर्त्तिदीपमोक्कंडु माडलु ए -
१०. नु ५ दीकि नकरगा(ग्राम) सूरम सेरुपु क्रिदि भूमि
११. . . . बिलिसि पेट्टितिमि [॥]

* It is on the right-doorpillar of the left-entrance into the temple of Madhukesvara.

1. The Government Epigraphist in S.I.I. reads "संबत्स ४[८]" for "संबत्स ८".
2. The corresponding date is the 10th July, 1175 A.D., Thursday
3. Simhapura was the old capital of Kaliaga, during the regime of the Maṅgharas. For further details regarding Simhapura see my notes in Section I of Vol. I, Pt. ii above.

No. 269**Markandesvara temple (Puri)***S. 1098*

[Sept : Tel ; Lng : Tel.]

Read by the author from the original

१. [सिद्धं] स्वस्ति [॥] शक बरुषंबुलु १०६८यु...श्री .
२. कृ ११ गुरुवारमुन
३. कोडुकु

* This is a small inscription written in the Telugu language. It is believed that this language was recognised, equally with Oriya and Sanskrit, not only in Puri but also in the temple of Liagarāja at Bhubaneswar.

No. 270

Sri kurmam *

S. 110[0]

[Sept : Tel ; Lng : Tel.]

S. I. I. Vol. X, No. 710; A.R. No. 363 of 1905.

१. [खस्ति ॥] श्रीशकवर्षबुलु ११०[०]
२. शीमदनंत्तवर्मदेवर प्रबद्धमा -
३. [नवि]जयराज्य संबत्सरंबुलु ११ (1)
४. उत्तरायणा संक्रांति निमित्तमुन
५. पंपुन नानादेसि विक्रमगंगवीरपेंडुयैन [भो -
६. गापुर]मुन बेन्नप देसटि कोड्कु दसियाभरण नांडिसेड्डिक .
७. सेटि येत्तिच्चिन शूराजराज[जी]नालयमु(2)नकु राज्य -
८. राष्ट्रप्रामबद्धनगा देसिगड्डुल अ(स)न्मतमुन वीरल अलमुतुप्पु -
९. नं वेट्टिन निवेद्यभूमि पुट्टि ओक्कण्डु उरि ईशान्यमुन अरुंडदीपमु -
१०. नकु वेट्टिन गोट्टलपुट्टि ओक्कण्डु अ(आ)चन्द्राक्कस्थाइ(यि)गां वेट्टिरि [॥]

* The inscription is on a stone lying at the centre of the village of Bhogapuram in Bhimalipatam taluk, in Visakhapatna district.

1. The corresponding date will be the 25th December, 1178, A.D. if the Sakavda, mentioned in it, is 1100.
2. The Jaina temple is named as Rajaraja-Jinalaya. Probably, it was built under the aid of the Hindu king Rajaraja alias Devendra-varman who reigned from 1070-77 A.D.

११. शाकाब्दे नभखेदुचंद्रगणिते श्रीभोगपुर्याप्रभुः शीमन्कन्नमना-
१२. एक स्तुमतिमान् क्रि(कृ)त्वा[जि]नस्थापना[म्]तस्यागार मचीकर[सु]बिलास
[चर्खे]लै(ले) .
१३. धामासुरं रामारामगिरौ यथा [जि]नपदाब्जासक्तचित्त स्वयं [॥]
१४. स्वदत् परदत्तं वा ज्यो(यो)हरेतु(त) बसुन्धरा[] षष्टि वर्ष सहस्राणि
[विघ्ना] -
१५. यां जायते क्रि(कृ)मि [॥] ई धर्मवुनकु विघ्नमु -- .. नडंबडु -
१६. चिचना पंचमहापातकुलु (३) । तम पेद् क्रोड्कु कपालमुनं गुडि -
- १७ [चि]नबारु गग करुत वेङ्गविललं बोडिचिन पापमु
१८. श्रीअंबिकादेविकि (४) निवेद्यमुनकु नागमनायकुरालु पेट्टिन
१९. [भू]मि वंडुवडुलु एडुमु श्री [॥]

3. For 'Pancha-mahapataka' see *F.N.* in No. 232 at P. 262 above,

4. In the *Sammohini-tantra* the following *dhyana* of Ambika is found :-

“उद्यद्भास्वत् समाभ्यां विदितनवयुवामिन्दुखण्डावनद्धा
द्योतन्मीलत्रिनेत्रां विविधमणिगणैर्भूषितामङ्गरागाम् ।
हारप्रबेयकाश्चौ गुणमणिवलयाहेवि चित्राम्बराढ्यां
अम्वां पाशाङ्कुशेषांभयबरदकरां अम्बिकां तां नमामि ॥”

Among the *Sāsana-devatas* of Jaina Tirthaṅkaras Ambika is the *Yakshini* of Neminatha.

(Vide B.C. Bhattacharya's *Jaina Iconography*, pp.80 ff.)

No. 271

Mukhalinga

S. 1100

[Sept. Tel ; Lng. Tel]

S. I. I. Vol. V, No. 1129 ; A.R. No. 254 of 1896;

Rangacharya's Vol. I P. 708 , Ganjam , No. 405.

१. स्वस्ति [11] शकाब्दंबुलु ११०० नैटि कुंभ -
२. शुक्ल १२(११)यु सोमवारमुन (1) पिष्टा -
३. पुर (2) मुन दंडमनायकुनि पे
४. डलमु सु[दा]मनायकुरालि कू -
५. तुरु तिहपुरमुन (3) वनपति (4)

* It is to the left of the southern entrance into the 'आस्थानमण्डप' of the temple of Madhukesvara.

1. The corresponding Christian date is the 10th Feb, 1179 A. D. The Govt. Epigraphist reads "कुम्भ शुक्ल १७" for "कुम्भ शुक्ल ११" which is Monday.
2. Pishhāpura was an old town in Kalinga. It was still in existence during the last part of the 12th century A.D. For the first time it is found in the inscription of Samudragupta (4th century).
3. Simhapura was also an old town of Kalinga which has been mentioned in ancient Buddhist literature. See *f.n.* in No. 268 above.
4. 'Banapati' seems to be a popular title bestowed on some responsible military officers of Kalinga. Probably they were engaged in controlling the troops, consisted of the hill-tribes.

५. पेगड पेङ्गलमु एरकमनाय -
७. कुरालु श्रीमधुकी(के)श्वर देबरकुं
८. वेट्टिन अखंडदीपमु ओक्कोटि मा -
९. डलु ५ इ माडलुं इंदुल गंगन -
१०. स्थानापति सूद्रसेरिं दम अ(आ)चा -
११. र्य्य भोगमुनंदु गुट्टेडु ने -
१२. ल अ(आ)चंद्राक्कमु नडप[]गला -
१३. डुगां बुच्चिकोन्न माडलु ५ [II]

No. 272

Sri Kurmam *

S. 1104

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. V, No. 1329 ; A. R. No. 386-A of 1896.

१. स्वस्ति [II] शकवर्षं बु -
२. लु ११०४ नैदि
३. धीमदनं तव -
४. मिदेवर प्रव -
५. ह्यमान विजय -
६. राज्य संबत्सर -
७. बुलु १४ . [वृ] -
८. पम शुक्ल ११ .
९. अ(आ)दिवारमुन (1) [पृ] -
१०. [रांकोटि] श्रीकूर्म्म [स्वा] -
११. मिदेवरकु प्रोल(ला) -
१२. [चा]मिनायकु
१३. कृपनायकुरा -
१४. लि कृतुरु मा[षक] -

* It is on a pillar to the left of the first entrance into the central shrine in the temple of Srikurmam.

1. The corresponding Christian date is the 16th May, 1182 A.D., Sunday.

१५. म नायकुरालु
 १६. अ(आ)स(चं)द्राकर्क[']बुना
 १७. वेष्टिन य(अ)क(ख)ङ्ग -
 १८. वर्त्ति दीप १ माड
 १९. ५ दीनि नङ्गपनि बा -
 २०. रु खदत्त परद[त्त] -
 २१. [']वा योहरेतु(ति)
 २२. बसुंद(ध)र(रा) [!] षष्टि -
 २३. वरुष(वर्ष)सहस्राणि वि -
 २४. छायां जायते क्रि(कृ)मि ॥

No. 273**Nilisvara temple (Bobbili)***S. (?)*

[Sept : N.I. type ; Lng : Oriya]

A.R. No. 640 of 1926-7

This inscription records the installation of an image of the Sun-god in the temple of Nilisvaradeva of Nāvapalli. It also records the name of the Gaṅga-king Rājarājadeva.

-
1. The text of the inscription has not yet been published in the *South-Indian-Inscriptions.*
 2. The king Rājarājadeva may be identified with Rājarāja II, the son of Choḍagaṅgadeva.

No. 274

**The pillar inscription of
Rellivalasa (Vizianagaram
Taluk)**

S. 1105

[Sept : Tel. ; Lng : Tel.]

S. I. I. Vol. X, No. 711 ; *A.R.* No. 369 of 1905.

१. स्वस्ति [॥] श्रीशकवरुषंबु[लु] ११०५
२. नेण्डि(ण्टि) संवत्सरंबु[लु] १५ आहि (२) तु(तू)ला -
३. शुक्ल ११ नादियवारमुन (३) तालां -
४. टि चोलगंगमाधवदेवरकु केत -
५. म सेट्टि कोड्कु पोतिने(से)ट्टि अ[ख]ड (५) -
६. मुनकु अ(आ)चंद्राक्कस्थाइ(यि)गा -
७. द[गे]रानं बो[ड्ड]पंदुमुनेल[बि] -
८. लो[य]ने[सि]नारु गंगकर्त बेइग -
९. बिललं बलिचिना(वा)रु [॥]

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1. Regarding the find spot of this inscription see No.S.244 & 252 above
 2. Not regular
 3. The date of this inscription is not regular.
 4. Read Tā'andī.
 5. The Government Epigraphist in *S. I. I.* reads 'अ[क]ड' for 'अ[ख]ड'

No. 275

Nilisvara temple of Navapalli

S. 1105 [?]

[Sept : Tel ; Lng : Tel.]

S. I. I. Vol. X, No. 712 ; A.R. No. 689 of 1926.

१. स्वस्ति [॥] सकबरुषण्डुलु ११०५गु ने -
२. णिढ कुम्भ सुक्त [द्वि]तिययु सोमवारमुन (1)
३. नांडु नावपल्लि नीलीशबर महादेबरकु .
४. . . कांटमनायकं डु (2) तम तंङ्गि [प्रोलि] .

1. The day should be read as सौम्य (Wednesday) and not as सोम्य (Monday). Because, the *Kumbha-Sukla-avivatsya*, falls on Wednesday corresponding to the 4th February, 1185 A.D.

2. The grantor in this record uses the title of '*Nayaka*' which is a popular title in Kaliaga during the regeme of the Ganga-kings. According to the *Sukra-Niti*, the officer who bears the title of *Nayaka* is the head of a group of villages consisting of ten, (Vide Sukra, i, 190 ff). He used to get a *Kola*-measure of land from the state. In this connection I quote the following from Manu :—

“ दश। कुले तु भुञ्जीत विंशी पञ्चकुलानि च
प्राप्तं प्राप्ताशताध्यक्षः सहस्राधिपति. पुरम् . ”

Accordingly, an officer who was in the charge of 10 villages, had to get one *Kolas*; and 100 *Kolas* were granted to officers who were in

५. . कुं कभमनायकुनि पेह सेप्पि . . [क] -
 ६. 'इदीपमु योक्कटिकि अ . . नत्तम अ . .
 ७. लोपलि युत्तरभागमुनं बेट्टिन पु[ट्टि]योक्कं -
 ८. हु दीनिकि ईदुल नायकुलुक्क अचंशक्कमु
 ९. नडपंगलवारु . बूतोशुत्रालु

charges of 20 and 1000 villages respectively. The designations of these officers are as follow :—

Designation	Number of villages to be supervised	wage
(1) Nāyaka.....	10 Villages.....	1 Kola of land
(2) Sāmanta	100 Villages.....	1 Village or 100 Kolas
(3) Aśvapālasvarāṭ	1000 Villages	1 City

No. 276

Mukhalinga *

S. 1109

[Sept. Tel ; Ing. Tel]

S. I. I. Vol. V, No. 1046 ; A.R. No. 180 of 1896;

J.A.S.B. Vol. LXXII, Pt.i, P. 114, No.3. E.I. XXI, I. N.I. No. 1994;

Rangacharya's Vol. I P. 702 , Ganjam , No. 331.

१. [सिद्ध] (1) स्वमिति [।.] शकवर्षबुलु ११०६ गु -
२. नेष्टि शीमदन त्तवर्मदेवर प्रबद्ध -
३. मानबिजयराज्यसंबत्स[र] २२ गु आ -
४. हि उत्तरायण संक्रात्तियु गुरु -
५. बारमुन (2) नगरानवीटि श्रीमधुकी(के)श्वर -
६. देबरकु तोलचि सोमिनायकु (3) मांका -
७. मनायकुरालि कोडुकु सूरेप्रधानि
८. तम्मुण्डु पुरुषोत्तम मंडलिकु -
९. एडु पेडिन अखंडव(त्ति)दीपमुनकु ई -

1. Expressed by a symbol.

2. The corresponding Christian date is the 26th December, 1187 A.D. But, M.M. Chakravarti says that the date is irregular.

3. Sominayaka's wife is Mankamma Nayakani and the sons are Sura Pradhani and Purushattama Mandalika.

१०. देबरगुडि उत्तरमुन अच्लुपोडि (4) बिन भू -
 ११. मि गोलकोलनु नगरपुवाड भैरवुनि (5)
 १२. गुडमु किहमु वेट्टिन अखंड दी -

4. In the Padiligrant of Anantavarman of Ganga-era 313(*Ins.ors.vol.II*, p.133 ff; *J.B.R.S.* vol. XXXV,P, 26. Appendix) it is found that the grant was made in favour of a goddess named कञ्चिपोडि भट्टारिका. It is not known whether अचिपोडि and कञ्चिपोडि refer to the same goddess.
5. According to the Tantric literature, Bhairava is an important deity, worshipped along with the goddess Kāli. Probably Acchupoḍi is the name of Kāli relating to the Bhairava for whom the grant was made. Generally eight types of Bhairavas are worshipped along with the Sapta-Mātṛkās or the seven-mother-goddesses together with Chāmūṇḍā. Following is quoted from the *Krishnar-chana chandrika* :—

“ अशिताङ्गो रुद्रश्चण्डो क्रोधोन्मत्तस्तथैव च ।

कपाली भीषणश्चैव संहारश्चाष्टमस्मृतः ॥

एतेषां ध्यानं यथा :—

भैरवानशिताङ्गादित्रीलोत्पलसमप्रभान्

शूलं दण्डं च वेतालं कपालं चुद्रघण्टिकाम् ।

वेदहस्तैः परिवृतान् लोचनत्रितयान्वितान्

भ्रुकुटी कुटिलाकारा ललाटतलपट्टकान् ॥

गजचर्मोत्तरीयांश्च ईक्षणे रतिवीक्षणान् ।

ध्यात्वा क्रमात्तां स्तान्येवा मन्त्रैरेभिः प्रपूजयेत् ॥

In the Tantric literature the following names of the Bhairavas are also found :—

त्रिपुरान्तक, बहिबेताल, अग्निजत्व, कालबटुक, करालबटुक, एकपाद-
 बटुक and भीमबटुक ॥

Before performance of any religious function it is necessary to pray the Bhairava to allow to do the work :—

“ॐ तीक्ष्णदंष्ट्रमहाकायः कल्पान्तदहनोपमः ।

भैरवाय नमस्तुभ्यमनुज्ञादातुमर्हसि ॥”

१३. पसु एनुरु गुंठलं पुट्टि (6) १डुं []दीनि
 १४. या(आ)चंद्रावर्कस्थाइगा नडपंगलारु [II] स्वदत्तां
 १५. परदत्तांबा उ(यो)हरेति वसुंद्वरां षष्ठिबरु -
 १६. ष(वर्ष)स[ह]लाणि विष्टयां जायते क्रि(क)मि[ः] [II]
 १७. लोकसरि बालु [II]

6. The terms 'गुण्टा' and 'पुट्टि' are still used in Orissa as 'गुण्ट' and 'पुट्टि' for measurement of lands.

No. 277**Bhogapuram (Bhimlipatam
Taluk, Visakhapatna Dt.)***S. 1109*

[Lang. Snsk ; Sept : Tel.]

Rangacharya's Vol. III, P. 1665, Vizagapatam Dt. No. 2.;

A.R. No. 363 of 1905.

“ On a slab lying in the middle of the village. Records in śaka 1109, 11th year of the E. Ganga king Anantavarma that the merchant Kāvama Nāyaka constructed the Jaina Maṭha called Rajarāja-jīnālaya at Bhogāpura and gave two Puṭṭis of land to that temple with the consent of Deśi Raṭṭaḍlu (e.i, the villagers who belonged to the merchantile class)”.

• As the text of the inscription is not available I am quoting the notes given by Rangacharya.

No. 278

Mukhalinga *

S. 1114

[Sept. Tel ; Lang. Tel]

S. I. I. Vol. V, No. 1142 ; *A.R.* No. 265 of 1896;*J.A.S.B.* Vol. LXXII, Pt.i, P. 114, No.4.; *E.I.* XXI, I. N.I. No. 1995;

Rangacharya's Vol. I P. 708 , Ganjam , No. 416.

१. स्वस्ति [11] शकरर्षुबुलु
२. १११४ गुनेष्टि शीमद -
३. नत्तवर्मदेवर प्रव -
४. द्विमान विजयराज्य स -
५. बत्सर बुलु २७ श्राहि
६. उत्तरायण संक्रांति -
७. यु गुरुवार(1)मुन नग -
८. रानबीटि श्रीअन(नि)दंकरुभी -
९. मी(मे)श्वरदेवरकु तोलचिसो -
१०. मिनायक (2) मांक्रमनाय-

* It is on a slab to the left of the southern entrance into the **आस्थानमण्डप** of the temple of Madhukesvara.

1. Rangacharya gives the date as 1110. It is not correct. The corresponding Christian date is the 24th Dec. 1192 A.D. Thursday. The actual Sankranti commenced on the next day.

2. for तोलचिसोमिनायक see no. 259.

११. कुरालि कोडुकु सरेप्र -
१२. धानि पेट्टिन अखंडुवर्त्ति -
१३. दीप १ ट्टिकि नगरपुबाड
१४. भैरबुनि (1) गुडमु (2) क्रिहमु
१५. वेट्टिन येनूरु गुट्टल (3)
१६. भूमि पुट्टि १डु दीनि नाचं -
१७. ट्ठाक्के स्थाइ(यि)गा नडपंगवाह [॥]
१८. स्वदत्तां परदत्तां वा ओ(यो) ह -
१९. रेति बसुन्धरा[] षष्ठि व -
२०. रुष(वर्ष)सहस्राणि विष्ठा -
२१. यां जायेते क्रि(कृ)मि[:]
२२. लोकाच(चा)रि भीमाच(चा)रि ब्रालु [॥]

1. For Bhairave see •No. 259 f. n.

2. Read 'कुडमु' The word 'कुण्ड' for pond is still used in Orissa.

3. गुट्ट is used in Orissa as गुंठ.

No. 279

Meghesvara temple (Bhubaneswar) *

S. 1104

[Sept : N. I. Type ; Lng : Snsk & Oriya]

Ed. by Dr. Kielhyrn in *E.I.* VI, P. 200 ff ;Ed. by Prinsep in *J.A.S.B.* VI, P. 89 and
by N.N. Vasu in *J.A.S.B.* LXVI, Pt. i. P. II

१. ॐ (1) ॐ नमः शिवाय ॥ बिद्युत्पिङ्गलभाल लोचन शिखि ज्वालागलत्-
स्वामृतश्रो(स्रो)तः स्पर्शनजीविताः शबशिरः श्रेणीः शिवे नृत्यति ॥ (1)
एको राहुरनेकतारत ईति त्रासादिब प्रंक्षताश्चन्द्रः सान्द्रजटाटबीसुरसरि-
ददुर्गाश्रितः पातुवः ॥ [२]
२. कोयं ल्ल'ल)ल्ला(ला)टतटनेत्र गुटस्य गर्वात्खर्बीकरोति जगदित्यभिधाय
शम्भौ । यः साभ्यसूयमकरोच्छ्र(र)णंक्षि(ल)र्मी जीयात्स
गौतममुनिर्भुनिबुन्दबन्धः ॥ [२] तद्गोत्रे राजपुत्रः समजनि जगती
मण्डनः पण्डितानां मान्यः पुण्यैकधाम प्रतिबलजलधि -
३. क्षोभमन्थाचलश्रीः । श्रीमान् सत्कीर्तिबल्लीबलयितबसुधामण्डल -
श्चण्डरस्मि(शिम) फूर्जसेजोभिरुप्रगलपितरियुशः कौरवो द्वारदेवः ॥
[२] समजनि निजबंसो(शो)त्तंसलक्ष्मोरलक्ष्मीकृतनिखिलविरोधिस्फूर्जद-
म्भोधिरक्ष्मात् । दलितललितमल्लाकीर्तिव -

* The inscription is now seen on the western compound-wall of the temple of Anantavāsudeva, Bhubaneswar. Originally it was near the gate of Meghesvara temple as described in the 20th line of the inscription.

४. ली बतानप्रस्तहसितचन्द्रो मूलदेवः कृतीन्द्रः ॥ [४] तस्मात्पुण्यैक-
राशेरभद्रदहिरमो नामधामस्तुतीनामारामः सामनीतेरपरिमितयशः
पूर्णचन्द्रोदयाद्रिः । यस्योद्यद्दानधर्मोत्सवजनितमहोत्साहकालेत्रिलोक-
प्रासादाभ्रे स्फुरन्ति स्फुरद -
- ५ मलयशो वैजयन्त्यो जयन्त्यः ॥ [५] तस्मान्न्यैकसुताद्वभूवतुरपान्नाथादि-
वेन्दुश्रियौ श्रीस्वप्नेश्वर नाम सुरमादेवी च सार्थाह्वया । एकः ह्मातल-
मण्डनाय सकलाधरस्तथान्याजगदारिद्यु ज्वरनाशनायजगतीचिन्ता-
मणिश्रीरभूत् ॥ [६] नतनृपतिकिरीटको-
६. टिरत्नद्युतिपटुपीठ (२) शयालुपादपद्मः । अजनि रजनियानि बंस-
(श)चूडामणिरणिमादिगुणेन चोडगङ्गः ॥ [७] यात्रावाजिखुरप्रहार
विसरधूलासमुद्रे स्फुरत्तेजो भास्करमण्डले क्षितिभुजामस्तङ्गते निर्भरं ।
यं संग्रामगृहोदयेषु विजयश्रीः सार्द्धमा -
७. शा सखीवृन्दैर्भिन्नगजेन्द्रमौक्तिकवती भूयोभि सत्तुङ्गता ॥ [८] रेवालाः
कूलवृद्ध किन्नुभवतान्दुर्भिक्षमायास्यति स्फीतम् किं स तु सत्र(त्र)घः
पलभुजां स्वर्गाय सन्नह्यते । यस्येति श्रुतिमाकलय्य समरे निर्भिन्नवीर-
द्विषाम्बल्लुरैः परिपूरयन्ति परितः प्रेताः कु-
८. शूलोत्करान् ॥ [९] तस्मिन् पुरन्दरपुरीतिलकायमाने दाने समुन्नतमति-
स्तनयस्तदीयः । साम्राज्यभारबहनैकधुरीणबाहुः श्रीराजराजनृपतिः
पृथिवीं शसा(शा)स ॥ [१०] यस्योद्यद्वाजिराजिखुरशिखर भरत्तुण्णभू-
चक्रसर्पद्धलीजालावकीर्णत्रिदशपुरसार -
९. द्युरिपंके बिलग्नं । नीरक्रीडानिमज्जत्सुरपतिकरिणं व्याकुलाः
शक्रभृत्या धृत्वा लांगूलमेके करतलमपरे तीरमुत्तोलयन्ति ॥ [११] रण-
मुषि यदि नित्यन्नाहतः शत्रुसार्थः तुलितहरिभुजेन दमामुजाऽनेन नूनम् ।
कथमिह कलिकाले कल्पितानल्पपापप्रणयि -

१०. निरुसृष्टिः सप्तपुरत्वादिस्त्वान् ॥ [१२] ति]नोदा पुरोत्तमेन
सुरभादेवोरमैवायंतो नाम्नाऽन्तपुरमुन्दरीवनशिरो एताङ्कुरप्रोरिकम् ।
प्रत्नाकृततुताः प्रियेषु सद्सा वनस्वर्षं रौद्रान्ददावेतैः] म्भेऽन्तारावरा-
धिभिर्हो जातार्थिनी केवलम् ॥ [१३] सत्तत्र -

११. रेन्द्रतिलकः कलिदातकल्पः शास्र(सी)सुखी]वमनुभूव विरं स राजा ।
वृद्धोऽनुवं मनुवरावनतांभिर्वुम्भं रन्वैऽमिषिकम्भरेदनिपकुम्भिवः ॥
[१५] स श्रीमाननियङ्कुमीमनूपतिः साम्राज्यतर्मापतिः प्रथिविद्वि-
पालमौलिउलकः लकारि (3) कान्तात -

१२. कः । संप्रायैकसमुद्रमुद्रितम्होक्कङ्कुराप्रसूरचकं शकनराक्रम-
स्समकरोद्गङ्गेन्द्रचन्द्रजात ॥ [१२] हे योगीन्द्र किमास्व कृष्णं परशो-
भारः स तुच्छो महान जानासि त्रिकलिङ्गनाथस्स(श)सा स्वात्म-
वाने शृणु । देवेऽस्मिन्निजवप्रवाहरसिद्धेः -

१३. [स]त्तुरचुरचोयोद्धूत्तरजोभिरम्बरमगददं क्मापरहम् ॥ [१६] वाता-
सङ्करनरेषेः स्फुरदमिन्वालेन्द्रयास्वहुजामन्वाद्देरसतीव वंशितवहु-
प्रीतिः सदा श्रीरियम् । अस्मिन्नेव नराधिनाथकिलके स्वैर्बहुला
यत्पुनर्भाजन्तत्रकिलास्यसा(शा)स्वत-

१४. [म]सौभारस्रश्चन्द्रमाः ॥ [१७] उषरिग्भिजवाधंसापनविषो गङ्गान्व-
त्सामुजान्दिभ्यास्त्रं चतुरङ्गतोषिकतरः स्वैर्यासएकोभवत् । धीस्वप्नेस्व-
देव एव विलसशास्त्र (4) क्षारिषरत्कीजालौषविनिर्गितहृममहाभ्योधि-
र्नवाभ्योनिधिः ॥ [१८] लक्ष्मीदेव्याः पतिर -

१५. यमघोनेन चक्रे बलिद्विट्(हृ)गोपालस्य त्रिं(व) सुहृद्वं सम्भक्तवैच्युतोऽ-
सौ । विश्वकंसनो धरणिरेवमप्युसृता येन मन्वा [सो]ऽस्मिन्जन्मवधि
सुर(च)रितैरेव(व) विश्वन्मरोऽमृत ॥ [१६] यशानविगतद्वारि मातृका-
भूत मातृका । सस्य सम्पत्तिसम्भारैर्दान हीनाभवन्मही

3. Read तिलकस्त्यलकारि

4. Read विलस चङ्गस्र

१६. ॥ [२०] कैलासाद्रिहिमाचलस्तनतटव्यासङ्गिभन्दाकिनीहारश्रीर्यदि -
कीर्त्तिरस्य तिलकं चन्द्रन्कलङ्काशयात् । ज्योत्स्नाहासमुखीपयोधि-
बसना कुन्ददयुतिना(र्ना)त्यजन् क्वायं स्यादिह चन्द्रशेखरपदारूढो
मृङ्गानीपतिः । [२१] भक्तिप्रहसुरासुरेन्द्रविलसन्मौलिस्थरत्नाव -
१७. लीच्छावाशक्रधनुः स्फुरत्पदलसन् मेघेश्वरस्यामुना । उन्नत्याऽपरपर्वतो
बहुतरद्रव्यव्ययं कुर्वता प्रासादो रचितस्सुधाच्छबिहसत् (5)कैलास -
शैलेश्वरः ॥ [२२] स्वर्णाद्रिः स सुरालयो हरिखुरन्तुण्णश्च पूर्वो गिरि-
र्नारुषया परिचुम्बितोऽस्तशिखरीमान्धः स गौरी -
१८. [गु]हः । ईत्यद्यापि परामृष(श)न्नवनवस्थानं चलन्मन्दिरो लंकेंद्रेण
शिलोच्चयं गृहमदः-प्राप्तोऽनवद्यं शिवः ॥ [२३] ईह विजयिन्ता प्राकार-
श्रीर्म्महोपलान्निर्मिता जलधरगतितरत्युन्नत्या निरोधुभिबोद्धता । कांक्षजलनिधे -
र्म्मर्यादाली भयादिब तस्य वै शरण -
१९. मबिशद्वर्म्मो यत्र त्रिनेत्रसुरक्षया ॥ [२४] यासा नेत्राञ्चलतरलिमा -
विश्ववश्यैकमन्त्रः पादन्यासस्त्रिभुवनगनिस्तम्भनं संविधत्ते । नृत्यारम्भे
बलयमणिभिन्निर्मिताऽयत्नदीपास्तस्मै दत्तान्त्रिपुरविजयिने तेन तास्ता
मृगाक्षः ॥ [२५] उपवनमथ चक्रे तेन मेघेश्व -
२०. रस्य स्फुरितकुसुमरेणुश्रेणिचन्द्रातपश्री । अबिरतमंकरन्दस्यन्द -
सन्दोहवर्षैर्धृतरतिपतिलीलायन्त्रधारागृह्णत्वम् [२६] वनश्रीमुक्ता -
स्रक्त(ग)दरदलितपुष्पोत्करमित्स्परगैर्भृङ्गालीकलिःसितिमायत्र जपनी ।(6)
मुनेः पुष्पास्त्रस्य स्फटिकघटितात्ताव -
२१. लिरियं बसन्तोद्यन्मत्तर्होपशिरसिनत्त्रविततिः ॥ [२७] अत्यच्छं
शरदम्बरात् सुरशा(स)रित्तोयाञ्जपापापहं गम्भीरन्नयशालिनोप

5. The correct form of this word is 'हसित' instead of 'हसत्'.

6. Read 'जयनी'

- हृदयात् शीताञ्च (7) चन्द्रव्युतेः । हृद्यस्वादुखुधारसादपि सरोबाय-
भिधेः सोदान्तेनाखानि नरेश्वरपणयिना मेषेश्वरस्या -
- २२ लये ॥ [२८] आनन्दैक निकेतनं नयनयोः स(श)श्वन्मनः कैरव ज्योत्सनीधः
खलु विश्वकर्मनिपुणव्यापारवैदग्ध्यभूः । श्रीश्रमप्रासभयातिभीत -
जनताशौटीर्यदुर्गालयो मार्गः कार्त्तित्ववृम्भणस्य जयिना प्रोक्तम्भते ।
मण्डपः ॥ [२६] अपांशालामालाः पांथपथितङ्गागाः प्रति -
२३. पुरं प्रदीपाः सम्पूर्णाः प्रतिसुरगृहं यस्य विमलाः । मठावेदादीनां
द्विजपुरबिहाराः प्रतिदिशं विराजन्ते सत्रा(त्रा)ण्यपि च परितस्सेतु -
निवहाः ॥ [३०] आराद्रब्रह्मपुरं बृहस्पतिपुरस्पद्धिं स्मररेः सदा चाख्यं
विष्णुमभिस्फुर[द्]द्विजवरप्रामाय धर्मात्मने । दत्तं तेनमुदासदोदि -
२४. तमखप्रारब्धधूमध्वजस्फूज्जङ्घुमचयेन यत्र स कलिञ्चालः समुत्सार्यते ।
[३१] तं प्रत्यतिष्ठद्वि(विद्)जराजपूज्यः प्रासादमाशास्य सनन्दकम्बोः ।
सुदर्शनेनान्वित एष विष्णुराचार्यराजः स पुथक्(ग्)नविष्णोः ॥ [३२]
उदयन कविस्तस्यादेशान् प्रशस्तिबिलासिनीं सुतज्ञितपदन्यासैः
स(श)श्वद्व -
२५. [दग्ध]मनोरमाम् । ध्वनिभिरनिशं कण्ठे दिलष्टामलंकृति हारिणीमिति
रसतया शय्यायातां प्रसाधितवानिमाम् ॥ [३३] यावज्यो(ज्यो)त्सामुधांशु-
र्धरणफणपनियावदम्भोत्तलक्ष्म्यो यावद्गावव गङ्गाहिमधरणिधरौ
यावदेवार्णबोर्म्मी । बागथौ^१ यावदस्मिन्श्चिरमनुवसताऽद्वैतरूपे -
२६. ए लोके तावत्प्रासादकीर्त्तिं त्रिभुवनकुहरे राजतामस्य नित्यम् ॥
[३५] श्री ॥ दिशिधवलधार तनयः स चन्द्रधवलः प्रशस्तिमिह पट्टे ।
सरलाक्षरमालाभिर्लिलेख मेषेश्वरद्वारे ॥ [३५] सूत्रधारः शिवकर
सद्बुत्तामत्तरावलीम । निवखान शितापट्टे मुक्ताफलनिभामिह् ॥ ० ॥
[३६ ॥] .

Notes

The inscription contains 26 lines which cover a space of 3' 6" X 1' 6½". The letters are legible and well preserved. It was formerly edited by F. Kielhorn in *E.I.* VI, pp. 196-203 ff. He gives the gist of the text as follows:—

After the words 'Om. Om., Adoration to Siva' verse 1 invokes the protection of the moon which is on Siva's head, and v. 2 glorifies the sage GAUTAMA (Akshapāda). In that sage's family (*Gotra*) was born the King's son (*Rāja-putra*) Dvāradeva (v.3). From him Mūladeva was born (v.4), and from him, Ahirama (v.5) who, besides other children, had a son named Spañeśvara, and a daughter named Suramādevi (v.6). Verses 7-9 then eulogize a king of the lunar race, named Chodagaṅga. When he was dead, his son king Rājarāja victoriously ruled the earth (vv. 10-12) He married Suramādevi, the lady already mentioned (v.13), and in his old age installed in the Government his younger brother Aniyāṅkabhīma, 'a moon of a Gaṅga Prince', 'a lord of Trikaṅga' (vv. 14-17).—Verses 18-21 then praise (Rājarāja's brother-in-law) Svapneśvaradeva, in war a devinā weapon of the kings of the Gaṅga lineage, 'a man' more powerful than a complete army' (and apparently therefore a general of the Gaṅga kings); and verses 22-32 record the acts of piety performed by him which occasioned this *praśasti*. He founded a magnificent temple of the God (śiva) Megheśvara, 'the lord of the clouds' (vv. 22-24), gave a number of female attendants to the god (v. 25), laid out a garden near the temple (vv. 26 and 27), built a tank near it (v.28), and in connection with the tank erected a *manḍapa* or open-hall (v.29). He also provided wells and tanks on roads and in towns, lights in temples, cloisters for the study of the *Vedas*, etc. (v 30) and to the pious Brāhmanas he gave a *Brahmapura* which was superintended by the śaiva teacher Vishnu (v.31), who also consecrated the Megheśvara temple (v.32). By Vishnu's order this *praśasti* was composed by the poet Udayana (v.33); it was written on the stone at the temple by Chandradhavalā, the son of Diśidhavalā (v.35), and engraved by the *Sātradhara* śivakara (v.36).

No. 280

Sobhaneswar Inscription
of Sri Vaidyanath*Text of the Prasasti.*

१. ॐ नमः शिवाय ॥
शम्भो (1) सान्द्रबडम्बरोत्सवभृतः प्रेङ्ख्यद्भुजामण्डली-
बातोत्क्षिप्तसमस्तसागरपयः पूरः स पायाज्जगत् ।
यस्मिन् व्योमतलं प्रसर्णाति पुनः कल्पा -
२. न्तकालभ्रम
त्रस्यमुग्धबधूससंभ्रमपरीरंभान्नन्दुः सुगः (2) ॥ १ ॥
इन्द्रोपेन्द्रबितर्कणा (3) दिबिबुधास्तार्क्षोरगेन्द्रादयो
यत्पुत्रस्वमबाप्य विश्वमुबनाराध्याः त्रिलोकि(4) भू
३. तः ।
पायाद्वन्द्यसुरासुराधिपशरी रत्नप्रभामञ्जरी -
राजश्चारूसरोधि(5)करवरपदाम्भोजः स वः कश्यपः ॥ २ ॥
गोत्रे पबित्रितगगत्रितये बभूव
तस्यात्रदेववि -
४. हृत् प्रथितो द्विजातिः ।
देवद्विजेन्द्रचरणाम्बुजकान्तनैक -
हंस स्ववङ्गशतिलकः कलिकल्पवृक्षः ॥ ३ ॥
सश्रीमान् द्विजपतिरच्युतः स्वमार्गा
द्रोपाल प्रियः

५. शतचारुचाटुकारः ॥
 संधाताबलिरिपुसंयमं यशोधौ
 संबिधुः समजनि माधवः किलास्मात् ॥ ४ ॥
 सत्कीर्तिकौमुदीपूरैर्द्योतयन् जगतीतलं
 जातो -
६. स्मादारयः क्षीरनीरधेरिब चन्द्रमाः ॥ ५ ॥
 पुण्येनाविरभुत् प्रभूतसमराकूपारखेलद्भुज -
 स्तम्भाडम्बरमन्दरपरमितः श्रीवैद्यनाथ कृती ।
 यस्तेजो बड़वानले -
७. न निहतप्रद्वेषिवीराङ्गना -
 नेत्राम्बुप्रसाराम्बुधिर्यदधिकं वृद्धस्तदत्राद्भुतः ॥ ६ ॥
 व्याबल्गात्तुरगावलीखरखूरक्षुण्णक्षमामण्डले
 ली(6)लाभिन्नगजेन्द्रदन्तपरिचछेदांकुरा -
८. न् पातयन् ।
 शत्रोः कृत्तबलोत्तमाङ्कविगलत्कीलालधारत्करैः
 सिकत्वा (7) बद्धितवान् दिगन्तविततां यः कीर्तिबल्लीमिमां ॥ ७ ॥
 यत्कीर्त्तिः शरदिन्दुमण्डलमिलन्नि -
९. र्यासपुञ्जोञ्ज्वलाः
 श्रुत्वा सर्पबिलासिनीजनमुखोद्गीताः त्रिजोकस्तुताः ।
 हर्षाद्वर्षुकलोचनान्तविगलद्वास्पम्बुपूरस्फुर -
 त्कासारे सुरां भुजङ्गभपुरीभुप सजू -
१०. पा(8)यते ॥ ८ ॥ *
 चेतः कन्दलीतक्रुधस्फुरपणोन्मीलतकटाक्षच्छटा -
 क्षेपात्क्षिप्रमकारि येन नगरं गङ्गान्वयद्वेषिणां []
 खेलत्केशरिदीपकाननशिखिक्रूराहिदृष्यत्क -

6. लीला । 7. सिकत्वा । 8. पूज्यापते ।

* In his additional note (*J.B.R.S.*, vol. XVII, P. 401) my friend Sri Sudhakar Patnaik suggests to read "हर्षाद्वर्षुक लोचनान्तविगहास्पा". But, the above reading seems more appropriate, (S,N.R.)

११. रि
 क्रोडत्केकिहताकं कान्ति बिनदहन्तिद्रवत्खजिब्र (?) ॥ ६ ॥
 निर्मलाद्विजपतिप्रभास्फुरन्मित्रमण्डलमपङ्किलामहो
 कोपि न स्वलति मागतोः भुतं यत्करे बितरणा -
१२. म्बु वर्षति ॥ १० ॥
 अस्त्युत्कले निखिलनिर्जरचक्रमौलि -
 नीलोपला(9)लिचयचूमित्रतपादपद्मः ।
 नेयालिशासनगतः स शिवस्वयम्भूः
 श्रीःशोभनेश्वर इति प्रथितः पृथिव्यां ॥ ११ ॥
- १३ कि मेरुः कि हिमाद्रिः किमु चरमगिरिः किन्तु कैलासशैलः
 कि बिन्ध्यः कि महेन्द्रः किमु निवधरः(10) कि स पूर्वाचलो वा ।
 इत्यं(?) मर्षन्ति हर्षात् पथिपथिकजनाः य सुद्रा -
१४. दुदारः
 प्रासादः सोयमत्र त्रिपुरविजयिनस्तस्य तेन प्रचक्रे ॥ १२ ॥
 अस्मिन् पुण्यवताबिनिर्मिततनौ(11) प्राबोत्करैर्दानिना
 बिम्बं तर्पयता महोन्नतिभृतः केवानभूम -
१५. ंडले ।
 शैलाः केबलमेव टङ्कितशिरोभागः परं खिर्बिताः
 तेषां रोहणपर्वितो (६) थी (त्य ?) गमनाभावात्पुनश्चोन्नतः(12) ॥ १३ ॥
 कनककलशमौलीन्यस्तबिम्भे मृगाङ्के
 स्फुरति
१६. रजनीमध्ये कल्पयत्येष लोकः ।
 स्फटिकघटितयात्रासत्कुर्वाप्रशालैः
 शिवगृह्मि(?)हृदेबादानुमर्षं (०) प्रवृत्ताः ॥ १४ ॥

9. निलोत्पालालि । 10. One letter has dropped here.

11. तनु=चुद्र (?) । 12. श्रोन्नताः ।

स्मारं स्मारं चिरविरहितां पार्वतीमङ्गदीया (?) -
ज्ञानारत्नस्फुरितवलयं लम्बमानालकान्तां ।

१७. रम्याद्स्माद्धितततुहिनस्तोममीशोनुनेतुं
कैलासाद्रिं व्रजति यदि वा बारमेकं कदाचित् ॥ ५ ॥
आनन्दै-

१८. कनिकेतनं नयनयोश्चित्ताङ्कुरोन्मीलनं
स्फायत्सान्द्रसुषेकधामरसनास्तोत्रैकपात्रं भुविः
शैत्यं नाम यदस्ति विश्वभुवने तन्मन्दिरं श्राम्यतां
पांथानां श्र -

१९. मनुत्तये पुरजितः सोम्रे करोन्मन्दपं ॥ १६ ॥
उच्चैराबाललक्ष्मीः सुकृतविटपिनः स्वर्गसोपानमार्गः
सेतुः संसारसिन्धोरतिविशदयशः पूरचन्द्रोदयाद्रीः ।

२०. पाषाणैश्चन्द्रकान्तोपलशकलनिभैर्निर्ममेभ्रंलिहाग्रः
प्राकारस्तेनशम्भोः कलिकलुषमहारण्यदावानलेन ॥ १७ ॥
पीयूषं मधुराधरे नयनयोः प्रान्ते

२१. च यासां स्मरः (13)
कर्मस्तम्भनमोहनादिसुदृशां वक्त्रे नितम्वादिषु [1]
उद्यद्भूषणवस्तुजातमखिलं मुष्यं यदङ्गाश्रितं
तास्तास्तेन विङ्गम्बताम्बरचरीरूपाः शिवाया

२२. पिताः ॥ १८ ॥
गाम्भीर्यादिगुणान्वितोपि जलधिः क्षारो बिहायाम्बरं
वक्रास्वर्गधुनी मुजङ्गभुवनं याता जगत्पाविनी
अप्यच्छं खलु सार्वभौमकरिणो निर्यन्मदैर्मा -

२३. नसं
दुष्टं तेन शिवायन्नासरसः कोनाम धस्ते[ऽ]नुलां ॥ १६ ॥
उत्कण्ठाकुल(14)कोकिलामदकलोद्गीतस्फुरत्पञ्चम -
ध्वा(?)नोक्षीपकभृङ्गनिस्वनलसद्वीणाक्वणोज्जासि -
२४. तं [1]
नृत्यत्केकिबिनिर्मितं पशुपतेरुद्यानमेतेनत
त्सङ्गीतं बि[द]धाति तस्य पूरतो भक्त्या महत्या ध्रुवं ॥ २० ॥
क्वचिद्देवे(15) दीपाः क्वचिदपि तडागाः क्वचिदमा -
मठाः पूजाक्वा -
२५. पि क्वचिदपि तथा मण्डपचयाः ।
प्रयाः क्वापि क्वापि प्रतिपदमुदाराः च्चिक्विरूहो
बिभान्ति ह्माचक्रे जलधिबलये यस्य परितः ॥ २१ ॥
आचारे परमेष्ठिवत् कविस -
२६. मो नीती च शैबागमे
नन्दीव श्रुतिमार्गतो गुरुनिभः सप्ताध्वरीदीक्षितः ।
साक्षाद्ब्याकरणे स पाणिनिमुनि न्याये[ऽ]क्षपादोपमः
प्रातिष्ठद्बनं कृतं सुकृतिना
२७. बिष्णोर्भवानीपतेः ॥ २२ ॥
नेत्रानन्दजलप्रणालसरणिं कण्ठद्वयो श्रुक्तिका -
स्वात्मभो लहरीं मन[ः] कुमुदिनी चैतन्यचन्द्रत्विवं ।
सुद्वान्ताण्डवपरिडितां कविसभाकण्ठाबल -
२८. भ्विश्रजं(16)
धीरेन्द्रोदयन प्रशस्तिमतुलां तत्पेरितश्चक्रिबान् ॥ २३ ॥
प्रज्ञासुन्दरमन्दिरं कुलगृहं नीतेः कलासम्पदा -
मेकं धाम च धर्मनर्मसुदनं भूतो द्विजः सावनः ।
ते -

२६.

नारोप्यमयोपमेन कृतिना श्रीवैद्यनाथाक्षया
साङ्गोपाङ्गमनङ्गशासनगृहं लीलाभिरुत्तम्भित ॥ २४ ॥
यावच्चन्द्रे महः श्रीः (17) स्मरहरशिरसिस्वद्धुनी यावदङ्ग
बिष्णोर्ल -

३०.

दमीश्च यावत्त्रिदशपतिकरे ह्यादिनी यावदस्ति [1]
यावद्भोगीन्द्रपृष्ठे क्षितिरुदधिजले यावदुल्लोललीला
प्रासादाङ्के लुटन्ति जगतिबिजयतां तावदेषा
प्रशस्तिः ॥ ० ॥ ❀ ❀ ॥ २६ ॥

Translation.

1. I bow to Siva. May Siva, by the storm raised by the quick movement of whose hands while playing the Damaru during Tāṇḍava dance, the entire water of all the ocean was disturbed and thrown off, protect the world.— The Tāṇḍava dance by which the Earth was so violently shaken that it gave the appearance as if the whole creation was coming to an end, so that Pārvati out of respect (out of fear ? (ससंभ्रमं) embraced him, seeing which the gods became pleased (in hope that thereby Siva might be pacified and might cease dancing so terribly ?)

2. May Kaśyapa by becoming whose sons Chandra, Upendra, Sur-
yya and other gods, Garuḍa, Vāsuki and others are being worshipped by the entire world and who (Kaśyapa) is like the halo of the jewels on the heads of the kings of the Siddhas, Suras, Asuras— may such Kaśyapa protect us.

3. In his (Kaśyapa's) *gotra*, sacred in the three worlds, was born one Brahman by name Garuḍa (देव बि) who was like a solitary black bee in the forest of lotus-like feet of gods and Brahmans, who was glory of his family and who was (very charitable) like the kalpa-briksha in the Kali-yuga.

4. From him was born Mādhava who did not deviate from his own path, who was liked by his subjects, was surrounded by hundreds of courtiers and who was like the moon in the sea of prowess.

5. Overflowing the surface of earth by the beams of pious deeds was born king Hari from him (Mādhava) like the moon from the a of Khīra.

6. Through meritorious deeds was born from him Srī Vaidyanātha the great, whose hands, which were greater than the Mandara Mountain, were playing with agility in numerous seas of battles. It is strange that although ordinarily fire born from the sea dries it up the fire of power and astrength of Vaidyanātha only enhanced the bulk of the sea created by the tear-drops of the widows of the numerous enemies killed by him (Vaidyanātha.)

7, 8, 9, Who by the quick stroke of the hoofs of his reinless chargers— which strokes disturbed the surface of the Earth,— broke down the tusks of the enemies and grew the creeper of prowess by the flow of blood springing forth from the cut off heads of enemies and whose good deeds, bright as the beams of the autumn moon, are respected by the three worlds, being recited by numerous singing girls and in whose capital the tear drops born out of laughter have formed into a pond and who built the capital of the Gangā dynasty adorned by the prominent busts and quick glances of young girls and also full of playful lions, bright wild fire, cruel serpent, proud and unruly boar, dancing peacocks eclipsing the brightness of the Sun the roaring elephant, etc.— such is the king of Bhujaṅgampuri respected (by all).

10. People do not deviate from their path in whose hands there is rainfall of the water of kindness (of this king). It is strange this rainfall does not make the earth muddy and in spite of this rainfall the Sun (मित्रमण्डल) sends out his rays brightly (or otherwise the friends मित्रमण्डल—of this king live happily),

11. There is in Utkaladesa in Neyali Sāsana the self-existing Siva known throughout the world by the name of Sobhanesvara who is like the head of all gods and whose lotus-like feet are kissed by the black-bees found in blue lotuses.

12. The great temple of this Siva, the conqueror of all the three worlds, is compared from a great distance by the travellers passing on the way, to the Meru Mounts, the Himālayas, the mountain where the sun sets, the Kailāsa, the Vindhya, the Mahendra. or the mount where the sun rises.

13. There are various high hills upon the earth which fall and rise in height but none of these mountains throughout the world can be compared with this tall temple built by this pious, charitable and world conquering king.

14. While at night the shadow of the moon is reflected in the gold *kalasa* (कलश) of the temple people think as if the gods are engaged in this temple in worshipping Siva with utensils of flint, powdered wheat, *durba* grass, and pearls, etc.

15. Siva constantly remembering long separated Pārvati whose wrist is decorated with various ornaments with many precious stones and whose forehead is adorned with long *Alkha*, if he goes out from this beautiful temple to Kailāsa mountain to adore her, that is only very seldom (because this temple is so very beautiful and has charmed him so much ?).

16. For removing the exhaustion of tired pedestrians, this king Vaidyanāth built in front of Siva a *mandapa* which is the abode of pleasure for the eyes, the only storehouse of nectar, the only object of praise for the tongue throughout the world and the very coolness itself existing in the world.

17. By that king who was like the wild fire—unto the sins of Kali-yuga was built with stone blocks like *chandrakanta* stones the very high compound-wall which reached the skies in height; was like the road to the heavens; like a bridge for this world—sea and like the mountain for the raise of the moon of prowess.

18. By him were offered to Siva beautiful damsels (*Devadāsīs* ?) like the fairies of heaven in whose sweet lips there was nectar; in the ends of whose eyes was cupid; in whose mouth and waist and other parts of the body were *stambhana*, *mohana* and other charms and whose persons were decorated with various ornaments.

19. Although the ocean has gravity and other qualities, they are marred by its being saline; the heavenly Ganges has the defect of flowing into the nether world; the lake of Mānasa although so famous has been polluted by the mixture in it of the *Mada* water of Sārvabhaum (the elephant of the north) and so none of them can stand comparison with the tank dug by Siva (near the temple).

20. This king also established, out of reverence, a garden for Siva which was resounded with the sweet notes of cuckoo, the *Vīṣā*-like note of black-bee and which was also full of dancing peacocks.

21. Around this temple at places there were tanks, elsewhere *maṣhas*, somewhere *manḍapas* and at other places houses for supply of drinking water or rows of trees up till the horizon and the sea.

22. This king who was like Brahmā in *śchāra* (discipline), in *nīti* like Sukra, in observing Śaivait rites like Nandi, in erudition like Bṛhaspati, who had performed seven sacrifices (*yajñas*), who was like Pāṇinī himself in matters grammatical and like Kanāda in reasoning, built this temple of Vishṇu and Śiva.

23. The *praśasti* which is like a channel for the flow of the tear-drops dripping through pleasure, like the water of the star named Svāti unto impure oyster (for formation of precious pearl), like the moon-beam of intelligence for the development of the *kumuda* buds of mind, and like a garland of the neck of wise men in an assembly of poets, was composed by Udayana the wise under his (Vaidyanātha's) orders.

24. This beautiful temple of Śiva, the conqueror of cupid, which is like the storehouse of all art and the play-ground of *dharma*, was constructed with ease by the late Savana by cast, a Brāhmana, who was a great artist like Maya of old.

25. So long as there are radiance in the moon, the heavenly Ganges on the head of Śiva, Lakshmi on the lap of Vishṇu, thunderbolt in the arms of the king of gods, the earth on the head of Vāsuki, the display of waves in the sea, may this *praśasti* decorating this temple continue to exist.

NOTES

Stanza 4—King Mādhava was born of Garuḍa (देववि) the founder of this dynasty. Some 4 miles to the east of Niali is a village named Mādhava where there is another important temple of Mādhavānanda a Viṣṇu temple. It is, however, found that the style of construction in both the temples of Sobhaneśvara and Mādhavānanda are somewhat similar, although the temple of Mādhavānanda is bigger than that of Sobhaneśvara and there are no Pārsvadevatas at Mādhava and new images of Nṛsimha, Trivikrama and Varāha have been placed in the niches of the main temple in recent years. People cannot say if there were no Pārsvadevatas from before. Some say that the temple of Mādhavānanda was built by Anangabhīma Deva of Gaṅgā dynasty. It might be that it was really built by this king Mādhava : of course the Sobhaneśvara *prastā* is silent over that. The top portion of the original main temple at Mādhava was broken long ago and what we find now is a subsequent structure. Now, there is placed an iron wheel (चक्र) at the top of the main temple, but originally there was a stone wheel there which has been displaced when the *rimana* gave way and is now preserved inside the temple.

Stanza 8—BHUJANGAMAPURI—I have already referred to this. There is a village named KAKODARPUR some ten miles to the north of Niali. Probably it was here that these Brāhmana kings were reigning. Of course, no relics are now found in this village except a big silted up tank in the adjoining village of Jagannathpur and an old stone built temple of Dadhivāmana some two or three miles to the north of Kakodarpur in village Kaunrpur where also are found some well carved images. People cannot also say who built this latter temple of Dadhivāmana. This temple is now in a half dilapidated condition and the deity is now placed in the frontal *mukhasāli* with straw thatched roof for fear of the main temple ever collapsing.

Stanza 9—गंगान्वयद्वेषिणां. I have already made my observations on this.

Stanza 18. I think there is some reference to a system of *Devadāsīs*, probably then obtaining in the temple of Sobhaneśvara, although

there are no *Devadāsīs* there now. However we find even now at the *maṭha* at village Khambakul near Balikuda, some 15 miles from Niali, singing girls appointed for singing songs before the deity on ceremonial occasions throughout the year. It might be that formerly such a system was adopted at Niali.

Stanza 22. **बिष्णोर्भवानीपतेः**—Although the temple of Sobhaneśvara is pre-eminently a Śiva temple there are found inside the compound a small image of Vārāha and a good many small Vāsudeva images besides a large Vāsudeva image of a man's height in the Jagamohana and hence it is really a combined seat of Śiva and Viṣṇu. The *praśasti* also begins with नमः शिवाय and ends with two wheel marks, the emblem of Viṣṇu. In stanza 22 also it is clearly noted भवनं कृतं सुकृतिना बिष्णोर्भवानीपतेः. The Śiva is also worshipped here with Tulaśī leaves and Vilvapatra.

Then, again, over the *śakti* there is placed a ring of about 9" in thickness and about 1 ft. in height made of a paste of *jhuna*, *til*, *chandana* and other perfumes, on the Dhanu Saṅkrānti day every year and is retained there for a fortnight. They say, this is applied as the god gets fever during that period. I cannot explain what this practice really signifies.*

* The above note by Sri Sudhaṅkar Patnaik is quoted with minor modifications (S.N.R.)

SUPPLEMENT

No. 1

Phulasara plates of Kirttirajadeva

Edited by the author in
J.A.H.R.S. Vol. III. Pt i, pp. 30-38 ff.

[Sept : N. I. Type ; Lng : Snsk]

These plates were discovered from the village of Phulasara (Polasara) in Athagada taluk, Ganjam district, in 1927.

The plates are three in number, each measuring about $5\frac{1}{2}'' \times 2\frac{3}{4}''$. The ring passing through the plates contains the royal emblem of a bull.

TEXT

१. ॐ नमः शिवाय ॥ विशुद्धज्ञानदेहाय त्रिवेदी दिव्यवस्तुषे । श्रो(श्रे)य -
२. प्राप्तिनिमित्ताय नमः सोमाद्धर्धारिणे ॥ (1) आसीद्वाणसिदेवः पृथु -
३. तुरगबलः कीर्त्तिराजस्ततोभूत्तस्मात्सर्वानुरागीकृतबहुसुकृ -
४. तः श्रीगुणेनार्णवोपि [1] तस्मात्कामार्णवाख्यस्तदनुजबलबां(बान्)श्रो -
५. इभीमो नृभीमस्तस्मूनुर्गाङ्गदीपः क्षयितरिपुकुलः कीर्त्तिराजो
६. विनीतः ॥ स्वस्ति कल्याणपुरात् परममाहेश्वर समराजनेक(2)रि -
७. पुदर्पमर्ह नमुजबलपराक्रमगङ्गानृपकुलाबलम्बनस्तम्भ -
८. गङ्गकशब्दाभिनन्दितजगभम्पतूर्यध्वानविध्वस्तसमस्ता -

1. The same verso is noticed by me in a copperplate inscription of a Juāga king (S.N.R.)

2. Read समरादनेक

2nd plate ; 1st side

६. रातिचक्रमहामाण्डलिक श्रीमत्कीर्तिराजदेवपादः । *
१०. कुष(श)लिनः । वर्त्तनीविषयीय । * खीएवड ग्रामे सामन्ति(न्त) स -
११. |म|बायि राष्ट्रकुट प्रमुख समस्तनिवाशि(सि)नो जनपदान् । * स -
१२. माज्ञापयति विदितमस्तु भवतां । * ग्रामोयं कोष्ठादाक -
१३. श्य ह्ये) । * महादेवी श्रीराद्धा(धा)महापि । * सन्धिबिग्रह(हि) धीपूर्णकर । * प्रति -
१४. हार शी अनिरुद्धकुमार । * अक्षपटल शीआदित्यराज पात्र-
१५. रणधवल । * एषां व्यग्रहरणे * प्रसिद्धचतुःशी(सी)मावच्छिन्न स

2nd plate ; 2nd side

१६. ज म्थल मबिटपलतासरि सपन्नारण्य सु(गु)द्वस्करणा(ण) समस्त-
(स्य)कत्स(च्छ)पा -
१७. दिध्रा(श्वा)चन्द्रार्कक्षितिसमकालं यावता(न)मातापित्रोरात्मनश्च पुन्य(श्य)-
यशोभि -
१८. बृद्धये । उत्तरायणसंक्रान्त्यां * गङ्गात्राडिबिनिर्गताय यजुर्देवर्ण-
(काएव) -
१९. सा(शा)खाध्यायिने । * त्रिस्वा(श्वा)मित्रगोत्राय । * त्पु ह्यं प्रवराय । *
पञ्चर्षय -
२०. अनुप्रवराय । * बहुतरक्लेषा(शा)यासेन प्रतिपादिताय । * भट्टपुत्र सन्तो-
२१. षकरन पात्र(त्रा)यि । * गुहेश्वरसुताय * द्विजोत्तमाय बापन्ननाम्ने(३) । *
ताम्र
२२. शासनीकृत्य प्रदत्तो प्रसमाभिः । अतः ताम्रपट्टकदर्शानात् । * कैरपि
२३. बाधा न कर्त्तव्येति । ग्रामस्यास्य वार्षिकफलदाने रूप्या खर४ चतुर्विंश(श)-
२४. तिर्यंत्राङ्के रूप्या ख २४ एवं युवराजच्छाया रु(रु)प्यसाद्धखैकमङ्के

* Danda is not necessary.

3. The same donee Bapanna, son of Guhesvara and grand son of Santoshakara of Visvamitra gotra is also the donee in Netta Bhanja's plates found in the same spot where the present set was discovered.

3rd plate ; 1st side

२५. रुआ १. मा २.
 २६. सम्बन्त् ५ माघ बदि ५ [॥] आस्फेयन्ति पितरो वल्गयन्ति पितामहाः ।
 २७. भूमिदाता कुलेजातः(ता)सच(न्नः)त्राता भविष्यति ॥ भूमि यः प्रतिगृह्णाति
 २८. यश्च भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणं(णौ) नियत स्वर्गगामिनौ ।
 २९. बहुभिर्बसुधादत्ताराजभस्सगरादिभिः । यन्व यस्य यदा भूमिस्त्न -
 ३०. स्य तस्य तदा फलं(लम्) ॥ स्वदत्तां परदत्तां वा यो हरेत् वसुन्धरां । स
 ३१. बिष्ठायां कृमिभृत्वा पितृभिस्सहपच्यते ॥ पदं वा पदद्वं वा भूमेरप्य -
 ३२. र्द्धमङ्गुलं । हरे(र)न्नरकमाप्नोति यावदाभूतसंज्ञत्रं(वम्) ॥ द्विजाद्धर्मो(र्मो),-

3rd plate ; 2nd side.

३३. श्र(थ)पौराणां श्रे(श्रि)यश्च(श्च)जनवल्लभः । चिरमस्तु महीदाता की -
 ३४. तिराजो जनाधिपः ॥ बापन्नस्य सुवन्स(कुश)भ्य पौत्रादि प
 ३५. रिवृद्धये । ताम्रं स्वष्टं समुत्कीर्णं वसुन्धरेण धीमता ॥ श्री ॥

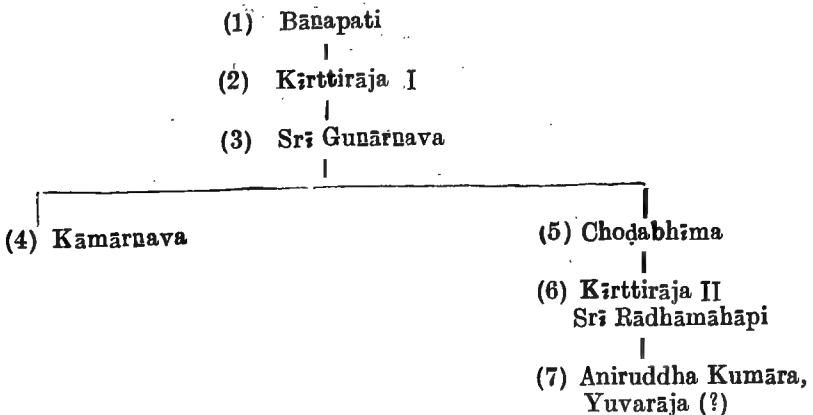
NOTES

Two sets of copperplate grants were discovered in 1928 near the old temple of Svapneśvara in the village of Polasara in the Athagada taluk of the Ganjam district. The first set belongs to Neṭṭabhañja Deva of the Bhañja family of Gumsur and the present set belongs to Kīrttirāja Deva, whose genealogy is given below. This was edited by me in *J.A.H.R.S.* Vol. III, pt. I, pp 30-38 ff.

The set contains three plates each measuring $5\frac{1}{2}'' \times 2\frac{3}{4}''$. They are attached to a copperring, containing a seal on which the figure of a bull is found. Round the bull are carved a conch-shell and the chowrie.

This inscription records the grant of a village known as 'Khinvāḍa' made by Kīrttirāja II in the 5th year of his reign, on the fifth day of the dark fortnight in the lunar month of Māgha.

The village was granted in the district of 'Varttani'. The present village 'Kharida' in the Athagada taluk can be identified with Khinvāḍa of the grant. The Varttani Vishaya of the grant comprised the present Athagada taluk. It is interesting to note that the donee of this grant 'Bāpanna' also received another grant of land from Neṭṭabhañja, whose copper-plate grant was also found in the same pot containing the present grant. Kalyānapura, mentioned as the place of issue of this grant can be located somewhere in the Rishikulyā valley in North Ganjam. The genealogy of Kīrttirāja runs as follows—



No. 2

Polasara plates of
Arkesvaradeva

Yugabda 4248

[Sapt. N.I. Type ; Lng Snsk.]

Ed. by Dr. D.C. Sircar in *E.I.* XXVIII, pp. 63-7 ff

These plates were discovered from the village of Polasara in Ganjam district. These are three plates each measuring about 7" x 3.5". The ring attached to the plates bears a seal with the emblem of a bull.

TEXT

1st plate

१. [सिद्धं] स्वस्ति [॥] श्रीमद् गङ्गकुलतिलक परममाहेश्वर प(मभृष्टा) एक म
२. ल गुणगणालंकृत श्रीमद्गुणा[र्ण]वदेव आसीत्तन्पुत्रः सकलदेशवि -
३. ख्यात कीर्तिर्भार[ः] स्फुरदसमप्रतापानलदग्धारोपशत्रु
४. श[ल]भः धीमत् प्रमाद्विदेवःसम्भूतः त[स्त]स्य च सूनुः कुमुदकु-देन्दु -
५. धवलयशोभिभ्रम. (म)श्वेतित दिक्चक्रवातः स[ञ्ज]नमनः कुमु -
६. दबन बिकाशन निर्म्मलपूर्णसुधाकरः [क(र)]ण गङ्ग सङ्ग -
७. त[वै]रिवररुधिरधारा[धा]रचारुस्फुरत(त्) खड्ग ब(ली)म -
८. दित प्रचण्डदोर्दण्डनिर्जिताशेषरिपुबलः(लो)द्विजवरकरकम-
९. लोदगसङ्गतदानाम्भुसंबद्धित प्रततपुण्यतरुन्वितत प्रता .
१०. पानलज्वालामाल संलीढाशेषद्वेषिपतङ्गघ्रातः श्रियादेवी -
११. चरितपरिशीजन श्रीशीयादेवी नयन[म]मधुकर पेपीय .

2nd plate ; 1st side

१२. मानवदनपङ्कतः शपद् प्रबर्केश्वरदेवः कुशली [[चतुर्विंशति] -

१३. मे राज्यसम्प्रत्सरे प्रबद्धमानविजयराज्ये हिङ्गुलाकटकादा -
 १४. गत्य रुषिकुल्या तीरे माघ पूर्णमास्यां भृगुबारे सोम -
 १५. ग्रहण समये * शिवादेवी प्रिय पट्टमहादेवी सहितः (तो) -
 १६. मध्यदेश विनिर्गताय पराशरसे(स) गोत्राय जीवकरशर्म -
 १७. णः पुत्राय मधुकरशर्मणाः पुत्राय वृद्धिकरशर्मणे
 १८. [ब्रा]ह्मणाय यदुबेद कारवशाखाध्यायिने भाडखण्डदेशान्तर्ब्व -
 १९. त्ति वर्तनिविषये बलिग्राम नाम्नो प्रामस्याद्ध पूर्व(ब)सिद्ध च -
 २०. तुः शी(सी)माबच्छिन्न भूखण्डं सजलस्थल['] समस्त्यकच्छपंसवृ -
 २१. क्षगुलमलताकं सनिधि सोपनि[धि]कं अचतभट्ट प्रवेशमु -

2nd plate ; 2nd side.

२२. [त्कीर्णं सर्वोपद्रववर्जित ताम्र अ[क]रीकृत्य मातापित्रो -
 २३. रात्मनः(नश्च) पुण्ययशोव(वि)पृद्धये पुत्रपौत्रादिसन्तति विवृ -
 २४. द्वये चाचन्द्रार्कक्षितिसमकालं दत्त्वा(त्त्वा) यथाकालभाविनः
 २५. ससुपागतान्नशेषान्नरपतीन्वर्त्तमानांश्च राजपुत्रामा -
 २६. त्यान्महासान्धिविग्रहिक महाक्षपटलिक महापा -
 २७. त्र महासामन्त दौबारिक भाण्डाध्यक्ष द[']ङ्गपासि(शि)क ख['] -
 २८. ङ्गपाल विषयपाल प्रभृतिनशेषराजोपजीविनः(नो)यथा -
 २९. हर्म्मानयति प्रार्थयति च मतमस्तु भवतां बलिग्रामाद्ध भूख[']
 ३०. ङ्ग[ब्रा]ह्मणाय वृद्धिकरशर्मणे मयादत्तः(त्तम्) [।।] पालने स्वर्गादि -
 ३१. फलसाधनादपहरणे महारौरवादिनरकपातभयाद्भू -

3rd plate ; 1st side

३२. मिदानमिदं भवद्वि[र्भा]व(वि)भिः पालनीयमिति ॥०॥
 ३३. अत्र धर्मानुसं(शं)सिनः स्तो(श्लो)का । बहुभिर्बसुधादत्ता राज -

* The lunar eclipse, referred to did not fall on the day mentioned above.

३४. भिः सगरादिभिः । यस्य यस्य यदा भूमि स्तस्य तस्य तदा
 ३५. फलं(लम्) ॥ मा भूमि(द) फलशङ्का वः परदत्तेति पार्थिवाः । स्वदाना -
 ३६. त्पलमानन्त्यं परदत्तानुपालनं(ने) ॥ स्वदत्तां परदत्ताम्वा
 ३७. यो हरे च बसुन्धरां । स विष्टायां कृमिभूर्त्वा पितृभिः सह
 ३८. पच्यते ॥ गामेकां स्वर्णारक्तञ्च भूमेरप्यद्धमा(म) गु -
 ३९. लं । हरन्नरकमाप्नोति यावदाहूतसंप्लवं(वम्) ॥ श्रियादे -
 ४०. वी अर्केश्वरदेवस्य सम्मतं(तम्) ॥ युगाब्द ४२४४ ॥

* While writing a paper on "Gaṅga Arkeśvara of Orissa" in "The Journal of Oriental Research, Madras" Vol. XVII, Pt. IV, pp. 216-7 ff. Dr. D.C. Sircar says that the date may be read as either 4248 or 4348 Yugabda, which will correspond to A.D. 1147 and 1247 respectively. on the 13th, December 1247 A.D. Friday there was a lunar colipso. (S. N. R.)

NOTES

This copper plate grant was issued by Srī Arkeśvara Deva, accompanied by his chief queen (प्रियपाटमहादेवी) Sriyā Devi, at the time of a holy bath in the Rshikulyā river on the occasion of a lunar eclipse, which occurred on Friday, the Fullmoon day of the month of Māgha in the Yugābda 4248, which fell in the 24th year of his reign. He went to that place from 'हिङ्गुला कटक' which was perhaps his capital. This can be identified with the small town of 'Hinjikatu' in the Rshikulyā valley. Arkeśvara Deva was the grand son of 'गङ्गकुलतिलक परममाहेश्वर परमभट्टारक' Sri Gunārṇava Deva and the son of Sri Pramādi Deva.

The donee of this grant was one Bṛddhikara Sarmā, son of Madhukara Sarmā and grand son of Jivakara Sarmā, having Parāśara Gotra and a student of Kānvasākḥā of Yayurveda. He hailed from Madhyadeśa which is referred to in several grants issued by different dynasties of mediaeval Orissa. The village granted was 'Valigrāma' which was situated in 'Varttani visaya', which formed a part of Jhāḍakhanda (झाड़खण्ड). The name of Vattani visaya is already known from several inscriptions. Varttani may be identified with present Boirani, in Athagada, taluk of Ganjam district, where we still find the remains of *hill fort*. But the mention of 'Jhāḍakhanda' comprising the Varttani vishaya, is very significant, as it is perhaps found for the first time in the Epigraphic records of Orissa. This clearly proves that a portion of Ganjam began to be known as Jhāḍakhanda, even by the middle of the twelfth century A.D. The reigning period of Arkeśvara Deva can be definitely fixed by this grant which was issued in Yugābda 4248 or 1147. A.D. which fell in the 24th regnal year of this king. Thus the king ruled from 1123 to 1147 A.D. and was a contemporary, probably a vassal under the famous Choḍagaṅga Deva. (1077-1147 A.D.)

No. 3

Upalavada grant of Ranaka Ramadeva of Tailapa family

Ed :— by the author

in *J.A.H.R.S.*, Vol X, pp. 161-8 ff.

[Scept. N.I. Type ; Lng. Snsk]

This set of plates is discovered by the author from the temple of Bagusala in Parlakimedi taluk in Ganjam district, in 1933. The plates are three in number, each measuring about 7' × 2.1'. They are attached to a copper-ring bearing the emblems of a bull and an *ankusa*.

The donor of the charter, Rānaka Rāmadeva, claims to be a scion of Tailapa-vamśa. The name of this family has not yet come to the ken of epigraphy.

TEXT

1st plate.

१. ॐ स्वस्ति [I] चिखलि स्थितो ॥ परम माहेश्वर समधिगतपं -
२. चमहास(श)ब्द मातापितृपादानुध्याता(तो) सत्यसौ(शौ)र्यदया -
३. दानगुणसपदाधारभूत :] आग्निदेवीबरलभप्रसाद(दो)
४. तैलपवंसो(शो)द्भवमहाबिजयराजप्रबद्धमा -
५. न रागाक श्रीरामदेवपादाः कुशलिनः [II] यावच्च -
६. न्द्रार्कमेदिनीवर्त(र्त्ता) ते ताव[त्] पुत्रपौत्रसंततीतां

d plate ; 1st side.

७. सजलस्थलचतुसि(स्सी)मावच्छिन(न्ना)चाटभटप्रबेस(श) रेव -

८. एानायकस्य उपलबडाग्रामोयं (1) प्रसाद(दी)कृतो अ -
 ९. स्माभिः[.] ताम्ब्र(म्)शासनः [11] अस्मिन्बंस(शः)ख(त्त)ये खि(त्ती)णे -
 १०. येक्रेचित राजा भविस्य(ज्य)ति [1] तस्य पादे(दो)[ऽप]ल -
 ११. ग्तोहं ममदत्तमोपहरेत । [1] (2)अगु(र्ध)मेक[*] पद -
 १२. मेकं यो हरेत वसुन्धरां [1] दिवं बर्सा(र्ष)सहस्रां(त्वा)[णि]

2nd plate ; 2nd side

१३. या(जा)यते ब्रह्मराक्षसः[.] [11] स्वदतां(त्तां) परदतां(त्तां) वा जो(यो) हरेत व -
 १४. सुन्धरा[म्] [1] षष्ठि वर्षसहस्राणि नरके यायते कृमि -
 १५. : । [1] पूर्वकोणे उलु(दु)म्बरगाच्छि (९) सन्धि [1] उत(त्त)र -
 १६. दिस(शं) पलंस (?) सन्धि [1] पश्चिमको ण(णे) सोमवृख(त्त)ः -
 १७. सन्धि [1] दखि(त्ति)णकोणे पाञ्चलिष न्ध बगसुला (4) पञ्च -
 १८. तितिल (५)नासि सन्धि [11] भोलसु(श)र्म करेणाली(लि)खित(ते)ता(त) [11]

-
- 1 It may be identified with Upalada, a village in Parlakimedi taluk.
 2 The verse is written with full of mistakes by the engraver.
 3 गाच्छि seems to be an Oriya prakrit word equal to गङ्ग.
 4 Bagasulā may be identified with the present village of Bagusalā, about 8 miles to the N.E. of Parlakimedi town and where from the plates were discovered.
 5 तितिल is probably तित्तुलि in Oriya.

Purport

Ranaka Ramadeva of the Tailapa family, who is glorified with the boon received from the Goddess Agidevi, declares from Chikhali the grant of the village Upalabaḍa in favour of one Neveṇa Nayaka. This village is situated to the north of another village named Bagasula. The plates are written by Bhauḷaśarma.

There is no date given in the record. But, from palaeographical grounds it may be assigned to the 11th century A.D.

The gold coins of the Gangas

A large number of small gold coins, popularly known as *Gaṅga-fanams*, have been discovered from different districts of Orissa and in Tamralipti (Tamluk) in W. Bengal. The size and weight of these coins vary from. 37" to. 42" and from 6.87 grains to 8.37 grains respectively.

The scholars who dealt with Gaṅga coins are :— Dr. Hoernle (*J.A.S.B.*, Vol. LXVI, 1897, Pt. i, pp. 144-5 ff.) Dr. Hultzsch (*I.A.*, Vol. XXV, pp. 322, No. 33, pp. 322 ff.), Smith (*Catalogue of Coins In The Indian Museum*, pp. 312 & 314-5 ff.), M.M. Chakravarti (*J.A.S.B.*, Vol. LXXII, 1903, pp. 120 ff.), R.S.R. Ayengar (*J.A.H.R.S.*, Vol. I, pp. 133 ff.), Prof. R. Subba Rao (*J.A.H.R.S.*, Vol. V, pp. 249-50 ff.), S.C.De (*J.K.H.R.S.*, Vol. I, No. 4, pp. 367-72 ff.), P.C. Rath (*J.N.S.I.*, Vol V, pp. 61-4 ff) Dr. D.C. Sircar (*J.N.S.I.*, Vol. XIV, pp. 80-4 ff.) P.C. Dasgupta (*Proceedings Of Indian History Congress*, Vol. XIX, pp. 89-93 ff.) and Chittaranjan Roy Chaudhuri (*J.N.S.I.*, Vol. XXI, 1959, pp. 76-8 ff.)

The total number of hoards, found up till now, is four. Regarding the provenance of the first three hoards it is traceable from an old Coin-register, kept in the State-Museum, Orissa, which records that one hoard, containing 130 coins, was discovered from Baḍasāntrāpur, P.S. Tāngi, Cuttack district, and secured by the District-Collector, Cuttack, who sent them to the Orissa Museum in 15-11-1942 for examination. Another hoard was discovered from Angul (Orissa) and the coins were sent to the Museum by S.D.O., Angul, on 5-12-1942. This hoard contained 40 coins. The third hoard, containing 58 coins and discovered from the same place (Angul) as per description given by Sri S.C. De in *J.K.H.R.S.*, Vol. I, pp. 367, was kept in the Museum. Apart from these hoards, Dr. H.K. Mahtab, the Chief-Minister, Orissa, secure three gold-coins of the same type from Chauduar, Cuttack district, in 1949, and presented to the Museum. The Fourth hoard was discovered at the foot of a hill named Parimalagiri, which is a peak of the Gandhamārdana-range, close to a historical locality called Hariśānkara in Balangir district, on 13-3-1942 and secured by the late P.C. Rath, the then Superintendent of Archaeology in the Ex-State of Patna. Sri Rath,

who edited these coins in *J.N.S.I.* Vol. V, pp. 61-4 ff. states that the weight of the coins ranged from 7.37 grains to 7.42 grains. The total number of coins, found in the hoard, is 110. Sri Rath had, however, erroneously identified them saying that they belonged to one Rāmadeva of Patna; but that view was subsequently corrected by Dr. D.C. Sircar in *J.N.S.I.* Vol. XIV, 80-4 ff. We will come to this point later on.

With regard to the first three hoards, a descriptive account was given by my friend Sri S.C. De in *J.K.H.R.S.*, Vol. I, No. 4, pp.362-72 ff. He classified the coins into three groups, namely A, B and C, as stated below :—

(1) *Group-A*

Obverse :— A recumbent bull, not well defined, facing right with symbols in front and above (some symbols are like *Chakra* and *Akṣa*).

Reverse :— A symbol (appearing like the Oriya letter *SA* (*Samvat*), placed horizontally, numerical figures below it, showing the *Akṣa* or *Srahi* years of the king to whom the coin is assigned.

(2) *Group-B* :—

Obverse :— It is well defined. A caparisoned couchant bull, facing proper right, having on its sides the symbols of the sun, a trident (*triśūla*), a *śamaru* and a conch.

Reverse :— A symbol like the Oriya *SA* followed by *Akṣa* or *Srahi* years under it. On the sides of *SA*, which might indicate the *Samvat*, there are the symbols of a dagger (*Kuṣhāra*), a *śamaru* and a *Chakra*.

The difference between these two groups, A and B, is that the symbol *SA* is flanked with two additional symbols on both sides in group B, while in the case of A the additional symbols are not represented. According to Sri De, one of the flanked symbols appears like an elephant-goat and the other is not identifiable. But, Dr. Sircar opines that these symbols are *Akṣa* and *Kuṣhāra* (vide *J.N.S.I.* Vol. XIV, P.80).

The *Aṅka* or *śrahi* years, given under the letter *SA*, and deciphered by me from the original coins, numbering 70, now preserved in the State-Museum, Orissa, are as shown here-under :—

<i>Aṅka</i> or <i>śrahi</i>	<i>Number of Coins</i>
8 	1
11 	4
14 -- -- ..	1
17 ... -- ..	2
19 --	2
21 --	1
22 --	58
..	1

It should be noted here that Sri De, who examined these and some more coins, read the figures as : 2,3,4,5,7,8,9,10,11,12,13,14,15,17, 18,19,31,32,34,35,38 and 39, on them. It is necessary to point out here that what Sri De read as 2 is really 7 and what he read as 3 is really 2. This defect in deciphering the numbers was also noticed by Dr. Sircar who further went on saying that the figure 7 read by Sri De is “a slightly modified form of the regular 3” (Vide *J.N.S.I.*, Vol. XIV, P, 81)

The most significant and interesting feature in these coins is their legend which is enshrined at the top of one of the two faces. Dr. Hoernle says that it is “*Śri Gaga*” (correctly “*Śrī Gaṅga*”) M. M. Chakravarti reads it as “*śrī ana*”, and takes that to be an “abbreviation of a name as *Anaṅgabhīma*, then a common title like *Anantavarman*.” Then, he assigns it to *Anaṅgabhīma III*. Smith says that they belong to *Anantavarma Choḍagaṅga*.

Dr. Hoernle got some coins from Angul, bearing the figure of a bull, the usual emblem of the *Gaṅgas*, on the obverse, while on the reverse there are similar symbols what is noticed on coins, already described above.

Dr. Hultzsch collected a coin, weighing 6½ grains, contained a recumbent bull facing proper right with the symbols of the sun (?) in front and a crescent above on obverse and the letter *SA* on reverse.

There are 8 coins in the Indian Museum, Calcutta, which, according to Smith, bear the letter *SA* for *Samvat* and the numerical figure in South-Indian (Telugu) type.

The coins of the Parimalagiri-hoard which were brought to light by Sri P.C. Rath of Balangir (*J.N.S.I.* Vol. V, pp. 61-4 ff.), were not correctly identified although they belonged to the type of *Gaṅga-fanam*. Sri Rath erroneously read the legend as "Sri-Rāma" and assigned it to a king named Rāmadeva (popularly known as Rāmādeva), said to be the founder of the so-called Chauhan family of Patna. He further incorrectly deciphered the word "Patna" (correctly "Pāṭṭanā", according to him) for the Oriya letter SA. His mistakes were any way pointed out by Dr. D.C. Sircar (vide *J.N.S.I.*, Vol. XIV, P.82) as we have said before. The *Aśka* years found in this hoard of coins are 8,11,17, 19,21,22 and 25. *

These coins, in weight, vary from 7.37 grains to 7.42 grains.

The latest discovery of one more coin of the same type is from Tāmralipti (Tamruk) in W. Bengal. It was found in September, 1955, by Sri P.C. Dasgupta who published a paper on it in the *Proceedings of the Indian History Congress* Vol. XIX, pp. 89-93 ff. It was also edited in *J.N.S.I.* Vol. XXI, 1959, pp. 76-8 ff by Sri Chittaranjan Roy Chaudhury, who described the coin as follows :—

Obverse :— A recumbent bull to right, flanked by various symbols. Above the bull, a four spoked wheel; in front of the bull, dots and conch shell.

Reverse :— Oriya regnal date, namely Oriya Sa (Samvat) above, figure '8' below

Sri Roy Chaudhury says that "the coin is interesting on account of its identity known provenance in lower Bengal. It probably came to Tāmralipta out of economic activities between the then Orissa and Bengal. But, it is equally likely that the coin stands as a witness and corroborates the inscriptional evidence of the superimposition of Ganga hegemony over parts of lower Bengal during the Pala-Sena period."

* Sri Ratha reads 8,33 34,35,55,56, and 59.

Historical Notes.

Beginning from 626-7 A.D. the Gaṅgas ruled over the glorious country of Kaliṅga uninterruptedly for more than four hundred years from the capital city of Kaliṅganagara. Then, they conquered Utkala and unified it with their own kingdom in the first quarter of the 12th century A.D. when they shifted their headquarters from Kaliṅganagara to Vāraṇasīkaṭaka, the modern Cuttack on the banks of the Mahanadī,

During the last part of the rule of the Early-Gaṅgas, troubles arose on account of contest for power between the then existing collateral branches of their family. We have already discussed, in the 2nd Volume at page 365, about the hostility which aggravated the kinship between the Svetaka-Gaṅgas and the Gaṅgas of Kaliṅganagara. Similarly, towards the end of the 10th century A.D., another line of the Gaṅgas rose into power and became the over-lord of Kaliṅga by unifying five separated parts of Kaliṅga, hitherto divided among five branches of the family. In support of this view, we may cite the following verse relating to the achievements of Vajrahasta IV *alias* Aniyāka-bhīma (981-1016 AD.) :—

पूर्वं भूपतिर्भिविभज्यः सुधा या पञ्चभिः पञ्चधा ।
भुक्त्वा भूरिपराक्रमाद्भुजवलात्तामेक एव स्वयम् ॥ (1)

It was accomplished towards the end of the 10th century A.D. It is quite significant to note here that in the neighbouring country of Veṅgi there followed a period of anarchy for 27 years i.e. from 972 AD to 999 A.D. (∴)

We fully agree with the following view of D.C. Gaṅguli :—

“ Some times during the latter part of this *interregnum*, the Chola Rājarāja took possession of the Andhra country and Kaliṅga probably defeating Yuddhamalla III × × ×

An inscription of the 21st year (=A.D. 1005) of the king adds that he conquered Kaliṅga”. (3)

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1. Vide App. I.A Vr. No. 1
 2. *E.I.* VI. pp. 358 ff. and *I.A.* Vol. XX, pp 272 ff.
 3. *I.H.Q.* Vol, XII, pp 45 ff.

With our present knowledge regarding the Gaṅga, we cannot trace out the relation between Veṅgī and Kaliṅga, during that conflicting period, but the political condition in both the countries appear to be almost the same. As different collateral aspirants in Veṅgī fought with each other and weakened the resisting power of that country, so also in Kaliṅga the different branches of the Gaṅgas might have fought with each other only to create field for outside powers to march into their parental land.

At first we find that Ammarāja I and Chālukyabhīma (925 A.D.) of Veṅgī had used the glorious title of *Tri-Kaliṅga-dhīpati*. But, afterwards that family made an alliance with the Gaṅgas, probably through matrimonial relationship.

The 4th king in the first genealogical table of the Gaṅgas (Vide App. I-A.), is Kāmārnava I (943-978 A.D) and his younger brother Vinayāditya (978-981) is the 5th King. They allied with the senior-line of the Chālukyas of Veṅgī when that country was facing troubles on account of some internal disturbance. In a battle Kāmārnava I and Vinayāditya were killed, as per Conjivaram inscription. (4) It is stated there that one Jaṣa-Chola-Bhīma led an expedition to Kaliṅga at that moment. Although some portions of this inscription are mutilated, we may infer on hypothetical basis that Kāmārnava * was killed. The relevant lines of the inscription are quoted below :—

- L. २७. दानार्णव-नृपकामौ यो युधि सत्सकलसैन्यमभिहत्य देशम्)
 L. २८. मयिनोत् परिनेतुमीशः [1] चित्रं सुदूरमपि चारुकुम्भन्तं कामार्णव-
 न्दिवमनि.....
 L. २९. भूत् व्यक्तं व्यसिस्म पतत्स्विति वैपरीत्या कामार्णवम् मुबिनयन्...
 L. ३०. त् विनयादन्यभूपते:

Kāmārnava I ruled for 35 years (943-978 A.D) and after him, his younger brother, Vinayāditya ruled for 3 years (978-981 AD).

4. *B.I.* XXI, pp 29-34 ff.

* The identification of Kāmārnava cannot be conclusive since we get the name of Madhu-Kāmārnava in the senior-line of the Gaṅgas (Vide Vol. II, No. 38 above)

According to B.V. Krishna Rao, "the hostilities between the E. Gaṅgas and the E. Chālukya-overlord of Jeṭācholabhīma would appear to have continued unabated for atleast three years more. Chola Trinetra claims to have killed Vinayāditya also on the battle field", (5) Kāmārṇava I seems to have established his relationship with Dānārṇava (970-973 A.D.), an Eastern Chālukya king of Veṅgī, whose mother Aṅkidevi, according to Krishna Rao, was a Kaliṅga princess and probably a sister of Kāmārṇava I.

It is on account of this matrimonial relationship, Kāmārṇava and Vinayāditya had proceeded to assist their brother-in-law (Dānārṇava) who was then attacked by Paṇḍya, a collateral aspirant for the Chālukyan throne. That was probably a period of weakness, ensued in the territory of Kaliṅga, when a hostile Somavamśī king, named Yayāti, could easily capture the province of Tri-Kaliṅga and used the glorious title of *Tri-Kaliṅgādhipati*. It is interesting to note here that in the Patna plates of Yayāti-Mahāśivagupta (*Orica* 1945-70 A.D.) (6) there is a verse describing the achievements of Yayāti and stating that he captured some excellent war- elephants headed by one named *Kamadeva* :-

“ माद्यङ्गोलालिमालाकुलकरट्टस्यन्दिदानप्रवाहान्
सिन्दूरारक्तकुम्भान् सितपृथुलरदान् कामदेवादिसङ्गान् ॥”

Then, he defeated one Ajāpala in the battle field :-

जित्वाऽज्जापालमार्जौ जनितसुरबधूबिस्मयस्मेरवक्त्रः ।
स द्वात्रिंशत् करीन्द्रान् शिरान्तिकरहतारोहकान्यग्रहीद्यः ॥”

Meanwhile, the sudden rise of the Somavamśī kings, after the downfall of the Bhauma-karas of Toshali, in or about 930 A.D., caused disturbance in Kaliṅga, when the senior-branch of the Gaṅgas was on the verge of losing its supremacy. Eventually the usage of the Gaṅga-era was intermittently abandoned from the Gaṅga records for some decades after 939 A.D. (i.e. G.E. 313). Like the Eastern Chālukyas of

5. *J.A.H.R.S.* Vol X, pp, 37 ff.

6. *J.A.S.B.* Vol I, 19 5, pp 19-23 ff

Veṅgī, the Gaṅga had also to face some internal troubles in the form of a civil-war, owing to rebellious conduct of some collateral aspirants in the family. That, however, considerably reduced their power and prestige and encouraged many rival powers of neighbouring countries, particularly the Eastern Chālukyas of Veṅgī and the Somavamśī-kings of Dakkhina Kosala to seize a strategical portion of the Gaṅga kingdom, named Tri-Kaliṅga. (7)

Immediately after this, that title was used by the Somavamśī-kings. The first known king in this family who used the title of *Tri-Kaliṅgadhīpati* is Mahābhavagupta I, son of Mahāśivagupta (Vide *I.H.Q.*, Vol X, pp 245-7 ff) After him, it was regularly used by his descendants, namely Yayāti - Mahāśivagupta, Bhīmaratha - Mahābhavagupta, Udyotakeśari Mahābhavagupta and Karnadova - Mahāśivagupta (8). Of course, one Yaśakarna of the Chedi family of Dāhāla used the same title, but it was only for a Short Period.

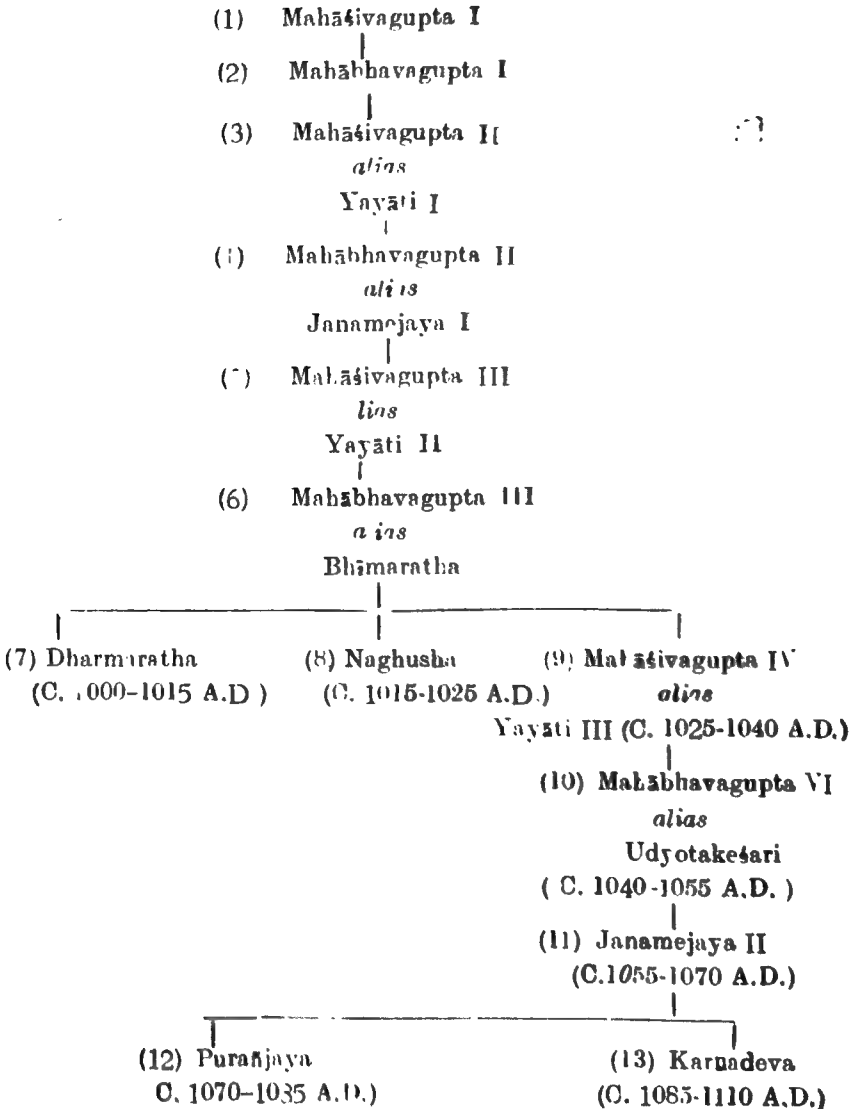
-
7. The geographical position of Tri-Kaliṅga which was equal to the high-lands of Kaliṅga, is discussed in Vol II pp 331-4 ff above.
8. (a) Vakratentali grant of Mahābhavagupta (Vide *E.I.* XI, pp. 93-5)
- (b) Nibinna Charter of Mahāśivagupta-Yayāti (Vide *E.I.* XI, pp. 95-8 ff)
- (c) Patna Museum Plates of Yayāti Mahāśivagupta (Vide *J.A.S.B.* Vol., I, 1905, pp 1 and pp. 16 and 19 ff.)
- (d) Kalibhana plates of Janamejaya Mahābhavagupta (Vide *I.H.Q.* Vol XX, pp. 238-50 ff and pp. 245 ff.)
- (e) Patna Museum plates of Janamejaya Mahābhavagupta (Vide *J.A.S.B.* Vol., I, 1905, pp. 1-23 ff)
- (f) Narasinghpur plates of Udyotakeśari - Mahābhavagupta (Vide *J.B.O.R.* Vol XVII, pp. 1 ff.)
- (g) Sonpur plates of Janamejaya - Mahābhavagupta (Vide *E.I.* XXIII, pp. 248 ff.)
- (h) The Mahakosala Historical Society plates of Mahābhavagupta (Vide *E.I.* XXII, pp. 135 ff.)

We append below a pedigree of the Somavamśi kings of D. Kosala and Utkala, who played an important role in the history of Utkala and Kalinga. I have fixed the reigning periods of the kings of this family on a tentative measure.

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- (i) Nagpur Museum plates of Mahābhavagupta Janamejaya (Vide *E.I.* VI, pp. 138 ff.)
 - (j) Jaṭesinga and Dungri plates of Mahāśivagupta Yayāti (Vide *J.B.O.R.S.*, Vol II, pp. 45 ff.)
 - (k) Patna plates of Janamejaya- Mahābhavagupta (Vide *E.I.*, III, pp. 340 ff)
 - (l) Chauduar plates of Janamejaya - Mahābhavagupta (Vide *E.I.* III, pp. 345 and *I.A.* Vol. V, pp. 55 ff.)
 - (m) Cuttack plates of Bhīmaratha - Mahābhavagupta (vide *E.I.* III, pp, 355 ff.)
 - (n) Cuttack plates of Yayāti (*Ibid* pp. 351 ff.)
 - (o) Brahmeśvara temple - Inscription of Udyotakeśari *J.A.S.B.*, Vol VII, 1838, pp. 557 ff. and *J.R.A.S.B.*, Letters, vol. XIII, 1947, pp, 63 ff.)
 - (p) Ratnagiri plates of Somavamśi Karna (*E.I.* XXIII, pp. 269 ff.)

* Inscriptions relating to the Somavamśi Kings will be published in the IV volume of this series.

Genealogical table of the Somavamsi Kings



Mahāśivagupta *alias* Yayāti II, while using the title of *Trikaliṅgādhipati*, claims that he was a terror to the kings of Karuṇāṭa, Lāṭa and Gurjara; the capturer of the land of Kāñchi; the overlord of Kaliṅga, Kongodā, Utkal and Kosala; the striker of Gauḍa and Rāḍha and the sweet full-moon in the clear skies of the family of moon, and has become the lord of Trikaliṅga by his own valour.

The passage runs as follows :—

कर्णोट-लाट-गुजरेश्वरदाण्डवरो भूबिटकलत्रकाञ्चीकलापाभरण-
लम्पटः । कलिङ्ग-कोङ्गोदोत्कलकोसलाख्यम्बरः प्रसिद्धगौडरादाम्बरापकर्षणो-
द्घातमारुतः शीतांशुवंशबिमलाम्बरपूर्णचन्द्रः । स्वभुजोपाजितत्रिकलिङ्गाधि-
पतिः”

He (Yayāti II), being a contemporary of the great Rāshṭrakuṭa king Krishnā III, I think, he made an alliance with him and could overpower several great kings of Dakshināṭya including Gauḍa and Rāḍha countries. He unified Kosala and Utkala⁹ while he captured Trikaliṅga which was probably hitherto taken away by some Chāukyan kings of Veṅgi. The exact locality of *Trikaliṅga* which was a bone of contest between the E. Gaṅgas, the E. Chalukyas, the Somavamśis and the Chedis, may be traced out, with certain amount of certainty, near the Ganjam-agency including some portions of the districts of Koraput, Kalahandi and Phulbani. Thus, it possessed of a great strategical importance in those days when elephants and aboriginal tribes considered to be of main war-potentialities. So long as Trikaliṅga was under the possession of the Early Gaṅgas of Kaliṅga, they could maintain peace and tranquility in their own Kingdom. But, afterwards when it was passed to the Somavamśi kings of D. Kosala and Utkala, they became more powerful than the Gaṅgas.

It is needless to say that the Cholas in the south rose into power when Rājendrachola I came to the throne (1012-1044A.D.). He was a Contemporary of Bhīmaratha whose war-chariots moved from the Setu (near the Cape - Camorin) to the Himalaya. The verse is quoted below :—

9 “ भट्टैरवदृव्यमिदंनरेन्द्रं राष्ट्रद्वयं कौशलमुत्कलं च ।

अकण्टकं साधयतः समन्ताद् भुजद्वयं यत्स्य कुतार्थमासीत् ॥”

J.B.O.R.S Vol. XVII, p. 1.

“ यस्मिन् दिग्बिजयावतारण पुरा बिद्धं विभूमीभुजा
 प्राप्ताथऽन्यदिगन्तरं तदनु च स्फोत्तु चमूरेणवः ।
 सेतूपान्तबनान्तरे हिमवतः पर्यन्त भूसीमनी
 प्रागाभोधितटावनीपु कटके पूर्वतरद्दमाभृतः ॥” 12.

Might be his aggressive measure was afterwards retaliated by Rajendra Chola I when he marched through Chakrakoṣa, Yayātinagara, Kosala, Oḍra and Daṇḍabhukti. The translation of the Tamil - version in his *Praśasti*, as made by Nilakantha Sastri, 11. is quoted below :—

(He seized) *Sakkarakkoṣam*, 12. whose warriors were brave; *Madura - Moṛṣalam* destroyed in trice, the prosperous city of Nā-maṇaik-konam with its dense groves, Pañ-ap-palli whose warriors (bore) cruel bows, Maṣuni-deśa with its green fields; a large heap of family - treasures together with many (other) treasures (which he carried away), after having captured Indraratha 13. of the ancient race of the moon, together with (his) family, in a fight which took place (at) Adinagar, 14. (a city) whose great fame knew no decline; odda-vishaya which was difficult to approach on account of its dense forest defence; the good Kośalai-nāḍu, where Brahmins assembled; Tanḍabutti, 15. in whose gardens bees abounded, (land which he occupied) after having forcibly attacked Raṇaśura....”

10 *J.B.O.R.S* Vol. XVII, pp. I ff.

11 *The Cholas*, Vol. I, pp. 162 ff.

12 It is identical with *Chakrakoṣa* which was ruled by the Nagavamśi-kings of Bastar (Madhyabharat).

13 In thotext it is *dhirataran* which may also be pronounced as Dharmaratha. In the genealogy of the Somavamśi kings Dharmarathe came to the

14 *Adinagar* in Tamil-record may be read as Yayātinagara, the capital city of the Somavamśi kings of Dakshina-Kosala.

15 It is Daṇḍabhukti.

The struggle between the Gaṅgas and the Chālukyas, 16. which continued from the 9th century onwards, at last come to an end after the death of Kāmaruava I and his younger brother Vinayāditya in or about 981 A.D. Immediately after this, Vajrahasta IV unified all the five parts of Kālīṅga which were hitherto separated among five collateral branches of the Gaṅgas. Most probably, the reason for the struggle between Kālīṅga and Veṅgi, as stated above, is due to some family feud that existed among the Gaṅgas and the E. Chālukyas through matrimonial ties. From a copperplate grant of Vajrahasta, an Early-Gaṅga king of Kālīṅga (vide No. 37, Vol. II above), we know that he was related to a Chālukyan-prince named Erupamarāja, son of Kāmaḍirāja of Naggari-Sālukī dynasty. It is, therefore, evident that the Gaṅgas had established relationship with the Chālukyas since a pretty long time. Eventually, they received from and given to the Chālukyas all possible help at the time of need. Taking advantage of that Gaṅga-Chālukyan disputation in Kālīṅga and Veṅgi, the Cholas, the Somavamśī-kings and even the Chedis and the Rāshtrakūṭas played their parts of aggression against these two unfortunate lands. At this moment of calamities in the fate of Kālīṅga, the Gaṅgas lost their best part of land, Trikāliṅga, for long time to come i. e. at least upto 1038 A.D, when Vajrahasta V's accession took place.

Now, the rivalry between the Cholas and the Somavamśī kings may be explained by two possible reasons; *Viz* (1) that they both intended to expand their territories by capturing Kālīṅga and (2) that they were interested in contesting with some collateral branches of the Gaṅgas. So, Yayāti and his descendent, Dharmaratha (or Indraratha), after possibly collaborating with the powerful

16 This struggle probably started from the time of Guvaga-Vijayāditya (844-888 A D) who defeated the Gaṅgas and got some elephants as tribute (vide *E.I.*, IV, pp. 226 ff.). Another Chālukyan king named Kollabhigaṇḍa, Vijayāditya IV claimed to have conquered Kālīṅga in 918 A.D, when he got possession of some forest regions of *Trikāliṅga* (Vide 1. A. Vol. XX, pp. 104 ff.). Another king, Vikramāditya II (925 A.D.) boasted to have possessed the title of *Trikāliṅgadhīpati* (*Ibid.* pp. 269 ff.)

Rāshtrakūṭas, advanced as far south as Simhala 17. and Se'ū. Probably that was the period when Parāntaka I (907-953 A.D.) was on the Chola-throne.

The last part of his reign was full of miseries owing to interference of the Rāshtrakūṭa king Krishna III. Consequently Yayāti and Dharmarathas raids should have been accomplished during that troubled period ensued in the fate of the Cholas. The Vaidumbas of Kāāchipūra, who were originally subordinates under the Rāshtrakūṭas, had subsequently attained sufficient strength to check the rise of the Cholas, even after the Rāshtrakūṭa king, Krishna III's death in 968 A.D. It should be noted here that the Vaidumbas had matrimonial alliance with the Gaṅgas which is evident from some Gaṅga-records (Vide No. I . and Apps. I - A and I - B) Kāmarnava II married a Vaidumba princess named Vinayamahādevi who was the mother of Vajrahasta V. Thus, we infer that the Cholas and the Gaṅgas were not in friendly terms.

Rājendra Chola I ascended the throne in 985 A. D. A few years before, it Kāmarnava I and his brother, Vinayāritya, were killed in battle-fields by Bāḍapa and Chola-Trinetra. Immediately after his accession, Rājendra Chola defeated the paternal enemies including the kings of Veṅgi and Kaliṅga.

In this connection we may cite the following verse from his Kanyākumāri inscription :—

“ भ्रातृभ्यां समुपेक्षित जनपदं वशक्रमाभ्यागतं
क्रान्तं बैरिमहेश्वरैरतिबलैर्बङ्गीकलिङ्गानपि ।

जित्वा शत्रुपरपरामतिवलां हित्वा च भीतान् बहुन् ॥”

(vide *Travancore Archaeological Series* Vol. III, pp. 148 ff.)

17 While editing in a faulty manner the Muranja-Mura charter of Yayāti, B. C. Majumdar says :—

“ Yayāti, I should say, did not even dream that he should proceed to those far off countries”. (*J. B. O. R. S.* Vol. II, p. 50) It is due to lack of his informations regarding the then prevailing situation in the Deccan, he passed this faulty remark. But, actually its reverse is the truth,

Again, in Tiruvālangādu plates it is stated that in his time one Aranmolivarman of his family defeated the kings of Kālīṅga, Veṅgi and Oḍra, together with many other countries (vide *S.I.I.*, Vol. III, pp. 417 f). Another inscription of Rājendrachola gives the following verse :—

स्वसेनाधीशानप्रतिहतकुल्लोत्कलपतिः ।

कलिङ्गान्विशेन्द्रै*स्सह बहलवीर्यान्बदलयन् ॥”

(vide *S.I.I.* Vol. III, pt. i, pp 69-70 f.)

It is quite significant to note here that these victories over Utkāla, Kālīṅga, and Oḍra were not obtained by a single hand. From Kulenur inscription of the Chedi king, (vide *E.I.XV*, pp. 330 ff) we get a hint that Gaṅgeyadeva, a contemporary of Rājendra had formed confederacy with the Paramāra Bhoja and Rājendrachola I to attack a Chālukyan king Jayasimha by name, from three quarters. According to V.V. Mirashi, “victory does not appear to have always attended the allies; for the Kulenur inscription records the defeat of their elephant squadrons by Jayasimha’s cousin Kandarāja” (vide *E.I. XXIV*, pp 16.). Kandarāja’s identity is not traced since there was none of this name in the Chālukya family. (vide. *Karnatak Historical Review*, Vol. II, pp. 37 ff.). We may say that he was a Gaṅga prince of Kālīṅga named Guṇḍarāja or Guṇḍama II (1016-1019 A D.) who might be a cousin of Chālukya Jayasimha through matrimonial side. It is he (Guṇḍama) who saved his cousin (Jayashimha) when he was attacked from three sides by Rājendra Chola I, Bhoja of Paramāra dynasty and Gaṅgeyadeva of Chedi dynasty. Immediately after this, Gaṅgeya attacked Utkāla (vide *E.I. XIX*, pp. 79 ff.). Here too the same technic of confederacy seems to have been worked; upon because in the same period, not only Gaṅgeya and Rajendra Chola but also their friend Bhoja of Dhāra claimed victory over Utkāla. The name of the Utkāla king in the familar inscriptions is given as “Dhīratharan”. In the Udepur-*prastāvi* it is recorded as “Indraratha”.

Dr S K. Aiyangar says “it seems to me that Indraratha was the dominating ruler of whole region and these were places of importance in

* According to Lakshman Rao, the word विशेन्द्रै: may be substituted by वंशेन्द्रै:

his territory; and Indraratha must have belonged to the dynasty of the Somavamsis of Cuttaok, a ruler who has not yet come within the ken of the epigraphist though no doubt the late professor Kielhorn noted an Indraratha among those defeated by king Bhoja of Dhārā." (vide Sir Asutosh Mukharji's Silver Jubilee Volumes, *Orientalia*, Part II, pp. 541-ff.). Regarding the identification of Indraratha, A. C. Banerjee says, "this king has not been identified with any known member of any Orissan dynasty. In the Chola records his family is belonging to lunar race. Very curiously, in the Udepur *Prasasti* of the Paramāra king Udayāditya, mention is made of a king named Indraratha, defeated by Bhoja The known date of Bhoja range from V.S. 1076 to 1103" (i.e. 1019 to 1046 A.D.) (Vide *J.R.A.S.* 1936, p. 658 ff) Nilakantha Sastri also refers to the same *Udepur-Prasasti* regarding the identification of Indraratha (*The Cholas*, Vol. I, pp 250). But, we are not getting a king of this name in the pedigree of the Somavamsi kings. So, I am inclined to take him to be the same as Dharmaratha.

Dharmaratha's *divvijaya* is given in Balijhari grant of Udyotakesari as follows:—

“सेतूप्रान्तवनान्तरे हिमवतः
 पृथ्वन्तभूमोमनि
 प्रागाम्भोधितटावनीषु कटकं
 पूर्वतरङ्गमाश्रितः ।
 यस्योत्कम्पदरातिराजयुवति-
 निःश्रासमञ्जानिलै-
 र्भ्यासङ्गस्वनदन्तरालमुखरै-
 र्गीतं यशः कीचकैः ।”

(*J.B.O.R.*, Vol. XVII, pp. I ff.)

From this verso it is quite clear that he achieved a great victory from the Setu in the South as far as the foot of the Himalaya. Probably, like the confederacy among the Rājendra-Gaṅgeya-Bhoja against Utkala, he joined hands with the Rāshtrakūṭa king

Krishna III. But, after Krishna, in his (Dharmaratha's) old age he must have been attacked by these enemies on retaliatory measure.

The recently discovered Ratnagiri plates of somavamśi-Karna disclose that Janamejay II had defeated one Nāgarāja, as per the following verse :—

“ कृपाणधाराधरधौतवेरि-
भूपालकान्तामृगन,भिपङ्कः ।
वसुन्धराधारमहाधुरीण -
दोः काण्डनिर्भच्छित नागराजः 18. ॥”

The Nāgarāja may be identified with a contemporary Nāga-king of the country of Chakrakṣṭa, situated within the modern districts of Bastar in Madhyabharat and Koraput including Kalahandi in Orissa. Janamejaya's struggle with a Nāga-king of those tracts which were contiguous to South-Kaliṅga, was probably due to his hold on Trikaliṅga.

After Janamejaya II, his two sons namely Purañjaya and Karnadeva, succeeded to the throne of utkāla one after the other. From

18 The Rāshṭrakūṭa king Krishna III, according to Karhad plates of śakāvda 880 (958 A.D.), claims to have subdued the kings of Gurjara, Lāṭa, Gauḍa, Aṅga, Kaliṅga and Magadha :—

“ यस्योत्तञ्जितगुर्जरो हृतहटल्लाटोद्भटश्रीमदो
गौड़ानां ।वनयत्रतार्पणगुरुः सामुद्रनिद्राहरः ।
द्वारस्थाङ्गकलिङ्गगाङ्गमगधैरभ्यर्चिताज्ञश्चिरं
सूनुस्सूनृतवाग्भुवः परिवृतः श्राकृष्णराजोभवत् ॥”

(Vide *E.I. IV*, pp. 283 ff.)

These countries were also claimed to have been subjugated by Yayāti - Mahāśivagupta. There is, therefore, no wonder that Yayāti participated with the Rāshṭrakūṭa king during his campaign over these countries.

(Vide *E.I. XXXIII*, pp. 263 ff).

literary sources 19. we learn that Karnadeva *alias* Karnakeśari was defeated by Choḍagaṅga on or before III A. D., when Kaliṅga and Utkala were amalgamated into one Kingdom. The hostility between the Somavamśi kings of Kosala and Utkala and the Gaṅgas of Kaliṅga was not started abruptly in the time of Karnadeva, but continued from the beginning of the 10th century, presumably from the time of Yayāti II who used the title of *Trikalāḍhipati*.

After Janamejaya II, his elder son Purañjaya came to the throne of Utkala towards the second half of the 11th Century. He claims to have over-powered some neighbouring kings of Gauḍa, Dāhala, Kaliṅga and Veṅgi. In lines 25-27 of the above mentioned Ratnagiri plates, we get the following verse which sings the glory of Janamejaya II :—

गौड़-डाहाल-कलिङ्ग-वङ्गजा-
 भूमुजो भुजानवारितारय ॥
 तंषि यस्य मुजसारशङ्कया
 कम्पमानमनिशम्नो बधुः ॥”

Since Purañjaya's brother, Karnadeva, ended his reign during the first half of Choḍagaṅga's time, it is quite probable that Purañjaya was a contemporary of Choḍagaṅga's grand father Vajrahasta V, who was involved in political struggles with Devendravarman, a member of the senior - line of the Gaṅgas, together with his subordinate Bhimakheḍi of the Kadamva family. Presumably, Purañjaya was supported by them (*i.e.*, Devendravarman and Bhimakheḍi) against Vajrahasta, so that he could attain some temporary victory over South-Kaliṅga and consequently used the title of *Trikaliṅgaḍhipati*.

It is not out of place to say, that according to Māḍagrāma grant of *Ravaka* Bhimakheḍi, a Kadamva Chief under Devendravarman of the senior-line, a charter was issued by him in Sakavda 988 (“नसत अष्टासीति”) or 1066 A. D. from the city of Dantapura 20. Twenty one years before, in 1047, Vajrahasta V of the junior - line

19 Vide *Ramapāṭicharitam* by Sandhyākara Nandi

20 *EI.* XXXI, pp 45-52 ff; Above Vol. II pp. 217-222 ff.

issued a charter from the same city of Dantapura. 21 Since Vajrahasta's second name was Anantavarman, it is not proper to identify him with Devendravarman, the overlord of Bhīmakheḍi. From the context we find, that a contest for overlordship between Devendravarman and Vajrahasta V was going on at Dantapura, which was under the possession of the latter in 967 and captured by the former through his vassal Bhīmakheḍi in 988.

We are in possession of eight copperplate grants issued by Vajrahasta V 22 from his capital Kaliṅganagara, but never from Dantapura. It proves that the northern portion of Kaliṅga, beyond the Mahendra range of mountains, was under the control of Devendravarman while the southern half, including Kaliṅganagara (Mukhaliṅga), was under Vajrahasta V.

The location of Dantapura, therefore, should be traced out some where between the modern Mandasa and Bārūā in Srikakulam district where the Kheḍis or Kadamvas lived as out-post of the Gaṅgas. They used the titles of *Ravaka*, *Pañcha-vishya h piti* and *Mahāmaṇḍālika* under the senior-branch of the Gaṅgas. Most of their grants were issued from Mahendrabhoga-vishaya and Bhiliṅgābhoga-Vishay which can be identified with a village Bhiliṅgi, in Chikati taluk in Ganjam district. After the downfall of the Bhauma-Kara kings from Toshali, the northern half of Ganjam, formerly known as Koṅgoda, was captured by a branch of the Gaṅgas who must have established friendly relation with the then rising power of the Somavamśi kings in Utkala. Thus, a confederacy among Purañjaya, Devendravarman and Bhīmakheḍi against Vajrahasta V, was quite plausible on the other hand the hostility between the Somavamśi kings of Utkala and the Gaṅgas of Kaliṅganagara, therefore, continued for a pretty long time, when, at last, the great powerful king Choḍagaṅga of the latter family gave so crushing a defeat to Karnadeva, the younger

21 Vide No 1 above.

22 Vide Nos. 2, 4, 5, 6, 7, 11 and supplement Nos 6-A and 6-B above.

brother of Purañja, that after IIII A D. the Somavamśa dynasty had completely wiped out from Utkala.

It is this unsettled position in Kalinga and Utkala that disturbed the harmony of some neighbouring countries like Chakra-koṭa, Dakshina-Kosala and Vaṅga and apparently attracted the Cholas, beginning from the 10th century onwards. Rajendra Chola's invasion as far as the Gaṅgā and his easy capture of Chaṅkrakṣṭra, Yayāti-nagara (Yādinagar in Tamil records) and Vaṅga happened to be the immediate outcome of that unsettled position prevailed in these countries.

Anantavarma - Vajrahasta V (1038-1069 A.D.)

Anantavarma - Vajrahasta is the tenth king in the line of Gunārava as per Appendix I-A and I-B, and the twelfth king from the same starting point, as per Appendix I-C, where two more names were added, *Viz.* Jitākuśa and Kaliṅgalākuśa. The total number of regnal years after Gunārava upto the date of accession of Vajrahasta V, *i.e.* Sakāvda 960, as per App I-A and I-B, is 148 years, which, according to Appendix I-C, is 146½ years. So, this family had come into prominence some time in 890 A.D. corresponding to 264 Gaṅga-era. This is the precise time when Tribhuvaṇa Mahādevi, a daughter of Svabhāvatuṅga *alias* Janamejaya-Mahābhavagupta of Somavamśa family of D kshina - Kosala, 23 was ruling over the country of Toshali, afterwards known as Utkala. During her reign, a Chedi King, named Lakshmanarāja, invaded the country of Odra, as per the Bilhari inscription. From this time onwards the downfall of the Bhauma-Karas in Utkala had practically started, although they struggled for existence for a few decades more. Similarly, the senior and Junior branches among the Gaṅgas in Kaliṅga was also started and weakened the structure of administration of the former line. Political uncertainty was also prevailed into the neighbouring countries of Veṅgi where the ruling family of the Chālukyas were divided into two groups as collateral competitors for supremacy. That made practically a period of unrest in the fate of several countries, encircling Kaliṅga.

Vajrahasta V's father, Madhu Kamārava, married one Vinaya-Mahādevi, a princess of the Vaidumba family of South - India. The Vaidumbas started to rule at Kañchipuram under the Rashtrakūṭas, and became subsequently an independent principality.

23 Baud Plates of Tribhuvaṇa Mahādevi were issued in Bhauma Samvat 158, corresponding to (736+158 =) 894 A. D.

In the family of the Vaidumvas there lived a king named Siva-Maharaja, who, most probably, was the father of Vinaya-Mahadevi, the consort of Madhu Kāmānava and the mother-queen of Vajrahasta V. Therefore, the latter, during the days of trouble, according to No. 1, issued lands in favour of one Aditya Chotta, of the Vaidumva family who was probably recruited by Vajrahasta for military purpose. With the help of the Vaidumvas presumably he could succeed to subjugate all the divided portions of Kaliṅga which were previously attempted by Vajrahasta IV as per the following verse :—

‘पूर्वं भूपतिभिर्विभज्य वसुधा या पञ्चभिः पञ्चधा ।
मुक्त्वा भूरिपराक्रमः द्रुजवलाचामेक एव स्वयम् ॥’

Vajrahasta's total number of grants, discovered up till now, is nine (Vide Nos. 1, 2, 4, 5, 7, 6-A, 6-B, 7 and 11). Apart from these copper plate charters there are five stone inscriptions preserved in the temple of Madhu-kesvara at Mukhalinga (Vide Nos. 3, 8, 9, 10 and 13) and one in the village of Urujam (No. 2-A) where Vajrahasta's name is recorded. The first copperplate inscription was issued in 967 (1048 A.D.) from the city of Dantapura and the remaining charters were issued from Kaliṅganagara. He is the first king in the Gaṅga family who introduced new type of family *Prasasti*, started from Guṅānava, as shown in Appendix I-A.

His relationship with the Vaidumvas of Kāñchipura is known from Nos. 1 and 2 above. He granted a village to one Aditya-Chotta who possessed the title of *Vishakhāśrta* and who was the son of Chotta-Bādayarāja of Vaidumva family (No. 1). Another grant he made in favour of one Gaṅgipati Nāyaka who came from Kāñchi (No. 2).

No. 8 says that in 990 or 1068 A.D. a queen of Vajrahasta 24

24 According to the Gaṅga copperplates of the latter age, Vajrahasta's Chief-Queen was Nāgamā from whom was born Rājārāja Vide *O.H.R.J.* Vol. V, No. P., pp. 9.)

granted a perpetual lamp to Madhukēśvara at Mukhaliṅga. She claimed to be the princess of a king of the Haihaya dynasty and her mother was the daughter of Bhīma, probably the Chālukya - bhīma of Veṅgi. Thus, there was matrimonial relationship established between the Gaṅgas of Kaliṅga, the Haihayas of Dāhāla and the Chālukyas of Veṅgi.

Rajarajadeva I

(1070 - 1078 A.D.)

Vajrahasta V's son was Rājarājadeva (I) *alias* Devendra-varman whose consacration took place on the 20th May, 1070 A. D., Thursday. During his reign the Cholas began to raid over Kalinga. Rājendrachola *alias* Kulottuṅg I fought with him immediately after the latter came to the throne; but he (Rājendra) was defeated and gave his daughter, Rājasundari, in marriage to Rājarāja on the bases of compromise. The following verse is found in his *Praśasti* :—

स राजराजः प्रथमं जयश्रियः
पतिर्बभूव द्रबिलाह्वोत्सवे ।
विराजमानामथ राजसुन्दरी-
मुदूढवान् श्रोद्धमहीभुजात्मजान् ॥”

Kulottuṅga-Rājendra came to the Chola-throne in 1070 A.D. In the same year Rājarāja's accession took place in Kalinga. At the same time Rājendra left the administration of Veṅgi in the hands of his paternal uncle, Vijayāditya VII. But, after a short time misunderstanding prevailed among them. That embittered their relationship. Kulottuṅga-Rājendra ousted his uncle (Vijayāditya) from Veṅgi when he appointed one Daddarṇava in the place of his uncle. There is, however, no account of Daddarṇava in the records of the Chālukyas. His name is only mentioned in No 15 above, where a description with Vanapati's, a commander of Rājarāja I's achievements in several battles is given. It is stated that he was victorious in the wars, fought against the kings of Chola, Utkala, Khimidi, Kosala, Gāḍrisiṅgi and Veṅgi. The following verses in No. 15 are given here under :—

“ भ्राजासौ चोद्धनृपस्य सेना
महायनस्थारम्भुगाकुलस्य ।

मत्तेभसार द्रुमधूर्णितस्य
 दावानलोऽभूच्चलमूर्त्तिगण्डः ॥
 तेनाजौ चोडसेनावनदवइहने-
 नाशुगप्राप्तशस्त्री
 निस्त्रिशज्व लकेनोत्कलगजतुरगा -
 नीकिनीनाथभूजा ।
 निर्हग्धा भग्नमूला निपतितशिरस-
 शिख्रवाहूरुशाखा
 दृश्यन्तेऽद्यापिभूत क्षय इव धवलै -
 रस्तिभिर्जीर्णमांसै ॥
 जित्वा मुहुर्वङ्गिधराधिनाथं
 तस्याजहाराखिलवस्तुराशिम ।
 दक्षार्णवस्तेन यमाय दूतः
 प्रस्थापितो दिग्जयकीर्त्तनाय ॥”

The Telugu version given in the same record (No. 15) sings the glory of Vanapati. It says that he overpowered the kings of Kimiḍi, Kosala, Oḍra, Utkal and Veṅgi.

It is quite probable that Rājarāja, after making his own position secured in the neighbouring countries, concentrated his activities and power to give a crushing defeat to Rājendra Chola *alias* Kulottuṅga in or about 1070-71 A. D., *i.e.* before 1075 A. D. when No. 15 was incised.

Soon after this, Rājarāja should have settled the boundary dispute between Kaliṅga and Veṅgi and left the latter in the hands of his father-in-law, Kulottuṅga - Rājendra, who appointed his son, Mummudichoḍa, as the viceroy of Veṅgi. After this, in 1076 A. D. Kulottuṅga's third son Viṛachoḍa was appointed in Veṅgi as Viceroy in the place of Mummudichoḍa and continued to rule that country from 1077-1084 A. D.

In 1077 A. D. Rājarāja died leaving his two baby sons, namely Choḍigeṅga and Permaḍi, whose mothers were Rājasundari and Atyaya

respectively were put into helpless position. The former was the sister of Virachoda, the then Viceroy of Vengi. So, after the death of Rājarāja, the royal family of Kaliṅga must have been under the protection of Virachoda²⁵ when several disruptive powers encircled the kingdom.

²⁵ For details see my article in *O. H. R. J.* Vol, V No. 1, pp. 49 - 54 ff,

Anantavarma Chodagangadeva (1078 - 1047 A.D.)

Anantavarma Choḍagaṅga is a great powerful monarch in the Gaṅga dynasty. His reign covered a long period of seventy years. According to some copperplate grants, his anointment (*Abhishekam*) was taken place on the 17th February, 1071 A.D. Saturday (Vide Appendix II-C), when his age was not more than seven years. According to *Dharmśāstras*, the consecration ceremony of a king cannot be performed unless and until he gets a queen to sit by his side. Therefore, Choḍagaṅga must have been married a young girl, less than his age, before the date of his anointment. Again, according to an existing social practice in South-India, he had to marry a daughter of his own maternal uncle. 26 In this connection the following points which I have discussed previously in my paper on "The Kenduli copperplate grant of Narasimhadeva of śaka 1305," published in *O. H. R. J.* Vol. V, No. 1, pp. I-100 ff, are re-produced :—

Kulottuṅga appointed his second son Mummudicheḍa as the viceroy of Veṅgi in 1076 A.D., i.e. after the treaty with Rājaraḷa of Kaliṅga. But, Mummudi did not like to stay at Veṅgi probably apprehending danger from Kaliṅga or from his brothers who were not in good terms with him. So, after a few months the third son of Kulottuṅga, Vīrachōḍa, was sent to Veṅgi as Viceroy, and ruled over there from 1078-84 A.D. for the first time and from 1088-89 to 1092-92 A. D. for the second time. After 1093 A. D. the fourth son, Vikramachōḍa, was appointed to the Viceroyalty of Veṅgi and he continued to rule until he was chosen heir apparent to the Chola throne in 1118 A.D. 27. Vikramachōḍa took reprisal measures against Kaliṅga which fact is known from epigraphical sources.

The first Kaliṅga - war took place in the 27th regnal year of Kulottuṅga, i.e. 1094 A.D. All these battles were fought after Vīrachōḍa

26 "दक्षिणे मातुला कन्या" is a popular tradition.

27 Nilakantha Sastri's *The Chola*, Vol. II, pp. 31-32 ff.

left office of the viceroyalty of Veṅgi. After retirement what happened to him is not known from the Chola records.

The first Kalinga war was a less severe type although the southern part of Kalinga is said to have been included in the Chola empire. But the second war against Kalinga seems to be more severe and decimating due to great conflagration inflicted on her by the Chola army as described in the 'Kalingattupparāsi' (Vide App. IV). According to scholars, this war had taken place in or about 1110 A.D., and most probably Vikrama choḍa, the 4th son of Kulottuṅga took part in it although his name is nowhere found in the said poem.

Now, the question is, what made Kulottuṅga and his 4th son fight against Kalinga? Nilakantha Sastri says: "Arantaṅgama Choḍag ṅga was the grandson of Kulottuṅga himself by his daughter Rājasundari. Dynastic connections, however, seem to have failed to stop the course of political ambition, and it would seem that Kulottuṅga was the aggressor on this occasion." 28

The real cause of this war is not known; but we may presume that the family misunderstanding is at its bottom. It has not yet been satisfactorily explained as to why Kulottuṅga's first son was ignored while his younger brothers were given the chance of ruling over the Veṅgi kingdom in turn. This question leads us to think that there was no happy relationship among the brothers and that their old father (Kulottuṅga) used to change his affection from one son to another according to his whim and pleasure. The result was that each aspirant of power had tried to gain father's confidence and favour by hook or crook. Thus Virachōḍa, the third son of Kulottuṅga, was twice sent to Veṅgi as Viceroy with an interval of only about four years. We are now in possession of one of his mutilated inscription in the Liṅgarāja temple at Rhubaneswar (Vide No.57) and two of his officer's inscriptions in the temple of Mukhalīṅgam where the Śrāhi year of Choḍigaṅga Deva as 28 (1103 A.D.) and Śakti 1042 respectively are mentioned (Vide Nos 44 and 74).

These officers of Virachoda are designated as the 'Puravari of Nakarapuvadu' (Kaliṅga-Nagara or the capital of Kaliṅga) and Leṅkā. It proves that there was full alliance between Choḍagaṅga and Virachoda and that the latter's officers were in Kaliṅga in 1103 and 1120 A.D. i.e. about 10 and 28 years after Virachoda left the office of the Viceroy of Veṅgi. What sort of relationship he could have with Choḍagaṅga? Dealing with this inscription Śri B. V. Krishnarao remarks that the date of it was wrongly read by H. Krishna Sastri because there is no indication about the existence of Virachoda. He further says that Virachoda himself is the donor of the grant. Śri Krishnarao completely ignores the reading of *Puravari* (officer) of Virachoda who is the actual donor.²⁹ Similarly he is ignorant of Virachoda's existence in Orissa.

In two inscriptions of the temple of Draksharama we find the name of Choḍadevi *alias* Jayamgonḍan Choḍidevi who claims to be the chief queen of Choḍagaṅgadeva and the Kaliṅga Mahādevi.³⁰ From her name we can say that she belonged to the Choḍa family. The popular custom in the south is that one should necessarily marry his own maternal uncle's daughter. This system is still in vogue in the Telugu and Tamil districts. According to the religious code (Dharmaśāstras) this kind of marriage was not only permissible but also compulsory in the south. Accordingly Choḍagaṅga must have married a daughter of one of his maternal uncles and our Choḍadevi of the Draksharama inscription, being the scion of the Choḍa family, was called Choḍidevi among the queens of Choḍagaṅga. Now from the Chola records we find that Kulottuṅga had four sons. The first son was not appointed as the Viceroy of Veṅgi. The second son came to Veṅgi as Viceroy in 1076 A. D. when probably Choḍagaṅga was a mere baby or was not born at all. Then the third son Virachoda held the administration of Veṅgi. His rule terminated in or about 1093 A. D. when Choḍagaṅga was about 17 years of age befitting for marriage. After Virachoda, the fourth son of Kulottuṅga came to the throne of Veṅgi and immediately started the fighting with Kaliṅga. In consideration of all these facts it is quite evident that Choḍadevi was the daughter of no other maternal uncle of Choḍagaṅga than Virachoda; otherwise it would be hard to

²⁹ *J. A. H. R. S.* Vol. XII, p. 48.

³⁰ *S. I. I.* Vol. V Nos. 1052 (A. R. No. 217-A of 1893) and 1194 (A. R. No. 315 of 1893).

explain as to why he was present in Kalinga and one of his officers visited the temple of Mukhalingam at the moment when hostilities were existing between the two royal families. We have already stated that there was no harmony existing among the brothers of Virachoda. So, presumably when he gave his daughter in the hands of Choḍagaṅga, the sole monarch of a very prosperous kingdom, jealousy took its own course in the minds of his brothers. Vikrama who got the throne of Veṅgi in 1093 A. D. seems to have prejudiced Kulottuṅga against Choḍagaṅga, as a result of which the first Kalinga war took place in or about 1094 A. D. (e. i. in the 27th regnal year of Kulottuṅga). But the battle was not helpful to the Cholas to gain their object although Choḍagaṅga was then a youngman of less than 20 years of age who could save the situation and protect Kalinga from atrocity. Who else if not Virachoda who was fully acquainted with the strategical technic of the Cholas, would come to the rescue of the Gaṅga family of Kalinga to safeguard the interest of his own sister and nephew-cum son-in-law? Therefore, it is quite probable that Virachoda after giving his daughter in marriage, left the Chola kingdom and settled with Choḍagaṅga in Kalinga as the sole guardian of the young prince, his son-in-law. Being the recipient of best instructions from the experienced father-in-law, the young prince of Kalinga (Choḍagaṅga) did not leave any stone unturned in diplomatic field while he captured the neighbouring territories in general and Utkala in particular inspite of the Chola pressure from the southern quarters. Rama Pala of Bengal died in or about 1110 A. D. After this, his protegee, the king of Utkala, seems to have been left into helpless condition and in no time he was skirmished and slain at the mighty hands of Choḍagaṅga whereafter the Somakula of Orissa became extinct.

In the copperplate grant issued by Choḍagaṅga in 1112 A. D. it is recorded that he was the supreme lord of the country lying between the Gaṅges and the Godavari. From the Dasgoba and Nagari copperplate inscriptions we find that he defeated the king of Mandara. This verse is numbered 29- ५ in this copperplate grant and so not quoted here. In the *Ramacharita* there is the mention of 'Apara Mandara'. It seems that Choḍagaṅga defeated the king of Aparamandara where he appointed a feudatory of his own who, most probably, was his relative or friend. In this connection we may say that the Sena dynasty was migrated from the south and ruled over Bengal after the Palas. Some

say that they came from Kāñchī. Thus we can conclude that the Senas entered into Bengal at the moment when that country was accuied by Choḍagaṅga. Therefore, it goes with out saying that the Senas eventually got opportunity of occupying the throne of Mandāra with the help of Choḍagaṅga. They are known as the 'Brahma-Kshatriyas' by caste. Dealing with the history of the Senas, M. M. Chakravarti writes as follows :—

“ Did the founder come from the south ? In the Deopara inscription it is said that in the Lunar race arose Dakshinātya rulers, Virasena and the rest (V. 1); that in that Sena family was born Sāmanta Sena (V.5) who singly killed the robbers of Karṇāṭa (V. 8), and who in his old age frequented the hermitages on the banks of the Gaṅges (V. 9), and that from him was born Hemantasena (V. 10) With this may be compared Dhoyika's selection of the southernly breeze, and his high eulogy of the Chola-land as the ornament of the south. Is it likely that Sāmantasena is connected with Choḍagaṅga of Kaliṅga ? Choḍagaṅga conquered and apparently killed the Mandāra king on the bank of the Gaṅges (Mandāra seems identifiable with Sumha), after he had conquered Utkala must; have been conquered by him several years before Saka 1040 (A. D. 1118-9), an inscription of which year described him as “सकल्लोकल साम्राज्य पदवीविराजमानै.” It is, therefore, possible to infer that Choḍagaṅga, after killing the king of Sumha, put Sāmanta in the charge as feudatory. 13 ?”

Sāmantasena seems to be a nominee of either Choḍagaṅga or his father-in-law Virachōḍa. He came from the south and was posted in Bengal in the place of the Pālas. Subsequently his descendants attempted to make themselves free from the allegiance of Kaliṅga. Therefore, in the Deopara inscription we find that Vijayasena, the grandson of Sāmantasena, boasted to have defeated the king of Kaliṅga along with many other kings. The verse of that inscription runs as follows :—

“ त्वं नान्यबीर बिजयीति गिरः कवीनां
श्रृत्वाऽन्यथामननरूढं निगूढरोषः ।

गौडेन्द्र मद्रवदपाकृत कामरूपं
भूपं कलिङ्गमपि यस्तरसा जिगाय ॥” 32

The capitulation of Sumha and subjugation of Utkala and Veṅgi must have taken place simultaneously some time between 1110 and 1112 A. D so that in the Korni copperplate grant of the year 1112 that great victory was recorded in the following verse, panegyricizing Choḍagaṅga:—

पूर्वस्यां दिशिपूर्वं मुक्तलपति राज्यं निधायाद्भुतं
पश्चान्तं पश्चिम दिक्त्तटे विघटितं वेङ्गीशमत्येतयोः ।
लक्ष्मी वन्धन मालिकाभिब जयश्रीतोरणस्तम्भयो-
र्बधनातिस्म समिद्ध कीर्त्ति विभवैः श्रीगङ्गचूडामणिः ॥

In the Saka year (1113 A.D.) 33 an inscription of one Paḍala Kāṭama is found in Khileśvara temple of the village of Khillor in the Delang P. S. of the Puri district.

32. *Inscription of Bengal* Vol III. p. 48

33 This inscription is not yet edited. I read the original inscription and found that the date may be read as Saka 1025, or s^aka 1035 the symbol for 2 being doubtful. But, in consideration of historical events it is presumed that Choḍagaṅga or his officers did not visit any part of Orissa lying to the north of the Rushikulya in Ganjam District before 1110 A.D., i.e. before Utkala was captured by the king of Kaliṅga. Therefore, the date of the Khillor inscription can safely be taken as Saka 1035 or 1113 A. D. Apart from this the Liṅgarāja temple inscription belongs to the period of Choḍagaṅga's supremacy in Orissa. A few other inscriptions have recently been discovered in the Puri district. R. D. Banarji wrote that "It is interesting to note that no inscription of this king have yet been discovered in the Puri, Cuttack and Balasore districts of Northern Orissa" (*History of Orissa*, Vol. I, p. 250). By the discovery of Liṅgarāja temple inscription, Khillor temple inscription, Markaṅdeśvara temple inscription and the Algam temple inscription in the Puri district, Banarji's opinion has been totally modified.

A stone inscription of Choḍagaṅga, incised in Saka 1034 (1112 A.D. is found in the Liṅgarāja temple of Bhubaneswar 34. It was edited by Dr. K.C. Panigrahi who reads the plate as 'शकाब्दश्चतुरामखेन्दुगणिते'. But in 1954 Dr. D. C. Sircar expressed his opinion on this reading as 'शकाब्दे ऋतुराम खेन्दुगणिते'. Actually the letter श्र Or ऋ is not quite clear creating difference of two years. Any way, we find in this inscription that the following titles are given to Choḍagaṅga who performed Sivapujā after the great victory :—

शृङ्गार शौर्यशाली-सम्पूर्ण-शरत्-शशधर करनिकर विव्रत प्रबल मही-
पाल महायश द्विषद्गीयमान वृहद्बिजयी चोङ्गङ्ग .''

It, however, implies that Choḍagaṅga completed his 'digvijaya' in the east by the time the above noted inscription was incised, i. e. either in S 1034, according to Dr. Panigrahi's reading or in S. 1036 according to Dr Sircar's view,

In the Veṅgi area after this year of 1112 A. D. the Chola administration seems to have been collapsed although Vikramachoda was formally the ruler of that country upto 1118 A. D. After Vikram's departure for occupying his father's place. Veṅgi was put into a disorderly position. In S. 1050 (1128 A. D.) Choḍagaṅga with several queens and his brother Parmāḍ deva visited the temple of Bhīmeśvara at Draksharama in the East Godavari district for the first time and issued many grants to Bhīmeśvara Mahādeva, 35 probably when that area was fully captured by him. One Vishnuvarihana Mahārāja's *śrahi* is mentioned in some of these records as 3 (S. 1050); but we are not sure if that ruler was a nominee of Choḍagaṅga in Veṅgi. From one of the inscriptions of Mukhaliṅgam 36 of S. 1054 (1132 A. D.) we understand that a minister (मन्त्री) of Choḍagaṅga named Erudora Chamupati, a brahmin by caste, was the inhabitant of Draksharama.

34 *O. H. R. J.* Vol. I No 2, p. 8

35. *S. I. I.* Vol. IV. Nos. 1184, 1198, 1197, 1196, 1195, 1192, 1194, 1191.

36. *Ibid* Vol. V. No 1101, (A R. No. 230 of 1896)

It proves that sometime before 1128 A. D. the Godāvārī region was fully controlled by Choḍagaṅga who also used to receive tax upto the Godāvārī as stated in the Dasgoba copperplate inscription of his grandson Rājarājadeva III, which has been quoted before.

Shortly after 1112 A. D. when Kaliṅga was amalgamated with Utkala and Choḍagaṅga realised revenue from the territory extending from the Gaṅges upto the Godāvārī, the following verse added to his praśasti :—

गृह्णातिस्म करं भूनेर्गागागौतमगगयोः ।
मध्येपश्यन् सुर्वारेषु प्रोढः प्रौढस्त्रयामिव ॥

Indeed, the power and wealth of Choḍagaṅga was so suddenly developed that Jājalladeva I of the Kālachuri dynasty could not remain as a silent spectator. In order to make his own position safe he tried to capture some countries, namely Kośala, Vairāgarh, Talalāri, Bhanāra, Kimiḍi, Laṅjika, Daṇḍakapura etc, which were practically situated as buffer lands between Kaliṅga and Dakṣiṇa Kośala. Presumably, after smashing the Somavamśi king of Utkala including a portion of Dakṣiṇa Kośala or the modern Sambalpur, Sonpur, Balangir and other western districts of Orissa, Choḍagaṅga naturally extended his sway towards that area shortly after 1112 A. D. So Jājalla expecting danger to his own kingdom marched over small bordering states (Maṇḍalas) situated in the western borders of Kaliṅga. This attack of Jājalla I must have taken place in or about 1113 A. D. so that his activities in these Maṇḍalas could be mentioned in the Ratnapur stone inscription of 1114 A. D. 37

After 1114 A. D. we find nothing about the Kālachuris until we arrive at the period of Jājalladeva I's son Ratandeva II who ruled in 1120-1135 A. D. 38

37. *E.I.* Vol I, p 32

38. H. C. Roy's *Dynastic History of North India*, synchronical table, I. A. Vol. XVII (1886), p. 138.

In the Koni inscription of Kālachuri Pṛthviraja II, 39 dated 1147-48 A. D., we find that one Purushothama, the general of Ratan-
deva II is credited to the following verse :--

“ खिमिण्ड मण्डलहर तलहारिहारि
कर्त्ताऽथ दण्डपुर दण्डन चण्डबाहुः ।
खिजिंग भङ्ग-चतुरो हरबोह हन्ता
योदडभुक्तिपति तज्जन-दुर्जय श्रीः ॥”

Khijjīnga mentioned here can be indentified with modern Khiching of the Mayurbhanj district of Orissa and Daṇḍabhukti is the same Daṇḍabhukti as mentioned in other epigraphical records which comprised of the modern Bankura and Midnapore districts of Bengal. The appearance of the Kālachuri force in this area previously occupied by Choḍagaṅga, indicates the war between Choḍagaṅga of Utkala and Ratan Deva II of Tummana. We do not get information about the result of this war, but the occupation of that area by the successors of Choḍagaṅga suggests that Ratandeva was defeated and lost his hold in that area.

The following verses are found in the Kālachuri records relating to the event of Ratandeva II, the opponent of Choḍagaṅga :—

“ [न]र्बोखबित चोङ्गङ्ग सुभट स्फारेन्दु बिम्बग्रह
प्रासे राहुरनन्त-शौर्य्य महिमाश्चर्य्यो-महीमण्डले ।”

(Ratanpur inscription dated 1158 A.D. of Prithvideva II.) 40.

“ तद्बंशे नृपचोङ्गङ्गविसरत् प्रौढ प्रतापानल-
ज्वालासन्तति शान्तिचण्डजलदः श्रारत्नदेवोऽभवत् ॥”

(Malhar inscription dated 1167-68 A.D. of Jajalla II (1160-68 AD.) 41.

“ यश्चोङ्गंगनृपति कलिग देशधिप गजाधीशम्
समिति जटेश्वर जनकं कनकाश्र्वगजान् जितवान् ।”

39. E. I. Vol. XXVII pp. 282-83.

40. E.I. Vol. I. p.47.

41. Ibid. 40.

(*Kharod inscription dated 1181-82 of Ratandeva III*) 42.

“ रत्नदेवो भवतस्माद्भूतोपम विक्रमः ।

यश्चोङ्गंग गोकरणी युधिचक्रे पराङ्मुखो । ”

(*The pendrabanthz C.P. inscription dated 1213 A.D. of Pratapamal'a.*) 43.

The above verses of the Kālachuri inscriptions eulogising Ratandeva II against the king of Kalinga & Utkala fully corroborate with the following statement inscribed in one of the Telugu records of Chodagaṅga in Saka 1057 or 1135 A.D.

“शकाब्दंबुलु १०५७ नेंडु श्री[चो]ङ्गंग[देव चक्रवर्ति]पश्चि]मोत्तर पूर्व-
देश मुल[च]ल वेल्हननि मोन साधिचि गौत मो। भागीरथी गंग(गा)ल् नुंगुल्लु
गङ्गि वि देवरिषि पितृ ब्राह्मणु][ल] द्वि (तृ)द्वि संसिन श्री चोङ्गंग देवर...” 44.

It means that in the Saka year 1057 (1135 A.D.) the emperor (चक्रवर्ती) Chodagaṅgadeva after suppressing the rebellion (साधिचि) appeared in the western, northern and eastern quarters (of his kingdom), (and) after controlling the country extending from the Godāvari upto the Bhāgirathi (Ganges), satisfied the Devas, (the gods) the Rshis (hermits), the Pitṛs (and) the Brāhmanas (by granting charities).

After this Chodagaṅga seems to have devoted his time, wealth and energy towards construction of the great temple of Jagannatha at Puri which fact finds mention in a verse in his grandson's (Rājarāja's) Dasgoba copperplate inscription of 1198 A.D. :-

“ पादौ तस्य धरान्तरीक्षमखिलं नाभिश्च सर्वांशः

श्रोत्रे नेत्रयुगं रबीन्दु युगलं मूर्धापि च शौरतो ।

प्रासादं पुरुषोत्तमस्य नृपतः को नाम कर्तुं क्षमः

तस्येत्यादि नृपैरुपेक्षितमयं चक्रेथ गणेश्वर. ॥”

(verse no. 43 above)

42. *E.I.* Vol. XXI, p. 161.

43. *Ibid.* Vol. XXIII, p. 4.

44. *S.I.I.* Vol. v, No 1335.

Chodagaṅga ruled for 70 years, from S. 999 (1077 A. D) to S. 1069 (1147 A.D.) He was succeeded by his son Kāmārnavaḍeva *alias* Jaṭeśvara or Ekajaṭā Kāmārnavaḍeva whose coronation took place at Purushottama (Puri) during the life time of his father in Saka 1064 (1142 A.D.) according to the following verse :—

वेदत्तुर्व्योमचन्द्र प्रमित शकसमाः प्राप्तकाले दिनेशे
चापस्थेन्यगृहौधे बलवति रिषु प्रक्षयं प्राप्तवत्सु ।
अस्मिन् मूर्धाभिषिक्ते नृपवर तनये सर्वलोकैकनाथे
श्रीमत् कामार्णववेशे जगद्भवदिदं तत्तदानन्द पूरणम् ॥

(verse no. 35 above)

Dr D.C. Sircar suggests to read 'नन्दत्तुर्व्योमचन्द्र' for 'वेदत्तुर्व्योमचन्द्र viz Saka 1064 for 1064. But the word 'वेद' is clear in the Gaṅgapraśasti of all inscriptions. Chodagaṅga must have been anxious to nominate his own successor to avoid future conflict among his sons, because in his early career he experienced the unhappy relation among his maternal uncles in the affairs of succession. Jaṭeśvara Kāmārnava took so active part in administration and external affairs to assist his old father that the Kharod stone inscription records his name in the praśasti of Ratandeva II as quoted below :—

“यश्चोङ्गंग नृपति कलिग देशाधिप गजाधीशम् ।
समतिं जटेश्वर नरं कनकाश्र गजान् जितवान् ॥” 45

According to the Gaṅga chronology Kāmārnava ruled for 10 years which is the number of his actual reigning period. His father Chodagaṅga expired in 1146-7 A.D. and Rāghavaḍeva, his brother, ascended the throne in 1156 A.D.

Regarding the actual number of years of rule of eleven kings after Kāmārnava (1047-56 A D.) up to the beginning of Narasimha Deva IV (1156 57 to 1377-78 A.D.)the chronology given in the Gaṅga praśasti is apparently confusing as the total number of years between the last year of Kāmārnava and the beginning of Narasimha Deva IV is 258 as mentioned in his copperplate grants, although the actual period from 1156 to 1377 A.D. is 221 years within which period these eleven kings

actually ruled. * This question of disparity of 37 years is explained in Appendix-II. The gap of 37 years is reduced to 8 years according to list given in this appendix and this difference of 8 years also disappears in the period of rule of 8 kings out of 11 kings.

Although as many as 159 verses of the praśasti are now gathered from different copperplate grants of the Gaṅgas of Orissa, we are not much benefited in getting historical materials from them. Only four verses out of 159 contain some meagre synchronous materials and the rest are based on eulogistic and conventional form of praśasti. The four verses where historical facts have been referred to are quoted below :—

- | | | | |
|-----|--------------|---------------------------------------|---|
| (1) | Verse no. 26 | “निर्मथ्योक्तल सिन्धुराज...” | Chodagaṅgadeva's achievements in subduing and smashing the king of Utkal. |
| (2) | “ , , | 29 क “आरभ्यानगरात् कलिङ्गजबल”... | Chodagaṅga's attack of Bengal against the king of Mandāra |
| (3) | “ , , | 71 “रादानरेन्द्र यवनीनयनांजनाश्रु”... | Narasimhadeva I's victory over the Mahomedans (Yavanas of Raḍha or West-Bengal) |
| (4) | “ , , | 87 “राज्ञः यस्य गयासदीन समर” | Bhanudeva II's victory over Giyās-ud-din, the king of Gauḍa (Bengal) |

* The following kings ruled after Kamaṁava :—

1.	Raghavadeva	15 year (commenced from 1056 A.D)
2.	Rajaraja	II.....	25 years
3.	Aniyankabhima I.....	10 years	
4.	Rajarajadeva III.....	17 years	
5.	AniyankabhimaII.....	33 years	
6.	Narasimhadeva I.....	33 years	
7.	Bhanudeva I.....	17 years	
8.	NarasimhadevaII ..	34 years	
9.	Bhanudeva II ...	24 years	
10.	NarasimhadevaII	24 years	
11.	Bhanudeva III	26 years (ended in 1377 A.D.)	
		Total	258 years

Apart from this there are two verses in the Gaṅga praśasti containing valuable historical data, They are nos. 27 and 72. which are quoted below :—

“ पादौतस्य धरान्तरीक्षमखिलं नाभिश्च सर्वादिशः
श्रोत्रे नेत्रयुगं रबीन्दुयुगलं मूर्द्धापिच द्यौरसौ ।
प्रासादं पुरुषोत्तमस्य नृपति कोनाम कर्तुंक्षमः
तस्येत्यादि नृपैरूपेक्षितमयं चक्रथ गंगेश्वर ॥”

(verse no. 27 above)

Now, the question is when this temple was constructed ? Choḍagaṅga conquered Utkala in or about 1112 A.D. after which he shifted his capital from Kaliṅga nagara to Chauduāra Kaṭaka (modern Chaudwar) or Abhinava Yayātinagara (modern Jajpur in the Cuttack district). Therefore, it may be concluded that the great temple of Jagannāth at Puri was constructed sometime after 1130 A. D. and most probably the work was completed before 1142 A. D. when Kamārṇava's coronation (Mūrdhābhisheka) was taken place there before the 'Sarvalokaikanātha' or 'Jagannātha'.

There is however, a traditional verse relating to the date of construction of Jagannātha temple, as follows :—

“ शाकान्दे रन्ध्र शुभ्रांशु रूप नक्षत्र नायके ।
प्रासादं कारयामासऽनंगभीमेनधीमता ॥” 46.

It means that in Saka 1119 (1197 A.D.) the king Aniyaṅka-bhima built the temple. According to the Nagari copperplate grant of Aniyaṅkabhima III of 1230 A D. a temple of Jagannātha was built at Vāraṇāśi Kaṭaka (the modern Cuttack) by the king. Perhaps the compiler of Mādalaṇṇī confused that with the great temple of Jagannātha at Puri and that story was subsequently taken into popular view.

There is the divergent of opinion regarding the origin of Jagannātha and its cult in Orissa. The Common view is that the deity of Jagannātha was installed in a temple at Puri long before a new temple was constructed by Choḍagaṅga, who introduced the

religious functions there in accordance to the system, followed by the Sri Vaishnavas. Choḍagaṅga adopted Vaiṣṇavism and used the titles of “परमभट्टारकः - परमवैष्णवः - परमत्रयण्यः” (Vide No 70) in S. 1040. Prior to this date, he was a “परममाहेश्वर” (Vide No. 28). So, it goes without saying that subsequently he changed his religious conception from Saivism to Vaiṣṇavism

The history of Vaiṣṇavism in Orissa is traceable from the Gupta-age when the cult was polurely known as “Sāsvata” as per the *Sāsvata-Samh ta* 47. It is believed that the Srivaishnavism is an offspring of Sāsvattism, although the worship of Kṛiḥṇa-Vāsudeva goes to a more remote age than the said Gupta-period. S.K. De remarks “it was systematised and erected into philosopheme in such late Bhakti-works as the *Narada-saṅḍilya-sūtras*, and it continued as a doctrine till about the end of the 8th century when the theory of spiritual non-dualism and world-illusion promulgated by the great Śaṅkarācārya and his followers appears to have imperilled its dualistic metaphysical foundation”. 48. When we study the religious history in Kalinga, the earliest evidence regarding the worship of Viṣṇu is found in the copper plate grants of Hastivarman 49. who lived in G. E. 79 and 80, corresponding to 707-8 A.D. There, the image of a “Saptārṇavaśāyin-Nārāyana” is described, 50. Then probably the image of Kṛiṣṇa-Vāsudeva, according to Bhāganata, was followed; because in the regime of the Maṭṭaras in Kalinga the royal title, used by some of the kings was “परमभगवत” and the deity was called Nārāyana-svāmin, 51. Afterwards, the title of “परमवैष्णव” was used by some queens in the Bhaunakara dynasty. Tribhuvana-mahādevi in the *Sāmvat* (Bhauma-era) 158 and Daṇḍi-mahādevi in the same era 180 had used the above title in their grants. The dates given as *Sāmvat* 158 and 180 in their grants correspond to (736 + 158 =) 894 A.D. and (736 + 180 =) 916 A.D.

47. *Indian Culture*, Vol. XV, pp. 4 ff

48. *Vaiṣṇavī faith and movement in Bengal*, pp. 2 ff.

49. *Ins. of Or.*, Vol. II, Nos. 4 and 5.

50. “ भगवते सप्तार्णवशायिने सप्तारामोपगोताय सप्तलोकैः देवताय रणभोतो-
दयाभिधानाय नारायणाय.....” The term “रणभोतोदयाभिधानाय”
is not intellegible through Viṣṇavite literature,

51. *Ibid* Vol. I, Pt. ii, Section. I

respectively. Formerly the Bhauma-Kara Kings of Toshali were the followers of Buddhism of the Mahāyāna sect; but in the latter period they embraced Vaishnavism. Now, the question is whether this form of Neo-Vaishnavism originated from the Bhāgavata? I think, it is an assimilation of the religion of the latter Buddhism which was partially adopted by the Srī Vaishnavas, Perhaps the deity of Jagannātha at Puri was considered to be the incarnation of Buddha by them, and that was popularized in course of time. In this connection we may consider about the iconographical features of Mādhava which deity is profusely found in the district of Puri (in the Prāchi valley) where the religious literature in Oriya relating to the latter form of Buddhism was propagated by several poets. The cults of Vajrayāna, and Tantrayāna were subsequently assimilated into Vaishnavism towards the 9th century A.D., when Tribhuvana Mahadevi, Dharmā Mahadevi and Daṇḍi Mahadevi in Bhauma Kara dynasty used the title of “परमबैष्णव” although their predecessors used “परमसौगत”, and “परमतथागत” According to Saṅkara, this development in Buddhism was incomplete and unorthodox. He expressed this view in his commentary on the *Brahma Sūtra* (II, ii, 42-45). 52

In the *Varahasamhita* we get a description regarding the *Chaturvyāha*-cult and the worship of Pradyumna, śaṅkarshava, Aniruddha and Mādhava. According to some *Upa-Purānas*, a hill called Venkaṭadri (Venkaṭāchalam in N. Arcot Dt.) happened to be the centre of Vaishnavism in South India. 53 These *Upa-Purānas*, are cited in the *Haribhaktivilasa*. The Alvars and the Achāryas gave the real shape to this cult. In App. V No. 3, while writing about “Mahādvādasi”, I have already given an account regarding the Achāryas of the Srī-Sect.

In one copper plate inscription of the Bhaṅja kings of Gumsur (Ganjam Dt.) we find that the donor, Rāyabhaṅja, belonged to the Srīvaishnava sect. These Bhaṅjas lived as subordinate kings under the Bhauma-Karas of Toshali (Orissa). as we have

52 See H.C. Ray Chaudhuri's *Early History of the Vaishnav Sect*, pp. 179 ff

53 The Descriptive catalogue of Sanskrit Mss. of the Asiatic Society, of Bengal, Vol. V, Nos, 3841-45 ff.

already said, who embraced Vaishnavism towards the end of their regime. Therefore, it is quite probable that they selected their *Guru* or *Acharya*, from among the *Sri Vaishnavas* during the pre-Rāmanuja age. Tantrism, which had played an important role in the history of Buddhism, was finally assimilated into the Neo-Vaishnavism known as *Sri-sect*. The *Maṅgalacharava* verse in the *Jñanasiddhi*, by a Buddhist author named *Indrabhūti*, is a praise of *Sri Jagannātha*, which deity is supposed to be one of the *Bhairavas* with his *Sakti* named *Vimalā*. Most probably, the *Yoga* part of Tantrism was responsible to create this tradition in the temple of *Jagannātha* at *Puri*. According to the *Buddhist Tantra*, there exist a wonderful world within the salacious soul of a *Yogī* where the *Lord Jagannātha*, with his *Sakti*, is seated on a hundred petaled lotus, made of gold and floated on the surface of the milky water in the *Kāshira-samudra* 54 The relevant verses are quoted below from the *Varahasamhita* where the iconographical features of *Krishna-Vāsudeva* are found :—

तत्राधः स्वर्णपीठे च स्वर्णमन्दिरमखिले ।
तन्मध्ये मणिमणिक्य रत्नसिंहासनोज्वले ॥
तत्रोपरि परानन्दं वासुदेवं जगद्गुरुम् ।
त्रिगुणातीतचिद्रूपं सर्वकारणकारणम् ॥
ईन्द्रनीलघनश्यामं नीलकुञ्चितकुन्तलम् ।
पद्मपत्रविशालाङ्गं मकराकृतिकुण्डलम् ॥
चतुर्भुजं महद्भ्रामज्योतिरूपं सनातनम् ।
आद्यन्तरहितं नित्यं प्रधानपुरुषोत्तमम् ॥
शंखचक्रगदापद्मधारिणं वनमालिनम् ।
पीताम्बरमतिस्निग्धं दिव्यभूषणभूषितम् ॥

Although it was a revised *dhyana* of *Krishna-Vāsudeva*, originally the idea started from the cult of *Jagannātha* to which the *Gaṅga* kings of *Orissa*, after *Chodagaṅgadeva*, were closely attached.

(To be continued in the 3rd part of this volume)

APPENDIX I-A

Quoted from the copperplate inscriptions of

Vajrahastadeva V

AND

Rajaraja I *alias* Devendravarman

(Vide Nos. 1,2,4,5,6,6-A, 7,11,16 and 17)

“ श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यसंत्यशौचशौर्य -
धैर्य्यादिगुणरत्नपवित्राणामात्रेयगोत्राणां विमलविचाराचारपुण्यसलिलप्रक्षालित -
कलिकालकल्मषमषीणां महेन्द्राचलशिखरप्रतिष्ठितस्य संचराचरगुरोः सकल-
भुवननिर्म्मणैकसूत्रधारस्य शशाङ्कचूडामणोर्भगवतो गोकर्णस्वामिनः प्रसादात्समा-
सादितैकशंखभेरीपञ्चमहाशब्दधवलछत्रहेमचामरवरवृषभलाञ्छनसमुज्यल समस्त -
साम्राज्यमहिम्नामनेकसमरसंघट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गभुज -
दण्डमण्डितानां त्रिकलिङ्गमहीभुजां गङ्गानामन्वयमलंकरिष्णोर्बिष्णोरिब विक्रमा-
क्रान्तधरामण्डलस्य गुणमहाण्यमहाराजस्य पुत्रः ।

1. This *Prasasti* is mentioned in the following copperplate grants.
In the last two grants, four additional verses are given :—

- (a) Nadagam plates of Vajrahasta.
- (b) Madras Museum plates „
- (c) Narsapatam plates „
- (d) Chikkalavalasa plates „
- (e) Boddapadu plates „
- (f) Genjam plates „
- (g) Chicacole plates „
- (h) Peddabamidi plates „
- (i) Chicacole plates of Rajaraja I
- (j) Galavalli plates „

पूर्वं भूपतिभिर्विभव्यवमुधा या पञ्चभिः पञ्चधा
मुक्त्वा भूरिपराक्रमो भुजबलात्तामेक एव स्वयम् ।
एकीकृत्य विजित्यशत्रुनिबहान् (2) श्रीब्रह्मस्तश्चतु-
श्रत्वारिंशतमत्सुदारचरितः सर्वाभिरक्षीत् क्षमाः ॥ १ ॥

ततः कामार्णवाजातां जगतीकल्पभूरुहः ।
यो राजद्राजतच्छायो ब्रह्मस्तो महीपतिः (3) ॥ २ ॥

प्रश्नोदन्मदगण्डलुब्धमधुपभ्यालीदगण्डानगजा-
नर्थिभ्यः समदात् सहस्रमतेलो यस्त्यागिनामप्रणा ।
सः श्रीमाननियङ्कभीम नृपतिर्गङ्गान्वयोत्तंसकः
पञ्चत्रिंशतमब्दकान् समभुनक् पृथ्वीं सुतैः पाथिवैः ॥ ३ ॥

तदग्रसूनुः सुरराजसूनुना
समः समस्तां शमितारिमण्डलः ।
स्मपातिकामाणव भूपतिर्मुर्वं
समृद्धिमान् अद्धसमां समुज्ज्वलः ॥ ४ ॥

तदनुतदनुजन्मा चित्तजन्मोपमानो
गुणानधिरनबद्यो गुण्डमाख्योमहोशः ।
सकालमिदमरक्षत्रोणिबर्षाणि धात्रो -
बलयमलघुतेजो निर्जितारातिचक्रः ॥ ५ ॥

ततोद्वैमातुरस्य मधुकामार्णवो नृपः
अबतिस्माबनीमेतामब्दानेकोन्विशतिम् ॥ ६ ॥

अ ब्रह्मस्तनृपतेरप्रसुता -
दखिलगुणिजनाप्रगण्यः ।
कामार्णवात् कबीन्द्रप्रगीयमाना -
बदात् शुभकीर्तः ॥ ७ ॥

2. In the Madras Museum plates it is read as मत्तनिबहान्.

3. In some plates 'ब्रह्मस्तोबनीपतिः' is written.

श्रिय इव वैदुम्बान्वयपयः—

पयोनिधिसमुद्भवायाश्च !

यः समजनि विनयमहादेव्याः

श्रीबज्रहस्त इति तनयः ॥ ८ ॥

वियदृतुनिधिसंख्यां यातिशाकाब्दसंघे

दिनकर वृषभस्थे रोहिणीभे सुलग्ने ।

धनुषि च सितपक्षे सूर्यवारे तृतीया -

युजि सकलधरित्रीरक्षितु योऽभिषिक्तः (4) ॥ ९ ॥

न्यायेन यत्र सममाचरितुं त्रिवर्गं

मार्गेण रक्षितमहीं महितप्रतापे ।

निर्व्याधयश्च निरघाश्च निरापदश्च

शश्चस्त्रजा मुवि मुबन्ति विभूतिमयः ॥ १० ॥

4. The consecration of Vajrahasta V was taken place in śaka 960, in the month of Dhanus, in the third *tithi* of the bright fortnight and in Sunday, when the *Nakshatra* Rohini was present. The Government Epigraphist for India says that it was performed when the *lagna* (moment) was Simha and the month was Vṛiṣhabha (see *A.R.* no 5 of 1924-25) But, actually the *Nakshatra* of the day was Dhanu. It corresponds to the 3rd December, 1038 A.D. In this connection Sri N. Ramesan says that the exact moment of consecration, as is mentioned in the grant, is not possible. So, the verse needs correction as follows :—

‘ दिनकृनि वृषभस्ते रोहिणीस्ते सुलग्ने ’

According to him, it took place on Sunday, the 9th April, 1038 A.D. (Vide *J.A.H.R.S.* Vol XX, P. 173). He further suggests that the *rasi* could not be Vṛiṣha and the word ‘विषुवति’ or Mesha was to be taken for Vṛiṣha. Sri M. Narasimham, reviewed the above suggestion of Sri Ramesan, but offered no opinion of his own regarding the date of consecration. (*Ibid.* Vol XXI, P. 169).

Vajrahasta's son Rājarāja I *alias* Devendravarman's consecration took place on the 20th May, 1070 A.D. Therefore, Vajrahasta V has actually ruled for thirtyone years, five months and seventeen days i.e. from 3-12-1038 to 20-5-1070 A.D.

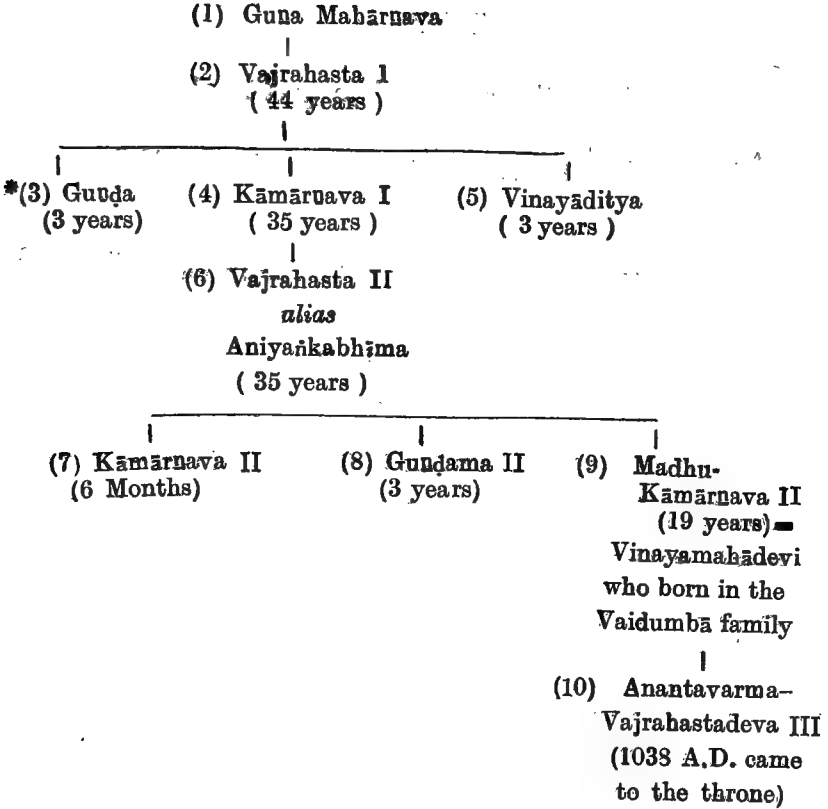
भ्याप्तेगङ्गकुलोत्तमस्य यशसा दिक्खत्वात्ते शशि-
प्रयोतामलिनेन यस्य भुवनप्रज्ञादसम्पादिना ।
सिन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलापट्टके
ष्वालम्पन्ति पुनः पुनश्चहरितामाधोरणावारणान् ॥ ११ ॥

अनुरागेण गुणिनो यस्य बक्षो मुखाब्जयोः ।
आसीने श्रीसरस्वत्याबनुकूले विराजतो ॥ १२ ॥

दन्तिपुरात् * परम माहेश्वरः परममट्टारको महाराजाधिराजः[ः]
त्रिकलिङ्गाधिपतिश्रीमद् वज्रहस्तदेवः कुशली ॥

* Except No. 1 the other grants of Vajrahasta are issued from the city of Kalinganagara.

Genealogical table, as found in App.I'A'



* Please add the following passage in between the 1st and 2nd verses in the above *Prasasti* which was left-out by mistake at the time of printing the APP, I-A above:—

“तस्य तनयो गुण्ड महाराजा वर्षत्रयमपालयन्महीम् । तदनुजो कामार्णवदेवः
पञ्चत्रिंशत्तमन्दकान् [1] तस्यानुजो विनयादित्यः समास्तिस्र ।”

APPENDIX I-'B'

TEXT

From the copper-plate grants of

Anantavarmma-Chodagangadeva*

श्रीमतामखिलभुवनविनुतनयविनयदयादानदाक्षिण्यस्त्यशौचशौच्य-
धैर्यादिगुणरत्नपवित्रकाणामात्रेयगोत्राणां विमलविचाराचारपुण्यसलिलप्रक्षालित-
कलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्रतिष्ठितभ्य सचराचरगुरोः सकल-
भुवननिर्माणैकसूत्रधारस्य शशाङ्कचूडामणोर्भगवतो गोकर्णस्वामिनः प्रसादास्समा-
सादितैकशंखभेरीपञ्चमहाशब्दधवलच्छत्रहेमचामरबरवृषभलाञ्छनसमुज्ज्वलसमस्त -
साम्राज्यमहिम्नामनेकसमरसंघट्टसमुपलब्धविजयलक्ष्मीसमालिङ्गितोत्तुङ्गमुज्जदण्ड-
मण्डितानां त्रिकलिङ्गमहीभुजां गङ्गनामन्वयमलंकरिष्णो विबष्णोरिव विक्रमा-
क्रान्तधरामण्डलस्य गुणमहार्णवमहाराजस्य पुत्रः श्रीबभ्रहस्तदेवश्चतुश्चत्वारिंश-
तमब्दकान्त्तितिमरक्षीन् । तत्तनयो गुण्डमराजो वर्षत्रयमपालयत् । तदनुतदनुजः
कामार्णवः पञ्चत्रिंशद्वर्षाणि । तस्यानुजो विनयादित्यः समास्तिस्रः । ततः
कामार्णवस्तनयो बभ्रहस्तः यो मदगलितगण्डान् गजान् सङ्ग्रहार्थिभ्यः
समदान् स पञ्चत्रिंशतमब्दकान् । ततस्तदप्रसूनुः कामार्णवदेवोद्धर्षमां । तत-
स्तदनुजो गुण्डमहीपतिस्त्रीणिबर्षाणि । तदनुजस्तद्वैमातुरो मधुकामार्णवः] एकोन-
विंशतिवर्षाणि । ततस्तु कामार्णवाद्बैदुम्बान्वयसमुद्भवायां विनयमहादेव्यां

* This *prasaṅgi* (B) is found in the following copper-plate grants of Chodagangadeva :—

- | | | |
|-----------------|-----|-----------------|
| (a) Vizagapatam | (A) | (Vide No. 20) |
| (b) Do | (C) | (No. 159) |
| (c) Korni | (A) | (No. 22) |
| (d) Murupaka | | (No. 25) |
| (e) Sellaḍa | | (No. 28) |

जातः श्रीब्रह्मस्तदेवो यो दिवः पतन्तमतिभीषणमशानि शस्त्याभि जघान स
त्रयस्त्रिंशतमः कानवनीमपालयत् ।

ततस्तु तस्यात्मभबोरिमर्दन -

स्सराजराजचितिपः चिति समाः

अरक्षदष्टौ बरुणालयाम्बरा-

त्रिधिगुणानान्निधिपालसन्निभः ॥ १ ॥

ततो राजेन्द्रचोलस्य तनया राजसुन्दरी ।

राज्ञस्तस्याप्रमहिषी सती सुतमसूयत ॥ २ ॥

शाकाब्दे नन्दरन्ध्रग्रहगणगणिते कुम्भसंस्थे दिनेशे

शुक्ले पक्षे तृतीयायुजिरविजदिने रेवतीभे नृयुग्मे ।

लग्ने गङ्गान्ववायाम्मुजबनदिनकृद्विश्वविश्वम्भराया-

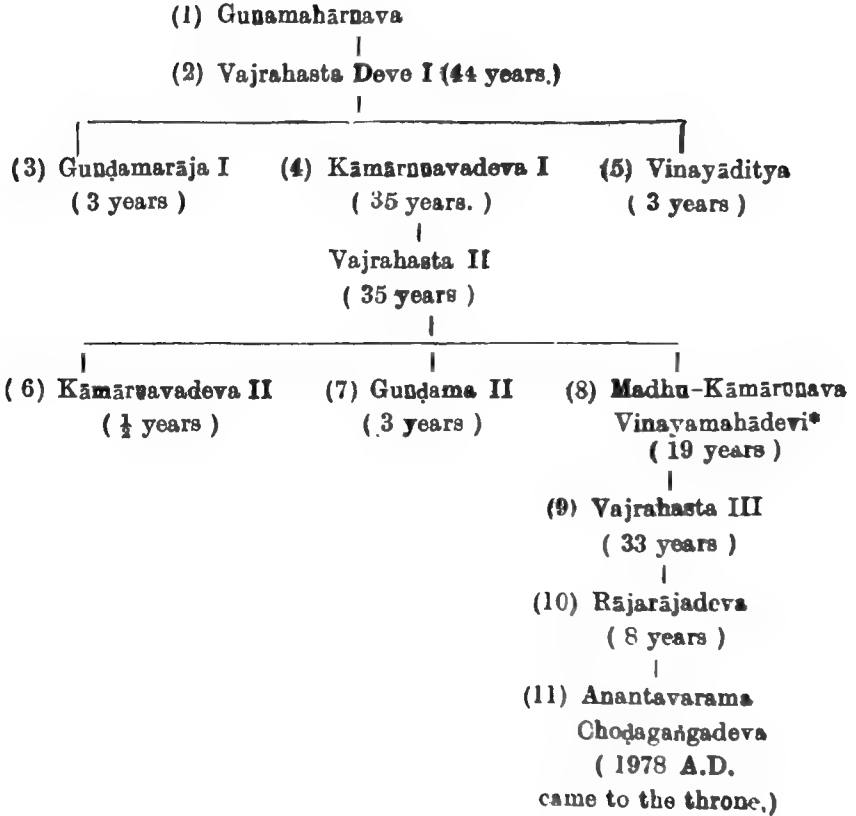
अक्रं संरक्षितुं सद्गुणनिधिरविपश्चोङ्गोभिषिक्तः * ॥ ३ ॥

कलिङ्गनगरात् परममाहेश्वर-परमभट्टारक-महाराजाधिराज-त्रिकलिङ्गाधि-
पतिः श्रीमदनन्तवर्माचोङ्गदेवः कुशलि

* This date corresponds to the 17th February, 1078 A.D. and according to Dr. Fleet the consecration ceremony took place at 54gh. 36 P. (vide I.A. Vol. XVIII, pp. 162 ff.) see also App. II-C.

According to *Surya-siddhanta*, the *Mithuna-lagna* had lasted from 13 gh. 23 p. to 18 gh. 41 p., with in which time the *Abhisheka* (anointment) was taken place.

The Genealogical table, as per App. I-B



APPENDIX-C

From the copperplate grants of
Anantavarma Chodagangadeva

लक्ष्मीनिषेव्यमुडुराजकलङ्ककान्ति
वाहाचतुष्टयचणं बपुरादधानः
प्रादुर्बभूव मुवनत्रितयंबिधित्सु-
र्विश्वप्रसूतिजठरो भगवाननन्तः ॥ १ ॥

तन्नाभीनलिनाद्वभूव मुवनप्रारम्भदीक्षारतो
ब्रह्मा वेदपरम्परां परिदधद्वक्त्रैश्चतुर्भिस्ततः ।
प्राजापत्य धुराधिरूढमहसामत्रिमुनीनां प्रमु-
र्ज्जातस्सर्वजनीनदिव्यतपसां व्रातो बपुष्मानिब ॥ २ ॥

अत्रेः पुत्रो बभूव त्रिपुरहरजटाजूटनेपथ्यरत्न-
नेत्रव्यापारदेशः स्मरचरितमहानाटिकासूत्रधारः ।
दृष्टान्तो दाक्षिणात्यामुखमुकुररुचां सर्वरीजीवितेश-
त्रैलोक्यानन्दकन्दो गगनतलमहाम्भोधिशांखशशाङ्कः ॥ ३ ॥

ततो जगत्तापमिषज्यतत्विषशुभप्रहोभूद्विबुधाग्रणीबुधः ।
पुरुरबास्तत्तनयो यदुल्लसद्भुजा भुजिष्यां बुमुजे वसुन्धराम ॥ ४ ॥

तस्मादायुश्शुभं यस्त्रिमुवनविदितो जन्मलेभे तदीयः
पुत्रोभूजैत्राबाहुर्नहुषनरपतिभूभृतामप्रगण्यः ।

* This *Praśasti* is quoted from the following plates :—

1. Korni (B) (Vide No 55)
2. Vizagapatam (B) (Vide No. 70)

यः पृथ्व्यामेकपत्न्यामनुभवविमुखो भूरिजातप्रजायाम्
सर्वेश्यां स्वण्डितेन्द्रां प्रणयपरवशः पौरुषेणान्वमुक्त । ५ ।

ततः यया तन्विजितारियूतिजज्ञे ततस्त्वुर्भुसुरुर्वरेशः
स पूर्वगीर्वाणगुरोर्गारिण्या मातामहस्योरसि हि प्रवृद्धः । ६ ॥

अपुत्रत्वं प्राप्तस्सुचिरमतिखिन्नो नृपवृष -

स्सगङ्गामाराध्यं नियतगतिराराध्य वरदाम् ।

अजेयं गाङ्गेयं सुतमलभतारभ्य च तदा

कमस्तद्वंशानां मुवि जयति गङ्गान्वय इति ॥ ७ ॥

अस्यासीत्तनयो विरेचनविभुर्वैरिग्रहास्ताचलः

क्षोणीनाथकिरीटपत्रमकरीलग्नांघ्रिरेणूत्करः ।

लक्ष्मीबाग्वनिता महाकुलनदीसंवेद्यमुद्योगिनं

सम्वेद्यं समजीजनत्स नृपतिर्गङ्गान्वयोत्तंसकम् ॥ ८ ॥

सम्वेद्यतो मणिरिवाजनि नाम भास्वन् भूपालमौलिमुकुटैरुपपात्ननीयः ।

त्रासादिदोषरहितस्स बभूव पुत्री यत्सम्पदान्निधिरजायत दत्तसेनः ॥६॥

तस्योर्वीश्वरमौलिमण्डनमणोरसांसदसाधारणं

विभ्राणो नृपतिश्रियं प्रियसुतस्सोमोतिरम्याकृतिः ।

तस्मादप्युदपादि मोदितजगच्चक्रांशुदत्तस्तत -

स्सौराङ्गोभबदन्यराङ्गजघटापातक्रियापावकः* ॥ १० ॥

तस्मान्नित्राम्बरोभूत्क्षितितलबलये राजशब्दैकबान्य -

स्सूनुस्सारध्वजोस्याभवदखिलभुवामाधिपत्यप्रसूतिः ।

धर्मार्ख्यस्तत्तनूजो नृपनयपदबीपान्थमुख्यो विरेजे

बभ्राजापत्यमस्य क्षितिजयपरबानेकधन्वापरीक्षित् ॥ ११ ॥

स महीपतिस्सुतमेषाप नमानिनं जयसेनमन्यनृपदर्पशातनं ।

अभबत्सुतोस्य जयसेन सङ्कितः प्रथयन् दिशासितदुकूलितं यशः ॥१२॥

जितवीर्यमसावजीजनत्
 स च भूपालवृषं वृषध्वजम् ।
 सहशक्तिमलंध्यशासनं
 बिजिगीषुं सुविरोधिभीषणम् ॥ १३ ॥

तस्य प्रगल्भस्तनयो बभूव
 क्षितीशमार्गाचरणप्रगल्भः ।
 यः खड्गधाराजलधौतवैरि -
 नारीकपोलस्थलपत्रभङ्गः ॥ १४ ॥

आसीदेकसितातपत्रतिलकः क्षोणीभृदस्यात्मजो
 वीरश्रीबनितास्वयंवृतपतिर्देवस्सकोलाहलः ।
 निर्मर्मायोज्जितगङ्गबाङ्गि-विषये कोलाहलाख्यं पुरं
 यश्चक्रे सुरसद्वम वीक्षणरसप्रत्यूहमद्गणां हरेः ॥ १५ ॥

तत्सुतो धृतशरासनयष्टिर्गामरक्षदपवर्जितचौर्याम् ।
 शासनप्रथितपाशाविधेयामेकएव स विरोचनसङ्गः ॥ १६ ॥

गते तत्र नरेन्द्राणां कोलाहलपुरीभुजाम् ।
 एकाशीत्यां च तद्वंशे वीरसिंहोभवन्नृपः ॥ १७ ॥

तस्य कामार्णवस्सूनुर्दानार्णवगुणार्णवो
 मारसिंह ईति ख्यातो बज्रहस्ताख्यपञ्चमाः ॥ १८ ॥

अथ कामार्णवो दत्त्वा पितृव्याय निजाम्महीम् ।
 प्रायात्पृथ्वीं सुव जेतुम्महेन्द्रं भ्रातृभिर्गिरिम् ॥ १९ ॥

तत्र च सकलसुरासुरसिद्धसाध्यकिरीटकोटिविघृष्टमसृणुचरणपीठमाराध्य
 गोकर्णस्वामिनमस्य प्रसादात्समासादितवरवृषभलाञ्छनस्समुपलब्धसकलसाम्राज्य
 चिह्नैरुपशोभमानस्सनरेन्द्रो महेन्द्राचलशिख्यादवतीर्य युधिष्ठिर ईव चतुर्भिरनुजै-
 रनुगम्यमानस्समरनीरसिकवालादित्यन्निर्जित्यक्ल कामार्णवः कलिङ्गानग्रहीत् । तस्य

* G. V. Sitapati reads "समरशिरसि सबलादित्यन्निर्जित्य". We agree with the reading of Dr. Fleet which is given in the text above (S.N.R)

चापहसितसुरेन्द्रपुरं जंतावूरन्नाम नगरी राजधान्यासीत् । असी दानार्णवमनुजं कंठिकाबन्धुर कन्धरं निधाय गुणार्णवायाम्बवाङ्घ्रिबिषयं मारसिंहाय सोदामण्डलं बभ्रहस्ताय कण्टकवर्त्तिनीमदात् । एवं च क्रमेण पट्टत्रिंशद्वर्षान् कलिङ्गानपालयत् । तस्य च श्रीमतामशेषमुबनभूपाल-मौलि माला-मलंकार-यशसां निजराज्यसंपद (दो)पहसितमहेन्द्राणां महेन्द्राचलामलशिखरप्रतिष्ठितस्य सकलमुबननिर्म्माणैक-सूत्रधारस्य सचराचरगुरोर्भगवतो गोकर्णस्वामिनस्समाराधनलब्धनिखिलमनो-रथानामात्रेयगोत्राणां गङ्गानां कुलमलंकरिष्णोर्विष्णोरिव विक्रमाक्रान्तसकलमही-मण्डलस्य कामार्णवस्यानुजो दानार्णवश्चत्वारिंशत्तमब्दकान् राज्यमकार्षीत् । तत्सूनुर्द्वितीयः कामार्णवः पञ्चाशद्वर्षान्महीमण्डलममण्डयत् । तस्य तिरस्कृतत्रि-पिष्टपं नगरन्नाम पुरमासीत् ।

तस्मिन् सोऽपि मधुकवृक्षजननादीशस्य लिङ्गाकृतेः

कृत्वाख्यं मधुकेश ईत्यरचयत्प्रासादमभ्र कषम् ।

यद्दारोर्ध्वविचित्रपत्रलतिकाश्चत्राणि वा पश्यतां

सौधान्यम्बरवर्त्तिनां हृदि भवेन्नून विमानारुचिः ॥ २० ॥

तत्तनयो रणार्णवः पञ्चवर्षान् महीमहर्षयत् । तत्सूनुर्द्वितीयो बभ्रहस्तः पञ्चदशसमाः क्षमामरक्षत् । तस्यानुजस्तृतीयः कामार्णवोर्णवमेखलामेकोनविंशति-सम्बत्सरान् समवर्द्धयत् । तत्सुतो गुणार्णवस्त्रिंशत्तमब्दान्धिरशानां वशा-मनैषीत् । तदात्मजः जिताङ्कुशः पञ्चदश बत्सरान् महीन्निस्सपत्नामकार्षीत् । ततस्तद्भ्रातुस्सुतः कलिगलाकुशो द्वादश बत्सरान् कलिङ्गानलंचकार । ततस्तस्य पितृभ्राता सप्त वर्षान् गुण्डमराजो महीमण्डलमण्डनो बभूव । तस्यानुजश्चतुर्थः कामार्णवः पञ्चविंशतिवर्षान् वसुन्धरामनुबभूव । तयोः कनीयान् बिनयादित्योवर्षत्रय धरित्रीमत्रायत । ततस्तज्ज्येष्ठस्य कामार्णवस्य सुतश्चतुर्थो बभ्रहस्तः पञ्चत्रिंशत्तमब्द-कान् । यदत्तदन्तिसहस्रदानवारिणा च कुवलयं पङ्किलमासीत् । ततस्तत्सुतः पञ्चमः कामार्णवोऽर्द्धसमाम् । ततस्तदनुजो द्वितीयो गुण्डमराजस्त्रीणि वर्षाणि । तस्य द्वैमातुरो भ्राता षष्ठोमधुकार्णवः[.] एकोनविंशति वर्षाणि । ततस्तदीयनन्दनो बभ्रहस्तस्त्रिंशत्तमब्दकान् । तद्वर्णने ।

भ्याप्ते गङ्गकुलोत्तमस्य यशसा दिक्चक्रबाले शशि-

प्रच्योतामलिनेन यस्य मुबनप्रह्लादसम्पादिना ।

सिन्दूरैरतिसान्द्रपङ्कपटलैः कुम्भस्थलीपट्टके -
ष्वालिम्पन्ति पुनः पुनश्च हरितामाधोरणावारणान् ॥ २१ ॥

अनुरागेण गुणिनो यस्य बद्धो मुखाब्जयोः ।
आसीने श्रीसरस्वत्या वनुकूले बिराजतः ॥ २२ ॥

ननामतः केवलमर्थतोपि
स बज्रहस्तस्त्रिकलिङ्गनाथः ।
यो बज्रहस्तादपरे पृथिव्याम्
बज्रं पतद्वारयितुं समर्थः ॥ २३ ॥

तत्सुतो राजराजोऽष्टवत्सरान् । तद्वर्णने ।
स राजराजः प्रथमं जयश्रियः
पार्तिर्भूव द्रमिलाहवोत्सवे
विराजमानाम्थ राजसुन्दरः -
मुदूढवांश्रोङ्ग* महीभुजात्मजाम् ॥ २४ ॥

त्वक्त्रावेङ्गी सपदिपरिणा मोदयेद्यामिबान्याम्
चोडव्याजे महतिविजयादित्यमब्धौमिमांजुम् ।
आपन्नानां परमशरणं राजराजो विचित्रम्
लक्ष्मीभाजां सुचिरमकरोत्पश्चिमायां दिशायाम् ॥ २५ ॥

तस्याभूदग्रसूनुः पृथुलनिजभुजाविक्रमादित्यसार -
स्नत्यत्यागैकसीमाविमलतरयशश्चन्द्रिकाधौतलोकः -
वागुल्लंघिः प्रतापः शुभवरितान्धिर्भाग्यसौभाग्यराशिः
क्षोणीप्राणाधिनाथस्तकलरिपुमनोभङ्गदश्रोङ्गङ्गः ॥ २६ ॥

शाकाब्दे नन्दरन्ध्रप्रहणगणिते कुम्भसंस्थेदिनेशे
शुक्ले पक्षे तृतीयायुजिरविजदिने रेवतीभे नृयुग्मे ।

* Read 'मुदूढवान्चोड'

लग्ने गङ्गान्ववायान्बुजवनदिनकृद्विश्वविश्वम्भराया -
श्रकं संरचितुं सद्गुणनिधिरधिपञ्चोदगङ्गोभिषिक्तः ॥ २७ ॥ *

बीरश्रीमुजदण्डयुगमललिता (1) यस्यारिदर्प्यच्छिदः
स्तंभद्वन्दनियंत्रितैक करिणीसाहृदयमाकल्पयति ॥
यत्पादद्वितयांतिकप्रणयिनात्तोणोभृताम्मीलयः
स्फेयत् पद्मयुगानुचारिमधुपश्रंणीभ्रियं बिभ्रन्ति ॥ २८ ॥

पूर्वस्यां दिशि पूर्व-मुत्कलपति राज्ये निधायच्युतं (2)
पश्चात् पश्चिम दिक्कूटे विगलितं (3) वेङ्गोशमप्येयोः ।
लक्ष्मीबन्धनमालिकामिव जयश्रतारणस्तम्भयो-
र्बन्धनातिरम समिद्ध वित्त(4) विभवः श्रीमङ्गचूडामणिः ॥ २९ ॥

स श्रीमदनन्तबर्ममहाराजो राजाधिराजो राजपरमेश्वरः परमभट्टारकः (5)
परमवैष्णवः परमब्रह्मण्यः मातापितृपादानुध्यातः श्रीचोडगङ्गदेवः”

* The following verse is added in the Korni plate (Vide No. 55)

भीमबाहमहोर्मिभिर्बहुवृहन्नागेन्द्रच(न)क्राकुलम्
नानाशास्त्रफणीन्द्रवृन्दगहनक्रोधस्फुरद्वाङ्मय ।
सेनाधि द्विषतां प्रमध्यमहतादोर्मन्दरेणाप्रही
लक्ष्मी कीर्तिसुधाञ्च विश्व बबुधानन्दाय सार्ङ्गीवयः ॥ [२७-क]

- (1) In the Korni plates it is read as 'कलिता'
- (2) Read राज्ये निधायान्मुतं
- (3) Read विघटितं
- (4) Read कीर्ति
- (5) In the Korni plates 'परम माहेश्वर' is added in between 'परमभट्टारकः' and 'परमवैष्णवः'

An abstract of contents, in the above text, is given by Dr. Fleet in *I. A.*, Vol. XVII, PP.170-1ff, as quoted below:-

“Desirous of creating the three worlds, there became manifest the devine (*god*) Ananta (*Vishnu*). From the water-lily (*that grew from*) his navel, there sprang (*the god*) Brahman, reciting the Vedas with his four mouths. From him there was born Atri, the lord of sages, The son of Atri was Saśāñka (*the Moon*). From him was born Budha. His son was Pururavas. From him was born Ayus. His son was king Nahusha. From him there was born Yayāti. From him, king Turvasu; “ he came to maturity on the breast (*of his mother*) through the power of the ancient preceptor of the gods, his meternal grand-father (*Sukra*).” Being without sons, and being excessively distressed for a long time (*on the account*), he (*Turvasu*), the best of kings, practising self-restraint, propitiated (*the river*) Gaṅgā, the bestower of boons, who is worthy to be propitiated, and obtained a son, the unconquerable Gaṅgeya; and, from that time forth, the succession of his descendants has been victorious in the world, under the name of the Gaṅgāvaya.

The son of this person was Virochana. He begat Samvedya, the glory of the Gaṅgāvaya. From him there was born Samvedin. He became possessed of a son through the birth of Dattasena. His dear son was Soma. From him there was born Amśudatta. From him Saurāṅga. From him Chitrāmbara, who alone, in the whole circuit of the earth, was worthy to be spoken of by the title of ‘King’. His son was Śaradhvāja. His son was he who had the appellation of Dharma (?). And his son was Parīkshit. He obtained a glorious son Jayasena. And his son again Jayasena*. He begat Jitavīrya. And he, king Vṛishadhvāja. His son was Pragalbha. His son was Kolāhala, who built the city named Kolāhalapura, in the great Gaṅgāvāḍi-Vishaya, and made the temple of god Hari. And his son was Virochana.

When there had gone by in that city eighty kings, who enjoyed the city of Kolāhalapuri, in his lineage was born king Vīrasimha. His sons were five in number; Kāmāruṇava, Dānāruṇava, Guṇāruṇava, Mārasimha and Vajrahasta. Then, Kāmāruṇava gave over

* It must be a mistake for Vijayasena. (S.N.R.)

his own territory to his paternal uncle, and, with his brothers, set out to conquer the earth, and came to the mountain Mahendra. Having there worshipped the god Gokarnasvāmin through his favour he obtained the excellent crest of bull (*Vṛshobha-lachhana*); and then, decorated with all the insignia of universal sovereignty, having descended from the summit of the Mountain Mahendra, and being accompanied, like Yudhishthira, by his four younger brothers, Kāmarnava conquered (*king*) Baladitya,* who had grown sick of war, and took possession of the Kalinga Countries. And his capital (*Rajadhani*) was the city named Jantavuru, which quite surpassed the city of (the god) Surendra. Having decorated his younger brother Dānarūnava with the necklacc * (*Kanika*) (of royalty, as a token that he should succeed him in that kingdom), to Gunārūnava he gave the Ambāvādi-Vishaya; to Marasimha Sedā-Maṇḍala; and to Vajrahasta, the Kaṇṇaka-Varttani. And thus for thirty-six years he governed the Kalinga-countries.

Of him, Kāmarnava (I), who adorned the family of the Gaṅgas,— who obtained the fulfilment of all their desires by propitiating the devine Gokarnasvāmin, established on the pure summit of the mountain Mahendra, who is the sole architect for the construction of the universe, and the father of all things animate and inanimate; and who are of the Atreya gotra,— the younger brother, Dānarūnava, reigned for forty years.

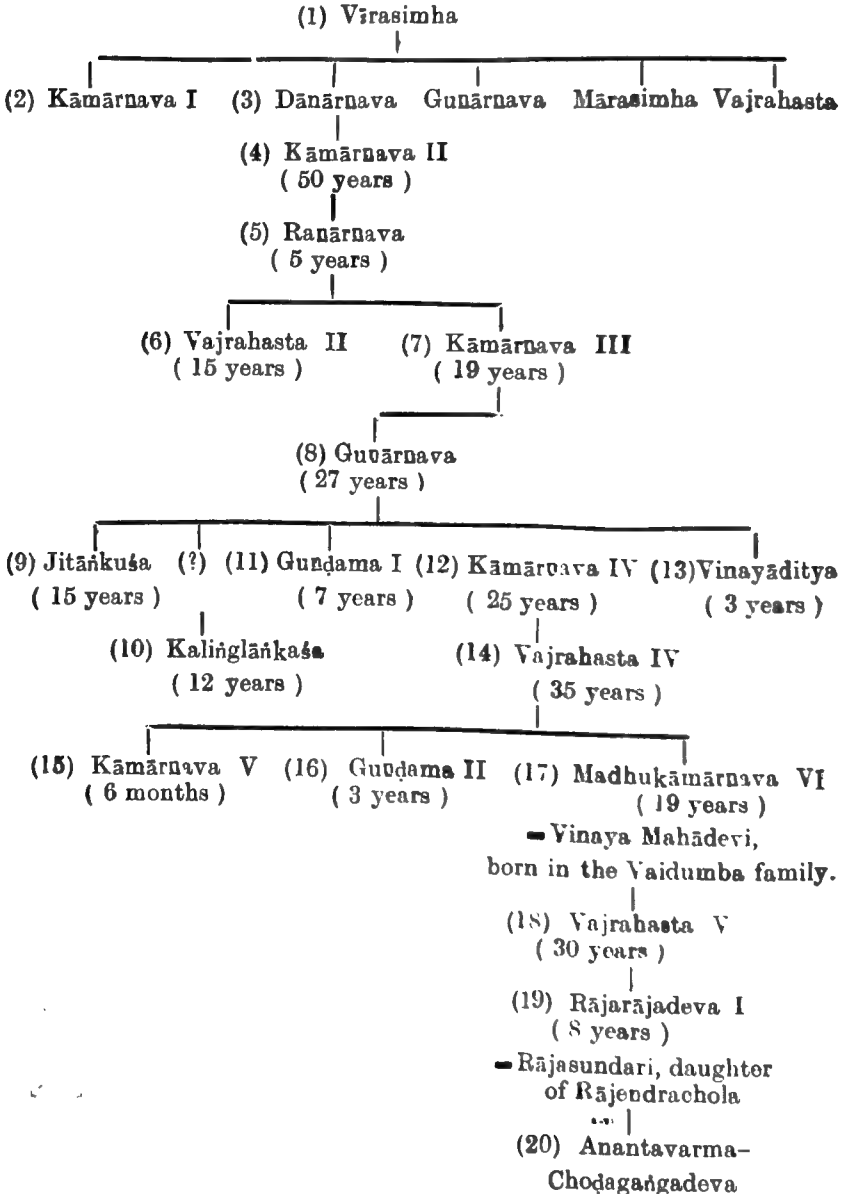
His son, the Second-Kāmarnava, reigned for fifty years; his city was the city named Nagar, in which he built a lofty temple for an emblem of god Iśa (*Siva*) in the liṅga-form, to which he had given the name of Madhukeśvara, because it was produced from a *Madhuka* tree. His son, Ratārūnava, made the earth happy for five years. His son, the Second-Vajrahasta, protected the earth for fifteen years. His younger brother, the Third-Kāmarnava, caused the earth to be prosperous for nineteen years. His son, Gurārūnava (II) held the earth in subjection for twenty-seven years. His son, Jitāṅkuśa, kept the earth without a rival wife in his affection for fifteen years. Then his brother's son, Kalingalāṅkuśa, adorned the Kalinga-countries for

* According to G.V. Sitapati's reading in Korni plates, the translation would be that 'he killed Savaraditya in the battle' (S.N.R.)

twelve years. Then, his father's brother, king Guṇḍama (I), was the ornament of the earth for seven years. His younger brother, the Fourth-Kāmārṇava, enjoyed the earth for twenty-five years. His younger brother, Vinayāditya, protected the earth for three years. Then, the Fourth-Vajrahasta, the son of his elder brother Kāmārṇava (IV), reigned for thirty-five years, and made the earth as soft as clay with the water that was the rute of a thousand elephants given away by him. Then his son, the Fifth-Kāmārṇava reigned for half a year. Then, his younger brother, the Second king Guṇḍama, reigned for three years. His maternal half-brother, the Sixth-Madhukāmārṇava, for nineteen years. Then his son, Vajrahasta (V), for thirty years, the whole earth was filled with the fame of him, the ornament of the Gaṅga-kula, and he, the lord of Trikaliṅga, fully deserved the name Vajrahasta ('he who holds a thunderbolt in his hand'), because he was able to ward off a thunderbolt which, missing its proper path, was falling from the hand of the god Vajrin (*Indra*) into the earth. His son, Rājarāja, reigned for eight years, he first became the husband of the goddess of victory in battle with the Dramilas, and then wedded Rājasundari, the daughter of the Choḍa king; and when Vijayāditya, beginning to grow old, left (the country of) Veṅgi, as if he were a sun leaving the sky, and was about to sink in the great ocean of the Choḍas, he, Rājarāja, the refuge of the distressed, caused him to enjoy prosperity for a long time in the western region. His eldest son, equal to (the ancient king) Vikramāditya in the prowess of his mighty arm, was Choḍagaṅga, who was anointed king of the whole world in the śaka-year that is numbered by the Nandas (*nine*), the apertures of the body (*nine*) and the planets (*nine*), when the sun was standing with Kumbha, in the bright fortnight, on Sunday, joined with the third lunar day, under the Revati Nakshatra and during the Nṛiyugma -Lagna. He, the ornament of the Gaṅgas, first placed the fallen lord of Utkala in his kingdom in the Eastern region, and then the waning lore of Veṅgi in the western region, and propped up their failing fortunes.

Genealogical table, as per App. I 'C'

[After the mythical portion]



(Crowned king on the 17th Feb. 1078 A.D.)

APPENDIX I-D

The genealogical table as per inscriptions given in this volume.

(1) Anantavarma Vajrahastadeva (v)

Queens:- (1) Parvatidevi
(2) Anaṅga Mahādevi

(2) Devendravarma—Rājarājadeva I

Queens:- (1) Rājasundari (mother of Choḍagaṅga)
(2) Atyayā (mother of Permādirāja)
(3) Nādyamgāmp(b)ā

(3) Anantavarma—
Choḍagaṅgadeva

Ulaguyavanda—
Vīra Permādirāja

Umaballabha—
Dharanīpati

Queens.-(1) Jala Mahādevi *Queens.-* 1. Pallava Mahadevi
(2) Pachāri Mahādevi 2. Manikamādevi
(3) Dennava Mahādevi 3. Sūramā
(4) Choḍa Mahādevi 4. Mīnava Mahādevi
(5) Lakshmi Mahādevi 5. Viraja Mahādevi
(6) Yarukamma Mahādevi 6. Chodava Mahādevi
(7) Goṇḍa Choḍidevi
(8) Jayamgonda Chodidevi
(probably same as No.7)
(9) Kaliṅga Mahādevi
(probably same as Nos. 7 and 8)
(10) Kali Satyabhāmā
(11) Kalyānadevi
(12) Kosana Mahādevi
(13) Lāvanyavatidevi
(14) Līlāvatidevi
(15) Lokāmbika
(16) Mārajābamidevi

- (17) Padmalādevi
 * (18) Rājalādevi

(4) Madhukāmārnava Jatēśvaradeva Queen- Māsamadevi	(5) Rāghavadeva alias Rāghava Chakravartin Queen- Meḍamadevi	(6) Rājarājadeva II.	Suramā (daughter) married to deva II śvapneśvara -deva	(7) Aniyāka bhima deva II	Atta hāsa deva
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* Appart from these queens, the mother of Kāmārnava is Kasturīkāmōdīnī, Rāghava's mother is Indira born in the रबिकुल or सूर्यवंश. Rājarāja II's mother is Chandalekhā; Aniyākabhima's mother is Sadgunadevi or Monkunadevi who born in the Chālukya family. These names are given in the Plates of the Imperial Gāṅga Kings of Orissa. (For other details see O. H. R. J. Vol. V, No. 1 pp. 1-100 ff)

APPENDIX II A

(I) Anantavarma Vajrahasta V

R. Y.	Srāhi	(A.D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
1	2	3-12-1038	2-9-1039	960	961
2	3	2-9-1039	22-8-1040	961	962
3	4	22-8-1040	11-8-1041	962	963
4	5	11-8-1041	30-8-1042	963	964
5	7	10-8-1042	20-8-1043	964	965
6	8	20-8-1043	7-9-1044	965	966
7	9	7-9-1044	27-8-1045	966	967
8	10	27-8-1045	16-8-1046	967	968
9	11	16-8-1046	3-9-1047	968	969
10	12	3-9-1047	23-8-1048	969	970
11	13	23-8-1048	13-8-1049	970	971
12	14	13-8-1049	1-9-1050	971	972
13	15	1-9-1050	21-8-1051	972	973
14	17	21-8-1051	10-8-1052	973	974
15	18	10-8-1052	28-8-1053	974	975
16	19	28-8-1053	17-8-1054	975	976
17	21	17-8-1054	5-9-1055	976	977
18	22	5-9-1055	24-8-1056	977	978

R. Y.	Srahi	(A. D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
19	23	24-8-1056	14-8-1057	978	979
20	24	14-8-1057	2-9-1058	979	980
21	25	2-9-1058	23-8-1059	980	981
22	27	23-8-1059	11-8-1060	981	982
23	28	11-8-1060	30-8-1061	982	983
24	29	30-8-1061	19-8-1062	983	984
25	31	19-8-1062	7-9-1063	984	985
26	32	7-9-1063	25-8-1064	985	986
27	33	26-8-1064	15-8-1065	986	987
28	34	15-8-1065	3-9-1066	988	988
29	35	3-9-1066	24-8-1067	988	989
30	37	24-8-1067	13-8-1068	989	990
31	38	13-8-1068	1-9-1069	990	991
32	39	1-9-1069	20-5-1070	991	992

* A Srahi year of this king is given as 3 in No. 3. But, it is not correctly deciphered. According to the following verse, his accession took place in S. 960, Dhanus the 3rd *tithi* of the bright fortnight. It corresponds to the 3rd Dec. 1038 A. D. Sunday. The *tithi*, according to S.K. Pillai's Indian Ephemeris, is पञ्चमी, but not तृतीया

“ वियह्नुनिधिसंख्यां याति शाकाब्दसंघे
दिनकृनिवृषभस्थे रोहिणीभे सुलग्ने ।
धनुषि च सितपक्षे सूर्य्यबारे तृतीया
युजिसकलधरित्रीं रक्षितुं योभिषिक्तः ”

Although the reign of Vajrahasta I ended in his 32nd. R. Y., his Srahi-years seem to have been continued up to 39 (Vide No.9). Probably the Srahis 1,6,16,20,26,30 and 36 were omitted,

APPENDIX II-'B'

(2) Devendravarman alias Rajarajadeva I *

R. Y.	Śrahi	(A. D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
	—	20-5-1070	21-8-1070	992	992
1-2	—	21-8-1070	10-8-1071	992	993
2-3	—	10-8-1071	28-8-1072	993	994
3-4	—	28-8-1072	17-8-1073	994	995
4-5	—	17-8-1073	5-9-1074	995	996
5-6	—	5-9-1074	25-8-1075	996	997
6-7	—	25-8-1075	14-8-1076	997	998
7-8	—	14-8-1076	2-9-1077	998	999
8	—	2-9-1077	17-2-1078	999	—

* According to the following verse, his accession took place in s. 992 ज्येष्ठ शुक्ल अष्टमी, उत्तरफाल्गुनी नक्षत्र, गुरुवार, corresponding to the 20th May, 1070 A.D. Thursday :—

शाकाब्दे नयनाब्जगर्भनिधिगे ज्येष्ठेऽष्टमीसङ्गके

लग्ने चोत्तरफाल्गुनी गुरुदिने पक्षेषु शुभ्रे शुभे ।

लोकालोकमहामहीन्द्रबलयालङ्कारबत्याभुष -

स्संशिक्षास्सकालिङ्गराजतिलकः श्रीराजराजो नृपः ॥

In no inscription, his śrahi is recorded.

APPENDIX II-C

(3) Anantavarma Chodagangadeva. *

[The star-marked srahi-years are mentioned in our inscriptions]

R. Y.	Srahi	(A. D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
1	2*	17-2-1078	23-8-1078	999	1000
2	3	23-8-1078	12-8-1079	1000	1001
3	4	12-8-1079	29-8-1080	1001	1002
4	5	29-8-1080	18-8-1081	1002	1003
5	7	18-8-1081	6-9-1082	1003	1004
6	8*	6-9-1082	27-8-1083	1004	1005
7	9*	27-8-1083	15-8-1084	1005	1006
8	10	15-8-1084	3-9-1085	1006	1007
9	11	3-9-1085	24-8-1086	1007	1008

* According to the following verse found in his copper plate grants, his consecration took place in sakāvds 999, in the month of Kumbha and in the 3rd tithi of bright fortnight, Saturday when the Ravati Nakshatra was in the sky and in the Mithuna lagna.

“ शाकाब्दे नन्दरन्ध्रग्रहगणगणिते कुम्भसंस्थ दिनेशे
शुक्ले पक्षे तृतीया युजिरविदिने रेरतीभे न्युग्ने
लग्ने गङ्गान्वबायाम्बुजवनदिनकृद्बिभ्रम्भराया
श्रक्रं संरक्षितु सद्गुणनिधिर्धर्षचौडगङ्गोऽभिषिक्तः ॥”

The corresponding date is the 17th February, 1078 A.D. Saturday, and the moment when the consecration ceremony took place is about the mid-day when the Mithuna lagna had occurred.

R. Y.	Srahi	(A.D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
10	12	24-8-1086	13-8-1087	1008	1009
11	13	13-8-1087	31-8-1088	1009	1010
12	14	31-8-1088	20-8-1089	1010	1011
13	15	20-8-1089	9-8-1090	1011	1012
14	16	9-8-1090	28-8-1091	1012	1013
15	17*	28-8-1091	17-8-1092	1013	1014
16	18	17-8-1092	5-9-1093	1014	1015
17	19*	5-9-1093	25-8-1094	1015	1016
18	20	25-8-1094	15-8-1095	1016	1017
19	21	15-8-1095	2-9-1096	1017	1018
20	22	2-9-1096	22-8-1097	1018	1019
21	23*	22-8-1097	11-8-1098	1019	1020
22	24	11-8-1098	30-8-1099	1020	1021
23	25	30-8-1099	18-8-1100	1021	1022
24	26	18-8-1100	6-9-1101	1022	1023
25	27	6-9-1101	27-8-1102	1023	1024
26	28*	27-8-1102	16-8-1103	1024	1025
27	29	16-8-1103	3-9-1104	1025	1026
28	30	3-9-1104	24-8-1105	1026	1027
29	31*	24-8-1105	13-8-1106	1027	1028

R. Y.	Srahi	(A. D.)		(Sakānda)	
		Begins	Ends	Begins	Ends
30	32	13-8-1106	1-9-1107	1028	1029
31	33	1-9-1107	20-8-1108	1029	1030
32	34	20-8-1108	9-8-1109	1030	1031
33	35	9-8-1109	28-8-1110	1031	1032
34	36	28-8-1110	18-8-1111	1032	1033
35	37*	18-8-1111	5-9-1112	1033	1034
36	38*	5-9-1112	25-8-1113	1034	1035
37	39*	25-8-1113	15-8-1114	1035	1036
38	40	15-8-1114	2-9-1115	1036	1037
39	41	2-9-1115	21-8-1115	1037	1038
40	42	21-8-1116	10-8-1117	1038	1039
41	43	10-8-1117	29-8-1118	1039	1040
42	44*	29-8-1118	19-8-1119	1040	1041
43	45*	19-8-1119	6-9-1120	1041	1042
44	46	6-9-1120	27-8-1121	1042	1043
45	47	27-8-1121	16-8-1122	1043	1044
46	48	16-8-1122	4-9-1123	1044	1045
47	49*	4-9-1123	23-8-1124	1045	1046
48	50*	23-8-1124	12-8-1125	1046	1047
49	51*	12-8-1125	31-8-1126	1047	1048

R. Y.	Srahi	(A. D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
50	52*	31-8-1126	20-8-1127	1048	1049
51	53*	20-8-1127	9-8-1128	1049	1050
52	54*	9-8-1128	28-8-1129	1050	1051
53	55*	28-8-1129	18-8-1130	1051	1052
54	56	18-8-1130	6-9-1131	1052	1053
55	57*	6-9-1131	25-8-1132	1053	1054
56	58*	25-8-1132	14-8-1133	1054	1055
57	59*	14-8-1133	2-9-1134	1055	1056
58	60	2-9-1134	22-8-1135	1056	1057
59	61*	22-8-1135	10-8-1136	1057	1058
60	62*	10-8-1136	29-8-1137	1058	1059
61	63*	29-8-1137	19-8-1138	1059	1060
62	64*	19-8-1138	7-9-1139	1060	1061
63	65*	7-9-1139	26-8-1140	1061	1062
64	66	26-8-1140	16-8-1141	1062	1063
65	67*	16-8-1141	3-9-1142	1063	1064
66	68*	3-9-1142	23-8-1143	1064	1065
67	69	23-8-1143	12-8-1144	1065	1066
68	70	12-8-1144	31-8-1145	1066	1067
69	71	31-8-1145	20-8-1146	1067	1068
70*	72*	20-8-1146	—	1068	—

* Chodagaṅgadeva ruled for seventy years according to the copper plate grants of the Imperial Gaṅgas of Orissa, as quoted below :—

APPENDIX II-D

(4) Anantavarma-Kamarnavadeva
alias
Jatesvaradeva *

[The star-marked śrahi-years are mentioned in our inscriptions]

R. Y.	Śrahi	(A. D.)		(Sakāvda)		Remarks
		Begins	Ends	Begins	Ends	
1	2		8-9-1147	—	1069	It is not known if after śrahi year 8th the next year was counted as R Y.D, and there after the same continued till the end of his reign (see the śrahi 8 in Nos.243 and 244)
2	3	8-9-1147	28-8-1148	1069	1070	
3	4	28-8-1148	17-8-1149	1070	1071	
4	5*	17-8-1149	5-9-1150	1071	1072	
5	6	5-9-1150	25-8-1151	1072	1073	
6	7*	25-8-1151	13-8-1152	1073	1074	
7	8*	13-8-1152	1-9-1153	1074	1075	
8	8(?)	1-9-1153	22-8-1154	1075	1076	
9	9*	22-8-1154	11-8-1155	1076	1077	
10	10*	11-8-1155	29-8-1156	1077	1078	
11	11(?)*	29-8-1156	19-8-1157	1078	1079	
12		19-8-1157†	—	1079	—	

* In the grants of the Imperial Gangas of Orissa, we get the following verse :—

“ वेदतुष्योमचन्द्रप्रमितशकसमाः प्राप्तकाले दिनेशे
चापस्थेन्यग्रहौघे बलवतिरिपुषु प्रक्षयं प्राप्तवत्सु ।
अस्मिन् मूर्द्धाभिषिक्ते नृपवरत्नये सर्वलोकैकनाथे
श्रीमत् कामार्णवेशे जगदभवदिदं तत्तदानन्दपूर्णम् ॥”

It is in śakāvda 1064 (i.e. 1142 A.D.) Kamarnava's consecration ceremony was taken place. For details please see f.n. in No. 112 (Vide pt. I, pp 179-80 ff.)

† His last known inscription is dated 17th October, 1157 A. D.

APPENDIX II-E

(5) Raghavadeva.

(The star-marked *srahi* years are found in the inscriptions)

R. Y.	Srahi	(A. D.)		(Sakavda)	
		Begins	Ends	Begins	Fnds
1	3*	—	7-9-1158	—	1080
2	4	7-9-1158	27-8-1159	1080	1081
3	5*	27-8-1159	15-8-1160	1081	1082
4	7	15-8-1160	3-9-1161	1082	1083
5	8*	3-9-1161	23-8-1162	1083	1084
6	9	23-8-1162	13-8-1163	1084	1085
7	10*	13-8-1163	31-8-1164	1085	1086
8	11	31-8-1164	20-8-1165	1086	1087
9	12	20-8-1165	8-9-1166	1087	1088
10	13	8-9-1166	29-8-1167	1088	1089
11	14*	29-8-1167	17-8-1168	1089	1090
12	15	17-8-1168	5-9-1169	1090	1091
13	17*	5-9-1169	25-8-1170	1091	1092
14†	18*	25-8-1170	—	1092	—

† It is strange to note that Rāghava's younger brother, Rājarāja II, introduced his 2nd *śrahi* in śaka 1092 or in the 27th June, 1170 A. D. (vide No. 264), while in the same year, in the month of October, 23rd, Rāghava's 18th *śrahi* is recorded in No. 263. Probably Rājarāja had to run the administration when Rāghava was either absent from the country or had become invalid,

APPENDIX- II-F

(6) Rajarajadeva II.

(The star-marked srahi years are given in the inscriptions)

R. Y.	Srahi*	(A. D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
1	2*	—	25-8-1170	—	1092
2		25-8-1170	14-8-1171	1092	1093
3		14-8-1171	1-9-1172	10 3	1094
4	4*	1-9-1172	22-8-1173	1094	1095
5	5*	22-8-1173	11-8-1174	1095	1096
6	8*	11-8-1174	30-8-1175	1096	1097
7		30-8-1175	19-8-1176	1097	1098
8		19-8-1176	6-9-1177	1098	1099
9	11*	6-9-1177	26-8-1178	1099	1100
10		26-8-1178	15-8-1179	1100	1101
11		15-8-1179	2-9-1180	1101	1102
12		2-9-1180	23-8-1181	1102	1103
13	14*	23-8-1181	13-8-1182	1103	1104
14		13-8-1182	1-9-1183	1104	1105
15		1-9-1183	20-8-1184	1105	1106
16		20-8-1184	8-9-1185	1106	1107

* The reckoning of srahi years of Rajaraja-II is probably deviated from the system, followed by other Kings. So regularity in counting of his srahi is not traceable from these inscriptions.

R. Y.	Sṛāhi	(A.D.)		(Sakāvda)	
		Begins	Ends	Begins	Ends
17		8-9-1185	28-8-1186	1107	1108
18		28-8-1186	17-8-1187	1108	1109
19	22*	17-8-1187	4-9-1188	1109	1110
20		4-9-1188	24-8-1189	1110	1111
21		24-8-1189	14-8-1190	1111	1112
22		14-8-1190	2-9-1191	1112	1113
23		2-9-1191	22-8-1192	1113	1114
24	27*	22-8-1192	11-8-1193	1114	1115

APPENDIX III

A glossary of Telugu words, frequently used in the votive inscriptions in this volume :—

Telugu	English
अखण्डवत्ति	... Perpetual-lamp
अनिमोन	... In war-front
आइना (or यैना)	... Known as
आगु (or यागु)	... At the time of
आचन्द्रार्कमु	... Till the existence of the moon and the sun
आदित्यवार (or नादित्यवार)	... Sunday
इच्चरि	... They gave
हच्चित्तिमि (or मिच्चित्तिमि or मिच्चित्तिमि)	... We gave
इरु	... Two
इल्लु	... House
इयुरि	... This village
उन्नवारु	... Those who live in
उरु	... Village
एनु	... Five
एल्लकालमु	... Always
एल्लन्	... To all
आकारिट	... One
क्रिद	... Under
कूंतुरु	... Daughter
कुडांचना (गुडिचिना)	... Eating
कोडुकु	... Son
कोल	... A rod used for land-measure
गंगगुकु १ (गंगगुकु + अरुता)	... Near the river Ganga
गक्किन्नल	... Cows
गो/रयन्तु	... She goats
चेडुगुडा (or जेडुकुगुडा)	... Without spoiling

Telugu	English
చెలి (or సెలి)	... Sister
చేరుబు (or సేరుబు)	... Tank
చెసి (or సెసి)	... Having done
చెసినవారు (or సెసినవారు)	... He who docs
చెల్లుటకు (or సెల్లుటకు)	... To prevail
జలిపంద్దిరి (or చలిపంద్దిరి)	... Rest-house used during the summer
డగు (or యగు!)	... In the time of (or when current)
తనకు (or తమకు)	... For one's own sake
తామర	... Lotus
తామర-చేరుబు	... Tank containing lotus- flowers
తాల్లి	... Mother
తూర్పు	... East
దగు (or డగు)	... During
దివ్య	... Light
దీపమ్	... Lamp
దీని	... To this
నకరమున	... By making tax-free
నడ పంగలవారు (or నడపునవారు)	... He who continues or carries on or makes it run
నడపునది	... That being continued
నాఁడు	... At the time
నిమిత్తమున	... For the purpose of
నూని	... Oil
నేఁడు	... Ghee
నేల	... Month
నేల	... Land
నేలెఱికి	... For one month
నేఱి	... At the time or when it is current
నేమిలిపురి	... Plumage of peacock

पन्निहरु	...	Twelve
परिहरिचि	...	By giving up or rejecting
पाडामाटि (or पारामाटि or पेरुमाटि)...	...	West
पुरं (or बुर or बोर)	...	Village
पाइडि (or पाहिडि or पासिण्ड or पासिडि or पाहिण्ड)	...	Gold
पेट्टिन (or बेट्टिन)	...	That which is given to
पेट्टेनु	...	I have given
पेह	...	Big or elder
पेण्डलमु	...	Wife
पेनिमिटि	...	Husband
पोलि	...	The settled or the boundary or the limit
पोडिचिना (or बोडिचिना)	...	Having killed
मांड	...	A plot of land
माडलु	...	Gold coins
मुदुसेलि	...	Old person or an officer
मुन	...	At the time of or during
मुनकु	...	At the time of
मुब्बलु	...	Bell attached to foot-bangle (घुंघुर)
मैन	...	From
मोदलि	...	The first
मोदलुगा	...	From the beginning
रेण्डु	...	Two
रेण्डुनु	...	Both
लोपु (or लोपुगा)	...	Inside or within
बेलामुन	...	During; at the time of
वर्षु	...	Year
वर्षुलु (or वरुपमुलु)	...	Years
वीरि	...	Thier
बीरु	...	These people
बेय (or बेई)	...	River

वध्नमु	... Obstraction
वाँदुदुरु	... Will be recieved
बांटु	... Foot-soldier
संबत्सरमुलु (or संबत्सरंबुलु)	... The years
स्थायिगा	... Permenantly
सीमासन्धि	... Boundary
सेल्लुटाकु (or चेल्लुटाकु)...	... To prevail or to introduce
सेलि (or चेलि)	... Sister
यगु (or यु)	... At the time of
यु	... In
यैना (or आइना)	... Known as or called
आहि (or साहि or साइ)	... The regnal year or the Anka-year

APPENDIX IV

The' Kalingattu Parani is a classical Tamil kāvyā by Jayāṅkondān. It gives a graphic account relating to the expedition of Karunākara Pallava, a Commander of Kulottuṅga Choḍa to North-Kaliṅga. The 11th Canto of the kāvyā describes the preparation of the Kaliṅga-king to meet the invading Chola-army. In the 12th Canto, a picture of the battle, between the two parties, i.e. Karunākara-Pallava and the king of Kaliṅga, is depicted. Unfortunately, the author has not given the name of the King of Kaliṅga. But, presumably he is no other than Rājarājadeva I *alias* Devendravarma, whose commander, Vanapati, boasted for defeating the Cholas in a pitched battle. The corresponding verses, in No 12, above, run as follow :-

आजावसौ चोडनृपस्य सेना महावनस्याश्वमृगाकुलस्थ ।
 मत्सैभसैरद्भुमधूसितस्य दावानलौऽभूच्चलमूर्त्तिगण्डः ॥
 तैनाजौ चोडसेनावनदबदहनेनाशुगप्राप्तारात्री
 निस्त्रिशञ्जालकेनोत्कलगजतुरगानीकिनोनाथभूजा ।
 निर्दग्धा भग्नमूला निपतितशिरसश्छिन्नबाहूरुशाखा
 दृश्यन्तेऽद्यापिभूतक्षय इव धवलैरस्तिभिर्जीर्णमांसैः ॥

At the same time, Pallavarāja, a commander of Rājendra-Choḍa (*alias* Kulottuṅga Choḍa), boasted in the following verse for burning the Kaliṅga Country and defeating Devendravarman, an Odra-king:-

भस्मीकृत्य कलिङ्गदेशमग्नौ निर्जित्य गाङ्गान् रणे
 भङ्क्त्वा कोशलखण्डपालनिबहैः देवेन्द्रवर्मादिकान् ।
 वीरः पल्लवराज इत्याभहितो राजेन्द्रचोडप्रभोः
 कीर्त्युत्तममिषोड्सन्धिषु जयस्तम्भं शुभं न्यक्षिपत् ॥

(Vide *S. I I*, Vol. IV. no.1239 and *E.I.* XXII, P.138)

From these accounts it is understood that Pallavarāja is as identical with Karunākara-Pallava as Devendravarma with Rājarāja I.

Here, I will quote the English translation of the Cantos 11 and 12 from *The Kalingattu Parani* as done by V. Kanakasabhai Piṅgai in *I.A* Vol. XIX (1890), pp. 334 :-

Canto II :—

“The Kaḍar have brought their tribute and bowed at your feet; but with them, the Chief of North Kaliṅga has twice failed to come.”—So, they said— the kings trembled with fear as to what might happen; and his bright coral lips assumed a smile,— we cannot say why,— while his face seemed to frown slightly:— “ Though he be a weak Prince, my troops should march quickly, with the elephants at whose rut the bees swarm, and storm his hill-forts, and bring him hither.” When the emperor issued these commands, the King of Vanḍainagara, who was born in the royal family according to the Vedas, bowed at his feet, and prayed that he might be allowed to invade the Seven-Kaliṅgas. When the Valliant Toṭṭaimān eagerly asked for permission to trample the foes in that direction, he who had raised the tiger- (banner), granted the prayer; and thereupon, — the troops gathered like a deluge; and the people wondered whether such a large force was to churn the ocean, or to level the mountains, or to break the neck of the serpent of the flaming head, under the sea. The conch-shells sounded, the big-drums thundered and the reeds and pipes squeaked till the ears of the elephants, which guard the eight points, were deafened. Rows of umbrellas and banners were unfurled, crowded so that the day-light was hidden and darkness ensued. But, in the fierce light of the blazing sun, the golden ornaments of the soldiers flashed, and the polished arms of dazzled and shed a bright light. “ Had all the mountains of this world turned into elephants ? Had all the winds become horses ? Had all the clouds become chariots ? And had the roaring oceans become warriors ? ” “ Had the earth become small, that the army appears so large; or was the army so vast that the earth seemed to have shrunk in space ? There gathered warriors who had many a scar on their limbs, as lasting marks (*of their Valour*), and held them as trophies and their sole wealth; who would not go back one step (in flight) even if they could get the whole of this world and that of the gods thereby; who held their body as a burden, and sought to purchase glory by selling their life. The troops ordered by the Abhaya, who wears on his round shoulders garlands of cool flowers, having come, the Chola-general Karuṇākara mounted an elephant. The king, who raised the banner of the bull which had been borne by the kings of Toṇaḍi,—he, the king of Vanḍai,—he, the king of the Pallavas, mounted on the big elephant. The king of the Pallavas of Vanḍainagara, renowned for marching

quickly, and way-laying and defeating his foes, mounted an elephant, which was adorned with a plate on the forehead and had a rocking gait, and went forth like a tiger in search of prey. The ocean-like army marched, raising clouds of dust, starting with the dawn, and resting with the setting sun, and pursued its journey, without stopping a single day. It crossed the Palar, the Kusitalai, and the old river Ponmukari, and the swift Kolli, and went beyond the river Peonai. It crossed the Vayalar, Manipulvai, Manaru, and the shining Kunri, and left behind the great river Krishna. The Godavarī the Pampā-river and the Gotamai, and their fords of sounding waters, were left behind. When the army entered, like a vast ocean, even the gods trembled, and whole villages were set on fire, sacked and ruined. "The troops have come like an ocean, with the Gaṅgā on one side; where is refuge, where is defence? Who is king here any more? "The walls are falling, houses are blazing and the smoke is rising; all that is fair is being wrecked, and we are ruined" so they fled crying, 'help, help' (*Lit.* "troops. troops"). "Our king had failed to send the tribute which he ought to pay to the sovereign of this world, and heeded not his commands, and here is the army sent by the latter". While stammering speech and trembling bodies, one striving to run before the other, and with the clothes slipping from their waists they fell at the feet of the lord of men. The king of North-Kaliṅga, who had never before known disaster, breathing forth fury, with the wrath of a warrior, clapped his hands, and looked at them. Then he laughed, shaking his broad-shoulders, and said, "Am I to submit, not only to the Abhaya, the flowers on whose umbrella yield honey to the bees that swarm on the elephants which guard the eight points, but to his armies also? "That army seems to come, without ever thinking that this Kaliṅga country is defended by jungles, by hills and by the sea, which bound it on all sides. When the king spoke thus :—one of his ministers spoke out as follows:-

"Listen, I shall tell thee some thing of him (Abhaya) :—
 "Though kings he enraged, their servants will not fail to tell them the truth:- "Is not his army sufficient to throw down other kings, and must Jayatara himself come! :- "Hast though not heard how the five (Paṇḍava kings) suffered by the armies which he (Chola) sent against them? :- "Has it not reached thine ears, how boastful kings turned their backs (*and fled*), when the army (of the Chola) marched to fight them? : "Is it not the army that crossed the sea,

and destroyed Vilinam, and seized Salai :- “ Were not a thousand elephants captured at Navilai, which was guarded by the Gaṇḍanāyakas ? : “ How many kings have ruled and lost their realms by that army, I cannot count :- “ His General is now come with the army; reckon well what is the strength of thy soldiers :- “ Thou mayest be furious today, but tomorrow when thou standest before the army, thou will think of my words”. “ Like a stranger, who does not know anything of the strength of my soldiers and of my sword thou hast spoken out of the ignorance; is this a kingdom to be conquered easily ? :- “ Quick let our soldiers march with elephants, and horses and commence the fight with the army sent by the Chola Kulottuṅga “ Get ready the war-elephants; get ready the battle-horses; get ready countless chariots; come in, ye men-of-arms, come to the battle-field; we have a foe to fight. ” These orders resounded through the Seven-Kaliṅgas, and a tumultuous noise arose, as if the seven oceans had mingled with roar, to the astonishment of all.

Canto 12. :-

“ Up ! Up ! Up ! with your arms, ” was the cry that arose everywhere; and the clamour swelled like that of the sea; On ! On ! On ! with the troops of horses and elephants, on ! ”. these words echoed on all sides. The two armies met, like raging seas rushing on seas, and like curling waves breaking on waves, the horsemen charged on horsemen. Like mighty rocks meeting rocks, huge elephants appeared against elephants, and like clouds, contending with clouds, chariots confronted chariots. Like fierce tigers fighting with tigers, the warriors fought with warriors; like lions pressing on lions, Princes pressed on Princes. The eyes of the warriors emitted fire; the arms flashed like lightning; the twang of the bows burst like thunder; and the arrows poured in showers, Streams of blood flowed on the field, and the (*white*) umbrellas flowed on it like forth; and piles of slain elephants lay on both sides, like high banks formed for a river (*of gore*). To prevent the enemies’ missiles from falling on them, the Kaliṅgas entrenched themselves behind fortifications, which seemed like fences raised by machinery. The elephants which fell screaming on that sea of bright blood, resembled dark clouds descending on the sea to lap up water. The strong men who cut off the trunks of the elephants and carried them on their shoulders, resembled water-carriers, pouring water from the leather bags on their shoulders. When the archers bent their bows and shot straight

on the foe, they pulled out the shafts which had struck in their chests, and shot them back on the foe from their long bows. Soldiers, who had lost both thier legs, whirled and threw one of the legs on the elephants advancing on them, and kept the other to throw on the next foe. Many a soldier thrust his dagger into his foe, and both plunged their weapons on each other's body till the pair were tied together like one; and both armies shouted at this display of valour. In the first 'पोलुतु' (forenoon) the king of Vaṅḍai, the minister of the king of kings, the famous Karunākara, urged his elephant and pressed on the foe. While both sides were fighting fiercely, the Chola army crossed forward, bearing down the whole line of the Seven Kaliṅgas, and eager to gain victory. Forward the whole army advanced, and the gods rushed to see the fight; broken were the rows of elephants, cut to pieces; broken were the lines of chariots and steeds. Unable to face the advancing foe, and losing his courage, the king of the Seven Kaliṅgas, who had boastfully brought a thousand caparisoned elephants to the fight, retreated. Crouching in thickets known to them (*only*), or hiding in lonely caves, or fleeing into the jungle, they disappeared. Who can count the horses and elephants, which fell into the hands of the conquering heroes, when the Kaliṅgas thus fled ? Many were the elephants which lay beset by bees and eagles, with blood issuing from wounds, and with flowing rut. Many were the elephants which were seized, with the Princes that rode on them, as if tigers were caught and bound on the rocks on which they were found. It was hard, even to the victors, to count how many fleet-steeds, chariots, camels, wealth of the nine kinds, and noble ladies, fell into their hands. Having secured these the Prime Minister of Abhaya commar ded a search for the king of the Kaliṅgas; being anxious to return with him as a prisoner. No sooner was the order given than the army of scouts marched out with speed, and scoured the hills and searched the jungles "No trace of him have we got, but we suspect he is concealed in the summit of hill, bring our soldiers thither;— "Wherever are the hills or seas or jungles, where the Kaliṅgas may retreat, those hills and those seas will we surround,"— so the army marched, till the sun reached the western hills. Till daybreak did they guard the hills, fencing it round with spears and bows, like those who watch a wild bore in a fold, when the Abhaya comes to the chase with his elephants which have never known defeat. Rivers of blood ran down the hill, when they began the work of slaughter; and the hill turned red, so that, when the sun arose, he could not be

distinguish it from (the mountain) Udayagiri. Many were the Kaliṅga hill-men' who covered their bodies with dirt, and plucked their hairs off their heads, and loosening the clothes from their waists' saved their lives, saying that they were Jains. Many doubled the bow-strings, and wore them as the three-fold thread on their breast, and said that they were pilgrims who had come to bathe in the Gangā and by their fate had been caught on the hill, and so escaped from the pen with their lives. Many went out, having clothed themselves in the red cloth of the banners, and cropping their hair, and saying : "can you not recognise Sakyas (Buddhists) by their dress ?" Many of the Kaliṅgas, holding the bells which had been tied to elephants, bowed, and said that they were strolling birds of the Telugu country, and that, having seen the flying army, they had remained rooted to the spot, unable to stir through fear. None but these escaped; and of the people of the Seven Kaliṅgas, none remained but the men painted on the walls of their houses; so completely were the rest chased and slaughtered. Having raided through the sea-girt Kaliṅga, and having planted a pillar of victory, Touḍaiman, the King of Vanḍai, seizing huge elephants and heaps of wealth, laid them with pleasure at the feet of the Abhaya who owns the sacred shining sabre."

APPENDIX—V

AUSPICIOUS OCCASIONS FOR THE GRANTS

Most of the grants were issued to gods and Brāhmanas on certain auspicious occasions which were observed by the kings and people of Kaliṅga for religious purpose. Therefore, they are to be noted here for ethnic studies. From the inscriptions, given in this volume, we find that 61 record the *Uttarāyana-Saṅkrānti* or the *Makara-Saṅkrānti*, 23 and 2 inscriptions record *Vyatipāta (Yoga)* and *Mahāvratipāta* respectively, 19 inscriptions record the *Meshā-Saṅkrānti* or *Vishuva-Saṅkrānti*, 15 inscriptions record the eclipse of the sun; 14 and 2 inscriptions record *Mahādvadaśi (Utthana-Dvadaśi)* and *Dvadaśi* respectively; 9 inscriptions record the *Karkaṣa-Saṅkrānti* or *Dakṣiṇayana-Saṅkrānti*; 9 inscriptions record the eclipse of the moon; 10 inscriptions record the *Saṅkrāntis*. Apart from these occasions we get the names of *Akshaya-tṛtīya* in 2 inscriptions, *Kārtika-Damodara* in one inscription, *Gaṅga-snāna* and *Kārtika-purnamī* in one inscription, *Maha-śukla-Saptamī* or *Tila-Saptamī* in one inscription and *Magha-purnamī* in one inscription. We give below the references to numbers of these inscriptions :—

1. Uttarāyana-Saṅkrānti (Makara-Saṅkrānti) :—

Nos. 12, 23, 24, 30, 32.-34, 38, 39, 40, 48, 63, 64, 76, 77, 78, 79, 80, 82, 83, 84, 87, 88, 90, 92, 95, 109, 117, 118, 136, 137, 138, 144, 145, 146, 154, 200, 201, 209, 212, 215, 224, 234, 247, 249, 256, 261, 270, 276, 278, and Supplement—1.

2. Vyatipāta (yoga) :—

Nos. 19, 49, 74, 75, 89, 97, 99, 100, 101, 102, 103, 104, 105, 106, 115, 119, 140, 143, 175, 181, 190, 204 and 211.

3. Mahā-Vatipāta (yoga) :—Nos. 142, and 216.

4. Vishuva-Saṅkrānti (Meshā-Saṅkrānti) :—

Nos. 13, 44, 59, 65, 72, 162, 174, 180, 204-A, 217, 226, 227, 230, 238, 239, 240, 245, 248 and 267.

5. Eclipse of the sun :—
Nos. 149, 150, 157, 168, 169, 183, 184, 185, 235, 236, 237, 241, 253, 254 and 266.
6. Mahādvaḍaḱi (Uttana-dvaḱaḱi) :—
Nos. 47, 51, 96, 112, 113, 114, 116, 151*, 196, 197, 214, 250, 262 and 263,
7. Dvaḱaḱi :—Nos. 37 and 43,
8. Dakḱhinaḱana-Saḱkrānti (Karkaḱa-Saḱkrānti) :—
Nos. 14, 42, 68, 69, 94, 134, 206, 218, and 264.
9. Eclipse of the moon :—
Nos. 52, 61, 62, 85, 107, 170, 178, 202, and 203.
10. Saḱkrāntis (other than Mesha and Karkaḱa) :—
Nos. 31, 91, 93, 108, 134, 135, 141, 207, 229 and 231.
11. Akḱhaya-tṛtiḱā (Vaiḱāḱha-ḱukla-tṛtiḱā) :—
Nos. 124 and 161.
12. Kārtika-Dāmodara ;—No. 73.
13. Gaḱḱā-sḱāna (yoga) and Kārtika-Paurḱamī :—No. 177.
14. Māḱha-ḱukla-Saptamī (Tila-Saptamī) No. 165.
15. Māḱha-Paurḱamī :— Nos. 98, 176 and 177.

The Religious grants, as stipulated in *Dharma-ḱāstras*, were issued in accordance to movements of the *Grahas*, the *Nakḱhatras*, the *Tithis* etc which took place in Hindu-Calendar, followed by the Luni-solar system. The auspicious moments for granting charters for religious purpose, would generally occur on the days of Saḱkrāntis, and particularly in Uttarāḱāna, Viḱhuva and Dakḱhinaḱana-Saḱkrāntis. The days when the eclipses of the sun and the moon would occur were also deemed befitting for such grants. We cite here some verses quoted from the *Dharma-ḱāstras* :—

* No 151 occurs on a *yoga* called महाकार्तिकी.

“ देवातिथ्यश्च नकृते गुग्भृत्यादिवृत्तये ।
सर्वतः प्रतिगृह्णीयादात्मवृत्त्यर्थमेव च ॥
अमावाश्याप्रकावृद्धिः कृष्णपक्षायनद्वयम् ।
द्रव्यं ब्राह्मणसम्पत्तिर्विष्णुवत् सूर्य्यसंक्रमः ॥
व्यतीपातो गजच्छायाग्रहणं चन्द्र-सूर्य्ययोः ।
श्राद्धं प्रतिरुचिश्चैव श्राद्धकालाः प्रकीर्त्तिताः ॥”

(Vide the Yāgñavalkya-Smṛti, Achāra-Kāṇḍa vv. 216-218)

“ अयने विषुवे चैव ग्रहणे चन्द्र-सूर्य्ययोः ।
संक्रान्त्यादिषु कालेषु दत्तं भवति चाक्षयम् ॥”

(Smṛtimuktāvali, Varnaśrama-Kāṇḍah, V. 27. Telugu Ed.,
1882. pp. 37 ff.)

“ अयनादौ सदादेयं द्रव्यमिष्टगृहादि यत् ।
षडशीति मुखे चैव बमोक्षे चन्द्र-सूर्य्ययोः ॥
संक्रान्तौ यानि दत्तानि ह्यव्यकम्ब्यानि दातृभिः ।
तानि नित्यं ददात्यर्कः पुनर्जन्मनि जन्मनि ॥”

(Vide The *paraśara-smṛti*, ch.i, Achāra-Kāṇḍa, quoted from
śatātapa.)

‘ मृगकर्कटसंक्रान्ती द्वेत्तुदग्-दाक्षिणायने ।
विषुवे च तुलामेषौ तयोर्मध्ये तत परः ॥
वृष-वृश्चिक-कुम्भेषु सिंहे चैव यदा रबी ।
एतद् विष्णुपद* नाम विष्णुपादाधिकं फलम् ॥
अन्यायां मिथुने मीने धनुष्यापि रवेर्गतिः ।
षडशीतिः*मुखाः प्रोक्ताः षडशीति गुणा फलैः ॥”

(Vide Vṛddha vāśiṣṭhya)

“ ग्रहणे चन्द्र-सूर्य्यस्य प्रसूतिर्यदि जायते ।
व्याधिः पीडा तदा स्त्रीणामादौ तु रुतुदर्शनात् ॥

* There are two groups of Saṅkrāntis namely विष्णुपदी and षडशीति
They are also auspicious days for *danam*.

इत्थं संजायते यस्तु तस्य मृत्युर्नसंशयः ।
 व्याधिः पीडा च दारिद्र्यं शोकश्च कलहो भवेत् ॥
 शान्तिं तेषां प्रवक्ष्यामि नराणां हितकाम्यया ।
 यस्मिन् रुद्धे विशेषेण ग्रहाणां सम्प्रजायते ॥
 तद्दत्ताधिपते रूपं सुवर्णेन प्रकल्पयेत् ।
 यथाशक्त्यनुरूपेण विन्तशाठ्यं नकारयेत् ॥
 सूर्यग्रहे सूर्यं रूपं सुवर्णेन विशेषतः ।
 चन्द्रं चन्द्रग्रहे धीमान् रजतेन विशेषतः ॥

(Vide *Grahaṅgānti*, *Descriptive Catalogue of Sanskrit Manuscripts*, Vol. III (Smṛiti), No. 2611, p. 649 by Haraprasada Sastri, Asiatic Society of Bengal, MS. library.)

The above verses say that if birth and puberty of feminine sex will take place at the time of eclipses, then these should be taken as bad-omen, which would be only avoided by giving charities to Brahmanas.

Among the Sankrāntis the most auspicious one is the Uttarāyana or the Makara-Sankrānti which generally commence in the month of December (mostly in the 3rd or 4th week of the month). It is a festival day for the South-Indian people. In the Telugu districts it is called the Pāṅḍugu (the day of festivity). They perform the *pitr-śrāddham* on that day. Some aboriginal tribes, such as the Savaras sacrifice thier deities and do merry-making performances. In North-India too Uttarāyana is known as *Dadhi-Sankrānti* which is a day of religious festival to wipe out all melancholies accumulated in one's mind. In this connection we quote the following verses from the *Vrata māla* :—

“ श्रीदेव उवाच :
 ऋगु प्रिये प्रवक्ष्यामि दधिसंक्रान्तिनामकं ।
 व्रतेन मानुषाणां च हृत्तापोपशमं भवेत् ॥
 शुभे काले तु संप्राप्ते दधिसंक्रान्ति नामकं ।
 उत्तरायणसंक्रान्त्यां विशेषेण प्रशस्यते ॥”

The largest number of inscriptions in this volume record the auspicious days of Uttarāyana-Sankrānti.

(I) Vishuva-Sankranti

After Uttarayana-Sankranti we find that Vishuva or Mesha-Sankranti is considered to be more auspicious than the other Sankranties. In the *Jyotirvachana* it is defined as follows :—

“मेष-संक्रमतः पूर्व पश्चात् तारादिनान्तरे ।
प्रतिलोम्यानुत्तोम्येन विषुवारम्भणं भवेत् ॥”

It shows that the moment of *Vishuva* starts within 27 days, according to *prattloma* (forward move) and *anuloma* (backward move) of the sun while it crosses the *Mesha-rāṣi*. This is the time when the duration of day and night will remain equal and the sun will move on the ecliptic-line (*Vishuva-rekha*) which marks the centre of the two halves of the globe namely, the Summer Solstice (*विषुवमर्मण्डल*) and the Winter Solstice (*उन्मण्डल*) In this convention we may cite the following verse from the *Siddhanta-ṣiromani* :—

“प्राक्पश्चिमाश्रितारेखा प्रोच्यते समण्डलम् ।
उन्मण्डलञ्च विषुवन्मण्डलं परिकीर्तितम् ।”

These two *maṇḍala* (*विषुवन्मण्डल* and *उन्मण्डल*) are surrounded by twelve *Rāṣis* namely, Mesha, Vṛsha, Mithuna, karkāṣa Simha, Kanyā Tūla, Vṛśchika, Dhanu, Makar, Kumbha and Mīna. They remain in the region of equinox. The sun rises daily for a complete month within the cyclic move of a *Rāṣi* in the region of equinox. Thus, the beginning of each *Rāṣi*, the month is called by the name of that corresponding *Rāṣi*.

Within the course of a year, there are two *Ayanas* known as *Uttarayana* (Tropic of capricorn) and *Dakshinayan* (Tropic of cancer) They occur when the cyclic move of Makara-rāṣi and karkāṣa rāṣi are respectively current in the region of equinox.

(2) Vyatipata-yoga

Vyatipata is an auspicious *Yoga* for *danam*. According to the Sanskrit lexicon the word *Vyatipata* means great calamities such as, the *bhāṅkampa* (earth-quake)etc.

It is also taken as a *Yoga* along with the 27 *yogas* (बिष्कम्भ etc.), found in the Hindu-astronomy. According to the *Jyotistatvam*, *Vyatipata* is enlisted along with several other inauspicious moments. The following verse is quoted from it :-

निरंशं-दिवसं विष्टिं व्यतीपातञ्च वैधृतिम् ।
केन्द्रं वापि शुभैहीनं पापाहमपि बर्जयेत् ॥

According to the *Sūryasiddhanta*, there are the moments of *yoga* (auspicious) and *viyoga* (in auspicious) during the day of *Vyati-pata*. Following is quoted from the *Sūryasiddhanta* :-

व्यतीपातत्रयं घोरं गण्डान्तत्रितयं तथा ।
एतद् सम्बन्धित्रितयं सर्वकर्मसु बर्जयेत् ॥

Following is its commentary by Ranganatha :-

“व्यतीपातानां त्रयं योग-वियोगात्मको क्रान्ति-साम्यरूपौ
द्वौ व्यतिपातौ विषुवत्सन्निधौ क्रान्तिसाम्यन्तरेण
व्यतीपातस्तयोरेव भेदः न पृथक् ।”

Now, our main question is, when the *Vyatipata* would occur ? In this connection we find divergent views expressed by different authorities. According to *Vṛddha-Manu*, as quoted by *Hemādri*, it is as follows :-

श्रवणाश्रिधनिष्ठाद्रानागदैवतमस्तके ।
यद्यमा रविवारेण व्यतीपातः स उच्यते ॥

Hemādri explains : नागदैवत - अश्लेषा; मस्तके - on the head or the beginning. But, *Mādhava* and some other commentators say that नागदैवत is equal to मृगशिरा and अमा - अमावास्या. Accordingly, a *Vyati-pata* should occur when there is the combination of : Amavāsya +

Sravana (beginning) or Aśvini or Dhanishṭha or Ardra or Aśleṣā or Mṛgaśira + Sunday.

The same verse from the *Sarya-siddhanta* is also found in the *Prayāschitta-tatvam*.

Hemādri quotes the following verses from other *śāstras* :-

पञ्चाननस्थौ गुरुभूमिपुत्रौ
 मेघे रविः स्याद्यदि शुक्लपक्षे ।
 शापाभिधाना करभेण युक्ता
 तिथिर्भ्यतीपात ईतीह योगः ॥
 अस्मिन् हि गो भूमिहिरण्यवस्त्र-
 दानेन सर्व परिहाय पापम् ।
 शूरत्वमिन्द्रत्वमनामयत्वं
 मर्त्याधिपत्यं लभते मनुष्यः ॥”

Hemādri explains as : पञ्चानन-सिंह; गुरुभूमिपुत्रौ-वृहस्पत्याङ्गारकौ (Jupiter and Mars); पाशाभिधाना- द्वादशी; करभ-हस्तानक्षत्र ।

Mādhava quotes another similar verse from *Vṛddha-Manu* as follows :-

सिंहस्थौ गुरुभूमौ चेन्मेषस्थे च रवौहिवा ।
 द्वादशीहस्तसंयुक्ता भ्यतीपातो महान्ऋषि सः ॥”

Thus, the *Vyatipata-yoga* would occur when śukla-dvadaśi + Hastā-nakṣatra + Guru and Bhauma stand in the sign of the Simha and the sun in Aries. Hemādri quotes another verse from Bhṛgu as given in the next page.

* Most probably it is a formula for the *yoga* named *Maha-Vyatipata*, which, according to Swamikannu Pillai, occurs when Jupiter and Mars in Simha + Venus in Mesha + Su. 12 (śukla-dvadaśi) + Hastā nakṣatra in any month.”

(Vide *Indian Ephemeris*, Vol. I, pt. i, pp. 59.)

क्रान्तिसाम्यसमयः समीरितः
 सूर्यपर्वसदृशो मुनीश्वरैः ।
 तत्र दत्त-हुत-जप्त-पूजनं
 यागकोटिगुणमाह भार्गवः ॥”

To this he explains : “सूर्यचन्द्रमसोः क्रान्तिसाम्ये पुण्यकालद्वयं भवति । एको व्यतीपाताख्यः । अपरो वैधृत्याख्यः । तत्र क्रान्तिसाम्यलक्षणस्य व्यतीपातस्य गण्डोत्तरार्द्धादारभ्य क्रमात् सार्द्धेषु पञ्चयोगेषु सम्भवोऽस्ति । वैधृति सन्नस्य तु शुक्लयोगादारभ्य क्रमात्सार्द्धेषु पञ्चयोगेषु सम्भवः । तत्-पर्वकालसख्या च दशघटिकाभ्यः समारभ्यै सप्तत्यधिकशतपर्यन्तं सम्भाव्यते । तथा च देवाङ्गे ज्योतिषे :—

गण्डोत्तरार्धाद्ब्यतिपातसम्भवः
 शुक्लादितो वैधृति सन्नको भवेत् ।
 सार्द्धेषु पञ्चसुपरेषु तथेष्यते स
 एवं द्वयं तत्सुकृतैक साधकम् ॥

According to the *Saryasiddhanta*, *Vyatipata* will occur when the moon and the sun are upon opposite sides of either solstice, and their minutes of declination are the same, it is *Vyatipata*, as defined in the *Saryasiddhanta*, XI. 2 *

The *Vyatipata-yoga*, as quoted above from *Vṛddha-Manu* and the *Prayaścitta-tatvam*, is followed in some of the inscriptions given in the present volume. Apart from this, the term *Vyatipata* is also applied for *Mahadvadasi* and the *Ardhodaya-yoga* which will occur as per the following verse :—

“अमार्कपात श्रद्धैर्युक्तेरे पुण्यमाघयोः ।
 अर्द्धोदयस त्रिज्जया कोटिसन्निहितं फलम् ॥
 तस्मिन्काले तु राजेन्द्र गन्तव्यं पुरुषोत्तमम् ।
 सागरे विधिबन् स्नात्वा दृष्ट्वा नारायणं विभुम् ॥
 कोटिजन्मार्जितं पापं तत्क्षणात्नाशयेद्बृहम् ।”

* I.A. vol. XX, pp. 292-3 ff.

(१)

Lilavati calls it *Ardhodaga* instead of *Vyatipata*. According to her :—

मृगक्षेन्दु क्षपापेते वारेऽर्के ब्रह्मणा यदि
अर्द्धोदयः स विज्ञेय स्तुह सार्कप्रहोः समम् ।
अर्कं च व्यतिपातोयं युक्तसा पुष्य-माचयोः
तासावर्द्धोदयो योगः कौट्यकप्रहसन्निभः ॥”

(3) Mahadvadasi

Mahadvadasi is also known as *Devotsava dvadasi** or *Uthana-
dvadasi* which occurs in the 12th *riti*, in the bright-fortnight of Kār-
ttika. It is an important day of festival, observed by the Vaishnavas
in general and the Sri-Vaishnavas of South India in particular. It is
supposed that the Lord Vishnu rises from His bed in the evening of
this auspicious day during the rise of Revati *nakshatra*. In spite of
that it was a function of Vishnu, in some cases charities were also
offered to the Saivait temples. For example, in No. 47 above, there
is the mention of *Mahadvadasi* when Somalamahādevi, a queen of
Chōḍagaṅga (*Trikalinga-maṇḍali-pati*), granted in Ś. 1030, a perpetual
lamp to burn in the temple of Madhukeśvara at Mukhalinga. Presuma-
bly the influence of the Sri-Vaishnavas was introduced in Kaliṅga some
time before Sakāvda 1030 or 1108 A.D. It is quite significant to note here
that one Prolācbāri was requested to administrate this charity by
Somalamahādevi in the temple of Madhukeśvara. The title '*Achari*'
(Sanskrit- *Acharya*) is generally used by the priests of the Sri-Vaishnava
section. Evidently, therefore, after Chōḍagaṅga selected his religious
guru (teacher) from among the Sri-vaishnavas, he deputed the *Acharis*
to supervise the religious institutions, relating to either Vishnu or, Siva,
in the State of Kaliṅga.

The Alvars or the *Acharyas* (*Acharis*) gave the real shape to
the cult of Srivaishnavism. Their first *guru* was Raṅganāthāchārya,
popularly known as Nāthamuni. He lived in Sriraṅgam. According to
some scholars, his time is to be attributed to 920 A.D., and according
to others, it should be the 11th century A.D. He (Nāthamuni) was
succeeded by Puṇḍarīka and Rāma Misra as the *Acharyas*. Then,
Nāthamuni's grandson, Yamunāchārya had come to the Gādi as *Achari*.
He was succeeded by the great Rāmanujāchārya, the founder of the
Viśiṣṭhādvaita school. He was regarded as the incarnation of Śeṣha-
deva as per the following verses in Bengali :-

* From a copperplate grant of Śaṭṛbbañjadeva of Samvat 198 or (736+
198=)934 A.D. we find that the charter was issued for the occasion
of Devotsava-dvadasi when there was Revati *nakshatra* (Vide
O.H.R.J. Vol. II, pp. 432 ff.)

“ श्रीमान् रामानुजस्वामि शेष अवतार ।
कृपाकरि प्रकटिला तारिते संसार ॥”

The same expression we get from the *Prapannāmṛta*,
Smṛtīkalataratṅga, *Bhaktamāla* etc.

Rāmanuja born in 1017 A.D. and died in Yugāvda 4238 (1137 A.D.) at the age of 120. (Vide the *Vitvakosha*, Bengali-edition, Vol. XVI pp. 519-21 ff.). He is the real founder of the Sri-Vaishnava Section which, during his life time, was accepted in many parts of India. Our inscription of A.D. 1108 (No. 47 above) was incised during the life time of Rāmanuja, when Anantavarma-Choḍagaṅga was reigning in Kalinga and his *Acharya* was one Prolāchāri, who lived in the temple of Madhukēśvara at Mukhalinga. After being converted into Vaishnavism, Choḍagaṅga used the title of *Paramavaishnava* which is found in his Vizagapatam copperplate grant of Sakāvda 1048 A.D. (vide No. 70). It is believed that Rāmanuja visited Puri and posted there in a temple one of his śiṣhyas to preach the doctrines of Vaishnavism of the Sri-Sect. A palm-leaf manuscript, discovered from Saṅkara-Maṭha, Puri, is entitled “*Totadri maṭhisīha guruparampara* (Vide the *Notice of Sanskrit MSS.* by Haraprasada Sastri, 1911, pp. 87, 115). There, we find a list of the *gurus* lived in Puri, representing the Sri-Vaishnavas. *

The festivals relating to Vishnu, including *Devotsava dvādaśi*, were, however, performed long before the Sri-Vaishnava-Section came into being. In Ningondi plates of Mahārāja-Prabhanjanavarman, (Circa 485 A.D.) a devoted worshipper of Svāmi-Nārāyana of Kalinga, issued a grant for the occasion of *Karttika-Sukla-Dvādaśi* or *Devotsava-dvādaśi* (Vide No 44, Ins. Or. Vol. I, Pt ii, pp. 44-47 ff.). We have already stated that the festive moments for *Devotsava* occur when the *Revati nakṣatra* stands. In this connection we quote the following verses from the *Haribhaktivilāsa* :-

रेवत्यन्तो यदा रात्रौ द्वादश्यां च समर्थितः ।
तदा विबुध्यते विष्णुदिनान्ते प्राप्य रेवतीम् ॥
रेवत्यादिरथान्तो वा द्वादश्यां च विनाभवेत् ।
उभयोरप्यभावे तु सन्ध्यायां च महोत्सवः ॥”

* In the temple of Alalanatha (Alwaragatha) in Orissa we find the images of the *gurus* lived among the Sri-Vaishnavas.

The auspicious moment for Vishnu's rise after the 'Chaturmasya' is described in the *Smृतिसारसङ्ग्राह* as follows :—

नारदीय पुराणे :—

मैत्राद्यपादे स्वपतीह विष्णु -

वैष्णवमध्ये परिवर्तते च ।

पौष्णवसाने च सुरारिहन्ता

प्रबुध्यते मासचतुष्टयेन ॥

आभाकाशितपक्षेषु मैत्रश्रवणरेवती ।

आदिमध्यावसानेषु शयनावर्तनोत्सवा ॥

निशिस्त्यापोदिबोत्थानं सन्ध्यायां परिवर्तनम् ।

अन्यत्र पदयोगास्तु द्वादश्यामेव कारयेत् ॥

(4) Mahakarttiki

In the month of Kārttika and on the day of Purnamī when it is associated with the *nakshatra* Rohini in Sunday, the *yoga* is called *Mahakarttiki*. It is as auspicious as Govinda-dvādaśī for sacred functions, like *śnanam* and *danam*. In No. 151 above we find that a grant was made in the temple of Madhukēśvara at Mukhalinga in Sakavda 1056, in Kārttika-māsa, Brahmādina, when there was Rohini *Nakshatra* in Sunday. According to Swamikannu Pillai, the *Mahakarttiki* will occur when Kārttika-Purnamī would associate with the *nakshatra* Rohini (Vide *Indian Ephemeris*, Vol. I, pt. i, pp. 63 ff). From *dharma-śāstras* we quote the following verses regarding the *yoga*-moment :—

“ शतानन्दे—

आग्नेयं सु यदा रुद्रं कार्त्तिक्यां तु भवेत् क्वचित् ।
महती सा तिथिर्ज्ञेया स्नानदानेषु चोत्तमा ॥”

In the *Vishnu-Purāna* the following verses explain the actual position of *Mahakarttiki* and its auspicious moment : -

“ विशाखायां यदा सूर्यश्चरत्यं शतरीयकम्
तदा चन्द्रं विज्ञानीया कृत्तिकाशिरसंस्थितम् ॥
कृत्तिकायां यदा चन्द्र प्रथमांशं व्रजेत् क्वचित् ।
महती सा तिथिर्ज्ञेया स्नानदानेषु चोत्तमा ॥
यदा याम्य तु व्रजति रुद्रं वापि राक्षः क्वचित् ।
तिथिः सापि महापुरुष्या रुषिभिः परिकीर्त्तिता ॥
प्राजापत्यं तथा रुद्रं तिथैतस्या नराधिप ।
सा महाकार्त्तिकी प्रोक्ता देवानामपि दुर्लभा ॥”

(5) Akshaya - tritiya

Akshaya-tritiya occurs in the 3rd tithi of the bright-fortnight in Vaiśākha. The following verses regarding *Akshaya tritiya* are found in the *Brahma-Purāna* and the *Smṛtichandrika* :—

ब्राह्मै :

ये पश्यन्ति तृतीयायां कृष्णं चन्दनलेपितम् ।

बैशाखस्य सिते पक्षे ते यांश्च्युतमन्दिरम् ॥

तत्र कार्श्यो यबैर्होमो यबैर्विष्णुं समर्चयेत् ।

यवान् दद्याद्विजातिभ्यः प्रत्यतः प्रशयेद्विजान् ॥

A very popular festival in Orissa is the *Chandana-yatra* when the lord Vishnu (Madanamohana) in Puri is taken from the temple of Jagannātha and carried through a *Vimāna* to a tank called. Narendra. There, the deities are put on a well-decorated boat which sails to a Mandapam at the centre of the tank with great pomp and placed within small pits (kunda) full of sandal-paste (चन्दन). The *Yatra* begins from the day of *Akshaya-tritiya* and lasts for twenty-one days.

The following verses regarding the *Chandana-yatra* in Puruṣottama (Puri) may be cited here from the *Skanda-Purāna* :—

“ वेणुबीणादि बाद्यैश्च तथा नानोपहारकैः ।

सन्तोषयन्जगन्नाथं तृतीयादौ विलेपयत् ॥

बैशाखस्य तृतीयायां जलमध्ये विशेषतः ।

लेपनं मण्डले कुर्यान्मण्डले वा वृहदले ॥

चन्दनागुरुह्रिवेरं कुष्ठशुक्रुमरोचना ।

जटासांसीमुराचैन विष्णोर्गन्धाष्टकं विदुः ॥

एतैर्गन्धैस्तथा चान्यैर्विष्णोरङ्गानि लेपयेत् ।

कृतश्च तुलसीकाष्ठैः कुर्याद्गन्धादि लेपनम् ॥”

It is interesting to note here that if *Akshaya-tritiya* is associated with the *nakshatra* śravaṇā and wednesday, then it happens

to be a very auspicious *yoga* for taking the sacred bath in the Gaṅgā at the Trivenī-ghāṭa (in Allahabad) or at Kurukshetra. The relevant verses are :—

श्रवणा संगमापुण्यां कुरुक्षेत्रसमास्मृता ।
 विशोषाद्बुधसंयुक्ता तृतीयायां विरोषतः ॥
 + + +
 बुधश्रवणसंयुक्तातृतीया यदि लभ्यते ।
 तत्र दानं जपो होमः अक्षयं परिलभ्यते ॥”
 (धवलसांप्रदे)

According to the *Vishṇudharmottara*, another auspicious *yoga* occurs on the day of Akshaya-tṛtiyā if it is associated with the nakshatra Kṛttikā :—

“ अक्षया सा तिथिर्ज्ञेया कृत्तिकाभियुता यदि ।
 भविष्यत महाभागे विशेषेण फलप्रदा ॥”

In the *Skanda-Purana*, as quoted in the *Tratamala* (Bengali Edition, P. 25), it is stated as follows :—

“ वैशाख-शुक्ल-तृतीयायां कर्तव्यम् ।
 अत्र कृत्तिका-रोहिण्यो-रन्येतरयोगे फलाधिकम् ॥”
 + + +
 वैशाखे मासि राजेन्द्र शुक्लपक्षे तु या तिथि ।
 अक्षया रोहिणीयुक्ता अक्षयी सा प्रकीर्तिता ॥”

In the *Bhavishyottara-Purana* we get the following verse, Prescribing for various charities to be done on this occasion :—

यम उवाच :

वैशाखस्य सितेपक्षे तृतीयायां द्विजोत्तम ।
 बिष्णुं लक्ष्मीं समभ्यर्च्य यथोपचारयो यतः ॥
 यवैश्च प्रयतोभूत्वा स्वयं च प्राशयेद्द्वयवान् ।
 जलपूर्णघटं दद्यात् सभोज्यव्यजनान्वितम् ॥
 विप्राय वेदविदुषे सबस्त्रं प्रतिबत्सरम् ।
 परिपूर्णेऽष्टमे बभे प्रतिष्ठामाचरेत्ततः ॥

एवं करोति या नारी नरोबाधि द्विजोत्तम ।
पुत्रपौत्रधनैर्युक्त इहलोके सुखी भवेत् ॥
अन्तेच परमं स्थानं विश्णोरमितेजसः ।
प्राप्नुयादक्षयं विप्र अक्षया व्रतकारणात् ॥
एवमुक्तो धमराज स्तत्रवान्तदधौ ततः ।
विप्रोऽसौ नरकान्मुक्ताः प्रययौ जननान्तरम् ॥
× × ×
इति भविष्योत्तरे अक्षयवृत्तीयाव्रतकथा समाप्ता ॥”

(Vide the *Vratamala*, by Ananta-lal Laha).

It is believed that the Kṛta-yuga commences from the day of Akshaya-tīyā :—

“ वैशाखस्य शुक्लवत्से तृतीयायां कृतयुगम् ॥”

(6) Ganga-snanam

To take a bath in the holy river of the Gaṅgā is considered to be an auspicious performance. But, if that is accomplished on certain days when there was a Sankrānti, a Vyatipāta-yoga or an eclipse of either the sun or the moon, then, it is deemed to be of more auspicious.

संक्रान्त्या पक्षयोरन्ते प्रहणे चन्द्रसूर्ययोः ।

गङ्गास्नातो नरः कामान् ब्राह्मणः सदनं व्रजेत् ॥

संक्रान्तिषु व्यतीपाते प्रहणे चन्द्र-सूर्ययोः ।

पुष्येस्नात्वा तु गङ्गायाः कुत्तकोटि समुदरेत् ॥

(Vide *Brahmaṇḍa-Purāṇa*)

In this volume we get three inscriptions (i.e. Nos. 176, 177 and 216) which mention the occasion of the grants as Gaṅgā-snanam. The first two grants were made in Sakāvda 1061 in the month of Tula when the 65th Srahi-year of Anantavarma Choḍagaṅga was current. Although in No. 177 it is stated that it is the day of Kārttika-Paurṇamī, it is probably Asvina-Paurṇamī when there occurred an eclipse of the moon. But, in *S. I. I* the date is given as śakāvda 1016 in which year the day of Kārttika-Paurṇamī fell on the 30th day of Tula and the next day was the Vṛ-chika-Sankrānti. Anyway, the *Gaṅgā-snana-yoga* was there, either the grant was issued in ś. 1061 or 1016; because one is the day when there was the eclipse of the moon and the other was a day of Sankrānti.

The third inscription (No. 216) was issued in ś. 1068, Kumbha, Amāvāsyā and Sunday when there occurred a *yoga* called *Maha-Vyatipāta*. The *nakshatra* was Dhanishṭhā which, being associated with Amāvāsyā and Sunday, made the *Vyatipāta-yoga* complete. It corresponds to the 2nd February, 1147 A D. Sunday.

Apart from the above *yogas* another *yoga* called *Mahajyeshṭha* is also deemed to be a holy moment for *Gaṅgā-snanam*. From the 9th and 10th chapters of the *Brahmaṇḍa-Purāṇa* we get the following verses : -

“ उद्येष्टेमासि त्रितिसुते दिने शुक्रस्य पौर्णमी ।

गुरुवारी यदा उद्येष्टो महाज्येष्ठा स उच्यते ॥

ऐन्द्रशशा गुरुश्चैव प्राजापत्ये रविस्तथा ।
पौर्णमी गुरुर्वारे च महाज्येष्ठा प्रकीर्तिता ॥
महाज्येष्ठा तु या योगे भ्नातव्यं जह्नु कन्यकां ।
पदे पदे लभेतपुण्यं बाजपेयस्य मानवः ॥
महाराजाधिराजत्वभाग भवति न संशयः ।
यज्ञ-पूतफलं प्रोक्तं गङ्गायां यत्र कुत्रचित् ॥”

(Vide Brahmānda Purāna, 9th ch.)

“ गङ्गायां विरजे चैव महेन्द्रे जाह्नवीतटे ।
अत्र पिण्डप्रदो याति ब्रह्मलोकमनामयम् ” ॥

(Ibid. 10th ch.)

ब्रह्मह। गुरुहा गोधन स्तेया च गुरुतल्पगः ।
गङ्गाभसा च पूजान्ते नात्र कार्या विचारणा ॥”

(Ibid)

Again, we get the following verses from the *Brahmānda-Purāna* regarding the sacredness of taking bath in the river Gaṅgā :—

“ सर्वतीर्थमयीगङ्गा सर्वधर्ममयो मनुः ।
सर्वशास्त्रमयीगीता सर्वदेवमयो हरिः ॥”
+ + +
“ न च काशीसमं क्षेत्रं महेशान्नापरः सुरः ।
न च गङ्गासमं तीर्थं न वेदात् शास्त्रसंचयः ॥”
+ + +
“ नास्ति गङ्गासमं तीर्थं कलिकल्मषनाशनम् ।
नास्ति मुक्तिप्रदं क्षेत्रं बाराणसिसमं भुवि ॥”
+ + +
“ गङ्गायात्वथ विप्रेन्द्राः सागरस्य च संगमे ।
अश्वमेधाद्दशगुणं प्रबदन्ति मनीषिणः ॥”
+ + +
“ गङ्गायां च जले मौचं बाराणस्यां जलेस्थले ।
जलेस्थलेऽन्तरीक्षे च गङ्गासागरसंगमे ॥”

(Vide Brahmānda, ch. XI)

The *Mahavaruni-yoga* is stipulated as quoted below from the *Smṛtichandrika* :—

“ मधुकृष्णत्रयोदश्यां शनी शतभस्म शुभे ।
महामहेति विख्याता त्रिकोटिकुलमुद्धरेत् ॥”

The *Mahavaruni yoga* falls when there is the combination of *Vaiśākha* + *kṛṣṇa-trayodasī* + *Saturday* + *śatabhishā* - *nakshatra*. It is interesting to point out here that in *s. 1050* (A. D. 1128) *Chodaganga* with some of his queens and officers visited the temple of *Bhīmeśvara* at *Drakṣhā āma* when there was a *yoga* called the “*Simha-Vrihaspati*”. It is also named as *Vyātipati* (see No. 101 above). The sacred bath taken in the *Godavari* during the course of *Simha-Vrihaspati* is as auspicious as the *Ganga snana*. This *yoga* of *Simha-Vrihaspati* occurs once in every 12th year. We get the following verses in the *Brahmavada-Purāna* in connection with the sacredness of the *Godavari-snanam* :—

“ ज्ञयान्ति सर्वतीर्थानि सिंहस्ते च बृहस्पतौ ।
गोदावरीपुण्यतमां वर्षे द्वादशिकेऽपि च ॥
पिण्डं ददाति यस्तत्र श्रद्धाभक्तिसमन्वितः ।
पितृन्नुद्धृत्यन्नरकात्स्वर्गलोके महीयते ॥”

Another equally important occasion is known as *Govinda-dvadasi*. It would fall in the month of *Phalguṇa*-*śuklapakṣa* when the sun would stand on *Kumbha*, and the *Jīva* on *Dhanu*, in *Sunday* at the *Pushya-nakshatra* :—

“ फाल्गुनश्यामलेपक्षे कुम्भस्ते दिवसाधिपे ।
जीवे धनुषि योगे च शोभने रविवासरे ॥
पुष्यर्क्षे यदि संयुक्ता गोविन्दद्वादशीऽमृता ॥”

In the *Vishvatharmottara* we get the following verse :—

फाल्गुनामलपक्षस्य पुष्यर्क्षे द्वादशी यदि ।
गोविन्दद्वादशीनाम महापातकनाशिनी ॥”

This *yoga* of *Govinda-dvadasi* would not occur within the range of a few centuries. So, we cannot take it to be the synonym of *Maha-dvadasi*, found in our inscriptions.

APPENDIX VI

Some quotations from other inscriptions and literature showing political relation of the Gaṅgas with other Kings.

(1) Following is quoted from a Drakshāram-inscription, published in *S.I.I.* Vol. IV, No. 1143 :—

“ तत्रासीन्महनीयकीर्त्तिककालिकाकन्दालबालोलसन्
सौजन्यादिमहागुणैकवसतिः श्रीकोनपोतः कुती ॥
जित्वा यस्त्रिकलिङ्गवल्लभमहाराजेन्द्रचोडाय वै ।
प्रादाद्दर्जयवंशराजतिलकः कालिङ्गगण्डद्विपान् ॥
यः कुलोत्तुङ्गचोडस्य कारुण्येनालभद्विभुः ।
वेंगीन्द्रनाम देयं च वेंगीग्रामसहस्रकम् ॥
तस्य ज्येष्ठो महातेजा राजराजनृपोत्तमः ।
तत्पुत्रः पोतभूपालः शत्रुहंता भवद्दुषि ॥

(2) Following is quoted from the Draksharam—inscription as edited by K.V. Subrahmanya Aiyar, B.A. in *E.I.* Vol. XXII, pp. 138 ff :—

“भस्मीकृत्य कलिङ्गदेशमखिलं निश्चित्य गाङ्गान्तरणे
भङ्क्त्वा कोशलखण्डपालनिबहै देवेन्द्रवर्मादिकान् ।
वीरः पल्लवराज इत्यभिहितो राजेन्द्रचोडप्रभोः ।
कीर्त्युत्तम्भम्बोडूमन्धिषु जयस्तम्भं शुभं न्यक्षिपत् ॥”

(3) Following is quoted from the Charla plates of Virarajendra, published in *E.I.* XXV, p. 262 :—

“ कृत्वान्यां सरितं समुद्रपदितां संतोषितो बारिविः
भ्रातृभ्यां समुपेक्षितान् जनपदं वंशक्रमाभ्यागतम् ।
क्रान्त बेरिमहेश्वरैरतिबलैर्बेङ्गिन् कलिङ्गानपि
जित्वा शत्रुपरम्परामतिबलाम्भित्वा च दुर्गान् बहुन् ॥”

(4) Following is quoted from the 3rd Chapter in *Ramapala-Charitam* by Sandhyakara Nandi : —

“ सविशालशैलमालितालीबद्धमम्बुधि साक्षात् ।
 अपि पूतेपुष्करिणोभूतं रचयाम्बभूव भूपालः ॥ ४२ ॥
 तुङ्गमहाभोगालिर्धरालघिमभाक् महाबनस्ताम्भः ।
 तेन व्यधाय्यनागा न कस्या हेलया भरभृत ॥ ४३ ॥
 स्वपरित्राणनिमित्तं पत्यायः प्रग्विशी येन ।
 बरबारणेन च निज म्यन्दनदाने वर्मणाराधे ॥ ४४ ॥
 भवभूषणसन्ततिभूवमनुजग्राह जितमुत्कत्रं यः ।
 जगदवतिस्म समस्तकलिङ्गतस्तान् निशाचरान् निध्नन् ॥ ४५ ॥
 यो बाजिनःमधिभुवा नागाबलि संयतेरित म्कन्धः ।
 कृतसहायकविधिना देवः(नः) प्रियकरिणा प्रीण ॥ ४६ ॥
 तस्य जित कामरूपादिबिषयबिनिवृत्तः मानसम्पाशः ।
 महिमानमानयन नृगो यमोनस्य प्रजाभिरक्षार्थम् ॥ ४७ ॥
 इति राजराजभोग्यामलकामिब विविधशेवधिभरसमृद्धां ।
 रामावर्ती गृहित्यामुमयोध्यामसौ पुर्गे तामगतम् ॥ ४८ ॥
 इति रामप्रत्यागमन नाम तृतीय परिच्छेदः ॥”

(Vide *Memoirs of Asiatic Society of Beng*, Vol III, No.i,p. 50)

रामचरितम्, द्वितीय परिच्छेदं, श्लो. ४. टीका :—

मिलितसामन्तचक्रस्य नामाङ्कनं न कृतमिति तदुल्लिखति
 वन्द्य इति । कान्यकुब्जराज(बाहिनीगञ्जनभुजङ्गोभीमयशोऽभिधानो बाजनोवाएटन)
 मगधाधिपतिः, पीठीपतिः । गुण इति नानारत्नकूटकुट्टिर्माबकटकोटाटवीकण्टी-
 रथो दक्षिणसिंहासनचक्रवर्ती वीरगुणो नाम । सिंह इति दण्डभुक्तिभूपते-
 रद्भुतप्रभावाकर करकमलमुकुलतुलितोत्कलेशकर्णकेशरी सरिद् - बल्लभ-
 कुम्भसम्भवो जयसिंहः । विक्रम इति देशग्रामप्रतिबद्ध वसुधा चक्रवाल बाल-
 यलभितरङ्ग षल (कल्पतरुद) बहलगलहस्तप्रसस्त हस्त विक्रमो विक्रमराजः ।
 शूर इति अपर मन्दार मधुसूदन समस्ताटविकसामन्तचक्रचूडामणिलेदमीशूरः
 कुजवटीय प्रतिभट कणिकूटकपण केशरी शूरपालश्च शिखर इति समर परिसर

त्रिसरदरिराजराजगण्डगर्भगहनदहनदावानलक्षैलकम्पीयकल्पतरुद्रशिखरः ।
भास्कर इति खरतरकरवालललाविलूनबैरिवाहिनीरुधिरप्रवाहविहितापरलो-
हितार्णववलयतो चञ्चालभूपालो मयगलसीहः प्रतिपत्नकक्षोणिभृदक्षोहिणी-
दारुणद्रवभूण विभ्रंशभीषणप्रयाणद्वकारवो टेक्करीयराजः । एभिर्महावलै-
रुपेतो रामपालः ॥”

(He (Rāmapāla) was competent to conquer the earth, having been joined by those (warriors) having large armies, vr 2, Vandya (Bhīma-yaśas) Guṇa (Viraguna), Simha (Jayasimha), Vikrama (Vikrama Rāja), Sura (Lakshmisura as also Surapāla) Sikhara (Rudra-sikhara) Bhāskara (Mayagalasimha) and Pratāpa (Pratāpasimha).”

(5) Following is quoted from the “ बल्लालचरितम् ”
12th Chapter vv. 51-55.

“ सिंहगिरिरुवाच ।

तस्माद्दहेमन्तसेनोऽभूद्राजन् तत्र पितामहः ।

धामधाम्नामहिम्नाञ्च द्विषद्वलहुताशनः ॥ ५१ ॥

तस्माद्विजयसेनोऽभूच्चोङ्गसखोनृपः ।

योऽजयत् पृथिवीं कृतस्ना चतुःसागरमेखलाम् ॥ ५२ ॥

तस्य पुत्रोऽसि बल्लालः सार्वभौम महीक्षितः ।

प्रत्यर्थि पृथिवीपाला यस्य ते शरणंगताः ॥ ५३ ॥

ब्रह्मक्षत्रस्य यो योनिर्ब्रह्मशः क्षत्रियपूर्वजः ।

सेन वंशस्ततोजातः यस्मिन् जातोऽपि पाण्डव ॥ ५४ ॥

Regarding the Ballāla-family it is stated in the Visvakosha (Vol. 12, p. 694-5) that the Senas of Bengal had belonged to Yādava dynasty of Devagiri or the Hayasalas. Ballāla-Sena wrote a book named “ *Adbhūtaśāgara* ” in S 1091 and he died in that year.

(6) Following is quoted from the *Bhaktibhāgavata-Mahākāvya* by Kavi Dīnāṇī Jivadeva, who was the *Guru* of Prātāparudra Gajapati (15th century) :—

“ तेष्वादिमः समभवद्भूत मन्त्रसिद्धिः

शक्ति प्रसाद परमो भुवि चोङ्गङ्गः ।

गौरीगुरुर्गुरुभूत प्रथिनोऽस्य वरु-
वंशे गुरुः गुरुपतेरिव तन्त्रचिन्तः ॥”

Meaning :—Chodagaṅga who was a famous king in the Gaṅga dynasty, mastered the ‘Mantram’ from Gouriguru, who belonged to a Brahman family of Vatsa Gotra. The *Guru* used to advise him (Chodagaṅga) in polity like the great Vrihaspati to Indra, the Lord of the *Suraloka*.

(Vide the *Nava Bharata*, Oriya Journal Cuttack, Vol. VI pt. V pp. 293-6 ff)

(7) From Yewur inscription, incised in the time of Jayasimha II About 1040 A.D.) :—

“ नाम्नैवातिचलं द्विषन्मृग कुलं विभ्रास्य तेजोधिकै
रत्नै रक्षितं पुरा गजपतेस्तन्नामरायित्वा मदम ।
तुङ्गानामववीभृतामनुदिनं दत्त्वापदं मूर्द्धम्
प्राप्तः श्रीजयसिंहनन्दन इति क्षान्तिं चलः प्रस्तुताम ॥”

(Vide *E.I.* XII, p. 277)

(In the Goharwa plates of Kartadeva of Chedi family (1040 A.D.), the king boasted to have defeated the *Acapatis*, the *Gajapatis* and the *Narapatis*. (Vide *E.I.* XI, p. 141).

(8) Deopara Inscription of Vijayasena

(E. I. I, p. 307)

In the line of the senas :

Sāmantasena

↓
Hemantasena — yaśodevi

↓
Vijayasena (defeated Divya, Nānya, Bāghava, Vardhana, Vira and the Kings of Gaṇḍī, Kāmarupā & Kaliṅga)

The inscription was written by Umāpati Dhara who is supposed to be the author of some Gaṅga-Prāśasti, found in the stone inscriptions at the temples of Ananta-vaśudeva, Bhubaneswar and at Amareśvara in the village of Bonni, Srikakulam district. Most probably Umāpati came to Orissa to live as a court-poet under the Gaṅga Kings viz. Aniyanka-bhīmadeva II and Bhāmadeva I. Umāpati's name is also mentioned in the *Gita-govinda* by Jayadeva.

(9) Choḍaganga's *Praśasti-Slokas*, mentioned in the inscriptions of his successors, are quoted below :—

I. From Ananta Bāsudeva temple inscription of the time of Bhanudeva I. (1264-79 A.D) edited by Dr. L. D. Barnett in *E. I.* XII, p. 150-55)

- (Ll. 1-2) वीरः सम्राट्कुमरदलितारातिराजन्यवक्त्र -
स्मेराम्भोजैरकृतवसुधादेवताराधनं यः ।
आगोदान्तादमरसरित यावदेकोभूवोऽभूद्
भोक्तासोऽन्ते सुरसहचरीकामुकश्चोङ्गः ॥”(vv-2)
× × ×
- (Ll. 7-8) “ स यत्र गिरिजापतिर्ब्रह्मसतिगन्धसिन्धोर्मिषा -
न्निधाय निकटोधुनीममरसार्थं सार्थं प्रपाम् ।
यदन्वयकृपाभरान्यधितकृत्तिवासाश्रियं
महेन्द्रपदजित्वरीं सुभटचोङ्गङ्गे नताम् ॥” (vv. 10)

(10) The following verses, relating to the *Praśasti* from Vajrahasta V upto Rajaraja II, are quoted from the copperplate inscriptions of the Imperial Gaṅgas :—

“ शास्त्रार्थनिष्ठितमतिर्द्विषदन्तकारी
सर्वार्थं बर्गपरितोषणहेतुवर्गः ।
आचारतोऽपि मुनिपुङ्गवमार्गचारी
तस्मादभून्नृपवरो मुनि बज्रहस्तः ॥
ननामतः केवलमर्थतोऽपि
स बज्रहस्तस्त्रिकलिङ्गनाथः ।
को बज्रहस्तादपरे पृथिव्यां
बज्रं पतद्द्वारयितुं समर्थः ॥
व्याप्ते गङ्गकुलोत्तमस्य यशसा
दिक्चक्रवाले शशि
प्रायेणामलिनेन यस्य भुवन -
प्रह्लादसम्पादिना ।

मिन्दूरैरतिसान्द्रपङ्कपटलैः

कुम्भस्थलीपट्टके -

प्ला लम्पन्ति पुनः पुनश्च हरिता -

माधोरणा वारणान् ॥

महिषी-नङ्गमा तस्य पार्वतीव पिनाकिनः

तस्मात्तस्यामभूद्वीरो राजराजो महीपतिः ॥

स राजराजो द्विजराजकान्ति -

मुजङ्गराजाननवर्णकोत्तिः ।

श्रीमत्तयाधः कृतराजराजः

स्व विक्रमान् यत्कृत देवराजः ॥

तस्याप्रमहिषीरम्यानाम्नाभूद्राजसुन्दरी ।

लक्ष्मीनारायणस्येव चन्द्रस्येव च रोहिणी ॥

तजस्तस्यामभूद्वीरो चोडगङ्गो नरेश्वरः

क्षौणीभृत्पत्तविच्छित्त्यो दिवीन्द्रातकुलिशं यथा ॥

धात्री तस्य सरस्वती सम भवन्नूनं नचेत् पीतवान्

तत्सारस्वतमार्यबालकतया श्रीचोडगङ्गः पयः ।

त्यदृक्त्वेदमतिः कथं निपुणतां शास्त्रेषु तादृक्कथं

तादृक्कान्यमतिः कथं परिणतिः शिल्पेषु तान्दृक्कथम् ॥

क्षौणि दिक्पालशेषामयमकृतपदद्वन्द्वमेतस्य वीरी

दमाभृच्चूडाश्रियाप्तं स्तुतिरिति कियति चोडगङ्गेश्वरस्य ॥

नूनंपूणाः सुधांशुः परनृपधञ्जलच्छत्रवृद्ध्यापहर्ता -

मामित्यङ्गस्य वृद्धिं त्यजति यतइव त्रस्तचित्तः प्रवीरान् ॥

गृह्णातिस्म करं भूमैर्गंगागोतमगंगयोः ।

मध्ये पश्यत्सुवीरेषु प्रोढः प्रोढस्त्रियामिव ॥

प्रतिभटकरशस्त्रव्याहतिस्वांगनिर्य -

द्रधिगमिव न्यायिष्ठमाभवे दत्र दैव ।

निजकरधृतशस्त्रच्छिन्नभिन्नांगमेता -

नकृतधरणिशय्यान्द्वन्द्वयुद्धेषु गंगः ॥

यत्ते जः परिभूत शत्रु नगर प्रोद्धुतधूमोद्गमैः

भूयः खाण्डवदाह शंकिमनसो देवाः परं भीरवः ।

स्वर्नातादसिधारया रिपुगदा(णा)[दा]कर्ण्यवार्त्तामिव

प्रौढितस्य नुबन्ति गंगनृपतेर्भीतिं विहाय ध्रुवम् ॥

क्रोधोद्यद्विपमेघमालिनिमदस्त्रोतस्वतौ दुर्गमे

चंचत्खड्गतङ्गितप्रभावतिनदन्नाराचबज्रोदये ।

सत्सैन्ये जलदागमप्रतिनिधौ जेतुं प्रवर्त्तेतकः

शूरोपीति बदन्त्रिलोचनविमुर्द्धोमुनासंगरे ॥

निर्मत्स्योत्कलसिधुराजमपरं गंगेश्वर प्राप्तवा -

नेकः कीर्त्तिसुधाकरं पृथुतमं लक्ष्मीं धरण्या समम् ।

माद्यहन्ति सहस्रमश्वनियुतं रत्नान्यसंख्यानिव

तत्सिन्धोः प्ररुषमथवा ब्रूमस्तदुन्माथिनः ॥

पादौ तस्य धरान्तरीक्षमखिलं नाभिश्च सर्वादिशः

श्रोत्रे नेत्रयुगं रबीन्दु युगलं मूर्द्धापि च द्यौरसौ ।

प्रासादं पुरुषोत्तमस्य नृपतिः कोनामकर्त्तुं क्षमः

तस्येत्यादि नृपैरुपेक्षितमिमयं चक्रथ गंगेश्वरः ॥

लक्ष्मोजन्मगृहं पयोनिधिः सौ संभावितस्य स्तिति -

नानासिन्धुशुरस्य पूज्यत इति क्षीराब्धिवास ध्रुवम् ।

निर्बिणः पुरुषोत्तमः प्रमुदितस्तद्धामलाभाद्रमा -

प्येतद्भक्तं गृहं वरं पितृगृहात् प्राप्यप्रमोदान्विता ।

त्वं कूर्माधिपमाचलत्वमपिभो व्यालेन्द्र धैर्यबह

त्वं पृथ्वी स्थिरतां ब्रजत्वमधुना ब्रह्माण्डगातं भव ।

श्रीगंगाधिपवद्भसिहविसरद्घोषात्जगद्ब्यापिनो

दिङ्नागेषु भयान्नलत्सुजगती कम्पेतवायत्क्रमात् ॥

बर्षाणि सप्तनीचवीरः क्षौणीमंभोगमाचर ।
दिङ्नायकान् प्रतीहारान् विधामान्यामु र्चनः ॥
किं प्राप्ता महिषी तपोभिरतुलैः श्री चोङ्गंगेन सा
देवैः स्तुत्य गुणैर्बिभूषिततनुः कस्तुरिकामोदिनी ।
ना विष्णुः पृथिवीपतिः प्रभवतीत्यस्मिन् हरीवा भुवो
रक्षार्थं धृतजन्मनि स्वयमसौ लक्ष्मीः प्रसृताथवा ॥

तस्यान्ततोजनि जयन्त इवैश्वीरः
कामार्णवस्त्रिजगदेक वदान्य एषः ।
सूर्यप्रताप विभवेन जगत्प्रसिद्ध -
कीर्तिः शशांकमधरकृतवान् विशुद्ध्या ॥

गंगेशसूनोर्बिबुधाश्रयस्य
दृष्यद्विषद्बंश विभेदशक्तेः ।
कामार्णवस्यास्य कुमारकत्वं
नानामतः केवलमर्थतोऽपि ॥

प्राप्येदयं शशांकस्य बद्धतां कामवारिधिः
बद्धते कीर्त्तिचन्द्रोय चित्रं कामार्णवोदयये ॥
वेदतुं व्योमचन्द्रप्रमितशकसमाः प्राप्तकाले दिनेशे
चापस्थेन्यग्रहौघे बन्वतिरिपुषु प्रक्षयं प्राप्तवत्सु ।
अस्मिन्मूर्द्धाभिषिक्तं नृपवरतनये सर्वलोकैकनाथे
श्रीमत्कामार्णवेशेजगदभवदिदं तत्तदानन्दपूणम् ॥

क्षीराण्णबादजनि चन्द्रकलेनि बात्ता
कामार्णवात्सु सकलेन्दु दिवाकराभ ।
कीर्त्तिं प्रताप मिथुनसहकारि लोके
स्थित्याह्वयत्वरनृपाननुरागशून्यान
यस्यास्मिनिर्हलितवैरिकरीन्द्रकुम्भ
निर्मुक्तमौक्तिकफलान्यनुगुत्तितानि ।

कामार्णवस्य रिपुसंहतिहेतुकाले

संध्याभ्रवभ्रुभगणा ईव भान्ति युद्धे ॥

सप्ताम्भोधीन्वहन्ती क्षितिरतितरला नागकूर्मेश्वराणां

साहाय्यं बाञ्छतीर्थं तदपि पुनरसौ कल्पितस्तत्र भारः ॥

ज्ञाता कामार्णवाख्यस्तत्र निजतुलना० निर्दयः स्वर्णभारैः

भूयो भूयस्तुलाया०स्तित ईति धरणोर्भारबाहुल्यमाप्तम् ॥

हृष्टपुष्टजनाकीर्णं विद्वज्जनमनोहरं

दशाब्दानकरोद्राज्यं कामार्णवमहीपतिः ॥

श्रीचोड़गङ्ग नृपतेर्महिषा ततोन्या -

तस्येन्दिरा रविकुलोद्भवराजपुत्री ।

याद्यापि धातुरुपमाजनि सुन्दरीणा०

सेयं सुधांशुवदनास्तपसैव जाता ॥

यद्रूपशीलगतिवर्णनया प्रसिद्धा

दृष्टान्तभूर्गिरिसुतेत्यभिधानदोषः ।

नास्त्येव चण्ड रुचिका सह कोपनेत्र

तामिन्दिरामुदबहद्भुवि चोड़गंगः ॥

तस्यात्ततः समजनि क्षितनाथनाथ ।

श्रीराघवः परनरेश्वरदर्पमर्दी ॥

यत्पट्टवन्धनत्रिधि श्रवणातिभीताः

सर्वेनृपाः स्वहृदिकम्पसवाप्तवन्तः ॥

श्रीराघवे राजनि चित्रमेत -

त्तेजोविहोतः क्षितिपालवर्गः ।

यत्पादसेवाकृतदेहसिद्धि -

मित्रीभवन्त्येव समस्त एषाः ॥

प्रौढारि प्रहित प्रकार विहितप्राचण्ड्यपात्री भवत्

दोर्दण्डापमिति प्रगल्भविषयः प्रच्छन्नवानजुनः ।

संप्रत्याहव रंगसगतरिपुश्रेणीशिर कंदुक -
क्रोडासक्तभुजः शरासनभृतामेकोपमो राघव ॥

जगतिपरशुरामः प्रादुरासीद्द्वितीयः
किमु रिपुकुलहन्ता स्वाज्ञयाञ्छत्रलोकः ।
क्षितिबितरणदीक्षासक्तहस्तः प्रतापा -
दाप दशशतबाहुर्यस्य शत्रुबिनाशा ॥

भेदं भेदमरातिक्रु-जरघटा क्षौणीन्द्रपक्षीरणे
पाय पायमस्तृकृपयांसि बहुधा श्रीराघवाग्निः क्षणान् ।
शुभ्रं शुभ्रमिवोद्वहन् विजयतेः कीर्त्तिप्रदानं परं
चन्द्रश्चन्द्रिकया प्रपूर्णतरय संसेभ्यमाकांक्षते ॥

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[Abbreviations :—(c) = country, (d) = district, (f) = family
(g) = god or goddess, (h) = hill, (k) = king, (o) = officer, (p) province
(q) = queen, (r) = river, (t) = town, (v) = village].

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