

No. 3.— ALAMANDA PLATES OF ANANTAVARMAN.

By E. HULTZSCH, Ph.D.

This inscription is engraved on three copper-plates of about $7\frac{1}{2}$ by 3 inches, which were "found underground while excavating a site near Alamanda in the Śringavarapukōta tālukā of the Vizagapatam district," and kindly transmitted to me by the Collector, Mr. W. A. Willock, I.C.S. The plates are strung on a plain ring, which had been cut before I received them, and which measures about $\frac{3}{8}$ inch in thickness, and $4\frac{1}{2}$ inches in diameter. The weight of the plates is about 1 lb 7 oz., and that of the ring about 9 oz., total about 2 lb. The rims of each side of the plates are slightly raised in order to protect the writing, which is in nearly perfect preservation. The alphabet closely resembles that of a copper-plate grant of Dēvēndravarman, the son of the Mahārāja Anantavarman, which was published with a facsimile by Dr Fleet.⁶ The language is very incorrect Sanskrit, and is prose throughout, with the exception of two imprecatory verses (lines 24-27).

The inscription records the gift of the village of Mede[ā]ka in the Tirikaṭu-vishaya (line 13 f.) to a Brāhmaṇa of the Vājasaneyā school (l. 16). The grant was made at Kāliṅgānagara¹ (l. 2) on the day of a solar eclipse (l. 18) in "the three-hundred-and-fourth year of the reign of the G[ā]ṅgēya race" (l. 28 f.). The donor was king Anantavarman, the son of the Mahārāja Rājēndravarman, a member of the Gaṅga family (l. 12 f.) and a worshipper of Mahēśvara (l. 11). The wording of the passage which celebrates the virtues of the king (ll. 1 to 12), is identical with that of the corresponding passage in a copper-plate grant of Dēvēndravarman, the son of the Mahārāja Anantavarman.² As Dr. Fleet has expressed his intention of treating the chronology of the Gaṅgas of Kāliṅga,³ I refrain from attempting any conjectures regarding the date of the new inscription, and would only point out that it appears to refer to the same era as the grant of the year 254,⁴ and that, consequently, the king Anantavarman, by whom the subjoined grant was issued, appears to be distinct from, and later than, another Anantavarman who was the father of Dēvēndravarman.

TEXT.⁵

First Plate.

- 1 श्री स्वस्वमर[पु][रा*]नुक[रि*]रिण[ः*] सर्वतुसुखरमणीया[द्वि]ज[य]-
- 2 व[त*]: कलिङ्गानगरवासका[त्*] महेन्द्र[रि*]चलामलसिखरप्रतिष्ठि-⁶
- 3 तिस्य⁷ सचराचरगुरो[ः*] सकलभु[व*]ननिर्माणैकसुत्रधारस्य⁸
- 4 सशङ्खचुडामणेर्भगवतो गोकर्णस्य[रि*]मिनश्चर-
- 5 णकमलयुगलप्रणामादिगतकलकलङ्को-¹⁰
- 6 नेक[रि]हवसंचोभजनितजय[श]द¹¹ प्रतापावनतस-
- 7 ¹²मस्तसामन्तचक्रचुदा[म]णिप्रभामण्णरीपुण्ण(र)-¹³

Second Plate; First Side.

- 8 ¹⁴रिणितनिजनिस्त्रिङ्गधारोपाजितवरचरण[ः*] सितकुमु[द]कं-
- 9 देन्दुवदातयगा¹⁵ ध्व(र)स्तारातिकुलाचलो नयविजय[द]-
- 10 यादानदात्तिन्यशोरेयै¹⁶ सत्यत्यागादिगुणस-
- 11 पदाधारभुतो¹⁷ परममाहेश्वरो ¹⁸मात्कापिचुपाद[रि*]-
- 12 नुध्यात[ः*] गङ्गामलकुलतिलको म(र)हार[रि]जयीरा-¹⁹

¹ This is probably the modern "Calingapatam;" *Ind. Ant.* Vol. XVIII. p. 144, and Mr. Sewell's *List of Antiquities*, Vol. I. p. 7.

² Published by Dr. Fleet, *Ind. Ant.* Vol. XIII. pp. 273 ff.

³ *Ind. Ant.* Vol. XVIII. p. 144.

⁴ See note 6 on previous page.

⁵ From the original copper-plates.

⁶ Read सिखर.

⁷ Read तस्य.

⁸ Read च.

⁹ Read शशङ्खचुडा.

¹⁰ Read कलिकलङ्को.

¹¹ Read शब्दः.

¹² Read चुडा.

¹³ Read मञ्जरीपुञ्ज.

¹⁴ Read रञ्जितनिजनिस्त्रिङ्ग.

¹⁵ Read कुन्देवदातयगा.

¹⁶ Read दात्तिन्यशोरेयै.

¹⁷ Read संपदाधारभुतः.

¹⁸ Read पितृ.

¹⁹ Read यीरा.

iii.
[Inscribed fragment with a circular hole]

16

18

20

iii.
[Inscribed fragment with a circular hole]

22

24

26

iii.

[Inscribed fragment]

- 13 जन्द्रवर्मसुनु¹ श्रीअनन्तवर्मदेव[:*] कुशली तिरिकटु-
14 विषये मेदे[ला]कग्रामनिवासिन² कुटुम्बिन[:*] सम[ज्णा]-

Second Plate; Second Side.

- 15 पयति³ [॥*] विदितमस्तुङ्गवता⁴ ग्रामोयं⁵ होस्वरवलवास्तव्यः
16 वाजसनेयकौशिकगोत्रविष्टुदेवसुनुश्रीधरभ[टं]⁶
17 [वै]देवेदाङ्गतत्वज्जतटाकप्रतिष्ठायासुदपूर्वकं⁷
18 क्त्वा सुर्यग्रहोपरगौ⁸ दत्तं [॥*] अत्र⁹ सिमालिङ्गा-
19 नि कथ्यन्ते [॥*] पूर्वस्या¹⁰ दिशि वनराजिका पाषाण¹¹ [॥*] अज्ज्य¹² प-
20 शाण¹³ [॥*] दक्षिणस्या¹⁴ चटेरनदि¹⁵ [॥*] नरित्या¹⁶ [ते]न्तवृक्षपन्ति¹⁷ व-
21 नराजिका[॥*] पश्चिमस्या¹⁸ गुप्तटाक[:*] वनराजिका[॥*] वनरा-

Third Plate; First Side.

- 22 जक¹⁹ [॥*] वयव्यां²⁰ कलज्ज्यातटाक[:*] पाषाण[:॥*] वारुण्या²¹ गर्त[:॥*] [ऐ]-
23 शान्य²² वटवृक्ष[:*] वनर[॥*]जिक[॥*] त्रिकुट²³ [॥*] अत्र व्य[॥*]सगीत[॥*]नि
24 [भ]वन्ति [॥*] बहुभिर्वसुधा दत्ता²⁴ राजान सगरादिभि[:॥*] य-
25 स्य यस्य यपा²⁵ भुमी तस्य तस्य तदा फलं [॥*]
26 स्वदत्ता²⁷ परदत्ताम्वा यो हरति वसन्धरा²⁸ [॥*] स्वविष्ठाया²⁹ क्षमि-
27 भृत्वा³⁰ पितृभि सह पचते [॥*] लिखितं दुर्गपेर[॥*]हसिण³¹ [उ]-
28 [क्ती]र्न³² अखसलिन [अण] [॥*] ग[॥*] ज्ञेयवङ्गप्रवर्ध-³³

1 Read °जन्द्रवर्मसुनुः.

2 Read वासिनः.

3 Read समाज्ञापयति.

4 Read °मस्तु भवतां.

5 The fourth akshara of होस्वरवल stands below the line.

6 Read कौशिक, विष्णु, सुनु, भद्राय.

7 Read वेदेवेदाङ्गतत्वज्ञाय and °सुदकपूर्वकं.

8 Read सुर्यग्रहोपरगौ दत्तः.

9 Read सीमा.

10 Read पूर्वस्यां दिशि.

11 Read पाषाणः.

12 Read अज्ज्यां.

13 Read पाषाणः.

14 The ण stands below the line; read °स्यां.

15 Read नदी.

16 Read नैकृत्यां.

17 Read पङ्क्तिः.

18 Read °स्यां.

19 Read °जिकां; the word वनराजिका appears to be repeated by mistake.

20 Read वायव्यां कलजां.

21 Instead of वारुण्या (i.e. वारुण्या, 'in the west'), read उत्तरस्यां.

22 Read °न्यां.

23 Read त्रिकुटः.

24 Read बहु.

25 Read दत्ता राजभिः.

26 Read यदा मूमिस्तस्य.

27 Read स्वदत्ता परदत्ता वा.

28 Read वसुधराम्.

29 Read अविष्ठायां.

30 Read °भृत्वा पितृभिः सह.

31 Read दुर्गपरहसिण ?

32 Read उत्कौषमचशाखिना.

33 Read वंश.

Third Plate; Second Side.

29 म[१]नविजयराज्यसम्बद्धरसत[१]¹ तृणि चतु[रो]तरा [॥*]

TRANSLATION.

(Line 1.) Ōm. Hail!

From the victorious residence² **Kalingānagara**, which resembles the city of the gods (and) which is pleasant (on account of the simultaneous existence) of the comforts of all seasons,—the devout worshipper of **Mahēśvara**, who adores the feet of (his) mother and father, the ornament of the spotless family of the **Gaṅgas**, the son of the glorious **Mahārāja Rājendravarma**, the glorious **Anantavarmadēva**,—who has become a receptacle of wisdom, modesty, compassion, charity, courtesy, bravery, magnanimity, truthfulness, liberality, and other excellent virtues; who has destroyed the principal mountains, (*viz.* his) enemies; whose fame is as bright as the white water-lily, the jasmine flower and the moon; whose handsome feet³ are reddened by the clusters of the light of the jewels on the crests of all vassals, prostrated by (his) valour; who has caused the cry of “victory” to resound in the turmoil of many battles; (and) who is freed from the stains of the **Kali** (age) in consequence of (his) prostrations at the lotus-feet of the god **Gōkarṇasvāmin**, whose crest-jewel is the moon,⁴ who is the sole architect for the construction of the whole world, who is the lord of the animate and inanimate creation, (and) who is established on the sinless peak of the **Mahēndra** mountain,⁵—being in good health, addresses (the following) order to the ryots inhabiting the village of **Mede[lā]ka** in the district (*vishaya*) of **Tirikāṭu** :—

(L. 15.) “Be it known to you (*that*), at the consecration of a tank, (*which took place*) at an eclipse of the sun, this village was given, with libations of water, to **Vishṇudēva**’s son **Śridhara-Bhaṭṭa**, of the **Vājasaneyā** (*sākthā*) and the **Kauśika gōtra**, who resides at **Homvaravala**, (and) who thoroughly knows the **Vēdas** and **Vēdāṅgas**.

(L. 18.) “The marks of the boundaries of this (*village*) are declared (*as follows*) :— In the eastern direction, a row of jungle-trees (and) a rock; in the south-east, a rock; in the south, the **Chaṭera** river; in the south-west, a group of tamarind-trees⁶ (and) a row of jungle-trees; in the west, the **Gurā** tank (and) a row of jungle-trees; in the north-west, the **Kalajūā** tank (and) a rock; in the north, a trench; in the north-east, a banyan-tree, a row of jungle-trees (and) a *trikūta*.⁷

¹ Read संवत्सरगतानि त्रीणि चतुरीत्तराणि.

² In this and other Gaṅga grants, *vāsaka* appears to be used in the sense of *rājadhāni*.

³ In line 8 of this inscription, and in line 7 of one of the inscriptions published by Dr. Fleet (*Ind. Ant.* Vol. XIII. p. 275), the word निजनिस्त्रिंशधारीपार्जित is erroneously inserted before वरचरणः. Another of Dr. Fleet’s inscriptions (*Ind. Ant.* Vol. XIV. p. 11, text line 11) shows that, in the original draft of the introduction of the Gaṅga grants, the word formed part of a compound which stood before परमसाहच्यर.

⁴ *i.e.* the god **Siva**.

⁵ The **Mahēndra** mountain is frequently mentioned in the epic poems; see Böhlingk and Roth’s *Sanskrit-Wörterbuch*, s. v. In the *Raghuvamśa* (vi. 54), the king of **Kalinga** is called ‘the lord of (Mount) **Mahēndra**.’ General Sir A. Cunningham (*Ancient Geography of India*, Vol. I. p. 516) has identified the term with the **Mahēndramala** range, which divides **Gaujām** from the valley of the **Mahānadi**. Consequently, the temple of **Gōkarṇasvāmin**, which was situated on the **Mahēndra** mountain, must be distinct from the well-known shrine in the North Canara district. According to Mr. Sewell’s account (*Lists of Antiquities*, Vol. I. p. 5), the **Mahēndragiri** is now included in the **Mandasa** zamindari and bears on its summit, 4,923 feet above the sea, four temples. The highest of these is built of very large granite blocks and dedicated to **Siva**. This is perhaps the **Gōkarṇasvāmin** of the **Gaṅga** grants. In the “*Madras Mail*” of the 29th May 1893, Mr. Duncan states that the top of the **Mahēndragiri** hill is 17 miles distant from the **Haripur** station of the East Coast Railway.

⁶ त्रेन्नि is the same as त्रिन्निडी in the *Amarakośa*, and as त्रिन्निषि in the Telugu and Kanarese dictionaries.

⁷ The same term occurs in *Ind. Ant.* Vol. XVIII. p. 174 f., text line 36 f. Its meaning might be ‘the point at which three roads meet.’

(L. 23.) "With reference to this (*subject*), there are (*the following*) verses of Vyāsa:—"

[Here follow two of the customary verses from the *Mahābhārata*.]

(L. 27.) (*This edict*) was written by the private secretary (*rahasya*)¹ Durgappa (?) (*and*) engraved by the keeper of records (*akṣaśālīn*)

(L. 28.) (*In*) the year three hundred and four of the prosperous and victorious reign of the G[ā]ṅgēya race.

¹ The same official title occurs in *Ind. Ant.* Vol. XIV, p. 12, and Vol. XVIII, p. 145, and the slightly different form *rahasika* (for *rahasyaka*) Vol. XIII, p. 121.