To The Sacred Memory of MY MOTHER.
PREFACE.

About two decades back the historians had no knowledge of the Bhauma suzerain power of Orissa. During the recent years a large number of inscriptions of the Bhauma family have been edited by different scholars; moreover Professor Sylvan Levi has brought to light an interesting event of the Bhauma age. But the problems connected with the said family have remained so far undiscussed. Therefore a discussion on the said problems has been initiated in this monograph; and for easy comprehension of the subject by the readers the texts and translations of almost all the published Bhauma records have been given in the following pages along with those of three unpublished plates.

I regret to draw the attention of the readers to the fact that the Hindi numerical figures have been used in the transliterations of texts to serve the purpose of signs of footnotes since no better alternative could be provided by the press.

In conclusion I acknowledge my indebtedness to Pandit Nilakantha Das M. A., who corrected the translation of some Slokas. My thanks are also due to my friend Mr. Paramananda Acharya B. Sc., who rendered me occasional help to bring out this work.

NAYAGARH.
14-1-34. 

B. MISRA
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Additions & Corrections.

Page 1, line 11, for Paduma read Padma.

1, 17, for Mahārājā read Mahārājā.

4, 6, for प्रेत read प्रेत

7, 3, for मधुसुदन read मधुसुदन

7, foot-note (16), for तद्वात्मद्वित: read तद्वात्मद्वित:

7, add. (23) Read महारे.

8, line 12, for to the pravaras Vaiśānara read to the Kātyāyanasa Gotra with the pravaras Vaiśānara.

12, 18, for Ngḍilō read Ngḍilō.

12, 23, for devide read divide.

12, 27, for dillapidation read dilapidation.

13, 18, for Vendrākataka read Tendrākata.

13, 33, for Angal read Angul.

14, 3, for पत्रूपेन read पत्रूपेन

16, 11, for पाणेरा* read पाणेरा

17, 9 for Guheśvara read Guhadeva.

21, 22, for anupravara read anupravara.

23, 3, add The plate is now deposited in the Patna museum.

23, 16, add The donor was styled as Paramāheśvarī Paramabhatfārikā Mahārājādhirāja-Parameśvāri.

27, foot-note, put † in place of * and vice versa.

28, 34, for staircase read staircases.

29, 7, for lily read lily.

29, foot-note, line 5, for skillful read skilful.

34, line 9, for 3rd read 2nd.

34, 15, for numeral read numerical.

38, 24, for dispells read dispels.

42, 5, for Kubeđa read Kaveđe.

45, 7, for लेख प्रति read लेख ज्ञानबिहारे प्रति

52, 8, for measure read measures.

53, 9, for स्करै read स्करै

61, 5, omit and.

61, 15, for Mahākāleśvara read Kāleśvara.

61, 18, for Kainūtasara read Kainūtsara.

71, foot-note, for Paramāheśvara read Paramamāheśvara.

72, 23, for probable read probable.

77, 27, for Kayakubja read Kanyakubja.

82, line 8, for west read east.
This plate, measuring 17\(\frac{1}{4}\)" in length and 7\(\frac{1}{4}\)" to 7\(\frac{3}{4}\)" in breadth, was found among some old records of the Zamindar family of Darpan Estate in the Cuttack district and is now deposited in the Indian Museum, Calcutta. The late Professor R. D. Banerjee edited it in the *Epigraphia Indica*, Vol. XV (pp. 1—8).

The orthography of this plate is very interesting; for, a good number of Sanskrit words have been written in it after the fashion of Oriya pronunciation (cf. *Thira* in l. 18, *Pruva* in l. 23 and *Paduma* in l. 24, written for *sthira*, *pūrva* and *Paduma* respectively).

This plate was issued from Guhādevapāṭaka, which has been wrongly read as Šubhadevapāṭaka by the late Mr. Banerjee.

Paramopāśaka Kṣemaṅkaradeva's grandson and Paramatathāgata Śivakaradeva's son Paramasaugata Šubhākara-

The donor is said to have quelled some disturbance, caused by his kinsmen, who wrongfully claimed the throne
ORISSA UNDER THE BHÂUMA KINGS

(ll. 3-4). Again it is stated that Kṣemaṅkaradeva, the
grandfather of the donor placed castes in their proper duties
(l. 2).

The plate was issued on the day 10,3=13 of waning-
moon of Mārgaśīra in the year 50,4=54. The first of the
two figures of the day is expressed by a symbol, which has
been interpreted as 20 by the late Banerjee. His interpreta-
tion is untenable, first, because the number of days of a
fortnight does not exceed 15 and secondly, this symbol fully
resembles, in form, that, denoting 10, given in col. 3 of plate
LXIII in the Pracīna-śipī-malā by Gaurishankar Hirachand
Ojha.

The first of the two figures of the year is expressed
also by a symbol, which succeeds the letter mva of samva.
The late Banerjee read this symbol as t to get the word samvat,
But he had not compared the form of it with that of t, found
in l. 1 of this plate (cf. t in pāṭakāt). The former form is
quite different from the latter one. Dr. Bhandarkar has
rightly observed that a numerical symbol and not the letter
t succeeds the letter mva of this plate. * But the inter-
pretation of this symbol, suggested as 200 by him, does not
appear to be accurate. In the light of the form of symbol,
representing 50, found in the Tekkali plates of Dānârṇava's
son Indravarman, edited by Dr. Hultzsch, † the symbol,
in question, can be interpreted as 50. The perpendicular
stroke of the former symbol is quite straight, while that of
the latter one is slightly curved; otherwise there is no
difference between the forms of these two symbols.

The village Kompāraka in the Paṅcāla viśaya and the
villages Daṇḍâñki and Yoka in the Vubhyuḍaya viśaya in

* Epigraphia Indica, Vol. XX (appendix) p. 248, foot-note 6
† Epigraphia Indica, Vol. XVIII, p. 310, L. 30 (plate i i i a, l. 30)
Northern Tosali were granted to two hundred Brahmins. Daṇḍāṅki and Yoka were combined as one village under the name of Solanapura. The late Banerjee interpreted that Daṇḍāṅkiyoka was one village and it was combined with Kompāraka. The expression in the plate is Kompāraka-grāma-(h*) Daṇḍāṅki-Yoka-grāmāu. It implies that Kompāraka is one village and Daṇḍāṅki and Yoka are two villages. If we accept the learned editor’s interpretation that only two villages are mentioned, then it would appear that these villages were not included in one visāya since two visāyas have been mentioned. In that case the combination of two villages belonging to two different visāyas is improbable. Hence we can assume that three villages (two belonging to the same visāya) are mentioned.

Mahāksa-paṭalādhikaraṇ-ādhikṛta Samudradatta was the Dūtaka of this plate. It was written by Mahāksa-paṭalika Bhogi Brahmadatta, heated by peskapāla Nārāyaṇa and engraved by Edadatta.

The identifications of places, mentioned in this plate, are given below.

Kompāraka (in parvata-droni i.e., the valley of the hills) Kupārī (20° – 17”N, 86° – 25”E) in the Balasore district. It is worth mentioning that Kupārī lies in the close proximity of a hill and some Buddhist sculptures, dating back to the 9th century A. D., are found there.

Paṅcāla-visāya Paṅcamāla pergenna in the Balasore district.

Solanapura (the name, given to two combined villages Daṇḍāṅki and Yoka) Solanapura (20° – 53”N, 86° – 11”E) on the north bank of the Vaitarani near Jajpur. The donees settled in this village. The relics of antiquarian interest are now found at Solanapura. Again the majority of population of this village is formed by the Brahmins.

Vubhyundaya Baghuāḍī (20° – 54”N, 86° – 30”E) about 15 miles north-east of Jajpur.
ORISSA UNDER THE BHAUMA KINGS

TEXT
( OBOVERSE )

1. ऋौर, स्वतः। जयडेवन्याबारात् गुड्डेरवारकाल। अभूज्ञा पति [१०] मौमाद्वायाद्वन्द | वारकाला शरदेश्वरश्वरकर्मकर्षोतासविशविभिदिगः—

2. नन्द: प्रतापसुशुन्यात्यातोन्न: स्वरस्मारोगितवर्णायाम: परमोपसकोजु- 

3. गतार्यासारान्: तथाविद्य तव तदात्मजः परमतथाग्यो नरपति: श्रीशिव- 

4. जातिहु च दायाग्नायेयमान्यजुगुप्त! गुनोक्षितख्यति: प्रजापालनतल्प[२:४] 

5. महाराजा श्रीमुखर्यदेव: कुशल। उत्तरस्वह। वर्तमानस्वभव्यन्यां। सामान्यमहाराजाजुगुप्तन्त्र[१०]:कुमार्योऽपरिविचित्यसिद्धः—

6. -तदाकुकुम्बण्डपशिक्षायात्यातोन्नराजपालोपजोविनिवासात्मक बाहम 

7. -हदाबुल्लुम्बर्पवस्तः[२३] पारापिकरणय यहाँमानयति समाध्यपति वोधयति 

8. -थात्रौली कोरपराक्रममे जुगुप्तको-सामाहीपरिकर्णरी[३८] सोह्योधी[४६] 

9. -त्या मातापिपेररयम: सरस्वतवर्ज्जान्तरात्यक्षिदसहस्मुप्याप्यबहुद्वये 

10. चहुँ जयडेवन्यादेव। गद्दुकुलसार। वामनस्वामि। सम्पुर्णस्वामि। गोपेश्वर। 

(१). Represented by symbol. † Another ऋौर is superfluous,
(२). The editor read ऋताकारान्ता; see E. I. Vol. XX (appendix)
(३). The plate reads व
(४). Read ओ (५). Read रे (६). Read य (७). Read मातापिपेररयमः
REVERSE

20. मद्यागार्देव। स्त्रिस्वेतस्वर[मिः]। श[म]क्रस्व[मिः]। एवं छात्रीवासः।
OEISSA vitiate THB BHAUMA
नेल्पुर भाषा

नागराज [मिः]। आधकुटहारवा [मिः]। भुजस्वामी [मिः]। कक्षास्वा [मिः]। मधुसुदनस्वा [मिः]। अबदितवालस्वा [मिः]। अपरस्वा [श्री]।

(15) कारक्य बाणी begins from this word,

(16) Read द्यूति:

(17) Read व

(18) Read बा:

(19) Read र

(20) Read ए,

(21) Superfluons.

(22) Read (व)
This plate was unearthed in a sugarcane field at Chaurasi in the Sadar subdivision of the Puri district. Mr. Narayana Tripathi, B. A. edited it in the *Journal of Bihar and Orissa Research Society*, Vol. XIV (pp. 292—306.)

It was issued from Guhadevapatîkâ. Śivakaradeva [II], the son of Mahârajâdhirâja Śubhâkaradeva and of the queen Mâdhavidevi and the grandson of Mahârajâ Śivakaradeva [I] and of the queen Jayâvalidevi was the donor. He belonged to the Bhauma lineage of the Utkala family and was styled as Parama-bhâṭṭâraka, Mahârajâdhirâja and Paramesvara.

The village Vuvradâ in the Antarudra viṣaya in Dakṣina Toṣali was granted to Jâlubhatta, belonging to the pravara Vaiśvânara and Mitrakothakhilla of the Ṛgveda.

The places, mentioned in this plate, can be identified as follows:

Vuvradâ ≈ Buhurudâ (19° − 10”N, 85° − 58”E) about 10 miles north-east of Puri.

Antarudra ≈ Antarodha, a fergenna in the Sadar subdivision of Puri.

The plate was heated and written by Harivarddhana, a resident of Virajâ, which has been misread as Chirajâ by Mr. Tripathi. He reads also taṭṭakāra instead of taptakāra in l. 14 of the second side of the plate.

The plate was issued on the 12th day of the dark fortnight of Kârttika in the year 70,3 (73). It is worth mention-
ing that the numeral 70 has been expressed by a symbol. Mr. Tripathi interprets this symbol as 10.

It should be noted here that different symbols were used in different countries to express one and the same numeral. In some cases different numerals in different countries were expressed also by one and the same symbol. (vide, Bühler’s Table IX). But it is not probable at all that one symbol was used to denote different numerals nor that one numeral was expressed by different symbols in one and the same country. The symbol, used in Orissa, for expressing 10 is found in the preceding plate. This symbol differs, in form, from that of the present plate. Therefore I am inclined to interpret the symbol in question with the help of Bühler’s Table IX as 70.

The published text of this plate is full of mistakes. I have found no opportunity to examine the original plate nor is its facsimile-print clear. Therefore, I could not reproduce here the revised text.
C—GANESĀ GUMPHĀ INSCRIPTION OF ŚĀNTIKARADEVA’S TIME.

This record, incised on the back wall of the right-hand chamber in the Gaṇeśa-gumphā in the Khandagiri at Bhubaneshwar in the Puri district, was edited by the late Professor R. D. Banerjee in the *Epigraphia Indica*, Vol. XIII (p. 167). It mentions that the physician Bhimaṭa, the son of Nannaṭa, born of the womb of Ijya, made a vow (*yācate*) after one year’s practice of asceticism in the assembly (*Punige*) of sages, called Vedi, residing in every chamber (in the Khandagiri), and in the presence of pure being (*i.e.* the god) Gaṇeśa to practise again from the time of Śāntikaradeva’s good reign till the sun and the moon exist. I need mention here that owing to certain discrepancies in the reading, the editor has not given the interpretation of the text.

The text is in the Sanskrit verse of the Anuṣṭubh metre.

**TEXT**

1. श्रीशान्तिकरसौराज्यादाण्ड्राकः
2. गृहेः गृहेः। वेदिशक्षेऽगुनेः पुष्चे गः
3. -जास्यविरजे जने || इज्यागर्भसः
4. -जु तो नन्दस्य खुतो मिष्कः। भोमटो
5. याच्येते वान्यप्रस्थं सम्यः[स्य]त्सरत्युनः ||

(1) Implies *teacher*. 
D—DAULI CAVE INSCRIPTION OF
ŚANTIKARADEVA’S TIME
(YEAR 93)

This record, incised on the right wall of the cave close by Asoka’s Dauli rock edict at Bhubaneshwar, was edited by the late Professor R. D. Banerjee in the *Epigraphia Indica* Vol. XIX (pp. 263—84). It mentions that the monastery, called Arghyakâ-varâšikâ, was constructed in the reign of Śantikaradeva in the year 93 by both Bhâṭṭa Loyomaka and the physician Bhimâta, born of the womb of Ijyâ and a resident of Virajâ (i.e. Jajpur) who were the grandson and the son respectively of Nannaṭa. The editor interpreted that Bhâṭṭa Loyomaka was the son of Nannaṭa and the grandson of Bhimâta. He probably did not consult the preceding inscription.

**TEXT**

1. श्रीशास्त्रिकर्देवराज्यसंत
2. -स्त्र[स्त्र]ठो०,२ [१] स्त्रायाम्बर्जाल०-
3. विरजलवास्तव्यल्लस्तनलन्-
4. -स्तुत्स्मीमटनच[च] पौज़ मह०-
5. लोकोमकन्यकाःकाष्टवर्त्त[क]षु-५-
6. मठोवंद हुवावांकातिलभ।

(1) The editor read श्रेण
(2) The editor read विरजल
(3) The editor omitted च
(4) The editor read ववका
(5) The latter का is suggested by me to get the word ववका which implies the *seed-vessel of lotus*.
(6) The editor read मठवंद
(7) The editor read द्वेश्व; my reading is not also accurate.
(8) The editor read किरिक,
This plate was discovered at Chitalpur in the Hindol State and is now in possession of Raja Bahadur of the said State. I edited it in the *Journal of the Bihar and Orissa Research Society* Vol. XVI, (pp. 69—83). There were some errors in the published reading, which are emended now.

It measures 15.5" x 12.8". The seal of this plate is not in form of a lotus; otherwise it resembles, in all points, that of plate H.

The language is Sanskrit. There is only one word in this plate which has been written after the fashion of Oriya pronunciation (cf. *uṣvattha*, written for *aṣvattha*, in l. 35). The style of composition is ornate.

The plate was issued from Guhadevapāṭaka by Śubhākaraideva, born to Tribhuvanamahādevi of the Nāga dynasty. He was the son of Śāntikara and the grandson of Paramasaugata Śri-Śubhākara, who flourished after the kings, such as Laṃmīkara and others of the Bhauma family.

The record registers the gift of the village Nāḍilolo in the Kāṅkavirā viṣaya in Northern Toṣali. The gift was made at Yavāgulopāṭikā at the request of Pulindarāja to the god Vaidyanātha-bhaṭṭāraka (*śiva*), enshrined at the temple of Pulindeśvaram, built by Pulindarāja. The village was devided into two parts. The income of one part was allotted for perpetual offering of ablution, sandal paste, flowers, incense, lamp, *vallī, caru*, and oblation to the god and for the maintenance of servants of the temple and again for the repair of dillapidation. The income of the other part was set apart for supplying the Saivaite ascetics with satrā
meal free of cost), kaupinottari (garments), saiga and medicines against the malady. The same income was intended also to defray the cost, amounting to four paṇas of cowries, of the six ādhakas of the husked rice for the maintenance of Dānapati.

The grant was issued on the 7th day of the bright fortnight of Śrāvaṇa in the year 103. On previous occasion the numeral 3 of the year of this plate was deciphered by me as 50. But after thorough examination I finally read it as 3.

The plate was written by Mahākṣapatalika bhogi Haravara, heated by Peḷḷāpāla Rāmadeva and engraved by Vijayajīva, the son of Anandajīva. Mahākṣapatālādhikṛta Vṛhadbhogi was the Dūtaka.

The village was bounded on the north-east by the Dhānyamāda-jōta, on the east by the Śrīgāla-jōta, on the south-east by Vanamandāra, on the south by Paṅktāpollā, on the west by Vendrakataka and on the north by the Gaṅgeṭi-jōta.

I need mention here that Subhākara the donor, has been called Simhadhvaja in l. 31. On previous occasion I interpreted it as one, whose banner contains the emblem of a lion. It is now found in plate I that a king named Simhaketu was born to Tribhuvanamahādevi. It appears, therefore, that Simhaketu, the name of the donor, has been transformed to Simhadhvaja to meet the exigency of the metre.

The places, mentioned in the plate, can be identified as follows:—

Noddilo ∆ Naṇḍelo in Hindol State. It is worth mentioning that this village is set apart for the worship of a Saivaite deity, called Kuṇḍesvara.

TEXT
( OBVERSE )

1. Represented by a Symbol.
2. The metre is चरणविलक्क.
3. The metre is चरणविलक्क.
4. The metre is चरणविलक्क.
5. The metre is चरणविलक्क.
6. The metre is चरणविलक्क.

(1) Represented by a Symbol. (2) The metre is चरणविलक्क. (3) The metre is चरणविलक्क. (4) The metre is चरणविलक्क. (5) The metre is चरणविलक्क. (6) The metre is चरणविलक्क.
हिंदोल प्लेट

12. -कामक्षु मन्त्राधिकरणनिमित्तमहाकाँडकामकर्तरीतिः गर-भीतृतुः।
13. -मर्यम्मानीपालोपिनीतिविचारसः प्रात्सुभाकलपनादेव इव कविकाव्यपञ्चविश्वयो हुच्छो।
14. -धनराहिहिमकरुन्दतापः परमेश्वरः महाराजाधिराजपरमेश्वरद्रिश्यामकर्देवः हुच्छाति। जः।
15. -सर्वोत्तमानांमित्रांमहासामान्तमहाराजाधिराजपुतान्तरज्ञक्षुमारामात्स्यः।
-परिक्रियापतिः।
16. -तद्नुआक्षेत्राकाराविशालान्तररिकारन्यानिष्ठे राजप्रसादिवन्दानांबक्षाङ्गकाल्याति।
-यात्रा ह्यावाविश्वयेषयः।
17. महामहत्तरसुंदरमृगिमुखः कथा पारंद्रोक्षसाधधिकरणं यथाइमानयति बोःभोः।
ध्याति समाज्ञापति च। विदितृः।
18. मस्त्य सत्तवामृत्। पतिप्प्रसन्नम् कथा तो नोविवेधोमायो तोपरिकरः तोदेशः सतन्त्रः।
-सत्तवायगोकुलशोभानिधिरिक्षकृः।
19. -तिकः स्याजठोड़तीरस्थायानातिशिरूपः दिव्यपीढ़ि।विनियोः देवीनीप्रवेशत्वा
भूमिश्चित्रापिरयान्यायेन च।
20. -ध्रुवस्त्रितिलमकालः मातापित्रोरात्रमः स्वर्गसत्यः नागः।
पुनयासिद्धये
पुनिन्दराजशिरूपः स्यारुकोपाटिका।
21. यामुः। तत्कारितपुलिन्देश्वरयात्रने प्रतिश्रापितस्य भगवतो वेदायामदनारकस्य
प्रामादेन सत्तस्यनगान्धुः।
22. -सीधार्थूपनिवेदवचर्म्मुज्जाविदवर्त्तिनाथः पादमुवास्य भासाच्छादनारिकिपनाठीः
क्षणसुचितासिद्धसंस्काः।
23. राजमर्यादां नेवाचायर्तः प्रेक्षानिधिनां सर्वकोपनोरीतिसक्षणनामकृश्यायं दान-पते: प्रत्या ह तण्डुळाकः।
24. ध्रुवस्त्रितन्दुङ्गके परिवारात्मकः परिवारात्मकः हिः
[18] समर्पणम् कथा कुरु १००, ३ अर्थाण चूँकि च।
[*] कृतं धर्मशास्त्रेऽवन्दे बुधिविशुद्ध दस्ता राजः

(7) Read १०५ वर्ष ४०
ORISSA UNDER THE BHAUMA KINGS

The metre is अष्टुत्रः

† The metre is पञ्चिताः

† The metre is खण्डरः
LI. 1—3. Hail! from the victorious camp, established at Guheśvarapāṭaka, which resembles the sea on account of the great waves (of the moving) of big elephants in rut and horses in sport, occupying every inch of ground, and on account of the white umbrellas of numerous subjugated rulers, making it bright like a vast expanse of foam.

LI. 3—5. When the kings, such as Lakṣmikara and others—who were like suns to the lotus pond of the family, sprung from Bhauma, and who owing to their virtue of hospitality, were fondled by the lord of gods, who seated them on his exalted seat—had gone to heaven, in that family, there flourished the king Paramasaugata Śri Śubhākara, the conqueror of adversaries, whose glory pervaded the three worlds.

LI. 3—6. Though he was the protector of the people, yet he could be connected with Satyabhāmā (who caused family dissension). It was heard that being an overlord, he was deserted by the soldiers (lit. horsemen), but his glory was never impaired by his adversaries and he was the best of men.

LI. 6—7. His son the king Śāntikara, born like the lord of heaven, vanquished the army of his formidable enemies, surpassed, in wisdom, all (rulers), and was powerful and renowned in the world,
Ll. 8—9. Owing to widely praised charity of the king, who was the lord of wealth and whose prosperity was unequalled, the name Dhanada (giver of wealth) was inambiguous (of its derivative significance); but now it is getting everywhere an unfaithful meaning.

Ll. 9—14. His son Paramabhaṭṭāraka Mahārājādhirāja Parameśvara Śrī Śubhākaradeva—who meditates on his (Śāntikara’s) feet—who is born to the queen Tribhuvana Mahādevi, the daughter of the diadem of the Nāga dynasty,—who like the sun, gladdens the lotus-like good men—who is exceedingly truthful—who has acquired the profound knowledge of all the Āgamāntas—whose lotus-like feet are kissed by the bowed heads of the numerous enemies, struck with terror by the adequate valour of his arms—who is not oppressive of taxation (tīvakara), though (like tīvraṅkara i.e. sun) causes the lotus of pleasure of all men to bloom by always promptly granting wealth—who has made the arrogant rulers his tributary, but abstains from spending tribute on luxury—who like the full-blossomed Kalpa tree, is free from the influence of the Kali age and who resembles the ocean of milk, which is full of snakes and Makaras (ahi-makara), for he has had the great glowing valour (a-hima-kara)—is in good health.

Ll. 15-17 (He) honours, orders and intimates the present and future Mahāsāmantas, Mahārājas, Rājaputtras, Antaraṅgas, Kumāras, Amātyas, Upārikas, Viśayapatis, Āyuktakas, Dāṇḍapāśikas, Sthānāntarikas and others including the Cāṭa-bhaṭa class, living on the royal bounties in Northern Toṣaḷi and again the Mahāmahattaras, Vṛhadbhogis, Pustakapālas, Kuṭakolas and Sādyadhikraṇas in the Kāṅkavirā visāya.

Ll. 18—20 Be it known to you that the village Noḍḍilo, included in this visāya, with the right of (collecting) addi-
tional taxes, such as taxes from the weavers, cowherds, śauḍhikas and all other tenants and with the rivers, landing places, ferry-places, forests and hamlets, being exempted from all imposts, has been granted at the request of Pulindarāja at Yavāgulopāṭikā for the increase of merits of the parents, self and all other creatures, according to the principle of lekhan.-pravasālayā bhūmi-chidāpiddhāna and (it will continue) as long as the sun, the moon and the earth endure.

Ll. 21—24. With half (of the income) of the village the offering of ablution, sandal paste, flowers, lamp, incense, vāli, caru, and oblation of the god Vaidyanāthabhaṭṭāraka, enshrined at the temple of Pulindeśvara, built by him (Pulindarāja) will often continue and (with the same) the servants of the temple will be maintained and (again with the same) the dilapidation will be repaired. With the other half the Śaivaite ascetics will be provided with garments, meals and medicines against the malady and (with the same) the family of Dānapati will be maintained every day with six ādharma of husked rice at the cost of four pānas of cowries.

Ll. 24—25. This copper-plate grant has been executed by me according to the rules of Nividharmma &c and out of respect to religion it should be preserved by you. On the 7th day of bright fortnight of Śrāvāṇa in the year 103.

Ll. 30—32. Let this gift of the king Siṁhadhvaja, whose right hand is dexterous in the art of extorting the fortune from the formidable enemies, continue as long as the rays issue from the moon on the head of one, who holds crescent on his head (Śiva) and as long as Lakṣīmi with lotus in her hands, sits in the heart of enemy of Madhu (Viṣṇu).

Ll. 32—33. Mahākṣapaṭalādhikṛta Vṛhadbhogī is the Dātaka. It was heated by Peḍāpāla Rāmadeva, written by Mahākṣapaṭalika Bhogī Haravara and engraved by Vijayjīva, the son of Ānandajīva.
The boundaries of the village are described. On the east (the boundary line) commences from a stone, planted in the middle of the stream of Dhānyamāda-Joṭa in the north-east, then runs along its bed towards south, then touches the trees including the Karaṇja tree, then turns a little towards east, then reaches Āsvattha tree, then proceeds like Mrgajānu, then crosses the Bandha-joṭa and after running along the bed of Sīgāla-joṭa, reaches the stone, planted under the Vana-mandāra tree in the south-east. Then on the south it runs along the Simā-joṭikā towards west like the movement of a serpent, then reaches the stone, planted, keeps the great Vana-mandāra tree within, then passes under the mango tree at Paṅktāpollā, then keeps Vaṇapoliṇḍaka within and after proceeding for some distance reaches the stone planted. On the west it touches the stones, planted at distance from each other and reaches the stone, fixed at Tendrātaka. Then on the north runs along the bed of the Gaṅgeṭi stream, then bends a little towards south, then crosses the Joṭa and proceeding eastward reaches the first-mentioned stone.
This plate was found at Balichhai in Dharakota Taluk of the Ganjam district. Mr. Satyanarayan Rajaguru edited it in the *Journal of the Andhra Historical Research Society*, Vol. IV (pp. 189-194). But owing to shallow engraving, he was hardly able to publish the precise reading of it. I availed myself the opportunity of examining this plate when it was acquired for the Baripada museum. I found at a glance that the eulogical text of this plate is a replica of that of the preceding one. It was therefore easy for me to decipher the precise text of the present plate and emend the errors that I committed in editing the preceding one on the previous occasion.

It measures $14'' \times 12.5''$. The seal of this plate is quite same as that of plate II. The donor of the present plate is undoubtedly indentical with that of the preceding one. I need not therefore mention here the genealogy, available from the former plate, which is same as that given in the latter one.

The document records the gift of the village Gundaja in Jayakataka *visaya* of Koṅgada-maṇḍala in Southern Tosali, made to Bhaṭṭa Nārāyana and Bhaṭṭa Devakaṇṭha. The former donee belonged to the *pravara* Āṅgirasa and to the *anupravara* Aurvva and Śāvaruṇasa of the Māṅgalya *gotra* and the latter one to the *pravara* Viśvāmitra and to the *anupravara* Devarāta and Audalla of the Kauśika *gotra*. They both were the students of Vājusaneya *caraṇa*.

The plate was issued on the 7th day of the bright fortnight of Bhādrapada in the year 103.

The village Gundaja seems to be identical with Gundri-vāli (19°—13'' N. and 81° - 27'' E.) about 10 miles northwest of the headquarters of Dharakota Taluk.
I need mention here that if we read *Dakṣīṇa Toraḷyān* Kōṇyaḍamāṇḍale instead of *Uttara Toraḷyān* in l. 15, *Jayakaṭaka-viṣaya* instead of *Kāṅkaṇrā-visorāye* in l. 16 and *Gombaja* instead of *Noddilo* in l. 18 of the preceding plate, we can get the entire text, running on lines 1—21 of the present one, in lines 1—20 of the former. I, therefore, abstain from reproducing below the text, running on lines 1—21 of the present plate.

**TEXT**

*(OBVERSE)*

22 | माङ्कलयमोजाक्षः[१]रस्वरवृवर्वसाव[षण?]सानुवरकोशिखकोजःकेवामित्रवर-  
   देवरात्सव-  

23 | लानुवरवरवासनेत्यचरणमदनरायणदेववकण्ठायमासम्मिः: - - - - -  

24 | तामश्रासनीकः[व्याश्यनीतिभविम्नाकः]रत्तेन प्रतियादितस्तैतेसमासम्म गौर-  
   वाट  

25 | [भक्षिः परिषः]पालनीयः। सम्म[स्व]ः १००, ३ माक्रपु  सुद्रि ७। उक्षपाथर-  
   शाखे वहुमिर्बिसुधा द्वता राजमिः:  

26 | सगरादिमिः। यत्र यस्य यदा भृतिस्तवस्य तत्स्य तद्या फलः। मा भृद्वफलस्ल्हा  
   वः परस्तेति पार्थि-  

27 | वा:। स्वदानात्फुमान्त्यः परद्वतातुपलेन। स्वद्वम्परस्वतामः[वा]ःयो हरेत्  
   वेशुत्तरां स बिष्ठायाः क-  

28 | -मिर्भैत्वा पिटृभिः। सह पच्यते। व[व]ुनात्र किरुक्तेन संख्येपविवमच्यतेः।  
   स्वत्त्वमथुयुध्वभाभोधायम्मिः  

29 | लोकद्वृय धमः। इति। कमलदास्य[स्तू] बिन्दुलेल्या भिवमनुचित्य मनुष्य  
   जीवित्वच। अलिमिद्व-  

30 | -मुःतकः दु[दु]द्वा[द्वा] नही पुरयः। परकीर्त्यो बिलोप्यः। यावच्चन्त्राद्व-  
   मोळेः। शिरसी शासिक्भा - - -  

The second side of this plate is so damaged that a single letter is not discernible.
PLATE F (Obverse)
This plate was discovered at Bhimanagari garh in the Dhenkanal State and edited by Mm. H. P. Shastri in the *Journal of the Bihar and Orissa Research Society*, Vol. II (pp. 419 - 427). It measures 15.2" x 11.7". The seal of this plate resembles, in every respect, except the legend, that of plate H. It contains the legend Śrimat-Tribhuvananamahādevi.

The language is Sanskrit. There is only one word, which has been written in this plate according to Oriya pronunciation (cf. māhā, written for mahā, in I. 21). Some portions of the text contain Virodhābhāṣa alaṅkāra.

When the kings, such as Unmaṭtakesari, Gayāḍa and others of the Kara family had died, Tribhuvananamahādevī, the daughter of Rājamalladeva of Southern country and the wife of Lalitahāra, being requested by subordinate rulers, who cited the instance of Gosvāmini Devi’s rule, ascended the throne. She issued this plate from Guhesvarapāṭaka.

The document registers the gift of the village Kontasparā in the Olār-āma visaya in Tosala, made to Bhaṭṭa Jagadādhara, who belonged to the pravaras Aṅgirasa, Vārhaspatya and Bhāradvāja of the Bhāradvāja gotro. He was a student of Vājasaneya caraṇa and Kānva śūkhā. The object of the gift was to bring down the rain.

The dūtaka of the plate was Mahākṣapaṭalādhikāta Balabhadra. It was heated by Malināmbuvāha Kavirasena, written by Mahākṣapaṭalika Nāgaḍadeva and engraved by Naṭakāra Harivarddhana and his son Rabhasavarddhana.
Tribhuvanamahādevi was a devout worshipper of Viṣṇu. She can be identified therefore with Tribhuvanamahādevi of plate H, who is said to be a devotee of Hari (i.e., Viṣṇu) and who is the great-grandmother of the donor. Apparently the present plate is earlier than plate II.

The plate was issued on the 6th day of the bright fortnight of Kārttika in the year 110. I need mention here that the numerals of the year are represented by symbols, which were read as lu chu and interpreted as 35 by Mm. Shastri. On previous occasion I interpreted these symbols as 160*. Dr. D. R. Bhandarkar interprets them also as 160†.

The numerical symbols of the year of plate H are distinct and they represent 141. As the present plate is earlier than plate H, I revise my previous interpretation of the numerical symbols of the present plate as 110.

The identifications of places, mentioned in this plate, are given below.

Kontasparâ ⊕ Kavīṭaparâ (20°—3” N. 86°—4” E) in the Cuttack district.

Olâśrâma ⊕ Olaśa (20°—9” N. 86°—1” E) in the Cuttack district.

TEXT

( OBVERSE )

1। देवस्विष्णुमविभि[भि]सि: स्थिरयशोराविग्रितस्म्रुद्धिमः[*]सौभेऽऽ-
हत्तात्तमात्तात्तेवः पुण्यपर्वतिनित्र। कवे-

2। जापि सुमारतिनेन परिसाप्ति निः[न]ज्ञेष्टिधिः[न]तत्त्वभर्षणः[न]चातुर्भवण्णविक्षिप्ताःपि
भृत्व: हृदेष्कक्षणीश्रयः।॥ श्रीगुहेदवरपत

† E. I. Vol. XX. (list of inscriptions, No. 1474), appendix p. 192.
(1) Represented by a Symbol. (2) The metre is साहु कविकोडि
I

I

i -nr

DHENKANAL PLATE 2-5

[|#]

^5-

(8) The metre is W

(5) Unintelligible.

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(3) The metre is वस्त्रस्तिनांक ।

(4) The metre is वस्त्रस्तिनांक ।

(5) Unintelligible.
26

ORISSA UNDER THE BHAUMA KINGS

18 | भवताप | पल्लिक्यलम्बः [म्ब]ः कोत्स्परामः [म्ब]ः सोपरिवार | सोहेशः सत्तन्त्रावयोक्तरसाधिकारि
20 | प्रतिकः सल्लेदथुन्दीरस्तथानानिगुलमः सर्वपीड़ाविलहतो लेखनीप्रवेषनथा भूषितः
30 | द्रापिधन्यायनेराचन्द्रकृष्टिसत्तमकालं मातापित्रोरतनमः सर्वसत्तानाथ्य पुण्याविशिष्टम्
31 | भारदायरात्रि | आक्रिस | वाह्यपत्य | भारदामबराय | वाजसनेयन्त्रणाय | कान्वशा-

(1) Read महार

( REVERSE. )
32. खाव्यायिने। बृद्धिकामनिमित्याय। हस्तोदकेन भट्टजगद्धराय। अस्माभिस्मारामवर्तिका। हासनीङ्ग-  

33. र्थायक्षणीविद्यमेवार्थक्षणे प्रतिपादितस्वदेयामहाभिकृतिधर्मंगीरावाकृतिनि: परिपालनीया। स-  

34. -स्त्र्य[स्त्र्य]स्त्र्य० १००, १० कार्तिक ण [सु]णि ६ [१०] उत्क्र्ष्ण धर्मशाङ्करे[व]हुमि- 

35. -ढा भूमिमेष्यत तत्त्व तुदा फलः॥। मा भुद्धछाक्ना व: परवनेति पार्थिवा: [१०] 

36. -इत्याभावेत॥ व्यक्तिस्मारापदारम्॥ ये हरेतु वालस्थयां। स विद्यायां छृमि- 

37. ब[ब]हुनाधि किमुक्षन सेनेपाविद्वस्यते [१०] स्वप्नमायुवहेलाभोगा धम्मो भ्रो- 

38. मल्ह्यस्वेतु [स्त्र्य]विन्नुदलोध भियमुपालित्य मनुष्यांविविवित्य। अविलम्बियसुधार- 

39. -पै: परक्रृद्धो विद्यया॥॥॥ याचनमोक्ती समरेऽः सरति सुरसरिन्मादान्तिस्मिव- 

40. हृद्मा विलोक्ता चलन्ति वक्तस्मिनक्षिप्तावारिस्ते॥॥॥ यादित्या भानौति ताता गण- 

41. -मेहाकृप्याय[१०]देव्या: आभिस्वर्गायः प्रभवतु युक्ते शारण ताबदेतू। दृढोक्तः 

42. -प्रवहितकव[व]जम्भ्रेण। भैरव्यो महाधक्षणक्षितबोगी नागवदेवः। तापितं 

43. कविवेंसनेन। कुष्ठिश्च नवकाशस्विवर्द्रेण्येन। रमसवद्रेण पुलेणेतिः॥ प्रामस्य 

सीमा हि-  

**TRANSLATION**

L1. 1-2. Hail! from the victorious camp, established at Guhesvarapātaka, which is rich with four colours (i.e. castes;
Varṣa), but shines with white colour alone on account of sky-licking buildings, emulating the ever-lasting mass of fame and having on their tops the waving cūmaras (tails of a kind of deer) that resemble showers of merit and also on account of whitewashed city-walls that are made refulgent by the streak of moat, resembling the border of the sea.

L1. 3-9. When the greatly eminent Mahārājās, such as Unmaṭṭakesari, Gayāda and others—who were pleasurable to those who took refuge in them (samupūśrita-nandāñśu), always shone forth in the company of distinguished scholars (saśvad-vikūśita-lasat-sumano-gañeṣu), revelled in granting the desired objects of suitors, attained great achievements (mahāphaleṣu) and thus resembled the lofty Kalpa trees, existing in the garden of heaven (samupūśrita-nandāñśu), always shining with opening flowers (saśvad-vikūśita-lasat-sumano-gañeṣu), promptly granting the desired objects of suppliants and bearing abundant fruits (mahāphaleṣu)—who, like the lion with fierce claws, crushed the elephant-like formidable enemies—who were devoted to the restoring of those who lost their positions—who like the swans (nūjahaṁseṣu), flying with white wings (ṣuciguṇapakṣa-pūtisu), were the excellent kings (nūjahaṁseṣu), for they supported the pure merits (ṣuciguṇa-pakṣa-pūtisu), but unlike those swans, fond of the Mānasa lake (mānasa-vyasanisu), they did not give their minds to luxury (mānasa-vyasanisu)—who like the lotus-tanks (padmākaresu), full of big lotus stalks (prathita-prithu danda-vibhaveṣu), were the very emporium of wealth (padmākaresu) as they possessed famous army (prathita-prithu-danda-vibhaveṣu), but unlike those lotus-tanks, looking for the sun (canda-kara-priyeṣu), they did not like the oppressive taxation (canda-kara-priyeṣu)—who exhausted treasures of their vast empire on religious works in order to enlighten their own country and others—who decorated the earth by constructing in unbroken continuity various mañhas, monasteries and temples, which were stircases, as it were, for ascending the city of Indra and who were as mighty as Indra—had passed away and the
Kara family had to depend upon nothing but their past glory (the following happened).

Ll. 9-7. Observing and realising that the kingdom looks like the sky, bereft of refulgent stars and resembles one (female), who has distressful heart, Mahârâjâdhirâja Paramesvara Sri Lalitahârâdeva*, the best of men—who was like the moon to the lilly-tank of the Kara family—whose lipse, resembling the lotus, the seat of the goddess of fortune, was sanctified by the goddess of speech, fond of truth—who made the supplicants wealthy by granting them wealth as much as they wanted and thus rightly resembled the touch-stone—whose hands were perfumed by the flowers in the locks of enemies' wives, whom he dragged (by their hair) and whose foot-stool was radiant with the splendour of crest-gems of prostrate kings—received the palm (i.e. married) of the daughter of Rûjamaładeva, the frontal mark of Southern region, who pulverized the mountain-like enemies by his thunder-like arms. The person (of the daughter) was adorned with hundreds of auspicious signs of sovereignty over the entire earth; (she) was like the ancestral seat of all fine arts, like the personification of magnanimity, like the bud of flowers of the tree of modesty, like the receptacle of honey of courtesy and like the shoot of the root of beauty, issuing for the conquest of the world.

* Mr. Shastri took Rûjamaładeva used in the text in its genitive form, as the nominative of verbs अतोर्थ अतोर्थ. In the Sanskrit literature I have never met with such use of the nominative. It can, therefore, be held that the poet alluded to the dignity of Rûjamaładeva by narrating in a skillful manner that Lalitahâra sued for the hand of the daughter of Rûjamaładeva in order to get help from him at the time of need and not Rûjamaładeva requested Lalitahâra to take his daughter in marriage. In the case of acceptance of such an assumption, Lalitahâra appears to be a different person from Gayûja and in consequence there arises a discrepancy in the chronology. We may, therefore, assume that either the narration is wrong or Tribhuvannahâdevi is the nominative of the said verbs.
L1. 17—23. Paramabhaṭṭārikā Mahārājaḍhirāja
Parameśvari Śri Tribhuvanamahādevi—who meditates on the
feet of her parents—who is a devout worshipper of Viṣṇu—
who resembles the goddess of fortune, having abode on corns
(akṣata-kṛta-sthitih), for (her) stability remains unimpaired
a-ksata-kṛta-sthitih)—who by delighting the people with
light taxation (mṛdu-kara) resembles the digit of the moon,
delightning the people with soft ray (mṛdu-kara)—who by
causing the preceptor (guru), truth (dhruva) and friend (mitra)
to shine, resembles the heavenly constellation, where the
Jupiter (guru), Polestar (dhruva) and Sun (mitra) shine—who
resembles the beauty of lotus-tank, for keeping officers,
having ingrained pure characters and writing good hands
(and thus resembling the lotuses)—who, being entreated by a
great circle of chiefs, anxious to see the quick celebration of
coronation, to be pleased to protect the fortune of Kara
kingdom, which had come by right of succession and to
favour the subjects as Śri Gosvāmini, having the religion as
her prime object, ruled the country in ancient times out
of compassion towards the people, has ascended, like Katya-
yini (mounted on a lion), the lion-seat (i.e. throne) and whose
lotus-like feet are kissed by the heads of feudatory chiefs,
bowed down with devoted loyalty—is in good health.

L1. 24-27—(She) duly honours, orders & intimates the
present and future Mahāsūmantas, Mahārājas, Rājaputtras,
Antaraṅgas, Kumāras, Amātyas, Uparikas, Viṣayapatis, Āyu-
uktakas, Dāṇḍapāsikas, Sthānāntarikas, and others including the
Cāṭa-bhaṭa class, living on royal bounties in Tosalā and again
the Mahāmahattaras, Vṛhadbhogis, Pustakapālas, Kuṭakolas
and Sādyadhikaraṇās in the Olāśrama viṣaya.

L1. 27-32—Be it known to you that the village Kontas-
para, belonging to this Viṣaya, with the right of (collecting)
additional taxes, such as taxes from the weavers, cowherds,
Śaunḍhikas and all other tenants and with (the rights over)
the landing places, ferries, and hamlets, being exempted from all imposts has been granted, with the libation of water for bringing down the rain, to Bhaṭṭa Jagaddhara, belonging to the pravaras Āṅgirasa, Vārhaspatya and Bhāradvāja of the Bhāradvāja gotra and studying the Vājasaneyya caraṇa & Kāṇva śākhā, according to the principle of lekhaniproveṣatayā &c for the enhancement of merits of the parents, self and all other creatures and (it will continue) as long as the sun, the moon and the earth endure.

L1. 32-34—This copper-plate grant has been executed by me according to the principle of Nividharinma &c; it should be preserved by you out of respect to religion. On the 6th day of bright fortnight of Kārttika in the year 110.

L1. 34-39—(usual imprecatory verses)

L1. 39-41—Let this gift of Devī Śrī Siddha Gauri, continue as long as the heavenly stream (the Ganges), which shines like the festoon of Mālati flowers, flows on the head of enemy of the love-god, as long as the tremulous shore of the sea, encircling the earth, continues to be agitated and as long as the stars, adorning, like jewels, the pavement of sky, shine.

L1. 41-42—The dūtaka of this plate is Mahākṣapaṭalikādhikṛta Śri Balabhadra. It was written by Mahākṣapaṭalika Ṇāgaḍadeva and heated by Malināmbugvāha Kavirasena and engraved by Harivarddhana and his son Rabhasavardhana.
I am very much indebted to Raja Sahib of the Talcher State, who has very kindly sent to me three copper-plate records, which are edited below successively. My thanks are also due to his Private Secretary Mr. Jagamohan Misra B. A. for furnishing me with the following report as to discovery of the plates.

Within the colliery area in the Talcher State there is a place, called Jagati, which contains a large mound of ruins of buildings. In the vicinity of Jagati there are lying some Buddhist sculptures. Some coolies, employed by the Manager of the Colliery Company, while redigging a well, close by the afore-said mound, found these plates at the bottom of it. The tradition, current in the locality relates that Jagati was the seat of the Pāla ruling family of the Pal Lahara State in ancient times.

This plate measures 14.5" x 12". On the top of the inscription there is a seal of alloyed copper in the form of a full-blown lotus having two rows of petals—one spreading horizontally and the other vertically. The depression, enclosed by the inner row of petals, is 2.2" in diameter. On the depression there is a figure of lotus over which the legend ‘Śri-Śubhākara-devasya’ is inscribed. Above the legend there are, in relief, the figures of a couchant bull, a conch and a candravindu, the symbol of the sun and the moon. There are also two floral designs—one in the front of and the other behind the bull.

The lines of the writing run from the left to the right of the breadth of the plate. There are 31 lines of inscription on the obverse and 17 lines on the reverse. The engraving on the obverse is deep, but on the reverse is shallow.
In respect of orthography the only points that call for special notice are as follows:

(1) The use of the guttural ṅ instead of anusvāra before the dental s as well as before the palatal ē occurs in l. 5 (cf. avataṅse and vaṅše, in l. 5 written for avataṁse and vaṁśe respectively).

(2) The letter ṣ has been used throughout for b. I need mention here that this remark is applicable to the orthography of each and every inscription of the Bhauma family.

(3) The use of ṭr instead of tr is found in l. 11 (cf. ṭṛtaya and ṭṛbhuvana, written for tritaya and Tribhuvana respectively). I may mention here in this connection that the pronunciation of ṭ as ri was in vogue in Orissa since early times till the end of the 13th century A. D.* It, therefore, appears that the modern Oriya pronunciation of ṭ as ru is due to some outside, probably the Dravidian, influence of later times.

The language is Sanskrit. And in addition to the customary benedictive and imprecatory verses in lines 43—48, there are verses in lines 4—10, 12—17 and 24—26. But owing to omission of the marks of punctuation by the scribe, they appear as prose.

The record opens with the description of the charm of Guheśvara-pātaka, the place of issue of the plate. Then Šāntikara (I), his son Kusumahāra (I), his (latter’s) mother Tribhuvanamahādevi and her grandson Loṇabhāra alias Šāntikara (II) of the Kara family are said to have ruled successively. After the death of the last-named king, his son Kusumahāra (II) alias Śubhākara, born to Hrīmahādevi, ascended the throne and issued the grant. He is styled as Paramabhattāraka, Mahārājādhirāja, Paramamīheśvara and Paramesvara.

* J. A. S. B. (N. S.) Vol. XX, p. 43; see Kiṣṇa, written for Kuṣṇa.
The object of the record was to register the gift of the village Aḍḍhendrakoṇḍa in the Manera viṣaya in Dākṣiṇa Toṣalā to Kulaputtraka Sūryapīḷa, the son of Dāmodarapīḷa and the grandson of Vāmanapīḷa. The epithet Kulaputtraka indicates that the donee was born of a noble family. As the Gotra name has not been mentioned, the donee may be supposed to be a non-Brahmin. I am tempted to hold that he was the founder of the Pāla ruling family of the Pal-Lahara State.

The deed was executed on the 3rd day of waning moon of Bhādra in the year 141. It is worth noticing that the numerals of the year are represented by symbols. Unlike the symbols of the plates of the Kara family, so far published, the symbols of the plate under discussion are very distinct. The first symbol, denoting 100, is lu. The second symbol pta denotes 40. Then succeeds the numeral figure 1.

The village Aḍḍhendrakoṇḍa is probably identical with Aḍhaigandi in the Narasinghpur State, about 25 miles south of the find-spot.

I edit the text from the original.

TEXT

( OBVERSE )

1. ई०१ स्त्रिदेणि समन्तेतोविरितप्रवृत्तविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविविवি঵ি঵িভি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵िभিনি঵িভিনি঵िभিনি঵िभিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভिनি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভिनি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভिनिवিভिनি঵িভिनি঵িভिनি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভिनি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনिवিভिनি঵িভিনি঵িভिनি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵िभিনি঵িভিনি঵িভিনिवিভিনिवিভিনি঵িভিনি঵িভিনি঵িভিনি঵িভिनिवিভिनি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনिवিভিনি঵িভিনি঵িভিনি঵িভিনি঵িভিনি঵ι
The metre is वस्त्र्यत तः।

(9) Read नि।

(10) Read नै।

(11) The metre is शान्तकोषिकानि।

(12) The plate reads तम्मचार यश।
ORISSA UNDER THE BHAUMA KINGS

30. प्रफळा || परमहादेशरमातापितापितादत्तमातोऽरुको मः
31. -हाराजाजाधिकाराधनसेवकोरोहुमारकदेवः[\*\*] कुशलो ||

(REVERSE)

32. वृक्षाणायाम्यः तत्त्वादृश्यविश्वासाभावः
33. -राजपुत्रान्तरःकुमारमातासैनिकाविषयपतितायुक्तपदार्थः
34. पातिकानायामः ब्रह्मजातीयानु मन्त्रविषये महामहिषः[\*\*]-
35. ब्रह्मजातीयाधिकारः जयार्ज मानवति बोधिति समाजावः
36. -विश्वपदमध्ये सवां [एः] तत्त्वप्रत्येकः दुः[\*\*] अष्टेन्द्रकोणामामः[\*\*]
   सोपरि-
37. -कर्तः[\*\*] संदेशः[\*\*] सत्यसिद्धकादि प्रश्नातिकः[\*\*] नदीतरस्याणादिगुल्मः[\*\*]
   सनावः-
38. बालाविश्वविद्यानोदेशनिमीतिविषयः भूमिप्राप्तारिकान्तवनाचन्द्र्कृष्णितः
39. समकालः मातापितोरात्रः[\*\*] सन्धितत्तवानां च पुरुषायुक्ताये कुदः
40. -पुत्रस्यस्यालापः दामोदरायालसुताय बामनपालः १६ नयं चुजः
41. -सीमायथ्यः अर्थात्मास्थापिताजनानीच्छत्त्वर्त्वेन प्रतिपादितः
42. -देवस्मृतिस्थिर्यसंगीतविधि तत्त्वप्रचीरः निर्पालीयः। सप्त१८८०, १२०, १, मासः व-
43. -दि २ [ँँँँ] दुचः धर्मशास्त्रः व[ँँ]हृदः सुधा तदा राजमितः[ँँँँ] सागारादिभि:
   यस्य य-
44. -स्य यदा भूमिस्तेस्व तस्य तदा धर्मः [ँँँँ] माधुर्यप्रकाशः वः परदृष्टिपति पा-
45. -यन्त्रः सब्दावतारमानन्तः परदृष्टालुक्तातः ४६ [ँँँँ] सब्दास्यपरव-
46. -चार्मा१६ यो ऊर्जः चुज्ञायां स विष्यां ग्रंमिर्भवः पिटूधः[ँँँँ] सह प-
47. -वर्ते१७॥ सति कर्मद्वालमाणानूंनित्तिपरभवः विष्णुप्रतिवत्त्व मनुवधिनो-
48. -तित्तचः [ँँँँँ] सक्तिमिदुवाहानापदक पुच्छारौ नंदनुःपरनांत्यो बि-
49. -नोप्याबूः ॥ एति

(15) Read यो वः। (16) Read पाबूः। (17) The metre is अष्टेन्द्र्
(18) Read समावः। (19) Read 'वः।। (20) Read द्रुः।।
(21) Read बुच्छः।। (22) The metre is बुच्छायामः।
LI. 1—4. Hail! from the victorious camp, established at Guhesvarapataka, where the flames of various sacrificial fires, withdrawn from the countries around, annihilate all sins by their grace and which, magnificent on account of docile rulers, survivors in the battles, who had come forth from all directions, laughs to scorn the abode of Dhanada (the god, who gives wealth).

LI. 4—6. In the family of the Kara kings, the ornament of the bracelet-like world, there flourished a celebrated king, Śāntikara by name, whose commands were respectfully bowed to by countless rulers.

LI. 6—8. After the departure of that renowned king for the land of gods, his son, known as Kusumahāra, mighty as Manuja and like a garland of flowers, adorning the heads of all rulers, became the king, the best among the chiefs of men, skilled in causing the widowhood of enemies' wives and resembling the lord of gods.

LI. 9—13. When he had reached the end of his achievements his mother, known as Tribhuvana-mahādevi in the three worlds, took upon the burden (of administration) of the entire kingdom and shone like Āsa, holding up the entire earth on his hoods. During her rule the country advanced in the three branches (of administration)—the foes were extirpated, the glory spread abroad and there was harmony among the people. With the head, sanctified with the dust of lotus-like feet of Hari, she had enjoyed an unparalleled fortune and thought that there was no other work for her to do.

LI. 13—19.—Having considered her grandson Loṇabhaṭra to be sufficiently grown up to bear the burden, she bestowed the weight of the entire earth on him and attained the feet of Hari, propitiated by unflinching devotion. The
lotus-like feet of this king were buried under the elevated altar, formed by the gems of crests of the hostile kings, who were offered as oblation to the fire of his valour. He satisfied the supplicants and on that account his treasures shone like a perennial spring. (He was) known in the world by the name Śrīmān Śāntikara and was glorious and powerful. (He) made the people enlightened and joyful. After finishing the duties (of earthly career) he ascended the heaven.

L1. 19-24—Then his son Kusumahāra-deva, whose temperament is gentle, ascended the throne. (He) seems to be the final incarnation of Bṛharata, Bhagadatta and Bhagiratha and possesses the valour, uncommon in the kings of other countries. (He is) born to Mahārijādhirāja Paramesvari Śrī-Hirāmahađevi, who is magnanimous, who appears, like the moon, to gladden the world, who is a born inveterate of all royal accomplishments including the state-craft, self-discipline and success and who is capable of being bowed to by numerous rulers.

L1. 21-26—When the sound of Tūrya, proclaiming his (Kusumahāra's) coronation, was heard the heart of the hostile kings and the entire world, both were made empty of two things; (the former) of the fortune and (the latter) of the apprehension of calamities.

L1. 26-30—(He) dispells the Doḍandhakāra (darkness of vice; darkness of night) with the proper Kara (taxation; light) and thus shines, like the sun, in all quarters and adorns the earth. (His) sharp faculty of understanding the spirit of the (text of) Śāstras was manifested in his utterances during the childhood; (he is) the foremost protector of the earth, extending on four sides up to the sea, has defeated countless foes with the valour of his own arms and has become the lord of manifold royal glories on account of his good behaviour.
LI. 30—35 Paramamâheśvara, Paramabhaṭṭāraka, Maharājadhirāja and Paramesvāra Sri Śubhākaradeva, being in good health, meditates on the feet of his parents, duly honours, intimates and orders—the present and future Mahâsâmantas, Râjaputtras, Antaraṅgas, Kumâras, Amâtyas, Uparikas. Viśayapatis, Āyutakas, Dāṇḍapâśikas, Vallabha class and others in Southern Toṣaḷī and the Mahâmahattaras, Vṛhadbhogis, Sâdyadhikaraṇas of the Manera viṣaya.

LI. 35—41.—Be it known to you that the village Aḍḍhendrakona, belonging to this viṣaya, with the ferry-places forests, and the āundhika subjects and with the right of (collecting) the additional taxes, being made free from all encroachments, has been granted to Kulaputtrakā Śurîpāla, the son of Dimodarapāla and the grandson of Vâmanapâla according to the principle of lekhani—prevatayā bhūmi—cchidrapidhāna for the enhancement of merits of the parents and self. (It will continue) as long as the sun, the moon and the earth exist.

LI. 41—43.—Out of respect to religion this gift, made by me, should be preserved by you. On the 2nd day of the dark fortnight of Bhâdra in the year 141.

LI. 43—48—(The usual imprecatory verses).
I—TALCHER PLATE OF ŚIVAKARADEVĀ

( YEAR 149 )

It measures 14.5" × 11.5". The seal, attached to the left side of the inscription, fully resembles, in every respect, except its legend, that of plate H. The legend of this plate is ‘Śri—Śivakaradevasya’.

The engraving is not deep. Again some letters have been mutilated. The mutilation is probably due to the strokes of digging implements of the Coolies, who found the plates. On account of the mutilation of letters, I could not give the precise informations, contained in this plate, when I noticed it in the “Dynasties of Mediæval Orissa.” Now I have fully deciphered it, but I think that there are still certain discrepancies in my reading.

The lines of the inscription run from the left to the right of the length of the plate. There are 25 lines on the obverse and 21 lines on the reverse. The text is in the Sanskrit verse throughout, except the lines 11—12, 19—30 and 30—40, which contain the Sanskrit prose. The style of composition is very ornate. The text, running on ll. 2—4, conveys two different meanings; in the first place the qualities of the remote ancestors of the donor have been enumerated and secondly the glories of the sun have been described in it.

There are a few orthographical errors in the inscription. In l. 2, Guhesvarapāṭaka is written for Guhesvarapāṭaka. Again we find pīthī (l. 7), puśya (l. 30) and pedā (l. 38), the Oriya forms of Sanskrit pīthvī, puṣa and peda respectively.

The record opens with the description of the charm of Guhesvarapāṭaka, the place of issue of the grant. Then it
mentions that in the glorious family of the Kara kings, there flourished a king, named Śrimad Unmaṭtasimha, who was succeeded to the throne by his son Śubhākara (I). The former forcibly took to wife the daughter of the king of the Rādha country and the latter subjugated the Kaliṅga people. Then Śubhākara’s son Gayāda (I), his son Sīṃhaketu, latter’s mother Tribhubanamahādevi, her (grandson) Gayāda (II) and his son Śubhākara (II) are said to have ruled successively. The last-named king was succeeded by his younger brother Śivakara-deva, the donor, who was born to Hirāmahādevi, the daughter of Śrī-Sīṃhamāna. He is styled as Paramamāheśvara, Paramabhattaraka, Maharajadhiraja and Paramesvara.

The document registers the gift of the village Kallāṇī in the Pūrvarāṣṭra viśaya in Northern Tosāli, made at the request of Rīṇaka Vinitatuṅga. The income of the village was divided into three shares. One share was set apart to defray the cost of offering snapana (ablution), gandha (sandal paste), puṣpa (flowers), dhūpa (incense), dīpa (lamp), vali (oblation to the minor deity), caru (oblation) and pūjā (worship) of the god Buddhabhattaraka, enshrined in the temple, dedicated to the name of the same deity and built by Śrī-Amubhattaka. The same share was also meant for the maintenance of servants of the god and for supplying the ten attendants of female mendicants with chīvara (garment), pīṇḍapātra (pot for offering the oblation), āśayanāsana (bedstead) and medicine against the malady. The second share was intended for the repair of dilapidation. And the third share was allotted to defray the cost of maintenance of the family of Dūnapati.

The deed was executed at Jayārama vihāra (Buddhist monastery) on the 2nd. day of the waning moon of Pauṣa in the year 149. I need mention here that the numerical symbols of the year of this plate was interpreted by me as 167 on previous occasion. Now I find after cleansing the plate that
the first symbol and the second one are distinctly \textit{lu} and \textit{pta} respectively. Then succeeds a figure, which looks like 3. Hence the year is 149.

The village Kallâni was bounded on the north-east by Trikaṭâ, on the east by Kaveda \textit{joṭa}, on the south by a \textit{joṭa}, on the west by Tailakhâta and on the north by the Maṣa river and by Bâghagarttiκâ. The places can be indentified as follows:—

Jayârama-vihâra was probably located at Jagati, the find-spot of the plate.

Kallâni \( \wedge \) Kaliâm (20°—15" N, 85°—24") in Keonjhar State.

The estern portion of the territory of the Tuṅga Rulers was probably known as Purvvarāśtra \textit{viṣaya}.

The plate was engraved by Rabhaśavarddhana and his son Râmavarddhana and was heated by \textit{pedāpāla} Kayevedeva. Mahâkṣapaṭalika Bhogi Devapâka and Mahâkṣapaṭalâdhikṛta Râṇaka Śri-Vicitrâdhya were the scribe and the \textit{dūtaka} respectively.

\textbf{TEXT}

( \textit{OBVERSE} )

\begin{tabular}{l}
\hline
1 & [Ś] \textit{Svastūcchāśrīpibakarāvībīparakrīpaḥ} \#hatsvarṣapibivibh大唐rajamārāchāḥ; \# \\
\& & \textit{Susvarṣapibhitam}\textemdash \\
2 & \textit{Rajadurjitaśriyodāvatīvibhāvana} \#rajamānalauḥ \# \\
\& & \textit{Oṃghreśvarapatnacaritaśvihyastak}
\\
3 & \textit{Saṃvadtraśāmanabhiṣkap[1]} \#rajaḥ \#nirmanavam\#āhamahāmastaṭṭhisṭotraḥvaḥ \#ākṣanta-
\\
\hline
\end{tabular}

\begin{tabular}{l}
(1) Represented by symbol & (2) Read \textit{सी} \# \\
(3) The metre is & (4) Read \textit{व} \# \\
& (5) Read \textit{वा} \# \\
& (6) Read \textit{ष} \# \\
& (7) The plate reads \textit{ष} \#
\end{tabular}
The metre is \( \text{मै} \) \( \text{मु} \). The plate reads \( \text{वह} \) \( \text{माप} \)।

Read \( \text{पी} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{बाँ} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{खो} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{लो} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{ज्ञ} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

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The metre is \( \text{स्प} \)।

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The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

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The metre is \( \text{स्प} \)।

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The metre is \( \text{स्प} \)।

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Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

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The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

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The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।

The metre is \( \text{स्प} \)।

The plate reads \( \text{शे} \)।

Read \( \text{फ्यू} \)।
ORISSA UNDER THE BHAUMA KINGS

15. - - [∗] दुर्गागरिल(ः)सारोजदलम्बायात्रल्लोन्तिः। तस्मिन−
-निद्रांगतविति छिद्रिये कतीया[∗]भावार्प्पय शिवकरः.

16. समायकार। द्वौंमृतवैरिवम्बिलोऽ[∗]नेत्रामुःर्तीकरिवाक्तलोकाणः। भूमाराकान्तिकेना−

17. -टिम्मू मुनागाते: निगरितस्याल्लोभन्ति[∗]दूः[∗]खावे‌रूस्तेकुम्बलम्बस्तुरामस्य−
लचितविभिन्नता। विन्यात्रिसप्ताः यथा।

18. हिमागिरियार्केणीरेशान्युदीयाः [∗] श्राभाविशेषसङ्गे छिद्रि छिद्रि चर्चा
वयःकौसुदी रस्य राखः। अचिच्च। आयिठमा−

19. -नून्तिपरिये द्विरामिवायाम्यङ्क्ष्येवां कृमार इति डिय[ः]जन्मा परसमाहेश्वरो
मातापितुपादायत: परसमास्ता−

20. -रकी महागाजाधिराजः परसेववध्विशिष्टकारः: कुशके। उत्तरालोकस्त्रृत−
मानविश्वान्माहासामसतमाहा−

21. -राजा[राजः]पुरात्तच्युम्हुरारामात्योपरि कविविक्षितलेुकभव्यांपालकस्ट्रा−
नान्तराचार्यानि राजसादिन−

22. -स्वातात्मार्गज्ञातायां। फुर्बराद्धविष्ये महामहत्तर्वृद्धोगीपुस्तकपालकुकु−
कोलायाधिकरानम्

23. यथां मानयति वोऩ्धयति समाभांपति। विनिर्धवसु मवां पतद्विवर्मभः
क्षरिमाम: सोपरिकाः[∗] सोई शः[∗]

24. सतन्त्रायोक्तसृद्धाविपीकः कान्तिप्रकृतिः सलेटचत्तन्तदीर्षत्यादिशुल्मक: सर्वोप‐
विज्ञाने देखनी प्रवेषा−

25. या भूमिविद्धागमन्यायायायाचन्त्रकहितिसमालपातारितम: सर्व−
सत्वानं च पुण्याभिमृदः राणा−

(REVERSE)

26. क्रोधविनीततुंकार्बिप्ता मानो दृशि [∗] मात्रेन विकातवद्रौभागः: श्रीवस−
महर्षय[न] स्वाकृति दुःदशमहाराकायते प्रतिष्ठा−

(24) The metre is सारङ्गविक्रियसत। (25) Read सा।
(26) The metre is सतस्वितरस। (27) The plate reads श्री।
(28) The plate reads श्री। (29) The metre is साहका। (30) Read श्री।
(31) Read श्री। (32) Read श्री। (33) Read श्री।
PLATE I (Reverse)
Plate 45

27. The inscription is a verse: [Verse?

28. The inscription is a verse: [Verse?

29. The inscription is a verse: [Verse?

30. The inscription is a verse: [Verse?

31. The inscription is a verse: [Verse?

32. The inscription is a verse: [Verse?

33. The inscription is a verse: [Verse?

34. The inscription is a verse: [Verse?

35. The inscription is a verse: [Verse?

36. The metre is [Verse?

37. The metre is [Verse?

38. The metre is [Verse?

39. The metre is [Verse?

40. The metre is [Verse?

41. The metre is [Verse?

42. The plate reads [Verse?

43. The plate reads [Verse?

44. The plate reads [Verse?

45. The plate reads [Verse?]
LI. 1-2 Hail! from the victorious camp, established at Guhesvarapatika, which for the rays of varied gems, thrown upwards by the (gemmed) towers of lofty buildings, shines like innovated rainbows, presented, as it were, by the lord of gods after his subjugation by the valour of the king.

LI. 2-4 It is the family of illustrious Kara kings—who diffused culture (āloka)—whose prosperity (āri) increased day by day—who extorted enemies’ fortune (grasta-dviṣat-sampa-dām) with the power of their bright sword (nirmala-mandālōgra-mahimā)—who trampled the proudly heaved heads (ucca-sirasām) of the kings (bhūbhīta)—who swelled their treasures...
who were extremely skilled in getting rid of any leaning towards vice (doṣāsāṅga) and who were thus like the suns, diffusing light (āloka) on all sides, having always full-grown lustre (śrī), devouring the enemy-like darkness with the great splendour of its resplendent orb (nirmala-mandaḷa-gra-mahima), attacking the lofty peaks (ucca-śīra) of mountains (bhūbhūta), causing the cluster of lotuses to bloom (padmākarollāsinām) and skilfully shunning contact with night (doṣāsāṅga).

Ll. 4-6—In that family there was the king Unmattasimha—who was famous for his great glory and equal in prowess to Paura and who made slaves of all his enemies by dint of the prowess of his own arms; (he) alone in a battle, formidable with vast numbers of warriors, poured forth sharp arrows from his bow, drawn up to his ears and took away in victory the daughter of the king of Rāḍha like the latter's kingly fortune.

Ll. 6-7—To him was born the renowned king Śubhākara, who destroyed the patrāṅkura decoration, adorning the cheeks of enemies' wives, who brightened the regions and who being intent upon enjoying the whole earth, ignited the intense fire of valour and after extirpating the rulers of the earth subjugated the Kaliṅgas.

Ll. 7-9—His moon-like high-souled son Śri-Gayāda, who was renowned for his great fame and whose fascinating lotus-like feet shone with the crownless heads of subjugated rulers, which (heads) resembled (in colour) the bees, became the lord of the earth.

Ll. 9-10—Śri-Simhaketu, the renowned son (of Gayāda) whose glory scorned the brilliance of a forest of full-blown lilies, became the king and wisely distributed the results obtained from the practice of six measures of warfare by assigning shelter to his ally, the prosperity to himself and the decline to his enemies.
Ll. 10-12—His prudent mother Tribhuvanamahâdevî, who made her three energies (śaktis*) shine perpetually and who loved the state-craft and her son very much, ascended the throne, when her son (Simhaketu), the very moon of the sky of his family, had ascended the heaven, after he had scattered the wealth of his glories like Dhanada (the wealth-giving god).

Ll. 12-13—To him (Simhaketu) was born the king Gayâda, who was as glorious as Vaikuṇṭha (Viṣṇu) and the frinze of whose golden feet glittered with the refulgent rays of crest-gems of prostrate chiefs and whose unblunted sword cut necks of all his enemies.

Ll. 13-14—His son Āubhâkara, who obtained eminence for crushing the lotus-like heads of irresistible enemies inherited the kingdom, when the crest-gem of the kings (Gayâla), who was the source of truth, charity and courage and whose glory spread abroad, had reached, as ordained, the end of his achievements.

Ll. 15-16—Śivakara, the younger brother (of Āubhâkara), who dispels the heat of the world with drizzles, spreading out from the rapid tears of wives of his enemies, crushed by valour of his arms, adorned the throne, when that king (Śubhâkara), who was beyond the delicacy in the matter of crushing the lotus-like heads of irresistible foes, had gone to heaven.

Ll. 16-18—Are the brilliant fames of the king, which form themselves, as it were, into the lines of the divulged peaks of the Himalayas, vying with the Vindhya mountain, after being afraid of the gods in the heaven, the lustre of the person of the lord of serpents, delivered of the pressure of the earth; or the waves (of sea) caused by the (winds of) banners, resembling the serpent having quick respiration?†

Ll. 18-23—Paramamâhesvara, Paramabhaṭṭarakâ, Mahârâjâdhirâja and Parameśvara Śri Śivakaradeva, born, like

* Prabhu Śakti, Mantra Śakti and Utâsâha Śakti.
† The meaning is not clear.
Kumāra, to Hiramahādevī, the daughter of Śrī Simhamāna, being in good health, meditates on the feet of his parents, duly honours, orders and intimates the present and future Mahāśāmanatas, Mahārājas, Rājaputtras, Antaraṅgas, Kumāras, Uparikas, Viṣayapatis, Āyuktakas, Dāṇḍapāsikas, Sthānāntarikas, and others including the Cāta-bhāta class, living on the royal bounties in Northern Toṣali and again the Mahāmahattaras, Vṛhadbhogis, Pustakapālas, Kuṭakolas and the Sādyadhikaraṇas of Purvvarāṣṭra viṣaya.

Ll. 23-26—Be it known to you that the village Kallāni, included in this viṣaya, with additional taxes, such as taxes from weavers, cowherds and Śauṇḍhika subjects, with (the rights over) ferries, landing places and forests, being made free from all encroachments, has been granted at the request of Bāṇaka Śrī Vinitatunga according to the principle of lekhanī-praveśatayā bhūmi cchidṛūpādhiṇā for the enhancement of merits of parents, self and all other creatures (and it will continue) as long as the sun, the moon and the earth exist.

Ll. 26-29—The village has been divided into three shares. One share is (allotted) for perpetual offering of ablution, sandal paste, flowers, incense, lamp, vali, caru and oblation to the god Buddhābhāttāraka, enshrined in the temple, dedicated to Buddhābhāttāraka and built by Amubhaṭṭaka and for the maintenance of the servants and again for supplying the ten attendants of female mendicants with garments, pot for offering the oblation, bedsteads and medicines against the malady. The second share is (intended) for the repair of dilapidation. And the third share is (set apart) for the maintenance of the family of Dānapati.

Ll. 29-30—This copper-plate grant has been executed by us at Jayāśrama monastery according to the rules of Nīvī dharma. Out of respect to religion this gift should be preserved by you. On the 2nd day of the dark fortnight of pauṣa of the year 149.
Ll. 31-35—(The usual imprecatory verses).

Ll. 25-36—Let the religious endowment of Śivakara, whose glory has pervaded the three worlds, remain as long as the brilliant moon brightens the regions, as long as the sun rises in the sky and as long as the stars, the wives of the moon, get the best lustre and scorn the brilliance of the lilies.

Ll. 36-37—Mahâkṣapaṭalâdhiṁśa Râṇaka Śrî Vicitrâdhya is the Dûtaka. Mahâkṣapaṭaliṁśa Bhogi Devâpyâka is the scribe. (The plate) wss heated by Peḍâpâla Kayevadéva and engraved by Naṭâkâra Rabhaśavarddhana and his son Râma-varddhana.

Ll. 37-46—The boundaries of the village are mentioned. (The line) commences from Trikaṭâ on the north-east, runs towards Valmika-vilepana plot, then proceeds like the movement of a serpent, then enters and crosses the Jota, then proceeds zigzag for some distance, then enters the Kavaḍe jota and touches a point in the middle of its bed on the south-east. Thence it runs towards the south-west for some distance, then crosses the same Jota, then keeps Gohiri within, then proceeds zigzag for some distance and reaches, going like Mrgajânu, the Garttikā. Thence it runs towards the north-west for some distance, then turns a little towards west, then reaches Vitâvirâ, then proceeds zigzag for some distance, then turns towards south for some distance, then reaches Tailakhâta, then proceeds like the movement of a serpent for some distance and reaches Trikaṭâ on the north-west. Thence in the north it takes a curved course towards east for some distance, then proceeds towards north for some distance, then jumps over Bâghagarttikâ then proceeds like the movement of a snake for some distance, then enters the Mâsa river and reaches the point whence it commenced first.
Date in line 6 after 5th letter

PLATE J (Reverse)
The description, text, donor, object of the gift, date and the officers of this plate are quite same as those of the preceding one. The former differs from the latter only in the point of some place-names. The village Suraddhipura in Madhyamakhaṇḍa viṭṭaya in Northern Toṣālī was granted by the present plate. The village was bounded on the north-east by Tamāla-khaṇḍakṣetra and the Sumeyi river; on the east by the Devalaya jōta as well as by the river close by Pustariyāpura; on the south-east by the same river; on the south by the river close by Gayāḍapura; on the south-west by Trikaṭā and the river close by Kalyāṇipura; on the west by the river close by Hastināpura-kṣetra and Korāṇḍiya-kṣetra; on the north-west by the river close by Śaṅkhapura; and on the north by Janapaṅgā.

As the text of the present plate is a replica of that of the preceding one, its text is not worth publishing. The identifications of places, mentioned in it are given below.

Suradhipura ∧ Sirdārpur (21°-15′ N; 85°-11″) in Talcher State.

This plate had been in possession of Babu Shyam Sundar Garhnayak, an inhabitant of the village Santri in the District of Angul. It was purchased for the Indian Museum, Calcutta, a few years ago. Mr. Paramananda Acharya B. Sc., Archaeologist of Mayurbhanj State, has kindly supplied me with its text, deciphered by him, as well as with its ink-impression for publication.

It measures 9.2" x 5.5". On the left side of the inscription there is a projection with a square hole in it. The seal was perhaps attached to the hole, but neither seal nor legend was found with the plate.

It contains 13 lines of writing on the obverse and 15 lines on the reverse. It is worth mentioning that the first 20 lines of the text of the present plate have been copied letter for letter in the succeeding plates.

The text is in the Sanskrit verse and the style of composition is very ornate. Some ślokas contain two different meanings.

A few orthographical errors that have crept in the plate under discussion, represent the Oriya spelling of some Sanskrit words. (cf. vārihaspatya in l. 23 and dasama in l. 25, written for Vārhaspatya and daśama respectively).

The plate was issued from Guhaśvarapatāka. It mentions that there was a king, named Śrimad-Unmaṭtasimha; in his family flourished the king Gayāḍa and others. Then Loṇabhāra, his son Kusumahāra and the latter’s younger brother Lalitahāra ruled successively. The last-named king was succeeded to the throne by his son Śāntikara and the queen
Dharmmamahādevī issued the grant. She was probably the wife of Śāntikara.

The record registers the gift of the village Desalā, made at Sākembā on the Saṅkrānti day to Śrīdharaḥbhaṭṭa, the son of Nitebhaṭṭa and the grandson of Bhaṭṭa Ārttiḥāra. The donee belonged to the Śāndilya Gotra with the three pravāras Vārhas-patya, Yamadagni and Devalya. He immigrated from Kolāūcha.

**TEXT**

( OBVERSE )

1. ḍेंश[1]*स्वस्ति व्यस्तजलाभविधमधे: हेवतापत्रोत्तरा:*[2]रसीये:[3]श्रुतिचर-
2. मरेशच हसित व्याकोष काठोबुः: | उदासैर्मृदोिसौमिर फरिज्रापश्री- 3. सस्तन्यध्वाः[*]मोदे: सत्रिहितां सदैव शरदार्मध्र्मण्यन्वितश्रृवतः॥ श्रीध्रेषः-
4. पगात्कात्विनिविजयसक्त्वात्वामाराटः | सर्वशापरिपूरण्याधिकरिचिर्वस्तािम-
5. सतन्यध्वाः[*]नानन्दे हुषवात्व जनस्य मनसि प्राश्रस्तिर्दर्शरं | सदृष्टि-
6. प्रतिरोधि शेषं च तमो निम्मैव शुनमितिः[*]श्रीमानिशद्वृविववनातो-
7. पतिरभुदुः[न्नम]*हसिनाहः॥ तद्वादभक्तनिनिन्ववणाए[र्न]सु-
8. जामया: सहहः: [*] सहृद्धा: नुक्क्षीलाः: त्रितिष्ठता: भो-
9. मुदायादायः: | वे नीतवा हुषवप्रतादमने देवाज्ञानाभि-
10. 1: स्वर्य[श] कण्ठःश्वस्त्रिपित्वनिविनो हारामोरावः: हुष्टा-
11. 3 [1*] तद्वन्दे[लेड़]नवदुविजजत: हुष्टु[शु]प्रवीति प्रतीतीवयो[श] देवः: शाशुदशुः-
12. हेनुवरणः: श्रीजोपमारो नुपः: | यस्यक्रमः शुद्धात्पश्री-
13. इन: दुह्वीशुक: प्रदीवः[*]न्दूरूः यस्य दिग्नतरे तस्या स्वेतः प्रस्थु, ( REVERSE )

(1) Represented by symbol  (2) The plate reads बा श्री।
(3) Read 'चि।  (4) The metre is चाँद कविकृत।
(5) The plate reads मन्नीस।  (6) The plate reads मी।
(7) The metre is चाँद कविकृत।  (8) The metre is चाँद कविकृत।
(9) The metre is चाँद कविकृत।
Hail! from the victorious camp, established at Guhesvarapataka, which always shines, as it were, with the beauty of the beginning of autumn on account of innumerable white umbrellas like the rain-clouds, scattered about; on account of manes of (white) horses like opening Kāśa flowers and on account of the diffused fragrance of the rut of rutish elephants, resembling that of Saptacchada flower.

There was a king, named Śrimad-Unmattā."
PLATE K (Reverse)
simha—who had great liking (ruci) for satisfying the wishes of all (sarvāsā-paripūraṇa)—who delighted the people by redressing their miseries (tāpamastannayan)—who extirpated ignorance (tama), opposing the wisdom (sad-dṛṣṭi)—who acquired the ever-lasting renown and who thus resembled the Moon, covering all regions (sarvāsā-paripūraṇa) with great lustre (ruci), delighting the people by dispelling the heat (tāpamastannayan), possessing the ever-lasting renown and extirpating the darkness (tama), opposed to good sight (sad-dṛṣṭi).

Ll. 7-11—In his family (vamśa), there flourished the kings, such as Gayāḍa and others—who being well-behaved (sad-vṛttā), peace-loving (sukha-sītalā), affable (saṅgata) and peerless in quality (anindita-guna)—resembled pearls, which coming from bamboo (vamśa) are nicely round (sadvṛttā), pleasurably cool (sukha-sītalā), joined together (saṅgata) and strung in beautiful strings (anindita-guna) and who lovers as they were of the pose in embracing the necks (of lovely women) were carried away by the ladies of heaven, who attached them to their own bodies like necklaces to assuage the agony of their hearts.

Ll. 11-14—In that family there flourished the powerful and renowned king Śrī Loṇabhārādeva, who made scholars happy and was the very sun, as it were, to the moon-like faces of the wives of his enemies and whose flames of fire-like great valour destroyed the arrogant kings in all quarters and spread quickly wherever they willed.

Ll. 14-16—His son, named Kusumahāra—who artlessly put his feet on the crests of numerous prostrate kings and whose name conveyed its derivative significance, because he spread and filled all quarters with the fragrance of his (flower-like) qualities—became the king.

Ll. 16-18—After him, his powerful younger brother Lalitahāra assumed the burden of the earth and shone like the
great lord of snakes. The overflowing stream of his fames whitened even the black-collyrium-tainted tears of the wives of his enemies.

Ll. 18-20—When he had gone to heaven, his son, named Śántikara, became the ruler of the kingdom and lived happily as fearless he was after the extirpation of all adversaries by him.

Ll. 20-26—The village Dešalâ has been granted by means of copper-plate, executed at Sakembâ on the Saṅkrânti day to Śrīdharabhaṭṭa, the son of Nitebhaṭṭa and the grandson of Bhaṭṭa Ārttihara, belonging to the three pravaras Vârhaspatya, Yamadagni and Devalya of Śândily Gotra and immigrating from Kolâñca, for the increase of merits of Śrī Dharmmamahâdevi and of her parents.
So, vat

Samvat 52, 4 mārga vadi 10, 3

Samvat 70, 2 Kārttika sudi dua

Samvat 100, 3 brāvana sudi 7 or 2

Samvat 100, 10 Kārttika sudi 6

Samvat 100

Plate B

Plate C

Plate D

Plate E

Plate F

Plate H

Plate N
L—GANJAM PLATE OF DAṆḌIMAHĀDEVI

(YEAR 180)

This plate was preserved in the office of the Collector of Ganjam and is now deposited in the Madras museum. It was edited by Dr. Kielhorn in the *Epigraphia Indica*. Vol. VI (pp. 133—140).

The genealogy of this plate is quite same as that of plate N. But the editor misread Śrī Maṅgapāda (l. 7), Kusumabhāra (l. 13) and Lalitabhāra (l. 13) instead of Śrīmad-Gayāda, Kusumahara and Lalitahāra.

The plate was issued from Guhāvarapāṭaka. It records the gift of the village of Vilvat in Pūrvvakhāṇḍa of the Varāḍā-khaṇḍa vīśāya in Koṅgada-māṇḍala, made on the occasion of Saṅkrānti to *pratiḥāra* Dhavala, the son of Vāsudeva(*) and the grandson of Apratidaghoṣa. The donee belonged to the *anupravara* Audala and to the *pravara* Devarāta of the Viśvāmitra *gotra*. He was a student of Kānva Ṛākhā and an immigrant from Veṅgipāṭaka$. The plate was executed on the 15th day of the dark fortnight of Mārgaśīrṣa in the year 180.$

The numerical figures of the day were read 5 (?) by Dr. Kielhorn. Dr. Bhandarakar has not revised nor accepted this reading (vide, E. I. Vol XX, Appendix p. 193, No. 1413). I find after scrutinization that the word *vadi* is succeeded by a perpendicular stroke, which can be read 1. Then follows a similar stroke with a curved right limb. I read it 5. Thus the day is 15 and not 5. I need mention here that the said perpendicular strokes are slightly curved and therefore distinct from the mark of punctuation, found in other places of the inscription under discussion.

† The editor read *Villa*

‡ Dr. Bhandarakar reads 280 (vide, E. I. Vol XX, appendix p. 193, No. 1413)

§ The editor read Viṅgipāṭaka.
The village was divided into four parts out of which Dhavala, the donee, gave away one part to the Brahmins on the occasion of Samkrânti.

The boundaries of the village are described. The villages Hondala and Khairapata are mentioned among the boundaries. But other place-names, except the peak of a hill on the north of the boundary, are not legible.

The plate was engraved by Stambhaka§. Mahâsandhi-vigrahâ Ugrâditya, Pratihâra Prabhâsa, Mahâkâpaṭâla(ika*) Nî(sîmha*) and Râṇaka Dânâ(nâ)râva§ were the officers. It should be noted here that the word Râṇaka (l. 39) is preceded by a word, which has been read as punâka by the editor. I am tempted to read it as punâtra. It is probable that puna, the Oriya form of the Sanskrit punah, has been used here.

The prâasti was composed by the poet Jambhana, the son of Jayâtmâna. He composed the prâasti of plate N. But the last portion of prâasti, beginning with Yâ râja-candra in l. 19 and ending with lakṣmih in l. 25, of plate N is not found in this plate.

The peculiarity of this document lies in the fact that the order was addressed to pratyeka-Mahâsamantâ-sthâna-kurjipramukha-nivosino Janapadûn of Pûrvvakhanda in the Varadâkhaṇḍa visaya (l. 27) and not to Mahâmahattara &c. as found in other plates. Again a line of the imprecatory verse, beginning with svadânat and ending with anupâlane, is omitted in this plate.

The places, mentioned in this plate, can be identified as follows:—

Vilvâgrâma  Z Belagân (19°—20"N, 84°—51"E) in Athagarh Taluk of Ganjam.

Hondala Z Hundalu (18°—3"N, 84°—53"E) in Ganjam. A portion of the Ganjam district, near Aska, is still called Pûrvvakhanda.
**M—GANJAM PLATE OF DAṆḌIMAHĀDEVĪ.**

This plate was preserved and is now deposited along with the preceding one Dr. Kielhorn edited it in the *Epigraphia Indica*, Vol. VI (pp. 140—142).

The praśasti and the genealogy of this plate are same as those of the preceding one. But the name of the poet, who composed the praśasti, is not mentioned in it.

The village Rasambhā* in the Arttani viṣaya of Koṅgadā-
maṇḍala in Dakṣīṇa Tosalā† was granted by this plate on the occasion of uttarāyana to Bhaṭṭaputra Puruṣottama of the Kāśyapa gotra, with the pravaras Kāśyapa, Avatsara and Naidhruga. He was a member of the Vājasaneya carana and a student of the Kānva śākhā.

Puruṣottama, the donee, made over half of this village to Ravika, belonging to the pravaras Audaly, Viśvāmitra and Devarātā of the Kauśika gotra. The plate is not dated. It was issued from Guhēśvarapāṭaka.

The plate was written by Mahākṣapaṭalika Bhogaḍa and engraved by Kaṇṭhakakaka.

Of the localities, mentioned in this plate, only Rasambhā can be identified with Rambhā in the Khalikota Taluk of the Ganjam district.

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*The editor read (Ga)rasmabhā. I think there is a mark of punctuation and not the letter Ga.*

† *The editor misread as Kośala.*
This plate was in possession of Gobind Sarangi, an inhabitant of Kumurang, near Banpur in the Puri district. The late H. Pandey, B. A. edited it in *The Journal of the Bihar and Orissa Research Society* Vol. V (pp. 564—577).

The plate was purchased for Baripada museum in 1932. Since then I have got the full advantage of examining it.

I visited Kumurang on various occasions and heard that a potter, while preparing the clay, unearthed this plate at Ghantasila about 70 years ago. He subsequently gave it to Pandit Dasharathi Kabichandra, the grandfather of Gobind Sarangi, to decipher it.

Ghantasila, the find-spot, is situated on the bank of the rivulet Śåli. It contains a large number of remains of antiquarian interest. The broken brick-walls bear testimony to its past prosperity. The tradition, current in the locality, relates that in ancient times Ghantasila was the principality of the territory of Bāṇāsura. It should be noted here that Ghantasila is half a mile west of Banpur and one mile north of Kumurang.

The seal of this plate contains the legend 'Śrimad-Danḍimahādevi'. The form of and the figures on the seal are the same as those described in the prefatory note to plate H.

It is described in this plate that there was a king, named Unmaṭtasiningha. In his family there flourished the kings, such as Gayāḍa and others. Then Loṇabhāra, his son Kusumahāra, the latter’s younger brother Lalitahāra, his (Lalitahāra’s) son Śāntikara, and his (Śāntikara’s) younger brother Subhākara flourished successively in that family and
ruled the country. After the death of the last-named king, his queen ascended the throne. Then she was succeeded to the throne by her daughter Daṇḍimahādevi, who issued the plate from Guhēsvaramātaka. She is styled as Paramamāheśvari, Paramabhaṭṭarīka, Mahārajādhirāja and Paramesvari.

The document registers the gift of the village Kamntasara nagari in the Khidiṅgaḥāra viśaya of Koṅgadamaṇḍala in Southern Tosalā, made away to the Brahmīns, named Kākā Dugada, Vāṅkullavaivovā, Iśvara, Sarvvadeva and Vāṅgesvara of different gotras including the Bhāradvāja gotra.

The village extended up to the boundary line of Vastupiliccheda. It was bounded on the west by Payūda and on the east by a bridge (setu). It included Sottrabandha Samudrakarabandha (probably an embankment on the sea shore where taxes were being levied), the village, called Mahākāleśvara and a Tūla (palm) tree. The suffix nagari, added to the name, indicates that the village contained a large population.

The village Kamntasarā is probably identical with Ghaṇṭasilā, the find-spot, which is about 5 miles west of the Chilka lake. Khidiṅgaḥāra can be identified with Khedajhari which is about 10 miles north-west of the find-spot.

The plate was executed on the 12th day of the bright fortnight of Jyaistha in the year 187. The numerical symbol denoting 100 and that denoting 80 are quite similar, in form to those found in the plate L. Dr. Kielhorn has rightly interpreted them as 180. But Dr. Bhandarakar and the late Pandey interpreted them as 280* and 380 respectively. After careful scrutinization I have accepted Dr. Kielhorn’s interpretation as correct. I need mention here that the digit has been expressed by gra which is also found in plate F.

The readers should take note of the fact that the spelling of words festha in l. 38 and etc in l. 45 represent the modern...
Oriya pronunciation of the Sanskrit *jyaistha* and *etat* respectively.

The plate was engraved by Dāmodara, the son of Devadatta. Mahākṣapātalādhikṛta Rāṇaka Śri Bhūṣanānāga and Mahākṣapātalika Bhogi Padmasena are mentioned in the plate. The great poet Jambhaṇa, the son of Jayātmana, composed the text.

The text, running on ll. 1-20 of plate K, has been reproduced in ll. 1-14 of the present plate. I need not therefore reproduce below this portion of the text.

**TEXT**

(OBVERSE)

14. - - - -  || तस्य प्रक्ष्य-ष्टिरितजितयुयुतके[*]विद्वस्मयाबिषुरमूदुसुजस्ततो- 15. पि। अवेयोगिरेपवदितश्चित्रात्मः[*] यः अश्वामकर इति प्रविष्टो वायायमृश॥ तस्य चित्रप- 16. प्रपुजः परमेहसवस्य[*] वेदी समस्तमननननतस्यपद्या। शौभासनं शशिक्रामधकृ:सिति- 17. गौरी[*]गौरीव गौरववर्ण चिरमध्य्योक्तः। ततो दुर्भदहवेवी दुरा तस्या महीयती। महीयं- 18. हीनसामध्य्य चिरकालमपालयः॥ अविष्कारनायतित्राशो वंश्य करमहीक्ष्यतामू। चिह्व[हु]भूता प्रतारे- 19. व त ब[ब]मूव विमूर्णपृ। लावण्यामृवानिव:यन्त्रयुन्दः कथो बयः। य राज-चन्द्रलेखविविभस्तकृ:सिति- 20. वाल्यकास। तस्य: प्रतापनदुखाबिषुङ्गुः[*] नेत्रास्व[व]पल्लववाणकमण्ड-नापि। पाद्यामु[व]अवस्यत-  

(1) The plate reads गीतास्तो। (2) The metre is वस्त्रविभिन्क। (3) The metre is वस्त्रविभिन्क। (4) The metre is अधुरुः। (5) The metre is अधुरुः। (6) The metre is अधुरुः।
The metre is
The metre is
Superfluous,
Read so.
The metre is 9

(15) The metre is
(17) Read पूता, |
TRANSLATION

Ll. 14-15. (Śāntikara) acquired masses of glory and his behaviour was admirable. Then his younger brother, who was rightly called Śri Śubhākara, because he was the sole repository of all kinds of prosperity, became the lord of the country.

Ll. 15-17. When the king (Śubhākara) had departed for heaven, his queen (probably named Gauri) at whose lotus-like feet was prostrate the entire population (of the kingdom) and who shone, like (the goddess) Gauri, with the brilliance of glories, resembling the pure (i.e. white) moon-beam, adorned the throne for a long time.

Ll. 17-19. Then her great daughter Daṇḍimahādevī, who does not lack in power, is ruling the country for this long period, shines like the indicating engisn (so to say) of the family of the Kara kings, which is long-lived (lit. tall) with unbroken (succession of) descendants.

Ll. 19-21. She possesses a person beautiful for its overflowing ambrosia-like grace (and at the same time she) is growing beautifully in her moonshine of glory as she is the royal moon (so to say). The brilliance of her lotus-like feet is reddened afresh unexpectedly with the great splendour of rubies, set on the Mañjīra (i.e. an ornament for feet) washed as the fresh red dye decoration (of her feet) by the tears of the formidable and hostile kings, humbled by her prowess.

Ll. 21-23. During her suzerainty in the world, jingles of sword (śilimukha) is confined to gardens (where śilimukha, i.e. bees, hum) ; loose women (muktā) to necklaces (where muktā, i.e. pearls, remain strung) ; leaning towards vices (doṣāsaṅga) to the moon (who has doṣāsaṅga, i.e. contact with night) ; enemical disposition (sadoṣaṅga) to learned men (on account of their liking for sadoṣaṅga i.e. debating) ; taking of oppressive tax (tikṣṇa-kara-graha) to Rāhu (who devours tikṣṇa-kara i.e.
the sun); terror to bad gems (for, very prosperous as the
kingdom was no body would want them); and crookedness
(kutilatā) to profusely waving hair (which is kutila i.e. curly)
of lovely women.

Ll. 23-25. She is a (lighted) candle of ambrosia, giving
pleasure to eyes, anxious for good light; (she) is a female
swan in the lotus-tank of the assemblage of kings, devoted to
her personal service; (she) is the gold stick, as it were, used
as the prop by (the personified) virtue, withered in the heat of
Kali and to all suitors (she) is like the beauty of Nandana
garden to gods.

Ll. 25-26 Paramamāheśvari, Paramabhaṭṭārikā, Mahā-
rājādhirāja-Parameśvari Śrimad-Daṇḍimahādevī, who meditates
on the feet of her parents is in good health.

Ll. 26-29 (She) duly honours, orders and intimates the
present and future Mahāsāmantas, Mahārājas, Rājaputtras,
Antaraṅgas, Kumāras, Amātyas, Uparikas, Viṣayapatis,
Āyuaktakas, Daṇḍapāṣikas, Sthānāntarikas and others including
the Cāṭa-bhata class, living on the royal bounties in Southern
Tosalā and again the Mahāmahattaras, Vṛhadbogis, Pustaka-
pālas, Kuṭakolas and Sādyadhikaraṇas in the Khidįṅghahāra
viṣaya of Koṅgada Maṇḍala.

Ll. 30-31. Be it known to you that the village Kamtsara-
nagari, adjoining to the boundary of Vāsimliccheda, with the
additional taxes, such as taxes from weavers, cowherds, and
Ṣaṇḍhika tenants and with hamlets, landing places, ferry-
places and forests, being made free from all encroachments
has been granted for the increase of merits of parents, self and
all other creatures, to the Brahmins, named Kakā, Dugaḍa,
Vāṅkullavaivovā, Īśvara, Sarvadeva Vāṅgeśvara, belonging
to different Gotras including the Bhāradvāja Gotra, according
to the principle of lekhanī-praveṣatayā &c. and (it will continue)
as long as the Sun, the Moon and the Earth exist.
KUMURANG PLATE

Ll. 34-36. This copper-plate has been executed by me according to the rules of Nividharma &c. on the 12th day of bright fortnight of Jyaiśtha in the year 187 and out of respect to religion it will be preserved by you.

Ll. 36-41. (Usual imprecatory verses)

Ll. 41-42. Let this order of Śrimad-Daṇḍimahādevi continue as long as the nether lands, earth and heaven which contain the serpents, human beings and gods respectively endure. This eulogy has been composed with brief accounts by the great poet Jambhaṇa, the son of Jayātmanā.

Ll. 43-44. Rāṇaka Śrī Bhūśaṇanāga is the Mahākṣapaṭalādhiṅkṛta. Bhogī Padmasena is the Mahākṣapaṭalika. Dāmodara, the son of Devadatta, is the engraver.

Ll. 44-45. The village Kāleśvara, one palm tree Soṭṭrabandha, Samudrakarabandha, the bridge in the east, and Payāḍa in the west—all these have been given away to the Brahmins.
SECTION II

HISTORICAL NOTES

A—CHRONOLOGY OF THE KINGS

The difficulties that hitherto hampered our conclusion regarding the chronology of the Bhauma Kings have been minimised now to some extent by the revised interpretations of the numerical symbols of the dates of plates. Moreover the newly discovered plates (H to K) throw much light on the chronology. I, therefore, hope to succeed now in reconstructing the chronology of this dynasty with some certainty and precision.

It can be said beyond a shadow of doubt that the donor of plate H and the elder brother of the donor of plate I are identical with each other, first because both of them are said alike to have been born to one Hirâmahâdevi, secondly the date of one coincides with that of the other and thirdly they assumed alike the name Šubhâkara; again they are both said to be the great-grandson of one Tribhuvanamahâdevi. Now in the light of the pedigree of the donor of plate H, we find that Gayâda I, Simhaketu, Gayâda II and Šubhâkara II of plate I were also called Šântikara I, Kusumahâra I, Šântikara II alias Loṇabhâra and Kusumahâra II respectively.

It is not stated in plate K that Unmaṭasimha’s immediate successor was Gayâda nor that the latter’s successor was Loṇabhâra. It can be assumed therefore that Šubhâkara I, Simhaketu and Tribhuvanamahâdevi, mentioned in plate I, are omitted in plate K simply for abridging the text.
However, there arises no discrepancy, if we identified Kusumahāra and his younger brother Lalitahāra of plate K with Śubhākara II and his younger brother Śivakara respectively of plate I. It is needless to say that Śubhākara II is already proved to have been called Kusumahāra II and therefore his present identification with Kusumahāra of plate K is tenable.

The engraver Rabhasavarddhana of plate G seems to be identical with the engraver of the same name of plate I. Apparently Rāmavarddana, the other engraver of the latter plate, was the grandson of Harivarddhana, the other engraver of the former one. Hence it appears that the donor of plate I was removed in time from Tribhuvanamahādevi, the donor of plate G. This assumption is also borne out by the revised interpretation of the numerical symbol of the date of the latter plate. So we can unhesitatingly identify Tribhuvanamahādevī, the donor of plate G, with Tribhuvanamahādevī, the great-grandmother of the donor of plate I. In that case Gayāda I of plate I, who is proved to have been called Śāntikara, appears to have assumed again the name Lalitahāra. It is needless to mention here that Śubhākara, the son of Śāntikara and Tribhuvanamahādevī of plate E, is distinctly identical with Śimhaketu of plate I.

I am tempted to assume that the donor of plate A and the grandfather of the donor of plate E are identical with each other, because they are called alike Parama-saugata Śubhākara. It should be noted here that the donor of plate A is said to have quelled some disturbance, caused by his kinsmen (ll. 3-4) and the grandfather of the donor of plate E is said to have caused family dissension (l. 5). The disturbance, mentioned in the former plate, has probably been alluded to in the latter one. There is therefore ground to identify the donor of plate A with the grandfather of the donor of plate E.

Harivarddhana, the engraver of plate B, seems to be identical with the engraver of the same name of plate G.
Harivarddhana engraved the latter plate with the assistance of his son, but he engraved the former one without any one's assistance. It can be assumed therefore that the latter was removed in time from the former. This assumption is also corroborated by the dates given in these two plates.

Śubhākara and his father Śivakara of plate B can be identified with personages of the same names of plate A and Śivakara, the donor of the former plate can be taken as the elder brother of Gayāda I of plate I. I need mention here that Śāntikara of inscriptions C and D is identical with Gayāda I of plate I, who is also called Śāntikara I, because in the light of plate E, which was issued in the year 108, the date of Gayāda I can be assigned to the year 93. So we can put the chronology of the Bhauma kings in the order as shown in the succeeding table.
<table>
<thead>
<tr>
<th>Era</th>
<th>Rulers</th>
<th>Dates</th>
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<tbody>
<tr>
<td>Lakṣṇīkara</td>
<td>Paramopāsaka Kṣemaṅkaradeva, Mahārāja</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Paramatathāgata Śivakaradeva I alias Unmattasimha, Mahārāja (Queen Jayāvalidevi)</td>
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</tr>
<tr>
<td></td>
<td>Paramasaugata Śubhākaradeva, P. P. M. P.* (Queen Mādhavidevi)</td>
<td>A.D. 660-61</td>
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<td></td>
<td>Śivakaradeva II, P. P. M. P.</td>
<td>A.D. 679-680</td>
</tr>
<tr>
<td></td>
<td>Śāntikaradeva I alias Gayāda I alias Lalitahāra I, P. P. M. P.</td>
<td>A.D. 699-700</td>
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<tr>
<td></td>
<td>Queen Tribhuvanamahādevi, P. P. M. P.</td>
<td>A.D. 716-17</td>
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<td></td>
<td>Śubhākaradeva II alias Simhaketu alias Kusumahāra I, P. P. M. P.</td>
<td>A.D. 709-10</td>
</tr>
<tr>
<td></td>
<td>Śāntikaradeva II alias Gayāda II alias Loṇabhāra (Queen Hirāmahādevi)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śubhākaradeva III alias Kusumahāra II, P. P. M. P.</td>
<td>A.D. 747-48</td>
</tr>
<tr>
<td></td>
<td>Śivakaradeva III alias Lalitahāra II, P. P. M. P.</td>
<td>A.D. 755-56</td>
</tr>
<tr>
<td></td>
<td>Śāntikaradeva III (Queen Dharmamahādevi)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Śubhākaradeva IV He was succeeded to the throne by his Queen (daughter) Daṇḍimahādevi, P. P. M. P.</td>
<td>A.D. 787-94</td>
</tr>
<tr>
<td></td>
<td>* Paramāheśvara Paramabhaṭṭāraka Mahārajadhīrāja-Parameśvara,</td>
<td></td>
</tr>
</tbody>
</table>
It is revealed by the Sonpur plate of Kumāra Someśvaradeva that the donor acknowledged the supremacy of one Mahābhavagupta who belonged to the Somavamśa; he issued the plate from Suvarṇṇapura (modern Sonpur) in Southern Kosala which was granted to Abhimanyu by Uddyotakesari. We learn from the Baud plate of Someśvaradeva II of the Cola lineage that the donor was the feudatory of Candrāditya and issued the grant from that very Suvarṇṇapura. This Candrāditya is identical with the personage of the same name of the Barasur inscription in the Central Provinces, whose date falls in 1060 A. D.³ It can be concluded therefore that the supremacy of the Somavamśi kings ceased to prevail in Sonpur some time before 1060 A. D.

We know definitely that the supremacy of the Gaṅgas prevailed in Orissa in the last quarter of the 11th century A. D. and lasted for a period of about four centuries. It is stated in the Rāmapāla-carita by Sandhyākaranandi that Jayasimha, the general of Rāmapāla, defeated one Karṇṇakesari of Orissa and subsequently Rāmapāla bestowed Orissa on one Bhavabhusana-santati, that is, the scion of both the Moon and the Ganges. The Gaṅga family is said in the copper-plates to have emanated from the Moon as well as from the Ganges. It is probable therefore that after the defeat of Karṇṇakesari by Rāmapāla, who is supposed to have flourished in the 2nd half of the 11th century A. D.⁴, Orissan monarchy passed into hands of the Gaṅga kings.

(3) Descriptive list of inscriptions in C. P. and Berar by Rai Babadur Hiralal, p. 144, No. 198; see also E. I. Nol, XIX, p. 98, footnote 3
We learn from an inscription of 1075 A.D. that the Ganga king Raja Raja D. that he subjugated a king of Orissa. It can be assumed now that Raja Raja's opponent king was Karṇṇakesari who may have suffered defeat being simultaneously attacked by the general of Rāmapāla from the north, and by Raja Raja son of Anantavarmā (Vajrahasta V.) from the south. As Ananta (cobra) is an ornament of Śiva, I am tempted to assume that Bhavabhūṣaṇa-santati of Rāmapāla-carita refers to Raja Raja. It appears therefore that Karṇṇakesari flourished some time before 1075 A.D.

Karṇṇakesari was probably a descendant of Uddyotakesari, mentioned in the Sonpur plate of Somavamśī Somesvaramadeva. I need not mention here that this Uddyotakesari was the same as the donor of Narasinghpur plate, who is identical with the personage of the same name of the Brahmeswar stone-inscription. It can be gleaned from Someśvaradeva’s plate which must have been issued before 1060 A.D. that the donor's overlord Mahābhavagupta was a descendant of Uddyotakesari-mahābhavagupta; for, it is stated in it that Abhimanyu, who got Kośala from Uddyotakesari, was not alive at the time of issue of the plate. As the titles of the Somavamśī kings alternate between Mahābhavagupta and Mahāśivagupta, Someśvaradeva's overlord Mahābhavagupta can be assumed to be the grandson of Uddyotakesari-mahābhavagupta. Again it can be gleaned from the inscriptions that Uddyotakesari was a powerful ruler. He can be assigned therefore to 1020 A.D. at the latest when the Somavamśi supremacy in Orissa remained unimpaired.

Uddyotakesari was 6th in descent from Janamejaya, the founder of the Somavamśi supremacy in Orissa. Now

(8) L. A. Uddyotakesari-raja-deva-prasādikya-kośala-raja-bhīṣi-
L. S. kta-śrī-Abhimanyadayamay-śīva-rājya.
allowing an average reign of 25 years to each ancestor of Uddyotakesari, we get 995 A.D. as the initial year of Janamejaya's reign. It may be mentioned here that there are records to show the 31st year of Janamejaya's reign, 28th year of sayatii I's, 18th year of Bhimaratha's, 3rd year of sayatii II's, and 18th year of Uddyotakesari's. Apparently the assumption that Janamejaya ascended the throne in 995 A.D. cannot be far from truth.

The accompanying facsimile-print of the fragmentary stone-inscription at Govindpur in the Nayagarh State points to the fact that one Ranakesari was exercising suzerain power in Orissa in the year 811 of an unspecified era. I am often tempted to identify this Ranakesari with the younger brother of the Somavamśi Bālārjuna-mahāśivagupta of the Sirpur stone-inscription and take this unspecified era as the Ṣaka era. In the case of acceptance of the Ṣaka era the year 811 corresponds to 889 A.D. Apparently the Somavamśi supremacy prevailed in Orissa in the last quarter of the 9th century A.D.

The titles Paramabhaṭṭaraka, Paramamāheśvara, Mahārājadhirāja and Pramāheśvara assumed by the Bhauma kings, point to the fact that they (Bhauma kings) had the suzerain powers. As the suzerainty of the Somavamśi kings and that of the succeeding Gaṅga kings prevailed in Orissa from the end of the 9th century A.D. onwards, it can be assumed that the Bhauma family preceded the Somavamśa.

Among the Bhauma plates hitherto discovered, Daṇḍimahādevi's plate N is the latest. The Brahmeswar stone-inscription discloses that Janamejaya acquired Orissa after vanquishing the king of Orissa. It is not probable that he ever vanquished a female ruler. Hence his victim can be assumed to be a descendant of Daṇḍimahādevi. If such an
assumption be tenable, Daṇḍimahādevī can be assigned to the middle of the 9th century A. D. at the latest.

The plate G also throws light to some extent on the date of Bhauma rule. Tribhuvanamahādevī, the donor, is said in this plate to be the daughter of Rājamalla, the frontal mark of the southern region. Again she is said in plate B to be the daughter of the diadem of the Nāga dynasty. Except Pallavamalla of the Pallava dynasty, we find no other king in the history of Southern India with whom Rājamalla can be identified. The Pallava family is said to have emanated from a daughter of one serpent king.15 The Pallava people are also supposed to have belonged to Nāga race.16 Besides, Pallavamalla is called Kṣatriyamalla in an inscription.17 As the word rāja is a synonym of Kṣatriya, it can be held, that the latter has been substituted for the former, probably to meet the exigency of the metre of the verse in the text of the inscription. In support of such assertion I may cite an instance that Simhaketu, the name of the donor, has been substituted by Simhadhvaja in plate E.

Pallavamalla is assumed to have flourished between 690-740 A. D.18 Hence the date of his daughter Tribhuvanamaṇehādevī can belong to the same period.

Another reference as to the date of the Bhauma rule is obtained from the Chinese source. Thanks to Professor Sylvan Levi for bringing to light that the emperor of China received as present the autograph manuscript of the Gandāvatyūha, the last section of the Budhāvatamsa, from the king of Orissa.19 The name of this king of Orissa has been rendered into the Chinese language. Professor Sylvan Levi renders this Chinese translation into Sanskrit as well as into English.

According to his renderings the name was Šubhakara Simha, or one, who does what is pure, Lion. He identifies this Šubhakara Simha with the donor of plate A and suggests that the name of the said donor may be read as Šubhakara and not as Šubhākara, which means the store of purity and not one, who does what is pure. But no king under the name Šubhakara is mentioned in the Bhauma plates, although several kings having the name Šubhākara are mentioned in them. Apparently Šubhākara, the name of the donor of plate A, cannot possibly be read as Šubhakara.

Prajña, a native of Kapiśā, had studied Yoga at the monastery of the king of Orissa and thence proceeded to China where he reached before 788 A. D. He was entrusted there with the work of translating the Gaṇḍavyūha. But it is not known whether Prajña’s journey to China and the presentation of the manuscript of the Gaṇḍavyūha by the king of Orissa were two connected occurrences. Assuming that they were so, we can identify the king of Orissa, known from the Chinese source, with the donor of plate I; for, he is represented in his plate as a patron of Buddhism and his name Śivakara implies one, who does what is pure.

In the case of acceptance of Professor Levi’s identification of the king of Orissa, known from the Chinese source, who may have flourished in 770 A. D. at the earliest, with the donor of plate A, we find that the date of plate N, which is 133 years later than the former, falls in the beginning of the 10th century A. D. when the Somavamsi supremacy was prevalent in Orissa. Hence the identification, suggested by him, is not acceptable. Be that as it may, the king of Orissa, known from the Chinese source, seems to have belonged to the Bhauma family; because in no other ancient ruling dynasty of Orissa such name as that of the said king is found. Hence it can be said unhesitatingly that a Bhauma king flourished in the 8th century A. D.
The donor of plate A has been identified with Subhâkara I, of plate I, whose father is credited with the conquest of the Râdhâ country, that is South-West Bengal. The Pâla family rose to power in Bengal in 760 A. D. It is not probable that after the rise of the Pâla power, the father of the donor of plate A, conquered the Râdhâ country. Hence the date of the said plate seems to be earlier than 760 A. D.

It can be gleaned from Târânâtha's account that there was a political chaos in Orissa in the 9th century A. D., several ruling families trying to assume independence. The eradication of the Utkalas in Southern Bengal by Devapâla in the 1st decade of the 9th century A. D. as recorded in the inscription lends support to Târânâtha's account that there was no powerful ruler in Orissa. So it can be assumed that the Bhauma rule terminated by about 800 A. D.

It is stated in the Life of Hiuen Tsiang that Harṣa assigned the revenue of 80 large towns of Orissa to the Buddhist monk Jayasena, who declined the offer. Again, it is stated that after the subjugation of Koṅgada, Harṣa returned to Orissa, where he was approached by some priests of Hinayâna, who denounced the doctrine of Mahâyâna, favoured in the Nâlandâ monastery, patronised by Harṣa. These priests urged upon Harṣa to convene a conference of the exponents of both of Mahâyânic as well as Hinayânic doctrines in order to decide whether the former doctrine is superior to the latter or vice versa. Thereupon Harṣa convened a conference at Kayakubja in which the Mahâyârist ascetics of the day...

We get a glimpse of the fact from the above account that Harṣa established supremacy over Orissa, where the doctrine of Hinayâna was very popular. It appears further that Harṣa's contemporary king of Orissa was a Hinayânist.

(20) Ind. Ant. Vol. IV, pp. 360-69
(21) The Pâlas of Bengal by R. D. Bânerjee, translation, Tribhuvana-Oriental每当s, p. 15
for, it is not probable that a king, who did not embrace the Hinayânic faith, lent support to its spread in his own country. I need not mention here that in ancient times every religion required the royal support to acquire popularity.

Again it can be gathered from the above account that during the time of ascendency of the Hinayâna, the caste system, denounced by the Hinayânists, disappeared from Orissa; it may have been revived after the spread of Mahâyâna, which seems to have penetrated into Orissa after the conference held at Kanyakubja. If these assumptions be tenable, Kṣemaṅkaradeva, the grandfather of the donor of plate A, can be assumed to be Harâ's contemporary king of Orissa; because he is said to have revived the caste system. He probably embraced the Mahâyânic faith after the assembly had been held at Kanyakubja and then revived the caste system in his own country (plate A).

That the unspecified era used in Bhauma plates is the Harâ era is, therefore, not only probable but there is no other alternative. There is no ground to assume that the Bhauma kings started their own era. If any Bhauma king had started an era, he would have associated his own name to it. But we find no name in association with the era, found in the Bhauma plates. The forms of scripts, found in the Bhauma plates, preclude the reference to the Gaṅga era, which started in 496 A. D.\(^4\)

There arises no discrepancy, if we accepted the Harâ era, according to which the year of plate A, corresponds to 660-61 A. D. (603-07+54). Apparently the time of Kṣemaṅkaradeva, the grandfather of the donor, coincides with that of Harâ. It is needless to say that he was already assumed to be the contemporary of Harâ.

In the case of acceptance of the Harâ era, the date of

plate G falls in 716-17 A. D. when Pallavamalla, who has been identified with Bājamalla, the father of the donor of the said plate, was powerful in Southern India. Again according to the Harṣa era the year of plate N corresponds to 793-94 A. D. when neither the Somavamśi supremacy nor the political chaos prevailed in Orissa. It can be gathered from plate N (l. 18) that the Bhauma family became extinct after Daṇḍimahādevi, the donor. There is therefore ground to suppose that each of the minor ruling families of Orissa made efforts for its elevation to suzerain power in the 9th century A. D. We can therefore give credence to Tārānātha’s account so far as it relates to the political chaos in Orissa.

I need mention in conclusion that the era of plate L is taken as the Harṣa era by the late Dr. Kielhorn. Dr. D. R. Bhandarakar is also inclined to take the era of the Bhauma plates as the Harṣa era.

(25) E. I. Vol. VI, p. 134, foot-notes 5 and 6
(26) E. I. Vol. XX, Appendix, p. 135; Nos. 1413 and p. 194; No. 1416.
The origin of the Bhauma family is shrouded in obscurity. In the *Purānas* several ancient ruling families are mentioned. But nowhere has the Bhauma family found mention. However it is significant to note that one Bhauma tribe is mentioned in the *Purānas*. It is stated in them that a king, named Guha, protects the Kalingas, Māhiṣyas and Māhendra Bhaumas. The expression Māhendra Bhauma implies the Bhaumas, inhabiting the Māhendra region. I need mention here that the hill ranges, extending from Orissa and Northern Circars to Gondwana, the principal peak of which in the Ganjām district is still called Mahendra, were known as Mahendra-giri-mālā in ancient times. It appears therefore that the people, inhabiting the hilly tracts of Orissa, have been referred to as Māhendra Bhaumas in the *Purānas*. It is needless to say that the people of the seaboard districts of Orissa have been mentioned as Kalingas along with the Māhendra Bhaumas in the *Purānas*.

The Bhūyāns, now inhabiting the northern hilly tracts of Orissa, seem to be the representatives of the Bhaumas of the *Purānas*. The word Bhūyān can be taken as the variant of Bhauma.

It is stated in the Mahāvagga and Majhima Nikāaya of the Pāli literature that two Bhūyāns—Tapusa and Bhallika—of the Utkala country, while on their way to Magadha with cartloads of merchandise, met Buddha at Bodhagaya who just emerged from deep meditation and offered him foods. Then they were initiated in Buddhism by Buddha himself. It can be gathered from this account that the Bhūyāns have been living in the north-west hilly tracts of Orissa since re-

(1) Dynasties of Kali age by Pargiter.
(2) Mādhuprdya-purāsa, translated by Pargiter, p. 384
mote past and they had come into the pale of civilisation even before Buddha’s time; for, the Bhūyāṇas would not have carried on lucrative trade with Magadha, if they had not been as civilised as Magadha of those days. We can, therefore, assume that the Bhauma family emanated from the Bhūyāṇa tribe. This assumption is also corroborated by the fact that each of the Bhauma kings took a name after his grandfather as the Bhūyāṇa do to-day.

It should be noted here that the Bhūyāṇas should not be confounded with the Bhūmijas of the north-west hilly tracts of Orissa; for, the Bhūyāṇas are ethnically and linguistically different from the Bhūmijas. It is the Bhūyāṇas belonging to the class of land-lords who are identifiable with the Bhūyāṇa of the Pāli literature and with the Bhaumas of the Purāṇas.

The editor of plate A suggested the connection of the Bhauma family of Orissa with the Naraka family, which traces its descent from the demon Naraka of the Purāṇas who was a son of Viṣṇu and Bhūmi and in whose family flourished a king, named Bhagadatta. Apparently the demon Naraka was called Bhauma. There is therefore ground to connect the Bhauma family of Orissa with the Naraka family of Assam. But it cannot be assumed that the former family hailed to Orissa from Assam; for, it is expressly stated in plate B that the Bhauma family emanated from amongst the people of Utkala.

\[ L. 3...Bhaumyasya mahati kṣyeṁte guṇa-māl=Otkale kule mṛ. \]
\[ L. 4. p=obhūd=abhūt(d)=apūrov=osmin... \]

(In the well-known Utkala family of Bhaumya having the wreath of glories, there flourished an unprecedented king).

It can be gleaned from the above text that different lines of the Bhauma family were ruling in different parts of India and the Utkala line of them was very famous. It is stated in...

(3) E. L. Vol. XII, p. 7
the Purāṇas* that Utkala and Gaya, born to Iñ, who was roaming in the forest, founded two kingdoms. The importance of this Paurāṇic legend lies in the fact that these two kingdoms lay contiguously in the hilly tracts and were ruled by the descendants of Ilâ. It can be assumed now that the descendants of Ilâ and the Bhauma people are identical with each other; for, the word Iñ is a synonym of Bhūmi and the southwest hilly portion of the Gaya District as well as the northwest hilly tracts of Orissa contain today the Bhūyāṇ people, who have been identified with the ancient Bhaumas. Moreover a certain class of people in the tracts, lying to the south of the Mahanadi, call themselves Mātī-vamśa (family sprung from the Earth). They are probably identical with the Bhauma people of the Purāṇas. It can be concluded therefore that the Bhauma people principally constituted the ancient Utkala race.

It can be gleaned from the text running on ll. 18—19 of plate N that the Bhauma family ruled with unbroken continuity for a pretty long time. Guha, who protected the Māhendra Bhaumas, is assigned to the 4th century A. D. by Pargiter. He is also said in the Purāṇas to be a non-Aryan. I am now tempted to assume that Guha was the founder of the Bhauma rule in Orissa; for, Guhadeva-pāṭaka or Guheśvara-pāṭaka, the place of issue of the Bhauma plates, seems to have owed its origin to Guha. I need mention here that the word pāṭa implies generation in the Munḍāri language.

The donor of plate H is said to be the final incarnation of Bharata, Bhagadatta and Bhagiratha. Had the donor belonged to the family of Bhauma Bhagadatta of Assam, he would have mentioned Bhagadatta in a different way. Again the Orissan Bhauma kings have addressed orders in one way and the Bhauma kings of Assam in the other. Moreover the imprecatory verses of the Orissan Bhauma plates are not

(4) Harivānśa, Ch. X
found in the Bhauma plates of Assam. Besides the Bhauma family of Assam professed *Salvism* and that of Orissa *Buddhism*. Apparently there is no clue, which can lead us to assume that the Bhauma family being ousted from Assam ruled in Orissa. It is recorded in the Kathmandu Inscription that the queen Ṛjyamātī of 757 A. D. was the daughter of Ḫarṣādeva of the family of Bhagadatta and this Ḫarṣādeva was the king of Gauḍa, Udra, Kuṭāla and Košala. It does not appear from this statement that the Bhauma family of Orissa hailed from Assam.

It is worth mentioning that the Bhauma family has been called Kara family in some plates. The suffix *Kara*, added to the names of the Bhauma kings, became the appellation of the family in later times.

We learn from plates I and J that Gayāda II married Hirāmahādevī, the daughter of Simhamāna. I hold that Simhamāna was a descendant of Udayamāna, who founded a kingdom on the north-east of the Gaya District; for, there is found no other family in the history of India, the names of the rulers of which end in the *māna* suffix. Udayamāna is said to be a merchant and not a *Kṣatriya* in origin. The matrimonial alliance of the Bhauma family with the Pallava family on one hand and with the Māna family on the other points to the fact that the Bhauma family did not belong to the *kṣatriya* class of Aryan origin.

E—EXTENT OF THE BHAUMA KINGDOM

It is described in the *Raghuvaṃśa* by Kālidāsa, who flourished in the 5th century A.D. that the soldiers of Raghu were shown their way to Kalinga by the people of Utkala after they had crossed the river Kapiṣå, which is identical with the modern Cossai in the Medinapore district. The northern limit of Utkala seems therefore to have been demarcated by the Cossai in ancient times. But the Bhauma kingdom can be supposed to have extended beyond the Cossai in the north; first, because Unmatṭasimha is said in plates I and J to have conquered the Rādha country, which is now represented by South-West Bengal and secondly the possession of Southern Bengal by the Utkalas in the end of the 8th century A.D. can be gleaned from an inscription of the Pāla family of Bengal.

We learn from plates F, L, M and N that the Bhauma kings granted lands in Koṅgada. Apparently they held supremacy over Koṅgada. But their contemporaneous Sailodbhava rulers of Koṅgada mention nothing in the plates as to the Bhauma supremacy over Koṅgada. The Sailodbhavas assumed no suzerain title, although they made land grants without referring to any overlords. The readers should take note of the fact that Vinitatuṅga, who is known from plates I and J to be a feudatory of the Bhauma kings, issued also a grant without referring to his overlord. It appears therefore that the rulers of minor families in Orissa enjoyed the right of granting lands without referring to their overlords during the Bhauma supremacy. Hence there arises no discrepancy.

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It is recorded in this verse that Devapāla eradicated the Utkalas from Southern Bengal. Evidently the Utkalas acquired Southern Bengal prior to their eradication.

if we assumed that the Šailodbhavas of Kōṅgada acknowledged the supremacy of the Bhaumas.

The places, mentioned in plate B, are now traceable in the neighbourhood of Puri. They are not said in the plate to have been included in the Kōṅgada-mandala. It is quite probable that Kōṅgada lay to the south-west of Puri. The hill ranges, running westwards from the Kaluparaghat Station on the Bengal Nagpur Railway, probably formed the northern limit of Kōṅgada. It should be noted here that there is no pass through these hill ranges. Moreover the places, mentioned in the plates of the Šailodbhava rulers, are now traceable between Kaluparaghat on the north and the Mahendra mountain on the south.

Śubhākara I is said in plates I and J to have conquered the Kaliṅga country. I am tempted to hold that this conquest has been alluded to in the text, running on l. 7 of plate B. I suggest to read this text as follows:—

\[ Kō-āśīmnāda-Kaliṅga-\nu(b) adh-āradadhah.3 \]

(How could he sustain no injury in vanquishing the irresistible Kaliṅgas?)

It is worthy of mention that no Gaṅga ruler of Kaliṅga assumed suzerain titles during the Palmy days of the Bhauma kings. However, assuming that the Bhaumas could not firmly establish their supremacy in Kaliṅga, we may conclude that the Mahendra ranges formed the southern boundary of the Bhauma kingdom.

The Bhauma kingdom was known as either Toṣalī or Toṣalā. In the Nāṭya-āśtra Toṣalā is linked with Kaliṅga and Kośala4. This Kośala probably refers to Southern Kośala, which comprised the Sambalpur district. There is therefore ground to hold that the Bhauma kingdom was bounded on the west by the district of Sambalpur. I may mention in this connection that the places mentioned in plates E, I, and J are now traceable in the proximity of the Sambalpur district.

(3) The editor reads “Kvo śi mva da kṣi ṅeva dhāra dadhah” (4) Ch. 13, V 27
In the Dhauli rock edict of Bhuvaneshwar in the Puri district Aśoka addressed the order to the Governor of Tosali, while in the Jaugada rock edict of the Ganjam district he addressed the order to the Governor of Samipī. It can be gathered therefore from the rock edicts that the district of Ganjam was known as Samipī and not as Koṅgada and it was not included in the Toṣali country in Aśoka’s time.

Hiuen Tsiang mentions Wu-ch’a. It is probable that Uḍra, the Sanskrit name of Orissa, has been written as Wu-ch’a according to the Chinese pronunciation. But there is no mention of Toṣali in Hiuen Tsiang’s account, although Rajaśekhara mentions in his Kāvyamānasā Utkala and Tosala as two separate countries⁵. Again Subhākara of plate B has been called Utkalendra (lord of Utkala) in l. 9, while the Bhauma kingdom is known either as Toṣali or as Toṣalā. It is worthy of mention that Toṣali as an extensive country (Amita Tosala) in Dakṣināpatha is mentioned in the Gandavyuha⁶. But Kālidāsa describes that the soldiers of Baghu reached Kalinga, proceeding through Utkala. It is probable therefore that the districts of Puri and Cuttack were known as Toṣali in Aśoka’s time. During the supremacy of the Bhauma family the name Toṣali was applied to an extensive tract of land. Utkala probably lay to the north of the Vaitarani in Aśoka’s time. Again it can be gleaned from the Dhauli rock edict as well as from Khāravela’s inscription that Toṣali was a part and parcel of Kalinga. It was probably separated from Kalinga by the founder of the Bhauma supremacy.

Toṣali as a metropolis has been shown in Ptolemy’s map. It is stated in the Gandavyuha that a hill, named Surabha, stands to the east of the city called Toṣali and this hill contains numerous abodes of sages. Toṣali seems therefore to be identical with Dhauli, where Aśoka’s rock edict exists.

The earlier plates of the Bhauma kings were issued from Guhadevapatātaka while the later ones were issued from Guhesvarapatātaka. Apparently Guhadeva-patātaka is the earlier and Guhesvarapatātaka is the later name of the same town; and evidently all plates were issued from one and the same place. Moreover it can be gathered from the description of the place of issue of plates that Guhesvarapatātaka was the capital of the Bhauma kingdom.

It is described in the Oriya Mahābhārata by Āralā Dās, who flourished in the early part of the 15th century A.D. that one Viṣṇukara founded the rule of the Kara family over a holy land, called Śivapura, with the aid of Bhima, the brother of Yudhiṣṭhira. This Śivapura can be identified with Śivadāsapura, which is a part of Jajpur town in the Cuttack district. It should be noted here that the trace of an ancient fort is now found at Śivadāsapur.

We find in the Virajā-māhātmya the mention of some shrines, called Kusumeśvara, Laliteśvara and Daṇḍīśvara. Virajā is another name of Jajpur. But now there are no such shrines at Jajpur as Kusumeśvara, Laliteśvara and Daṇḍīśvara. They are probably extinct. However the names of these shrines seem to have owed their origin to Kusumahāra, Lalitahāra and Daṇḍimahādevi of the Bhauma family.

One Jayasimha issued a plate in Yamagarttamanḍala.  The numerals of the year of an unspecified era are expressed in this plate by symbols. The editor of the plate interpreted them as 99. But I am inclined to interpret them as 73. However, Jayasimha seems to be contemporary of a Bhauma king. We find the following line in his plate:

This line implies that Jayasimha got five great sounds from one residing on the bank of the Mandakini. But according to editor’s interpretation the plate was issued from the camp, established on the bank of the Mandakini. This interpretation is probably untenable, because there is no mark of punctuation after vasakat. Again the place of issue is not mentioned in plates of the Tuiga rulers of Yamagartta-mandala. It appears therefore that the practice of mentioning the name of place of issue in the plate was not in vogue in Yamagartta-mandala. So we can assume that the recognition of rulership of Jayasimha by one residing on the bank of the Mandakini has been alluded to in the line, reproduced above. In the case of acceptance of such an assumption, the Mandakini becomes identifiable with the stream of the same name flowing at Jajpur. It appears also that Jayasimha’s rulership was recognised by a Bhauma king, who can be assumed to be his (Jayasimha’s) contemporary, since Yamagartta-mandala was included in the Bhauma kingdom. It should be noted here that Vinitatuiga, who is known from plates I and J to be the feudatory of the Bhauma king, was a ruler of Yamagartta-mandala.

Hiuen Tsiang mentions that on the south-west frontier of Orissa there is a mountain, called Puṣpagiri where a stone stupa exhibits miracle. On fast-days it emits a bright light. The people from far and near flock together here and present as offerings beautifully embroidered canopies. Bodhiṣrī is said in the Nāgarjunakoṇḍa inscription to have erected a monastery in the Puṣpagiri. We learn from the Tibbetan

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(3) J.B.O.R.S. Vol. VI, pp. 236-40
(4) E. I. Vol. XX, p. 23
account that Bodhisri practised Yoga at Ratnagiri⁸. Now if Puspagiri is identical with Ratnagiri, we can hold that the capital of Orissa was situated somewhere near Jajpur. I need mention here that there are lying a large number of Buddhist sculptures at Ratnagiri in the Cuttack district.

The engraver of plate B was a resident of Virajâ, which is distinctly identical with Jajpur. It can be concluded therefore that Jajpur was the capital of the Bhauma kingdom. In that case, Guhesvarapâtaka can be identified with Godhanešvarapâtanâ, which is half a mile from the aforesaid Šivadâsapura. Guhesvara was probably transformed into Godhešvara in later times.

(5) Pag Sam Jon Zang by Pal jor, edited by Rai Bahadur Sarat Chandra Das, B. A., C. I., E.
It has been pointed out in the prefatory notes to each of the plates that some Sanskrit words are written in the plate after the fashion of oriya pronunciation. The names of the kings, such as Unmaṭṭa and Loṇabhāra, seem to be the Prākrit forms of Sanskrit Unmatta and Lavaṇabhāra. Hiuen Tsiang mentions that "the words and language (pronunciation)" of the people of Orissa differ from those of Central India. He mentions further that the people of Orissa "love learning and apply to it without intermission." It can be concluded therefore that Oriya as a distinct Provincial language came into existence during the Bhauma supremacy. But it was not used as a literary language. The Gandāvyūha, which was presented to the Chinese emperor, is written in Sanskrit. The texts of plates are also in Sanskrit. Apparently Sanskrit was used in the courts as well as in the literature of Orissa during the Bhauma supremacy.

The rhetorical style of composition of the texts of plates points to the fact that the Sanskrit culture was in a flourishing state in Orissa under the Bhauma kings. Moreover it can be assumed that the love for rhetorical composition in Orissa is not of later origin. The rhetorical composition which characterises the ancient Oriya literature owes its origin, in all probability, to the Sanskrit literature of Orissa. It should be noted here that Viśvanātha Kavirāja of Orissa who flourished in the 13th century A. D. must have drawn inspiration from the environment to write his famous treatise on the rhetoric, called Sāhitya-darpaṇa.* But to our misfortune the Sanskrit works, written in Orissa in ancient times, have not been hitherto brought to light. So now sufficient data are not available to trace the origin and development of the Oriya rhetorical composition.

* T A G R (1903). No 2. pp. 146-47
H—ART AND ARCHITECTURE

We learn from lines 7-8 of plate G that various temples and monasteries were built during the reign of the predecessors of the donor. In inscription D there is also a reference to the construction of a temple during the reign of a Bhauma king.

According to Rai Bahadur R. Chanda’s view the date of sculptures, found at Ratnagiri, goes back to the 8th century A. D. The date of Râmesvara temple at Bhuvaneshwar has been assigned to the 8th century A. D. by the late Professor R. D. Banerjee\(^1\) as well as by Rai Bahadur R. Chanda\(^2\). We find in Hiuen Tsiang’s account that there were 50 deva temples in Orissa in the 7th century A. D. There is therefore ground to hold that art and architecture flourished in Orissa during the Bhauma supremacy.

(2) Annual Report of Archeological survey of India, 1923-24, p. 120.
—Price of Rice.

It is significant to note that we get a glimpse from plate D as to the price of rice during the Bhauma supremacy. This plate discloses that the price of 6 āḍhakas of husked rice was 4 pana of cowries (ll. 23-24). The āḍhaka, now called aḍā, is used even now in Southern States of Orissa to measure the grains. We can take 6 āḍhakas as $4\frac{1}{6}$ seers. Again the value of cowry can be ascertained also from those States. Although the cowry is not now used there as a coin, yet the poor rural people equal the value of a pice to 2 pana of cowries (80 cowries make one pana), while shopping. They often ask the shop-keeper for salt worth one pana and oil or such like worth another pana after paying a pice. Again Sir W. W. Hunter mentions that 4 kāhānas of cowries were taken as the official rate of exchange per rupee (one pana to a pice) when the British Government obtained Orissa. But this rate was complained of, on the ground that the value of a rupee is equal to 5 or 7 Kāhānas (1$\frac{1}{2}$ or 1$\frac{1}{4}$ pana to a pice). The fluctuation in value of silver was often responsible for that in the rate of exchange of cowries in ancient times. We may, therefore, take 2 pana per pice as the lowest standard value of the cowry. Hence it can be concluded that the husked rice was selling at the rate of $4\frac{1}{6}$ seers to two pice during the Bhauma supremacy.

(1) 16 Pana make one Kāhāna

(2) History of Orissa by W. W. Hunter, p. 327, foot-note 32.
It has been pointed out in the previous pages that the Hinayâna sect of Buddhism predominated during the early part of the reign of Kṣemaṅkaradeva and the Mahâyâna sect obtained a stronghold subsequently in Orissa. We know that Śubhâkara I and his predecessors were all Buddhists. But it is significant to note that Tribhuvanamahâdevî, the daughter-in-law of Śubhâkara I, was a devout worshipper of Viśṇu (plate H, l. 14 and plate G, l. 23). Her son Śubhâkara is known from plate E to be a patron of Saivism. The sudden change of the religion of the Bhauma family was probably due to its matrimonial alliance with the Pallava family.

The donee of plate G propitiated the Lord of Clouds and brought down the rain probably by performing the Vedic rites. The observance of Vedic rites by the Bhauma kings can be gathered also from the description of place of issue of plate H. It can be concluded therefore that different religious sects flourished side by side in Orissa during the Bhauma supremacy.

Prâjña, who was born in Kapiśâ on the western verge of the Indian world, is said to have studied Yoga in the monastery of the king of Orissa prior to his journey to China.\(^1\) It is also recorded in the Tibbetan account that Bodhiśri and Nâropa practised Yoga at Ratnagiri in Orissa.\(^2\) Again we find in the Gaṇḍavyûha that Sudhana, the disciple of Mañjuśri was advised by Acalasthîrâ to go to the Surabha hill in Tosala to study Yoga.\(^3\) Although I have not seen the

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Gandavyūha which treats of the practice and the vow of the Bodhisattva-Samantabhadra, yet I gather from the brief note on its subject matter that it inculcates the Yoga system. We find abundant teachings on the Yoga system in the ancient Oriya Literature. The Yoga system is surviving now in the Ativaḍi sect of Vaiṣṇavism, founded by Jagannātha Dāsa of Orissa in the 16th century A. D. It is probable therefore that the Yoga system was elaborated in Orissa during the Bhauma supremacy.
The Bhauma kings bestowed on the grantees the rights over additional taxes (uparikara), weavers (tantravāya), cowherds (gokuṭa),* distillers of spirituous liquors (śaunḍhika), hamlets (sakhēta), landing places on the bank of the river (ghatē), ferry-places (nadilara-sthāna) and thickets (gulmaka).

We do not know what right was over the weavers, cowherds and the distillers of spirituous liquors. The majority of the population of a village must have been formed by the agricultural people. But they are omitted and the people whose number was, in all probability, very insignificant, are mentioned. We can assume therefore that there was no need of mentioning the names of tenants, who were paying the land taxes; because the gift of the village implied the bestowal of right of enjoying the land taxes of the village. But it did not expressly implied the taxes levied from the weavers for weaving cloths, from cowherds for tending cows on the State land and from the Śaunḍhikas for distilling the spirituous liquors. Hence the right to these taxes can be assumed to have been bestowed to the donee by the specific mention of those people, liable to pay such taxes. The right over the ferry-places, thickets and landing places probably refers to the collection of toll, forest-cess and license fee from the boatmen respectively. Evidently the treasury of the Bhauma kings was replenished by the revenue, collected from various sources.

The description of boundary of the village as found in plates (E and I) points to the fact that some sort of survey was in existence in the Bhauma kingdom. The stones were plan-
ted to demarcate the boundary of the village. A group of villages formed a *visaya* which probably corresponds to the modern *pergenna*. Several *visayas* formed a *mandala*, corresponding to the modern district.

In the list of officers, found in the Bhauma plates, the Mahâsâmanta is followed by the Mahârâjâ. If we assume that a Sâmanta was similar in status to a chieftain, then it would appear that a Mahâsâmanta was a lord of chieftains. A Mahârâjâ was no doubt superior in status to a Mahâsâmanta and he was probably the supreme ruler of a *mandala*. It is therefore significant to note that the officer of inferior rank is preceded by that of superior rank in the list.

The Damodarpur plates, belonging to the reign of Kumâragupta, disclose that Kumârâmâtya Vetravarman was appointed by Uparika Mahârâjâ Jayadatta to carry on the administration of head-quarters of Kotivâsa *visaya*. It appears therefore that the title of Uparika was superior to that of Kumârâmâtya. But in the list of officers of the Bhauma plates the title *Uparika* is preceded by *Kumârâmâtya*. Hence the assumption that the officer of superior rank is preceded by that of inferior rank in the afore-said list is thus corroborated. But in the case of acceptance of such an assumption the Uparika having the 7th place in the list appears to be superior in rank to that of the Mahârâjâ having the 2nd place. As the case was different, I hold that the seven different groups of officers including the feudatories are entered in the list in a peculiar order. The superior group of officers probably preceds the inferior in the classification while in each group, the officer inferior in rank preceds the superior. I am therefore inclined to classify the officers as follows.

(1) A Mahârâjâ could address his order to a Mahâsâmanta. (see J.B.O.R.S; Vol. XVI, p. 181). But no Mahâsâmanta could address his order to a Mahârâjâ (see ibid Vol. II, p. 397). Apparently the latter was superior in status to the former.

(2) E. I. Vol. XV, pp. 130 ff.
REVENUE AND ADMINISTRATION

Group I.

(1) Mahāsāmanta (lord of chieftains)
(2) Mahārājā (supreme ruler of the district)

Group II.

(1) Rājaputtra (descendants of degenerated ruling families). In Orissa a class of people call themselves Rajput, which seems to be the contracted form of Rājaputtra. Prior to the conquest of Orissa by the British Government the militia of the country used to be recruited from amongst these people. The tradition relates that the Rajputs are the descendants of some ruling families. But now there has been a tendency in Orissa to trace the derivation of Rajput to Rajputana in Northern India, supposing it fancifully to be the place of immigration. (2) Antaraṅga (kinsmen of the ruler). (3) Kumāra (prince). In Orissa the son of the younger brother of a ruler is still called Kumāra. (4) Amātya (minister). A Kumāra carrying on the function of minister was probably called Kumārāmātya. (5) Uparika (probably prime minister). A prime minister carrying on the function of a Mahārājā was probably known Uparika Mahārājā.

Group III.

(1) Viṣayapati (chief of the tribe). In Orissa the headman of a caste is called visot, which seems to be the contracted form of viṣayapati. In the plates Viṣayapati is not associated with the officers of a viṣaya. I am therefore reluctant to take Viṣayapati as lord of a viṣaya. (2) Āyuktaka (probably the lord of tribal chiefs).

Group IV.

(1) Dāndapāśika (police officer). In the Arthasastra the law, relating to the suppression of crimes, is called dāndapāśa (cf. Oriya Dāṇḍāvāsi, corresponding to the modern village chowkidar. (2) Sthānāntarika (probably the officer in charge of the criminal department).
Group V.

(1) Cāṭa (irregular troops). (2) Bhāṭa (regular troops).
In Orissa the military attendant of a ruler is still called Bhāṭa.
(3) Vallabha (favourite of the king).

Group VI.

(1) Mahāmahattara? (2) Vṛhadbhogī (chief headman).
In the Arthaśāstra the headman of the village is called bhogī.
(3) Pustakapāla (record-keeper), now called Paṭijā in Orissa.

Group VII.

(1) Kuṭakola (garrison, stationed at the fort). In the Arthaśāstra Kuṭā denotes fort.
(2) Sādyadhikaraṇa (commander of the cavalry).

Besides the above officers, the minister for war and peace was known Mahāsandhivigraha (plate L). The officer having charge of supervision of work on gold and silver was designated as Mahākṣapataḥdhiḥkṛta. His subordinate was Mahākṣapataḥlika.

The appointment of various officers points to the fact that the Bhauma kings established a well-organised Government. Evidently the Bhauma age was one of the brilliant periods in the history of Orissa.
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