This charter has been discovered somewhere in the former Godavari District. The actual findspot is not known. This is a set of five copper plates each measuring about 5-3/8" x 2-3/8". The first and the last plates are engraved on their inner sides only while all the other plates bear writing on both their sides. The plates are strung together in a ring about 1/4" in thickness, and 3-1/2" in diameter. The ends of the ring are soldered under a seal roughly oval in shape, about 1" x 1-1/8" with some emblem or other on it in relief on the counter-sunk surface. As the surface is much destroyed by rust, it is impossible to make out the emblem. The whole set weighs 77-3/8 tolas.

This charter has been noticed in Sewell's List of Copper Plate Grants, No. 78; IA, X, p. 244, No. 9; Cata. C.P. Grants in the Government Museum, Madras, 1918, pp. 56-57; published in JBBRAS, XVI, pp. 114 ff. and plate.
First Plate, Second Side

1 Siddham Svasti [I*] Vijaya-Kandali-vasaket deva-
dvija-

guru-charaṇa-samārādhan-ādhiɡata-nirati-

śaya-puppy-ātiśayasya sakaḷa-dīnaṇḍala-

2 la(la)ṅkara-bhūta-yaśasaḥ śrī-Prabhēkara-vikhyēta-

Second Plate, First Side

5 mahārajasya sūnuḥ ma(ma)ta-pitṛ-pad-ānudhyātaḥ
6 śruti-smṛiti-vihita-pad-ārthth-āvabōda-janita-pra-
7 jñā-vivēka-niravāgit-ānupālīta-sāsāh- varṇāsra-
8 ma-dharmaḥ par-ānugraha-mētra-prayōjana-pra-

Second Plate, Second Side

9 tipann-aisva(śva)rya-guru-bhāra[ḥ*] paramamāhēśvaraḥ
śrīmān

10 Pri(Pri)ṭhivi(vi)mūla(la)rā(rā)jaḥ Tālūraka-vishaya-
nivāsinaḥ

11 sarvvan-ēva rāṣṭrakūṭa-parmukhaḥ=ēvam=ājñāna-

12 yati yathā [I*] viditam=astu bhavēm(tāṁ) śrut-ābhiṣa-
Third Plate, First Side

13 na-vṛtta-sampat-prabhā-bhāsur-ōdāra-purusha-ratna-nikara-prasū-

14 ti-hētu-prakhyāta-Mañalkuṇḍi-vāstavya-dvij-ātyanta(nt-a)-
chha(chchha)-

15 payōdhi-sambhūta-śītarasmēr-asakṛi(kṛi)d=avāpta-
chaturddanta-

16 saṃgrāma-vijayasya Mitavarmāṇaḥ priyatanayena

Third Plate, Second Side

17 sarabhasam-Indrabhattarakā-samutpaṭan-ābhilāsha-
samudi-

18 ta-pramudit-āśeṣha-nipati-kkṛi(kṛi)ta-tumula-sama-
rādhirūḍha-Supatik-ānekap-ābhimukha-samada-Kum-
da-dvirada-nipātan-ādhigāta-bhuvanatala-vita[ta]-

Fourth Plate, First Side

21 vipula- viśuddha-yaśasa śrimad-Indrādhirasena svam-
[ā]ta-

22 pitṛśḥ pugy-avāpti-nimittas[ā]* vijnāpitēna mayā
Vīlendi-

23 Renuṭa-Karmapa-ānukūrāṇēm chaturṇā[ā]* grāmāṇā[ā]*
24     maddhyē Chūyipāko nāma grāmaḥ Upāddhyaya-kula-sambhū-

South Plate, Second Side

25     tebhyyō nāna-gotrēbhyaśa=tri-chatvārimśad-Ātharvvaṃika-
    kulī-

26     bhyyō-agrahaṛīkkṛi(kṛ)tya datta[ः] sa sarvve[rvaś]ī= 
    āva paripālanīyō vi-

27     sōshūna hastikōśa-virakōśabhyaṃ [ः] api cha [ः]
    Sva-dattām

28     para-dattām vā yō harēta vasunāhāram[*] gavām śata-
    saha-

29     srasya hantu[ः] pibati kilbisha[m] [*] Shasṭi-
    versha-saha-

Fifth Plate, First Side

30     srāpi svergge mūdāti bhūmida[ः] āacrohitā cha= 
    ānnumanta cha tāny=eva narsē

31     vasēt [*] Tām=ēva rakshata(tō) yatnāt nibōdhaḥ(dha) 
    kṛi(kṛi)tinaḥ=phalam[*] n=aika-kalpa-

32     sahasrāṇi(ṇi) divi dēvai[ः] sa dīvysti [*] Babubhir=
    vvasudhā dattā(ṭṭā) babubhi-

33     ś=cheṃuṇpālitā [*] yasya yasya yadā bhūmi[ः]=tasya 
    tasya tādā phalam [*]
NOTES


2. Expressed by a symbol.

3. Read -pālita-nirvasita-gāśha-

4. Mita itself can constitute a good name (See SED, s.v.). Or, it may be Prakritic form of the Skt. Mitra (Cf. Kielhorn's Northern List, No. 688; etc.)

5. Read saṃvaḥ

6. It is an ancient Prakrit form of saying Varshēṇakṣah in Sanskrit. Fleet read vāsēka (JBBRAS, XVI, p. 118). But what he read as ka is nothing but a numerical symbol for 4. Cf. the ka-g is other places of the record. Kielhorn (Northern List, No. 688) and Dr. D.R. Bhandarkar (Northern List, No. 1904) correctly read it as vāsā 4. Cf. also Buhler's Palaeographical Tables, Tafel IX.
No. XII 8 GODAVARI PLATES (SET II) OF PRITHIVIMULÁ

REMARKS

The original plates, now preserved in the A.P. Govt. Museum, Hyderabad, were obtained from the Godavari District. The exact findspot is not known.

This is a set of five copper plates, each measuring about 18 cm x 4.5 cm and strung together by a copper ring with a seal that contains on its surface some figures now totally indistinct. Excepting the outer side of the first plate all the sides of the set bear inscription. The ring and the seal weight 515 gm and 159 gm respectively. The weight of the plate is not known.

This charter has been noticed in ARE, 1965-66, C.P. No. 2; published in APGÁŚ, No. 6, pp. 241 ff. and Plates.

1 TEXT

First Plate, Second Side

1 Siddáham [I*] Jayai Munir=udagra-khyāta-chandramūja-lā-prachaya-ruchira-ki-

2 rttśirīr=ajeyasya yasya [I*] jagad=idad=abhishiktan= dekshiḥ-śambhōbhir=u-

3 chchhaiḥ kshubbhita-salīla-mātha-sparddhibhir=Mmāra- sainyaś II Tadanu Jayati bhū-
Second Plate, First Side

4 ma Mūlarājasamantād-vitata-ruchirabhāsavā-lokavikhyātakārttiṃ [†] bahu-

5 samara-jay-ōpatt-ōnta(mna)ta-śrīr=ajēya[†] svaka-
vara-guṇā-pāśābaddha-

6 niśēsha-lōkaḥ H Svasti [†] Vjaya-Guṇapāśapurat
dēva-dvija-

7 guru-charaṇa-samārādhaṁ-ākṣara-āṅhigata-niratiṣya-
pūnya-nichaya-

8 sya sakala-didma(u-ma)ṇḍal-ālakārabhūta-yaśasāḥ
śrī-Prabhakara-vikhyātā-

Second Plate, Second Side

9 mahārājasya sūnur-mmētā-pitṛi-pād-ānuddhyastap śruti-
smṛti-vihita-

10 pād-ārtthāvabodha-jañita-prajñā-vivēka-niravāgit-
śnupāli-

11 t-āśēsha-varṇpaśrama-dharmaṇaḥ par-ānugraha-mātra-
prayājana-

12 pratipann-asīvarya-guru-bhāraḥ anēka-chāturddanta-
samara-samghaṭṭa-vi-
Third Plate, First Side

13  jayī satata-gō-bhūmi-hīragya-kanyā-pradān-ādibhis-śaṅbhakṛīta-jīvit-ōpa-

14  bhōgaḥ paraṇa-māhēśvararāḥ paraṇa-brahmapyāḥ dharma- 
    viṣayī āravīn ēri(ēri)thīvī-ērī-

15  Mālarājaḥ Taṇāpaka-viṣhaye rāṣṭrakūṭa-grāma-vṛiddha- 
    pramukhe-viṣhaya-

16  nivaśīnaḥ sarvān=ittham=ājñāpayati yathā [! *] viditam= 
    astu bhavatām=asakṛid=āneka- 

17  niśita-[ni]str[i]mē-[sa]ha[ēra]-saṃkul-āṭibhīma- 
    saṃgrāma-bhūmi-prakāṣit-ātma-vikram-ātīśa-

Third Plate, Second Side

18  y-ōpārjjita-yaśō-vibhūti-vistārāya mama priya- 
    tanayāya Harivarmma-rājā-

19  ya śrī-Konṭalaggarṇa Pariyапāṇa Truḷpāṇu ity-ētēśām 
    grāmaṇām maddhye-gatah

20  Kaṭṭuchṛṇuvul=naṃ grāmō mayā dattaḥ [! *] anēna cha 
    mad-anumatēna Hari-

21  varma-rājēna mahāvīhāra-nivāsīnaḥ navakarmma- 
    vyāpēr-ādhikṛitam=anumatya
Fourth Plate, First Side

22 Guṇapāsapuṣpa-giriast[ē] sva-pretisṭhāpita-mahā-vihāra-nivāsy-āgat-ānā-

23 gata-chāturddīśārya-vara-bhikṣu-saṅgha-

24 =nāttas-sarvasa-pariharēṇa [Ⅰ*] sa sarvvair-ēva rāja-

25 te-sa-ṭāchaḥrūn̓svāntaibhisāmyak=paripālaṇīyaḥ [Ⅰ*]

Fourth Plate, Second Side

26 tā[ḥ*] ślokaḥ [Ⅰ*] Bahubhīr-vasudhā datā bahubhīś=chānupālita [Ⅰ*] yasya

27 yasya yadā bhūmīs-tasya tasya tadā phalam [Ⅱ*]

Bhūmī-dāṇāt=paran-dā-

28 nan=na bhūtan=na bhavishyati [Ⅰ*] tasyaiva haraṇāt= pāpan=na bhūtan=na bhavi-

29 shyati [Ⅱ*] Shashti[Ⅰ*]m varsha-sahasraṇī svarggē
tiṣṭhūti bhūmidaḥ [Ⅰ*]ačchhoṭaḥ cānūmanāt cā

tāṇy=ēva

Fourth Plate, First Side

30 narākē vasēt [Ⅱ*] yā=chātra lōbh-ērshya-pramād-
ājñāna-kshudra-parivāra-dōsha-vasāt dharmma-vi-

31 [lō]pāya pravarttēta sa imaṁ pātakāni spṛśet ||
Nigghanatāṁ bhraṭrī-gō-vipra-ba-

32 [la]-yōshit-tapasvīṇaṁ [I] ya gatis=sā bhaved=vṛttīṁ
harata[h*] śāsanāṅkitām [II*] Sva-dattāṁ para-

33 [da]ttāṁ vā yō harēta vasunāharām [I] sa visēṛhāyāṁ
kṛmī[r*]=bhūtva pitṛbhīs=saha pachyate || Siddham ||

Fifth Plate, Second Side

34 Uddīśya Tamraparṇīyāt(yān) śāsana[m] Harivarmanapā
[I*] rājāṅ kṛitaṁ=ina sthēyā-

35 d=idad=ā-chandra-tārakam(kam) || Siddham ||

NOTES

1 From the plates facing pp. 246-48 in APGAS, No. 6.

2 This side of the plate bears the number 1 engraved in the margin.

3 Expressed by a symbol

4 Construe sainyāṁ with aśayasya.

5 Here there is an indirect reference to the place of issue of the charter, viz. Guṇapāśa.
This side of the plate bears the number 2 engraved in the margin.

Read -vivēk-śūnālīta-niravagīt-āśeṣha-

In this plate as well as in the succeeding ones no trace of numeral is visible.

Expressed by a symbol.

No. XIII: JIRJINGI PLATES OF THE GANGA INDRAVARMAN, YEAR 39

REMARKS

This charter has been unearthed in course of excavation in old temple in the village Jirjingi near Tekkali in the Srikakulam District, Andhra Pradesh.

This is a set of three copper plates each measuring about 8-1/4" x 3", and strung together by a copper ring 3" in diameter. The seal is missing. The edges of the plates are slightly raised into rims to protect the writing. Excepting the outer sides of the first and the third plates all sides of the set are engraved. The weight of the plates and the ring is 69 tolas.

This epigraph has been noticed in ARE, 1935-36, C.P. No. 9; published in JAHS, III, pp. 49 ff and Plate; EI, XXV, pp. 281 ff. and Plate.
First Plate, Second Side

2 Siddham Svasti [*] Amarapura-pratispardośiūrimad-
    Dantapurudbhagavatas-sakala-bhu-

2 vana-tal-otpatti-sthiti-pralaya-hētōḍ Paramēṣvarasya
    satata-prapa-

3 māvāptaḥ(pta)-puṇya-sānchaya-orabhāva-nirest-āśēsha-
    durito Gāṅgāmala-kula-

4 gagana-tala-sahasrarāśmiḥ anēka-chāturddanta-sama-
    vijaya-

3 vīmala-vikēśa-nistriṃśe-dhārā-samākrānta-sakala-
    samanta-

6 niccat-māṇḍal-ādhichatiḥ(m)a-mukta-nihita-ruchira-
    padmarāga-

7 prabhā-prāśka-parishvānā-pīṅ-āṅgikṛita-charapa-
    yugalāḥ

Second Plate, First Side

8 atula-bala-samuday-āvāpta-vipula-vibhava-sampal-
    la[tā]-

9 maṇḍapa-chhaṇāya-viśrānte[ṛ](ṛ) sahu-sādhu-
    va(bā)ndhav-ārtthi-janaḥ
10 mātā-pitrī-pād-āmuddīyatas=Trikaling-ādhipati[ḥ*]
   srī-mahā-

11 rāj-Andravarmā! Vānkhārabhūga-saṁ(sa)mbadha-
   Tijjika-gramē

12 sarvva-samavetān=kuṭumbina[ḥ*] samajñāpayat=asty=
   ayaṁ grāmō=

13 sāmabhir=Vāishnupvidha-sagottrāya Ttai(Ta)tirīya-
   savra(brā)hmachāriṇē

Second Plate, Second Side

14 Rudrasvāmī-sūnavē Agnivāminē tat-tanujāya cha
   Rudrasvāminē

15 saṁvibhājya=ārddhēn=ā-samudr-ādri-śaśi-tāraka-
   ārkka-pratishtubham=aṅgrahārāṁ kṛtvā

16 sva-puṇy-āyin(yu)r-yyaśō-va(ba)la-varddhanārttha[m*]
   mātā-pitrōs=cha puṇyaavāpta-

17 yē [cha] sarvva-kara-parihāraṇaḥ pariṇāpya cha=ayaṁ
   grāmaṇaḥ

18 prattah [!] tad=ēvaṁ bhavadbhīḥ pūrvv-ōchita-
   maryāday=ōpastheyaṃ [!*]

19 bhavishyataś=cha rājō vijñāpayāmi ! dharma-krama-
   vikrama-
Third Plate, First Side

20 नाम-संयताम—योगद-सवप्त-भुमसदला—धिराज्यसैर-अप=

Imā(m)*

21 महिम-सनसदस्थित=क्रम-स्तान्म धनानि(म=1)-त्य=

सनपलानियम इ

22 एवि च शोकं भवताह इ स्वः-दत्तः भर-दत्तः

म्वा(्व) यत्नाद-रक्षा

23 Yudhishṭhira [१] नाय[म*] महिमताम स्रेश्त्वा

दानांच=च्छृयो-सनपलानम(नम) [२]*

24 Shashtiṁ वर्षा-सहस्रेापि स्वर्गी मोदति भुविदा[३]

चौच्छहीतात चानुमां

25 न्ता च तन्य-सवा नरके वसेत [२]* Gievardhamāma-

गाम ३९ वायषक्ष-अऽ २० । इ

26 Likhitam=िदाम महाराजनो संदीविग्रहलके- ודסנים्खा-

dेवेनेति इ

NOTES

1 From the facsimile published in EI, XXV, facing p. 281.

2 Expressed by a symbol.

3 Read -nśliśara-

4 This punctuation mark is unnecessary.
R. Subba Rao originally read the year of the record as 309 (JAHRS, III, pp. 50, 530). But he subsequently corrected his reading (ibid., correction slip facing title page). Dr. Sircar read the year as 30 [±[+] 9 (ibid., VII, pp. 229-30). R.K. Ghoshal approved this reading, (EI, XXV, p. 283). But there is no doubt that the first figure here is 9 and it is identical with the last figure of the date portion of the Chicacole plates of Gopārṇava's son Deśendravarman (EI, III, plate facing p. 133) and the date of that record has been correctly read by Hultzsch as 100 83 (EI, XVIII, p. 308). It is also identical with the second figure that is found both in the Parle Plates of Deśārṇava's son Indravarman (EI, XIV, plate facing p. 362) and the Chicacole plates of Indravarman (IA, XIII, plate facing p. 123) whose dates have been read as 100 37 and 100 38 respectively by Hultzsch (EI, XVIII, p. 308). Therefore the first figure in the present record seems to be a decimal figure 3 rather than a numerical symbol for 30. And hence the date may be read as 32 rather than 30 9.

6 Read mahārājasya.

7 Read -simha-
REMARKS

The findspot of the record is not known.

This consists of four copper plates each measuring 6-1/2" x 2" and with a ring hole about 1/2" in diameter. Excepting the outer sides of the first and last plates all the other six sides bear writing. No information is available about the ring and the seal. The weight of the complete set is not known, though the first three plates seem to have weighed about 26-1/2 tolas.

This charter has been noticed in ARE, 1917, C.P. No. 6; published in EI, XXIII, pp. 88 ff. and plate; partly published in JOR, Vol. IX, pp. 188 ff. and plate.

TEXT

First Plate, Second Side

1 Svasti [!*] Śrīmat-piśṭapurūt=sakala-jagad-avana-
samudbhūta-kīrtti-

2 chāru-chandrika-samudyōtita-digantarasya ma-

3 hārāja-Raṇaduriyasva śanōs=samati-

4 śayita-śakra-vibhūtēr-Vvīkramēndrasya priya-tanayāḥ
Second Plate, First Side

5 pravardhamana-pratap-opanata-samasta-saṁanta-maṇḍalaḥ

6 bhujavijay-oday-ādhigata-yaśo-viśesa-bhūshaṇaḥ
śrī-ṛṣṭāṃśa

7 kaśyapa-sagotraḥ parama-brahmaṇyo mātā-pitrī-pā
d-anuṇḍhyātaḥ śrī-ṛṣṭhi-mahārājaḥ Pāgūpṛarā-
vishaya Tāṇḍī-

9 vāṇa-gramma-adhivassa(sa)taḥ sarvva-samasvētam=
kuṭumbinas-saṁājñāpa-

Second Plate, Second Side

10 yati yathā l śruti-māṇḍapaṁśu-paradriśvaṇaḥ
yathāved-amṣṭhaṁ-āgnaḥ (gni)ṣhtō-

11 maṇḍi-kriyā-pūt-aṭmano Viṣṇuśarmmanāḥ pu(pau)traya
asakṛdijyā-

12 prayāga-parṣiyamaṇa-dravīpa-suchita-ṛtv[2]
sa

13 dasya-saṃriddhāḥ[ḥ] Trisahasravidy-ādhyayana-
pravachana-vyākhyena-

14 śilinaḥ Prī(Prī)thīśarmaneṇaḥ putrasya veda-vedāṅga-
nysy-ōpa-
Third Plate, First Side

15 nishad-yog-[a*]vabōda-nirmalī-krīta-budāhayē
vividhādvar-āvabhīṣṭā-

16 mbhaṭ-pavītrī-kṛīta-vigrahāya dēva-pīti-māṇushāya-
samarchaṇa-

17 samāṅīta-rātras-dīvāya Koṇḍanaṇḍī-grāma-nīvāsinē

18 Trisahasravidyāya viṁśati-vyākhyāṇaṁyā Kāmaṇḍuṇā-sa-

19 gōtrāya Chhandoga-sabrahmacārīśe Bhavaśarmaṇaṁ astad-
āyu-

Third Plate, Second Side

20 r-āra(ro)gya-yaśo-bhivriddhayē sarvva-kaṇa-parihareṇ=
agrō(gra)hārī-

21 krītya grāmō=yana=dattaḥ [!] na kaiścida=api bādhā
kareṇīyō [!] pra-

22 [va*]ṛddhananā-vliṣya-rāiva-sāṁvatsare snat-chatvāriśā

23 Kārttika-Pauruṇaṇaśyāṇa=dharma-pradānam=etat [!]
ajñaptī[ṛ*] śri-Hāma-

24 leṃgarājaḥ [!] atra Vyaśa-gīta[ṛ*] ślokaḥ [!]
Babhuhir=vasudhā dattā

Fourth Plate, First Side

25 babubhīṣ=ch-anupālicitā [!] yasya yasya yadā bhūmi[s]=
tasya tasya
26 tādā phalam \[\text{[II*]}\] Svā-dattām para-dattā[m\*] vā yatnād- rakṣa Yudhishṭhira I

27 mahīṁ mahimataṁ śrīṣṭha dharmāchār=chhreyo=nupāla-

3

NOTES

1 From the facsimile published in EI, XXIII, between pp. 96-97.

2 The superscript \(k\) originally forgotten is added later in the tiny character.

3 This punctuation mark is superfluous.

No. XV : COLLAVALLI GRANT OF PRITHIVIMAHAJA, YEAR 49

REMARKS

The findspot of this copper plate charter is not known.

This charter consists of three copper plates, of which the right half of the third plate is broken away and lost. The first and the third plates bear writing on their inner sides only, while the second on both the sides. The first
and second plates measure about 7.5" x 2.3" each, while the broken third plate measures about 3.7" x 2.3". No ring or the seal is available. The three plates together weigh about 31 tolas.

This edograph has been noticed in ARE, 1955-56, C. P. No. 58; published in the Inscriptions of Orissa, I, pt., ii, pp. 54 ff. and plates; in ET, XXXV, pp. 221 ff. and plates.

TEXT

First Plate, Second Side

1 Svasti [I*] Śrī-vijayaskandhāvarāt Virajōnagar-
ādhivāsakāt=sakalas-jagad-avana-samudbhū-

2 [ta]-kīrtti-chāru-chandrika-samudyōtita-dīgantarasya
mahārāja-Rāpadurijayasya

3 suñōs=saṃatiśayita-śakra-vibhūtē=Vvīkramēndresya
priya-tana-

4 yaḥ pravardhamāna-pratāp-ōpanata-samasta-samanta-
maṇḍalaḥ nija-

5 bhūja-vijaya-ōday-ādhigata-yaśo-viśēsha-bhūshanaḥ
śrī-Rā[mal]-
Second Plate, First Side

6 kāśyapa-sagotraḥ paramabrahmanyō mātā-pitṛ-pād-
ānuddhyātaḥ śrī-Pṛthivī-

7 mahāra[ṇaḥ] K[u]draviol-viśayā Gollēvallī-grāmam=
adhvāsin[a] sarvva-sa-

8 māvetān-kuṭumbinaḥ samājāpayati yatā [t] Matrī-
śarmaneṇaḥ pautrā-

9 ya Da[m]aśārmaneṇaḥ=putrāya Ṛeda-vedāṅga-
pāragaya shat-karma-nir-

10 tāya yaṁ-niyama-parāyaṇāya Purāṇa-Rāmāyaṇa-
Dharmāṣṭra-

Second Plate, Second Side

11 dy-anēka-vidyā-paradaśa(rśi)nē Bhṛigu-sagotraḥ
Taittirīya-[sa] brahmachāriṇē

12 Padmaśarmane grōmō=yaṁ=asmat-puny-ayur-ārōgya-
jaya-ya[śobhivṛddha]yō
e

13 sarvva-kara-pariharēṇ=agraḥārikṛtya dattaḥ [t]
na kaiśchid=api bādhā ka-

14 rāpiyā [t] Pravardhadāma-vijaya-pāiya-sarnatgarē
nāv-ādhika-chatvāriśāe
NOTES

1 From the facsimile published in EI, XXXV, between pp. 222-23.

2 Right half of the plate is broken away and lost.

3 The rest is lost.

No. XVI : MANITURA GRANT OF PULAKESI II, YEAR 8

REMARKS

The findspot as well as the present whereabouts of the originals of this charter are not known. Photographs alone are stated to be preserved in the office of the
Department of Archaeology, Government of Andhra Pradesh, Hyderabad.

This is a set of five copper plates measuring each 6" x 2", with a ring hole about 0.4" in diameter in the left side of the plate. The outer side of the first plate and that of the last plate bear no writing. Other details regarding the set are not known.

This charter has been published in APSAS, No. 6, pp. 11-39 and plates.

TEXT

First Plate, Second Side

1 Svasti [H*] Svāmi-Mahāśēna-pād-āṇuḍhyātānām Mānava-
    sagōṭṭrāṇām Āh[iti-pa]ttṛāṇām Cha[lu*]kya(kyā)-
    [nām*] kula-

2 vipula-nabhasta(sth)[a]ākrānta-guṇa-gabhasti-mālālāmkrī-
    (kri)ta-bhāskara[h*] satyaśraya-ātri-vili(pī)thivi-
    (vi)-

3 Vallabha-mahārājaḥ mātā-pitṛ-āṇuḍhyātō ripu-jana-
    mpīga-kula-

4 bhaya-janana-vāhana-varacharaṇacār-āmalanayanana-
    śaṇryyōgra-dāṃṣṭra-pratā-

5 pa-vīrīya-vēg-ōdayata-nipati-sīṅgaḥ(sīṅhaḥ) sīṅga-
    (sīṅha)vikkrāntaḥ sva-bām-bala-sāmartthy-ō-
533

Second Plate, First Side

6 pārjñita-rājya-sampannab naya-vinaya-vijñāna-śāna-
   dayā-dakshīnyā-

7 mati-bal-ōtsāha-dhairyya-sthō(sthai)ryya-ādhyāya-
   gāmbhiryya-viryya-tīyā-[parem]brahma-

8 ṣvet-ādir-anēka-guṇa-gaṇ-ālāṃkṛita-śārīraḥ kṛtti(tti)la-
   kabhūtaḥ sukṛitiṁām

9 smṛttā dānākṛitiṁām vismṛttā nirupahata-paṅch-
   ēndriya-śārīraḥ pavana-bal-

10 chalit-ōttuṅga-bhaṅga-taraṅg-[ā]valī-sahasr-ākīrpa-
   jala-nidhi-valay-ātikrānta-

Second Plate, Second Side

11 rīpu-maṇḍala-vījaya-labda(dāha)-sarad-amala-śāma-
   chāhna(ōchha)na-marichī(reṇi)-saṁ/hati]-dhava-

12 la-chchhāy-ōpahāsa-yaś[āp l] Bahbhu sa cet(Ve)niya-
   pratimāna-ki(ki)ṛtti=tamāḥ pranāīna-

13 [t=sva]гуṇāश्र-जीत[ገ] sa rājā pravardhāmāna-
   rājya-vījaya-āṃr-vardhā-samā Pīṣṭa-

14 pūraka-dāna-grahaṇa-ānanta-rūpah(pa) Kalūrupura-
   vastitōna Jyotā(rṣṭha)-māsā(se)su-āmē-

15 [vāyaṃ] Suṣrva-grahaṇā Śaṃtri(trī)-Suvarcchha-
   ārundhastī(tī)Svēnā-śaṭchī-sama-śau(sau)sīlya-
Third Plate, First Side

16 naya-vinaya-dāna-sadvṛttāderādir-anākasa-sadgūpārīr-
apahṛita-manasaka(ska)[yaḥ *] Ka-

17 damba(mbā)-nāmadheya-āgra[1]ma-mahādevya[h*] sva-guru-
samutartha-sa[m]kalpa-siddhi-samṛ-

18 ddhim=upakuruvatānyach=che mad-arttha[m] ya[h*] sva-
vishya-ōpabō(bhō)ga-rakṣapa-vidhi-

19 vidhāṇāny=apah[ā*]ya vishamta-vikṛṣhā-ādhvāna-
pravāsa-pratyādā[na-ādi]-

20 dhukhaṅnagaṇapayena=maṅgala-sū(yu)rad=āgamyā Kallū[rā*]d=
dēvatvaṃ=upagatas=tasyālū-

Third Plate, Second Side

21 ka-mahārājasya=ākshaya-phalō bhavaty=ayaṁ(ya)ṁ=iti
Vāsishṭa(shṭha)sāgūtra-chatur-vvē-

22 de-vidābhyaṁ jyēṣṭha-Koṇḍa-Dhīma-svāmibhyāṁ chatur-
vvēđavidī(dē) Bhāradvāja-sāgūrāya

23 [Janna]svēminē Bhāradvāja-sāgūtra eva chaturvveda-
vidī(ḍē)

24 [.]pārandaṃsvēminē Guntama-sāgūrāya(yaḥ)āti-
tārkkaka[yaḥ *] Divākarasvā-

25 [minē] [ā]gniveṣya-sāgūrāya=āśītārkkakāya
Bhō[ṛ]j svēminē
Fourth Plate, First Side

26 Kāśyapa-sagōtrāya-āśītārṅkkakāya Rēvavāminē Bhāradvāja-
27 sagōtra(ya*) ġrīhitaśahasrāya Jamnasvāminē
28 Kanśika-sa-
29 gōtrāya sahasrātārṅkkakāya ādittyasvāminē Bhāradvā-
27 ja-sagōtra(trā)(ya*) sahasra-tārṅkkakāya Vīshnusvāminē
28 Vāsishṭa(shātha)-sagōtra-
29 svāminē Kāśyapa-sagōtra-varṇa-traya-nivṛttēya
30 gō[pa]-

Fourth Plate, Second side

31 īva(svā)minē cha Natāva[tā]-Vattippaṇya-sahitya(ta)-
32 Maruṭūran-nāma-gramam=agrahāra-
33 bhōga-nyāyēna dattavān I ukta[m*] hi Mānave dharma-
34 śāstrō(trā I) Ba-
35 hubhir=vvasudhā bhuktā rājabhis=Sagar-ādibhip [I *]
34 yasya yasya yadā bhūmip tasya tasya tadā phalam [II *]
35 Sashṭi-varsha-sahasrāni svargge mōdati bhūmīdaḥ [I *]

Fifth Plate, First Side

36 aṣchchhētā cha=āṇgmaṁta cha tāny-ēva nara-
NOTES

1 From the plates I (a) to (d) published in APGAS, No.6.

2 This auspicious word is engraved in the margin against line 3.

3 See above, Inscr. VII, n. 3.

4 Mangalesa is endowed with the same epithet in his Mahākūṭa pillar inscription and this may be rendered as "(one) who, in creating fear to the multitude of antelopes (in the form of) the enemies, is the very lion among the kings, speedily rising with exertion, motion of excellent feet, shining eyes, might, fierce teeth, strength and heroism." In the last mentioned record, the reading ripa-jana-mukha-kula-bhaya-jāta-sāmāna-tatra-chara-gēyak-āmala-nāyana-saurvyd-graha-hasta-pratāpa-virya-vēgādhrita-nipa-simghah (IA, XIX, p. 17, lines 9-10) is not supported by the facsimile (see ibid. plate facing p. 18).

5 Cf. Simhayikramah, an epithet of Mangalesa in his Nerur plates (IA, VII, p. 161, line 9).

Read -īdv-anēka

In the Mahākūta pillar inscription (line 11) an epithet of Mangaleśa reads kuttilakabhūtaḥ. Here as well as in that record the intended meaning may be pūnya-krīt-tilakabhūta. The reading ku-tilakabhūtaḥ in that record is not supported by the facsimile.

This hemistich of the anashtrah is found also at the end of Mangaleśa's description in his Nerur plates (IA, VII, p. 161, lines 11-12). Cf. also Ven-ābhivijaya (Skt. Vainy-ābhivijaya) "victorious like Vainya", an epithet of Kharavela in his Hathigumpha inscription (S. Ins. p. 214, text line 2) and Vainya īva cīrā-kōṭi-gamutsārik-ārāti-kulācharī rāja Śodrako nāma in Kāda, p. 9.

The intending reading may be pura-kadana + + + + pur-āvasthitā. See Ch. IX, f.n. 2.

Read -āvāsāvāyām.

Cf. Madayantī-īva mahāpativrataḥ, a description of Durlabhādevī in the Mahākūta Pillar inscr. lines 12-13. Madayantī as well as Sāvitrī etc. of the present list are legendary characters noted for their chastity. See Rāma, V, xxiv, verses 10 ff.
13 Read -ādy-anēka.

14 Grammatically -sammud-arttha-

15 Read upakuryvann=anyack=cha

16 vishama "dangerous or impassable".

17 Vikrishta "robbed or plundered".

18 It may be noted that the Telugu adhavānamu, Kannada adhvaṇa Tamil attuvanam, all probably from the Skt. a-dhvāṇa "devoid of any sound", are used in the sense of "desolate place."

19 Read ṭukthāṇy=agana°. Pravāsa and pratyādāna seem to be used respectively in the sense of "dwelling in foreign country" and "returning back".

20 This compound is a Bahuvrihi qualifying the following word avam "this grant".

21 Better-vidbhvam.

22 Read -sagōtrey=aiya.

23 This letter has not come out in the facsimile. It has been read as Pandaranga (APGAS, No. 6, p. 38).

24 The intended reading here and in the succeeding lines seems to be ašīti-tarkāya. Cf. ašat-karma-nirataya ašīti-tarkāya Guptaśarmanā in the Paddamaddali (Krishna District) plate of the Eastern

25 This letter is certainly not ja as read by some (APGAS, No. 6, p. 38).

26 Evidently sahasrā-tarkāya is intended here and in the next line. Cf. note 24 above.

27 Some read Vāmasvāminē here (APGAS, No. 6, p. 39).

28 This name is engraved in small characters below svāminē of the line.

29 After this, there are some floral designs. Below the line the expression [bhōḍa? (bhādhā)]-pariḥaram is found engraved in small characters.

--- X ---

No. XVII: POLAMURU PLATES (SET II) OF THE EASTERN CHĀNLUKYA

JAYASIMHA I, YEAR 5

REMARKS

This charter has been discovered in the village Polamuru, Ramachandrapuram Taluk, East Godavari District.

This set consists of three plates, each measuring slightly below 6° x 2° and are strung together through ring-holes, measuring 1/4° in diameter. The copper ring that held the plates measures 1/4° in thickness and is oval in
shape of 3.12" x 2.75" approximately. Its ends are fixed and rivetted by a copper pin at the bottom of a circular seal 1.5" in diameter, slightly broken and completely worn out. Excepting the outer sides of the first and the last plates all the other sides of the charter bear writing.

This epigraph has been noticed in ARE, 1914, C.P. No. 5; published in EI, XIX, pp. 254 ff. and Plate; JÄHRS, V, pp. 133 ff; SS, pp. 340 ff.

TEXT

First Plate, Second Side

1 Svasti [+] Śrī-Vijayaskhandhāvārta Mātṛi-gappa-
parirakṣhitānaṁ Mānavya-sagātraṁ

2 Haritī-putrāṇāṁ Āśvamedha-yājinaṁ Chalukhyanāṁ kula-
jalaniṁchi-

3 samutpanna-rājaratnasya sakala-bhuvana-mañḍala-mañḍita-
kirttiḥ(rtteḥ) śrī-

4 Kīrttivarmanāṁ pautraḥ anēka-samara-samghatī-
vijayināḥ para-nara-

5 pati-makuta-maṇi-mayūkha-śvadāta-charapa-yugalasya śrī-
Vishṇuvarddhana-

6 mahārājasya priya-tenayaḥ pravardhamana-pratāḥpaṇata-
samasta-
Second Plate, First Side

7 samanta-mañḍalath sva-bhun-bala-parakram-oparjita-sa[kala]-yaso-

3 vibhāsita-digantaraḥ sva-sakti-traya-trīsūl-āvabhīna-

8 pari-narapati-

9 sakala-bala-chētanaḥ Bṛhaspati-iva neyajñō Manu= 

10 iva vinaya-

11 jñānah Yudhisṭhirah iva dharma-parayaṇaḥ Arjunaved= 

12 aparana-

13 patibhir-an-ahilāmghita-paurushyaḥ anēka-sāstrārtthathattsata(ttva)jñānah para-

14 ma-brahmapyo mātē-pitri-pād-ānandhāyataḥ śrī-Pri(Pri)-

15 thivi-Jayasinghe(simha)-ya-

Second Plate, Second Side

16 labha-mahārajaḥ Guḍḍavādi-vishaye vishaye-mahattarē-

n=ajdhikārapu-

17 rūṣāṃśe cha imam=arttham=ajñāpayat=asti viditam=astu 

vō yathāśāmābhipūr- 

18 Guḍḍavādi-vishaye Pulōmbūra-nāma-grāmāḥ vēda-vedānga-

19 vidō Dāmasērmmanapāḥ paurāya sva-pitṛ=adhika-gūpa- 

20 gaṇāčhi-
Third Plate, First Side

17 vāsasya Śivasārmaṁputrāya Taittirika-sabrahma-
chāriṇē vēda-

dvay āsāmkṛta-sari(rī)raya Gautama-sagōtrāya sva-
karam-anu[shṭhā]na-

18 Third Plate, First Side

19 parāya purvva-āgrahārīka-Rudrāsārmaṁ Asanapura-
sthāna-vāstavyāya

20 ārī-Sarvvasiddhi-datyā(ttyā) sarvve-kara-parihāreṇ=
āgrahārikṛtya samprattā[!] *

21 tathā bhava-bhir=anyais=cha dhrmm-ādhiṣṭata-buddhibhiḥ
paripāleniyah[!] *

22 na kaiścīd=bādha karaṇiyā[!] ājñaptir-atra
hastikōsa-virakōsayō[!] *

23 [Vyā*]sa-gītāḥ I Bahubhir=vasudhā dattā bhaubhīṣ=ch=
ānupālitā[!] yasya yasya

24 yadā bhūmi=tasya tasya tadā phalami(m II 1) sam II 5 !
7 ġ1 8 ! ġ1 2 [!] *

NOTES

1 From the facsimile facing page 256 in EI, XIX.

2 This side of the plate bears the No. 1 engraved in
the left margin.
3 Better read -śāriṅgiita-yaśā-vibhāṣita-sakalā-dig-<br>antaraḥ.

4 This side of the plate bears the No. 2 in the margin.

5 This side of the plate bears the No. 3 in the margin.

6 See Inscr. X, line 23 and n. 16.

7 The date of the record has been differently read by scholars. Some read (ARE, 1914, App. A, No. 5) the date portion as [1]5, [śa] di 6, [Sunday], while others preferred to read it as 5 gi(gr)8 di 7 (JAHRS, V, p. 183). However the reading Sam H 5 I gi 8 I di 3 seems to be the correct one (SS, p. 342).

No. XVIII : CHEZERLA STONE INSCRIPTION OF THE TIME OF<br>MAHENDRATIKRAMAMAHARAJA AND PRITHIVIVUVARAJA

REMARKS

This highly damaged inscription consisting of 93 lines is engraved on two sides of a stone slab set up behind the Nandi-mandana in front of the central shrine in the Kapotśvara temple, at Chezerla, Narasaraopet Taluk, Guntur District. The inscribed portion occupies about 62" x 15" on the first face and 45" x 15.5" on the second.

The epigraph has been noticed in ARE, 1899, No. 155, published in SII, VI, Nos. 594-95; partly published in BHAC, pp. 198-99; JAHRS, XI, p. 50.
First Face

1. kṛṣṇasarasah nīrakātoḥ sva-Śakti-Śatīta-
2. śātrava-kari-vara-gaṇa-sakata-Dhānyakaṭa-raṇa-
3. sapta-kṛṣṇa pratham Prithivi-Varṣaḥ ś-
4. nande-kār-Ānanda-mahāraśi-mahā-gōtra-viṣṇyu-amala-
5. sakala-tuhinakiraṇasya samavagāḥ-Āndhra-sundari-
6. chandan-aṇjan-ālektaka-lōla-mālā-parimōsha-pa-
7. richaya-kṛit-āparādha-vaipulya-sitētara-Deppā-
8. pūṇasya Trikūṭa-varvata-pater-gōṅgula-viṣ-
9. ya-ketanasya hallīsa-patu-patṣa-hava-sa-
10. mapya ..[dyo]gasāya Kandara-bura-vara-janapada-dvītayā-
11. dhīpatēḥ Kandaraśasya priya-sūtyām=Āvenītelā-
12. ntavatyām=maḥādāvyām sa[rī]tas-sadguroṣ=tasyāsāpada-
13. maḥishṭheya-guṇam=adhitishṭhann=alaṃ-urvāṇaḥ sujāтаḥ
14. [su]jana-manaḥ-śravaṇa-sukha-charita-bhājanō jan-ōdita-
15. sakala-yaśō-viśeṣaḥ Śeṣa-sthīra-vṛttā-jāmm-karaḥ
17 na-[bhā]vyamāna-parēsa-kaṇṭha-guṇa-ānātsa-virūdhhi-
pāra-janaugha-nīvaraṇa vēraṇ-ōttama-balō balānātsas-sa-
8 ...
19 Kusumakēturaṁ-balājana-manaḥ-pramathana-pātur-
20 a-kalpataruṁ-abhilashita-phala-pradāna-kṛita-matir-a-
Himagi-
21 rīr-an-atilaṁghanaṁy-mahima-gurur-sa-salilā-nidhir-agācha-
22 gāmbhiryā-sahiṁya-śīrghī sa-Garuḍa-Mararipu-sanātha-
śasanāḥ
23 parama-samṛiddha-pallī-janapad-aḍhīpatir-ati-bala-
9 jaya-matīp
24 sima-saṁaya-samunna-griddhraddhyāsita-kētanaḥ
25 prati-uṛipa-
26 [t1]-vanitā-śrutipatha-srōtrābhnareṇa-gaurave-veiphalya-
27 ......... karō vērīnātha-ghaṁṣaṁsa-samar-pāṭu-
28 paṭaharava-śravaṇa-dviguṇa-mada-guṇa(pū) guṇa-sāgaraska-
29 ....... viṣaya[p] sujanānu-raktō-nurāga-gurur-abhi-
10 [sṛtu]ta-guṇa-āvēsas=sakala-kalā-viśārada-sat-sabhā-mallaḥ
30 [sva-ku]la-salilānīdhī-samabhivardhvane-tuhinakara(rū) nara-tilaka-
31 ....dushṭa-migrāha-ōgra-vīśa-āghātaḥ śisṭa-paripālana-
pra[sa]jna-nṛpavara-gupa=tulya-kāntih śrīmān=

śrī-


. prīthu-jaya-balā-

[yu]r-ārūgy-ābhilashtārthaka-siddhi-vṛiddhayē punaṁ=

stra tīrtha-

... sarva[ō]nnata-[dha]rma-mahīm-ān-va]dyā-sūryasya=

[ā]bhilā-

rtthas[ō]ch=śha] bahūni bahu-dēvat-śyatanāni

[sth]i]ra=

12

................. sarvva-parihāra-sahakāraṁ grāmaṁ

................. mayam ...... [vṛ̣j]shabha-gaṇa-

................. sakalā-sādhana-. . ga-sōdha-

............. bādhā .. saha ...........

................. Pārvatī-para[mē]śvarā ..... 

................. m=ān̄ka-vichitra,...........

................. rājīta-rajata-[ka]pāla-[pā]li-

................. sa-ghaṃtākām sa-tēla-chchhatra-

................. hāra-buḥ ... dēv-opaka ... 

................. sa-svān=samoraḍāyā .... abhi -
bhagavān=Par[mēśvara]=tu ......
tayā pratyadhikāram=i-
prasannas=śēvitō

13

Totally damaged.

Second Face

Totally worn out.

... charaṇa-kamala-yugala-vahana-pūta-pati-
...... ta-sva-maku[ṭaḥ] śikhara-kara-parira-
...... nadi-Gamgā-jala-

bhāja[naḥ]........... lōka-pāla-pālita- ..
lōka-pāla-pa..

.... a[chalēśvaraḥ] yasya punar=api āvāra...sura.

parama-jana-prakathita-guṇa-geṇa... ... vāma...
kira-

li-naga... pati... jaṭākalāp-āvasakt-āvāsīṣṭha-
Gamgā-taramga-mā-

[la]-nḥakārita..... bhakti-vṛttina yōgābhyaśa-
vaśinā śāśinā

sthānam=adhivasataḥ kapōtaṣya kapōta-
vṛttē=maḥa-pra-
bhihita-nāmadhyēyaṁ bhavanam bhuvana-traya-
viśrutasya Kapōṭēśvara[sya] ra-karaṇaḥ
kāraṇ-āntarair-astamita-

pariśishṭa-maṁ—
pāditaṁ tat-prasāda-pūrvvakaṁ sa...
pōtesvara idāṁ etad=avasthāna-

kṛt-ābhisandhi-sahāyaṁ sa-
piṁjarita-charapa-nakhālamkṛī
dhāraṇa-sagō[tra]vī[tra]-
parivṛddhi-vellabhānām

jinaṁ Bhāradvāja-sagō[tra]pūm gō[tra]-
mala-vilōla-vimala-kīra ra-

sva-tōjō-viśeśa-vigalīta-
ri-taṭē dēva- tayaṁ=āryya
taka-nata-Hara-sarīra-śādurbhāvadā
titvad=Avanibhājan[ē] jayaṁ sa
bappa-bhaṭṭāraka-pādānudhyāte sa...
Mahendravikrama-mahārajan[ē]
82 \hspace{1cm} \text{pratī-vidagdha-vilāsinī-} \hspace{2cm} 20

83 \hspace{1cm} \text{Vēgavatī-sanātha} \hspace{2cm} \text{20}

84 \hspace{1cm} \text{guru-paramārā} \hspace{2cm} \text{........}

85 \hspace{1cm} \text{rāja-muktī-bhā} \hspace{2cm} \text{........}

86 \hspace{1cm} \text{va} \hspace{1cm} \text{māsa} \hspace{1cm} \text{........}

87 \hspace{1cm} \text{Jāra-jaladhara} \hspace{2cm} \text{........}

88-89 \hspace{1cm} \text{Completely worn out}

22 \hspace{1cm} \text{Śrī-Kapōtēśvar-ādhyakṣa-dvādaśa-dēvakarṇam} \hspace{1cm} \text{bhyaḥ}

90 \hspace{1cm} \text{[mahima] ... śrī ... gata-[ vaiśya] ...}

91 \hspace{1cm} \text{para-datt[ī]} ... \text{idam-āchāryya} \hspace{2cm} \text{.....}

92 \hspace{1cm} \text{rāyaṣya ſāsanam rakshantvā-čandra-tārakam [II*]}

NOTES

1 \hspace{1cm} \text{From impressions.}

2 \hspace{1cm} \text{Above the inscription the expression Šrī-Pīpīśvarā[ya]}
\hspace{1cm} \text{is engraved in bolder and slightly later characters. The}
\hspace{1cm} \text{belief that this corrupt expression formed part of}
\hspace{1cm} \text{the original record, written in the high-flown language,}
\hspace{1cm} \text{has led to some misconceptions as e.g. at JAHRS, XI, p. 47.}

3 \hspace{1cm} \text{Originally engraved -} \text{sarasvāya} \hspace{1cm} \text{seems to have been corrected}
\hspace{1cm} \text{into sarasāp} \hspace{1cm} \text{to be in tune with prathitāt in line 3.}
\hspace{1cm} \text{See also above Ch. IX, n. 81}
To read here prathithanprithivī etc. — a reading not supported by impressions and the original — and to correct it into prathit-Andhra-prithivyavaca-rājaḥ is to ignore the fact that the language of the record is totally free from such errors. See EHAC, p. 188, f.n. 18, p. 198. The Abalative prathitāḥ indicates that the words Kolissarasah etc. are also of the same case.

It is only Nominative Case and not Possessive Case as taken by some (ibid. p. 188 and f.n. 17). It is to be construed with gaṅjataḥ (line 12) and not with Kandarājasya (line 11) as believed by some writers (GA, p. 203). See Ch. IX, n. 81.


Note the pleasing anuvrāgas or alliterations here and in the following lines.

Here the context suggests an expression like a-Kusuma.

Sima-samaya "all the time".
This has been correctly read in SII, VI, No. 594, and in BHAC, p. 198. But the reading \textit{\textup{\textup{-}vis\textup{-}ra\textup{-}da\textup{-}sa\textup{-}Satsabhamal-la\textup{-}la\textup{-}h}} \textit{\textup{(JAHRS, XI, p. 50)}}, not supported by the impressions and original, has led to some misgivings. See Ch. IX, Sect. iii.

Certainly the reading is not \textit{\textup{Rapamehamalallah}}.

Probably something like \textit{\textup{sthir\textup{\textup{-}api} krit\textup{\textup{-}va}}} might have been the original intended expression lost here.

Below this the original most probably contained no writing.

In SII, Vol. VI, the following text has been treated as separate inscription. However the description of god \textit{\textup{\textup{Siva}}} with adjectives in Nominative singular with which the first face ends and with which the second face begins indicates beyond reasonable doubt that the text on the second face is in a continuation of that \textit{\textup{\textup{\&}}} on the first face.

The palaeography of the inscription on the first face does not differ from that on the second face. To point out a small different in a \textit{\textup{pa}} and in a few \textit{\textup{ha}}'s is to ignore totally the general striking similarity of the palaeography and language of the text on both the sides \textit{\textup{(BHAC, p. 186)}}. The only difference is this: while the letters on the first face are engraved in bold characters, those on the second face are written in small characters for want of space.
15 Restore something like pratidūtah

16 Evidently Kacātēyavara is meant.

17 Probably a passage like nata-sakala-sāmanta-makuta-manipikiran-āvalī-pījīarita-charapa-nakh-ālakritanām Āśvamedha-yājaṁām.

18 We may probably expect here the word Pallavānām. Cf. srīvallabhānām Pallavānām in the Mangaluru grant of Simhavarman, IA, V, p. 155 line 16.

19 Restore something like ṣatru-tamaṇ-pikare.

20 As the Vēgavatī river passes Kāṇchīpuram and falls into the Pāḷāru river near Villivalam (See SII, II, p. 345), some place name like Kāṇchi might have followed this expression. Cf. above f.n. 6 for a description of this Vēgavatī.

21 Evidently here the original had the details of date of in saṁvatsara and māsa which are unfortunately lost completely. The following jaraṁ-jaḷadāra "aged clouds" may denote a month of the ādāra or autumnal season. Cf. Atiśālathāḷaṁ-pavōḍhara-Īvam + + + pāvṛt jaraṁ prāpa ādāra-echalēṇa (The Saṁkīuktāvata of Bhagadatta Jalhaṇa, GOS, 1938, p. 226); dhaṇṇaṁ tathā vuḷa saḷaḷ-ōru-pavōḍharaṇaṁ ityugchakalp ādāra-īvam vahat-Iva tāraṁ (The Saṁbhāṣītaraṇakāśa, of Vidyākara, Harvard Ori. Series, 1957, p. 49.)
For want of space below, these four lines are engraved on two sides of big trisula carved at the top of the face. The presence of this trisula at the top of this face need not necessarily indicate that a record actually started on this side only, in that case, these four lines would have been engraved on the back side only, not on the top of this side. The other possible alternative may be this: The record starts actually below the trisula on this side with a description of gods Kapôlêśvara etc. which is followed by the reference to the Pallava overlord Mahêndravikrama and to the date of the record. The above portion of the record is followed by the portion "Kôlissarasah" on the other side that introduces the donor Prithivyuvarâja and records his gifts. In that case the last four lines (90-93) may be in continuation of the portion on that side. The above suggestion may explain the absence of an invocatory or auspicious word, like sidhâm or svasti before Kôlissarasah. However we have taken the portion beginning with Kôlissarah as the first part of the record on the ground that the text on that face seems to continue on the other side as we have already seen. See above n. 14.

Perhaps the original had here the name of the composer of the praśasti.