Chapter XIV
Appendix A.
Inscriptions of the Candellas.

Harsa.
1. Fragmentary Stone Inscription of Harsadeva from Khajuraho. Found near the Vāmana temple at Khajurāho - speaks of the princely family of Candrātreya and some of its early rulers, viz., Jejjaka, Vijjaka and Harsadeva. Either Harsa or his son, Yaśovarman, placed Keśitipāladeva (Pratihāra) again on the throne.

The record is undated, but from its similarity with another Khajurāho record of V.S.1011, it was also of the same time or a little earlier.


Dhanga.

Found amongst the ruins of the Ḍaksmanji temple, now built into the wall inside the porch of the temple. Composed by poet Madhava, son of grammarian Dadda; written by Karanika Jaddha, son of Jayagnā of Gauda. Records the erection of a temple of Viṣṇu and the installation of an image of Vaikuṇṭha, received from Devapāla. The record was set up after the death of Yaśovarman during the reign of his son, Dhaṅga. Early ancestors of the family of the sage Candrātreya beginning from Nannaka are also mentioned. At the close it refers to Vināyakapāladeva (Pratihāra) as a mark of allegiance to him.

3. Khajurāho Jain temple inscription of the time of Dhaṅga, V.S. 1011. Inscribed on the door-jamb of the Jñanātha temple at Khajurāho. Records endowment of a number of gardens to the temple by Pāhilla, who was held in honour by Dhaṅga. It also refers to Mahārājaguru Vāsavacandra.


Incised on a copper plate found in the village of Nānyaura in the Hamirpur dist., now in the Asiatic Society, Calcutta.

Records the gift of a village to Bhaṭṭa Yaśodhara, identifiable with the Chief Priest and Administrator of Justice of the same name mentioned in the Khajurāho Record of V.S. 1059. The grant was issued by Pb.M.P. Kālaṇjarādhīpati Dhaṅgadeva, son of Pb.M.P. Yaśovarmadeva, son of Pb.M.P. Hārṣadeva, on a lunar eclipse day in V.S. 1055 in the month of Kārttika from Kāśikā (Benares).

Edited by Kielhorn I.A. Vol. XVI. pp. 201-04.


Records erection of a temple for Śiva Vaidyanātha and a set of buildings for pious brahmins by Kokkala of the Grahapati family, who appear to have been small chiefs dwelling at Khajurāho. Yaśobala, an ancestor of Kokkala, was settled at Padmāvati, modern Narwār, Gwālior.
6. **Khajurāho Stone Inscription of Dhaṅga. V.S. 1059.**

Found in a temple at Khajurāho, now built into the wall at the entrance of the Viśvanātha temple.

Records that Dhaṅga erected a magnificent temple for Śambhu with two lingas, one of which was of emerald (marakata) and made grants of land, dwellings, grain, money and cows to pious brahmins. It was set up after the death of Dhaṅga, which is referred to in V.55, and re-issued by a later ruler, Jayavarman, in Sāmvat 1173. The origin of the Candrātreya dynasty and its genealogy from Nānuka to Dhaṅga are also mentioned in the record.

Written by Kāyastha Jayapāla of Gauḍa country.


7. **Dāudāhi Inscriptions.**

Found in the village of Dūdāhi, in the southern part of Lalitpur dist. Records erection of a temple by Candella Devalatdhi, son of Kṛṣṇapa and Āsarvva, and grandson of Yaśovarman.


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Devavarman.

8. **Nānyaura Plate 'B' of Devavarman. V.S. 1107.**

Records the grant of a village by Pb.M.P.Pm. Kālaṅjarādhipati Devavarmadeva, son of Pb.M.P.Viśayapāladeva, son of Pb.M.P.Vidyādharadeva from his residence at Suhavāsa, to a brahmin named Abhimenyu, on the occasion of the anniversary (sāmvatsarika) of his mother Rājñī Bhuvanadevi. The grant is dated the Monday, the 3rd of the dark half of Vaiśākha in 1107 V.S.


Inscribed on a copper plate bearing the figure of the four armed goddess Lakṣmī with an elephant on each side pouring water on her head with raised trunk and the sign manual 'Śrimad-Devavarmadevaḥ Svahestāḥ'. Findspot unknown but preserved in the Charkhari State, Bundelkhand. Records the gift of a village situated on the bank of the Yamunā in the navarāstramaṇḍala-viśeṣa to pāṇḍita Kikkana of the Kṛṣṇātreyā gotra by Pb.M.P. Śrī-Kālaṇjarāḍhīpatī Śrīmad Devavarmadeva, son of Viṣṇu Jayapaladeva, son of Vidhyākaraṇadēva on the occasion of a lunar eclipse on a full moon day in the month of Māgha in Samvat 1108.

Written by Aksapāṭalika Yasobhaṭa.

Kirtivarman.

10. Darbāt Śāntinētha image inscription of V.S.1132.

Found in the village of Darbāt near Mahōbā in the Hamīrpur Dist., inscribed on a marble frieze containing a sitting lion on each side. The statue once set up on it has now disappeared.

Records the installation of an image Śānti(Jain Tirthankara Śāntinātha) by the Śreṣṭhins Pāhila and Jīju belonging to a group of hereditary ministers in the reign of the Candeśa king Kirtivarman, son of Viṣṇu Pāvāla. It also refers to Vāsavendu, identifiable with the Jain teacher Vāsacandra of the Khajūraho Jain temple inscription of V.S.1011, probably the preceptor of Pāhila and Jīju. Pāhila may be identical with Pāhilla of the
Grahapati family, son of Śresthin Dedu, the father of Sādhu Salhe, and grandfather of Mahāgana and others, mentioned in Khajurāho Jain image inscription of V.S. 1215.


Found on a rock near the river gate of the fort of the town of Deogadh, overhanging the Betwā.
Records the construction of a flight of steps by Vatsarāja, the Chief Minister (amātya-mantriendra) of Kṛtivarman, son of Vijayapāla of the Candella family.
Vatsarāja claims to have freed the district from the enemy and made the fort 'Kṛtigiri'. It is dated Sunday, 2nd day of the bright half of Chaitra.

Found at Mahobā, now in the Lucknow Museum.
Refers to the origin of the dynasty from the Moon, the early ancestors of the family, Jejā and Vijā, and then eulogises the achievements of Dhaṅga, Gaṅga, Vidyādhara, Vijayapāla and Kṛtivarman. Kṛtivarman is stated to have conquered Laksñikarna, and revived the glory of his kingdom, just as Puruṣottama having produced the nectar by churning the rolling ocean obtained the goddess Laksñī.
Jayavarman.

14. Khajurāho Stone Inscription of 1059 V.S. re-engraved on 1173 V.S. The concluding portion of the inscription records that it was caused to be re-written in clear letters by the illustrious prince Jayavarmadeva on the 3rd day of the bright half of Vaiśākha in Samvat 1173.


Madanavarman.


The inscription inscribed on a pillar in the Nīlkanṭha temple inside the fort of Kālañjar is fragmentary. Opening with adoration to Nīlakanṭha it gives the date, Samvat 1186 and the name of the king, Madanavarman, and then it mentions the names of Mahāpratihāra Sangośimha and Mahānacani Padmāvatī, most probably to record some benefactions.

Edited by Cunningham A.S.R. Vol. XXI. P. 34.


Fragmentary inscription found on a piece of broken pillar in the Nīlakanṭha temple. Besides giving the date (Samvat 1187) and the name of the king, Śrīmad Madanavarmadeva, it mentions 'Kālañjarādri Śrī Triśalaka', probably some benefaction by Śrī Triśalaka was recorded.

Edited by Cunningham A.S.R. Vol. XXI. P. 34.

Incised on the rock to the left of the gateways of the Mīlakantha temple. Records the installation of the image of Varade in stone by Mahārajaputra Sri Solunasuta & Vatsa-rājadeva, of the Kumāra family, Sri Kavidyamaka Achoda and Rāuta Udanaḥ, all worshipers of the lotus feet of Madanavarmadeva, in Samvat 1188, Saturday, the 6th Kārttika. The sculptor the son of Rāma, was the same person who made the image of Mīlakantha.


18. Nānyaura plate 'C' (Augasī Grant) of Madanavarmā. V.S.1190.

Found in the Augasī pargana in the Bāveru Tahsil of the Banda district, now in the Asiatic Society, Calcutta. Bears the Gaja-Lakṣmī emblem embossed at the top of the plate and opens with an eulogy of the princes of the Čandraśākya vāṁśa, marked by the appearance of heroes like Jayaśakti and Vijayaśakti. Records the gift of 10 ploughs of land in the village Vamharadā in the Sūḍālī visaya to a brahmin named Rāhulaśerman, when the king was in residence at Bhilāsvarmin (mod. Bhilsā in Gwalior), by Pr. M.P. Pr. Kālañjarādhipati Śrīman-Madanavarmadeva, worshipping the feet of Pr. M.P. Prthvīvarmane, worshipping the feet of Kīrtivarmadeva.

The Grant is dated, the full moon day of Māgha in Samvat 1190, Monday (this should have been Friday).
Written by Dharmalekhl Thasisuddha, and engraved by Vijñānaka Jalhana.


19. Khajurāho Jain image Inscription of 1205 V.S.
A single line inscription mentioning the names of Śresthīn Panidhara of the Grahapati family and his sons, Śresthīn Trivikrama, Ālhaṇa and Lakṣmīdhara, and the date 'Śamvat 1205 Māgha Vādi 15'. Presumably these worshippers set up the image in question.

Records dedication of an image of Nṛśimha by Thakkura Śrī Nṛśimha, son of Thakkura Salhaṇa, son of Diksita Śrī Prthvīdhara.
Edited by Cunningham A.S.R. Vol.XXI. P.35.

A record of two brahmans of the Bhārādvāja gotra.
Edited by Cunningham A.S.R. Vol.XXI. P.36.

Incised on the jamb of the upper gate in the fort of Ajaigarh.
Records building something (a sirothā ?) by Rāuta Veda, a ksatriya, during the reign of Madanavarmān in Śamvat 1208.
Noticed by Cunningham A.S.R. Vol.XXI. P.49.
Records the dedication of the image of Neminātha, made by Rūpakāra Lakhana in the reign of Madanavarmadeva, as incised on the pedestal of the image.
Notice by Cunningham A.S.R. Vol.XXI.P.73.

24. Khajurāho Jain image inscription.V.S.1215.
Records the dedication of an image, probably of Sambhavanātha, in the prosperous reign of Śrīmen Madanavarmadeva, by Sādhu Sālhe, son of Pāhilla, son of Śreṣṭhi Dedu of the Grahapati family. Sālhe’s sons, Mahāgana, Mahicandra, Siricandra, Jīnacandra and Udayacandra as well as the sculptor (Rūpakāra) Rāmādeva are mentioned.

25. Vāridurga Grant of Madanavarmen of V.S.1219 referred to in the Somrā plates of his grandson, Paramaredeva (V.S.1223) recording a number of endowments to brahmins, when he was in residence in that place on the occasion of a solar eclipse on a Thursday, 15th of the dark fortnight of Māgha.

Dedication of an image with the elephant symbol by Ratnapāla, son of Devaganata on a Sunday, the 8th day of the bright half of Jyeṣṭha in Samvat 1220.
Edited by Cunningham A.S.R. Vol.XXI.P.74.
27. Man Stone Inscription of a family of hereditary ministers of the Candella kings. Records the construction of a Viṣṇu temple, excavation of a tank near the village Deddu and some other pious works by Gadadhara, the Chief Minister of Maññavarman. It also gives an account of the rulers of the Candella family from Dhaṅga, who defeated the king of Kānyakubja in a battle, to Madanavarman, and of the ministers belonging to the family of Gautama Aksapāda viz., Prabhāsa, the Chief Minister of kings Dhaṅga and Ganda, his son Śivanāga, the minister of Vidyādhara, his son Mahāpāla, the minister of Vijayapāla, his son Ananta, a minister under Kṛtivarman and Sallakṣanavarman, his son Gadadhara, the Pratihāra of Jayavarman, held the post of the Chief Minister of Prthūvarman and Madanavarman. It is undated, but evidently dateable in the reign-period of Madanavarman, i.e., about the middle of the 12th cent. A.D.


paramardideva.


Found at Semrā village in the Bijawār State, Bundelkhand, now in the Lucknow Museum. Inscribed on 3 copper plates bound by a ring. The Gaja-Lakṣmī emblem is embossed on the first plate. Beginning with a reference to the origin of the Candrātreya family from the moon, and the early heroes Jayāśakti and Vijayāśakti, it eulogises in glowing terms the reigning king Prthūvarman, Kālāñjarādhīpati Śrī paramardideva,
meditating on the feet of Pb.M.P.Śrī Madanavarmadeva, who meditated on the feet of Pb.M.P.Śrī Prthvīvarmadeva. Records gifts of land, measured in 'pada' (padamekham, padardham, padadvayam, & c.), in the viśayas of Vikaura, Dudāhī, Vaḍavārī and Gokula, to brahmans of renowned gotras, pravaras and Veda-Śākhās. It was issued from the king's camp at Sonasāra on a Thursday, the 7th day of the bright fortnight of Vaiśākha in V.S.1223, in confirmation of the grants made by his grandfather, Madanavarman from his Vāridūrga camp in V.S.1219.

Written by Dharmalekhī Prthvīdhara of the Vāstavya family and inscribed by Pitalakāra Pāḷhana.


A single line inscription on the pedestal of a broken Jaina image. It is incomplete, but the date of its dedication, Samvat 1224, and the name of the ruler, Kālañjarādhipati Śrīmat paramardideva, are found from it.


30. Ajaygadh Stone Inscription. V.S.1227(?).

Inscribed on the jamb on the upper gate of the fort. The date was originally read by Cunningham as 1237 V.S., but according to Kielhorn it was 1227 V.S. Records the construction of a Bāuli or well in the fort of Jayapaura by Rāuta Śrī Vira, a kṣatriya, during a famine. Cunningham A.S.R. Vol.XXI. Pp.49-50.

Found near the village Ichchāwar in the Pailāni Tahsil of the Banda district, U.P. Incised on two copper plates with a figure of Gaja-Lakṣmī embossed on the first plate. It begins with an eulogy of the Candrātreya family, which produced heroes like Jayaśakti and Viyaśakti, and then refers to the grant of a village named Nandim in the Nandavana Viśaya to Senāpati Madanapālaśārman, a brahmin of the Kṛṣṇātreya gotra at the time of a lunar eclipse on Sunday, the 15th tithi of the bright half of Srāvana in V.S.1228, by Pb.M.P.ʿPrthvlvardhipati Śrimat Paramardideva, meditating on the feet of Pb.M.P.Śrī Madanavarmadeva, who meditated on the feet of Pb.M.P.Śrī Prthvivarmadeva, while the king was in residence at Vilāsapura.

Written by Kāyastha prthvīdhara and engraved by Śilpin pālhaṇa.


32. Mahobā plates of Paramardideva. V.S.1230.

Found in the Mahobā town of the Hamirpur district, U.P.

Incised on two plates bound by aring with a seal, the Gaja-Lakṣmī emblem is embossed on the first plate. The introductory references to Jayaśakti and Viyaśakti are similar to those of Semrā and Ichchāwar Plates. Records the grant of land measuring 60 sq. vādhas or 5 balas (cultivable by five ploughs) in the Dhanaura village in the Dracha viśaya to a brahmin, Ratnasarman of the Śāṅkṛitya gotra on the 4th day of the dark fortnight of Māgha in V.S.1230 when the Sun entered the
sign of Makara, by king Paramardi, whose ancestors were Madanavarmā and Prthvīvarman. The grant was issued from the royal camp at Gahilū. The writer was Kāyastha Prthvīdhara and engraver Pālhana, now a vijñānīn.


33. Pachār plate of Paramardideva, V.S. 1233.

A single copper plate bearing this inscription with the emblem of Gaja-Lakṣmi embossed on the top of it was found from the village Pachār, near Jhansi, now in the Lucknow Museum. After referring to the early heroes of the Candraṭreya family, Jayaśakti and Vijayaśakti, it records the gift of some land measuring 10 hālas in the village of Laun in the Kārīgava viṣaya, to Panīta Keśavārman of the Kāśyapa gotra, on Wednesday, the 8th tithi of the dark fortnight of Kārīttika in V.S. 1233, by the illustrious Śrī Paramardideva, whose ancestors were Śrī Madnavarmā and Śrī Prthvīvarman, from the royal camp at Vilāsapura. Written by Subhānanda of the Vāstavya family and engraved by Pālhana (Pālhana), mentioned as ‘vaidagdhiviśvakarmmana’ (a master of the art and craft).


34. Charkhari Plates of Paramardideva, V.S. 1236.

Provenance unknown, now in the Charkhari State (Bundelkhand) durbar. Incised on two copper plates, with the figure of Gaja-Lakṣmi on the first plate. After usual eulogies to the early heroes, Jayaśakti and Vijayaśakti, it records the grant of the village Sagando in the Kṛayida viṣaya to a number of brahmins
of the Vatsa gotra, on Monday, the 7th day of the bright fortnight of Caitra in 1236 V.S. by king Paramardideva, whose ancestors were Madanavarman and Prthvivarman, from the royal camp of Vilasapura. Five hectares of land of the same village previously endowed to a Buddhist monastery was however excluded from the present grant. Written by Kāyastha Śubhānanda of the Vāstavya family and engraved by Śilpi Pālhaṇa, a 'Vaidagdhi-viśvakarmanas'.


35. Madampur Stone Inscriptions, V.S. 1239.

Found inscribed on the pillar of a mandapa of an old temple in the village of Madampur, '24 miles to the south-east of Dūdhai, 35 miles to the south-south-east of Lalitpur, and 30 miles to the north of Saugor'. The first inscription refers to the devastation of the territory of Paramardi by Prthvirāja of the Gahamana family. The second record states that in Sam. 1239 Prthvirāja, son of Someśvar, grandson of Arṇṭorāja, plundered Jejakabhuṭki (earlier read by Cunningham as Jejākaṣakti).


The date of the record, 'Samvat 1240 Vaikāśaka sud day 14 Gaurai', and the name of the reigning monarch 'Śrīmad Paramardideva-viśaya rājye' could only be read by Kielhorn.
Klehorn's list No.178.E.I.Vol.V.(App.);  
Bhandarkar's No.400.E.I.Vols.XIX-XXI.


Found in the fort-wall placed upside down as a common building stone in a damaged condition. Refers to Suhila of the Vastavya family, probably building a temple (prasad). The sculptor was Devaraja, son of Somaraja. Dated in Samvat 1240 Asada vadi 9 Some. The reigning king, paramard is not mentioned, but it contains the name of 'Nanika' (Nammuka) the founder of the Cande dynasty.


Found on the jamb of the upper gate of fort. Refers to the building of a 'Castrā' (raised platform) in the Jayapura - durga for all people on Wednesday, the 11th day of the bright half of Jyestha in Samvat 1243, by Raut Śrī Sīha, son of Raut Sántana of the Kaatriya caste.

Edited by Cunningham A.S.R.Vol.XXI.P.50.


Incised on stone broken in two pieces, found in Singhampur-Baghāri, near Mahoba, possibly on the bank of a lake, as suggested by Cunningham and later confirmed by V. Smith and Hoey. Due to some misunderstanding
Kielhorn wrote in E.I.Vol.I.P.207 that it was found at Hāṭēśvar (Agra Dist.).

Records the construction of two temples, one for Viṣṇu the other for Śiva, by Sallakṣaṇa, the chief minister of paramardi. The second temple was completed by his son and successor in office, Puruṣottama. So this one, like the Mān inscription, is a record of a ministerial family. An account of the achievements of the successive ministers of this family are given from verses 14 to 29. Lākṣmiḍhara, and his son Vatsarāja, a great scholar of the Vaṣiṣṭha gotra, both were real founders of the line. Lāhadā, a son of Vatsarāja, was a chief counsellor of Madanavarman. His son Sallakṣaṇa served in the same capacity under paramardi, and was succeeded in office by his son, Puruṣottama. Incidentally the record furnishes the story of the origin of the Candrātreyas and refers to the kings Madanavarman, his son Yaśovarman II, and his son Paramardi. The inscription was composed by poet Devadhara, son of Gādēhara the Saṃdhāna-vigraha-mahāsaciva of Paramardi, and grandson of Lākṣmiḍhara of Gauda lineage, and written by Dharmadhara, a brother of Devadhara, and engraved by Mahārāja, son of Somarāja.


Found inscribed on a large black stone slab at the entrance of cave temple of Nilakantha at Kalanjar. It is a long Sanskrit poem in praise of Siva and Parvati, stated to have been composed by King Paramardideva himself out of his innate faith on Purari Paramardideva is mentioned in the record as 'Dasarpanthinatha'. It was written and inscribed by an eminent artist, a favourite of the king, named Padma, who was helped by his brother, Deoka. Dated - Monday, 10th day of the bright half of Kartika, Sam.1258.


Trailokyavarman.

41 & 42. Garra Plates of Trailokyavarman. V.S.1261.

The records incised on two copper plates strung together by a ring, which however is not found, were discovered from a tank near the village Garra, to the south east of Chatarpur, Bundelkhand, now in the Lucknow Museum. Both the plates bear the emblem of Gaja-Laksmi embossed on the top portion. In the usual conventional style they begin with an eulogistic reference to the origin and the early heroes of the family, Jayaśakti and Vijayaśakti, and then refer to the donor, the reigning monarch, Pb.M.P.Pm. Kālanjarādhipati Trailokyavarmadeva, meditating on the feet of paramardideva who meditated on the feet of Madanasvarmadeva.
The first grant records the gift of the village Kāḍohā in the pāṇlulli visaya on Friday, the 2nd day of the bright half of vaiśākha, saṃvat 1261, and the second one of the village Lōhasihiṇi in the vikrama visaya on Friday, the 2nd day of the dark half of vaiśākha in the same year as 'Mrtyukavrtti', to Rāuta Sāmanta or Sāvanta of the phāradvāja gotra, son of Rāuta Pāpe, killed at the battle of Kakaḍadaha, fighting with the Turukkas.


43. Ajaygadh fragmentary stone inscription. V.S. 1269.

Found outside the tank at pāṭāl-sar in the Ajaygadh fort. The name of the reigning king Trailokyavarmadeva, and the date of the issue of the record, saṃvat 1269. Phālguṇa vādi, (tithi is illegible), are points to be noted.

Noticed by Cunningham A.S. R. Vol. XXI. P. 50.

44. Rewā plates of the time of Trailokyamallā.

K.E. 963 (1212 A.D.).

Found at the village Dhureṭi, 7 miles from Rewā town. Incised on two copper plates strung together by a ring, to which a seal is attached bearing the embossed figure of Gaja-Lakṣmi and the sign-manual of the king, Srimat Trailokyamallā. It opens with three invocatory verses in praise of Kṛṣṇa and Śiva, the 3rd verse being quoted from Pāṇḍīnī’s Kāvyādarsa, and then refers to the reigning monarch Trailokyamalladeva endowed with grandiloquent titles, 'Paramabhaṭṭāraka(ke)tyādi-samasta
rājēvalī virējāmānā parama-māheśvra āsvapati gajapati narapati rājatrayādhipati vividha-vidyā-vicāra-vācaspati Śrī Vāmadeva -pādāmudhyāta Kānya-kubjadhipati'. (L.5-6). In L.12 he is mentioned as 'Triśatirajyādhipati', an unique title not used before.

It is a deed of mortgage for the village, Alira in the Dhovahaṭṭa-patanna of the Dhanavahi-pattana, which was pledged by the Śaiva teacher Śaṅkara, son of Rāja-guru Vimalāśiva, to Rānaka Dhāreka of the Vatasa gotra on Samvat 963 jyeṣṭha sudi 7 some dine. The execution of the deed was made by Nādaśiva, brother of Śaṅkara, witnessed by seven important persons. The record mentions some of the officers of the king, viz., Malayasiṃha the Mahāmattaka and Māndalika, appointed by the king as his minister; Thakkura Haripāla, the Sāndhivigrahika; Vāhaṇa the Koṭṭapāla; and the Śreṣṭhīn Śrīcandra the Arthalekhin. Some of these officers were members of the Paṇcakula and the Dharmađhikaraṇa.


45. Rewā Copper plate grant of Mahārāṇaka Kumārapāla-deva. V.S.1297.

Incised two plates not strung together by a ring.

Found in the possession of the Rewā Durbar, now in the British Museum. Opens with three invocatory verses for Brāhmaṇa, Puruṣottama and Tryāmbaka, of which the last is quotation from Bāna’s Kādambarī. The reigning monarch, Trailokyavrāmādeva is mentioned endowed with the titles generally associated with the Kalacuri rulers, viz., Pb.M.P.Pm.Vāṃdevapādāmudhyāta,
Records the gift of the village Rehl in the Vadharāpatṭala to Rautas Sānge, Suhada, Mahāta, Rāmasiha, Somiśiha and Śāvantasaśāman by Mahāraṇaka Kumārapaladeva of Kakaredi. A genealogical account of the Mahāraṇaka family is also given, which shows that Kumārapala was the son of Mahāraṇaka Harirāja. The deed was drawn up by Kāyastha Muktaśiha, written by Māladhara and inscribed by the silpis Jayasimha and Pratāpasimha on the full moon day of Kārttika in V.S.1297.


46. Rewa Copper Plate Grant of Mahāraṇaka Harirajadeva. V.S.1298.

Incised on two plates provided with ringholes. Found from the Rewa Durbar, now in the British Museum. Begins with invocatory verses as in the earlier record, dated V.S.1297, and then refers to the king thus, - 'paramabhāttāraketyādi rājayalī trayopeta- Mahāraṇa Śrī Trelākyamalla'(Trailokyamalla). Records the gift of the village Agaseyi in the Vadharā-pattala to Rāuta Sānge, Suhada, Mahāditya and Sāmanta by Mahāraṇaka Harirajadeva of Kakaredi in the month of Māgha, Saṃvat 1240. The genealogy of the Mahāraṇakas shows that the donor of this record and the father of Kumārapala of the earlier record was identical person. Dr.H.C.Ray suggests that the accession of Kumārapala was due to the some court intrigue, which however was suppressed by

written by Karanika Thāikkura Udayasimha, and engraved by the son of Kukṣa, the grandson of 'ayaskara' Dāge(Gāṅga).


Viravarman.

47. Charkhari plate of Viravarman. V.S.1311.

Provenance unknown, found in the possession of the Charkhari Durbar. The copper plate bears the figure of Gaja-Lakṣmi on the top portion of it. Beginning with the conventional eulogies to the early heroes of the family, Jayaśakti and Vijayaśakti, it refers to the reigning prince the donor Viravarman with his ancestors, Trailokyavarman, Paramārdi and Madanavarman. Records the gift of the village Tumṭumā in the Dāli Visaya to Rāuta Abhi belonging to the family of Candresvara of the Kāśyapa gotra, for his services in defeating Dabhuyahādavarma in the battle of Somnī (identified with the Seondhā fort, now called Kānhārgarh on the banks of the Sind river in Datia). It was from the royal camp of Vilāspura on Monday, the 8th day of the bright half of Āśvina in Samvat 1311.

48. Ajaygadh Rock Inscription of Viravarman & his wife Kalyāṇadevi, V.S.1317.

Inscribed on a rock with a crack dividing it into two parts at Ajaygadh. Begins with an invocatory verse in praise of Gaṅgā and then gives the genealogy of the Candella rulers from Kīrtivarman to Viravarman along with their achievements. Records the construction of a well (nirjara) with perennial supply of water, a hall (mandapa) and a tank within the fort of Nandipura, by the chief queen of Viravarman, named Kalyāṇadevi. An account of the ancestry of the queen belonging to the Daṇḍīci-vamśa is also given. It was issued during the office of Jetana in the reign of Viravarman in the year 1317 Samvat, on Thursday, the 13th day of the bright half of Vaiśākha. Composed by poet Rānapāla, and engraved by artisan Rāma.


50. Ajaygadh Stone Inscription, V.S.1325.

Inscribed on the wall of a temple at Ajaygadh referring to the adoration of Abhayadeva, the son of Aśvavaidyya Tha. Bhojaka (Bhojuka) of the Vatsa Gotra, in the reign of Viravarman in Samvat 1325. Kielhorn identifies Bhojuka of this record with Bhojuka killed by Vāsēka in the reign of Trailokyavarman (E.I.Vol.I. P.332).

Edited by Cunningham A.S.R.Vol.XXI.P.51.
51. Ajaygadh Rock Inscription of the time of Vīra-varman V.S. 1337.

Found on a rock near the figure of a Ganeśa at Ajaygadh. Refers to the Candella rulers from Kirti-varman to Vīra-varman, but details are not available as the record has not been edited. Records the setting up of an image of Vināyaka (Ganeśa) by Gaṇapati, a minister of Vīravarman in Samvat 1337.

Noticed by Cunningham A.S.R. Vol. XXI. P. 52.

53. Dahl plate of Vīravarmanadeva. V.S. 1337.

The copper plate bearing the inscription was found from the village Dahl, Bijāwār (Bundelkhand). Begins with the conventional eulogies to the early heroes of the family, Jayāśakti and Vījayaśakti, and then gives the genealogy of the Candella rulers from Madanavarman to Vīra-varman. Records the gift of the village Dahl to one Mallaya of the Kaśyapa gotra for his victories over the lord of Narwār (Nalapurepati), Gopāla the ruler of Mathurā (Madhuvanakāchhipa) and Harirāja of Gwālīor (Gopagiri). Dated the 15th day of the bright half of Vaiśākh in Samvat 1337.


It has not been edited, Kielhorn noticed it in his Appendix to E.I. Vol. V. P. 35, No. 241. As it is dated in 'Caitra saudi 3 Budhadine Sam. 1340', it may be taken to belong to the reign of Vīravarman, though the name of the king is not given.
Noticed by Kielhorn in his Appendix to E.I.Vol. V.P.35.No.242. It refers to the reigning king Śrīmad Viravarmadeva, and is dated Caitra sudā 3 Budhe.

56. Kālanjar fragmentary Inscription.
Found inscribed on a piece of yellow stone slab at the entrance of the Nilakantha temple at Kālanjar. Records construction of various temples, gardens and ponds, and installation of images of Śiva, Kamalā and Kālī in 'Splendid houses' probably during the reign of Viṭarvaṇa. It gives a genealogy of the Candella rulers from Vijayāpala to Viṭarvaṇa indicating the important achievements of each of them. In l.15-16 we are introduced to Pratāpa, a younger brother of Madanavarmaṇa, who was an influential person and looked after those 'who were lame and weak, who were sick and who were distressed'. Composed by a person named Vallakī-vīra.


Bhojavarman.

Found from Ajaygadh incised on a slab of stone, now in the Asiatic Society, Calcutta. Records the establishment of a temple at Jayadurga with the image of Kesava by Nāna, a minister of Bhojavarman, begins with invocatory verses in praise of Murārī and some
of the incarnations of Viṣṇu, and then gives an account of the vāstavya kāyastha family to which Nāna belonged as originating at Kausamyapura and tracing descent from Kaśyapa. Composed by poet Amara and engraved by Pamsuha, a Śrīvāstavya Kāyastha.


58. Ajaygadh Rock Inscription of the time of Bhojavarman.

Found inscribed on a rock near the Tarhāoni or Tirhāwān gate of the Ajaygadh fort. Beginning with a verse in praise of Śiva it makes eulogistic reference to the vāstavya kāyasthas of Takkārikā, which was one of the 36 towns famous for the settlement of the kāyasthas. Members of this caste served successive Candella rulers in various ministerial capacities and received grants of villages and distinctive titles like 'Viśiṣṭa' from them. Records the construction of a temple by Subhata of the same family, the kośādhikāraśhipati during the reign of Bhojavarman.


59. Ajaygadh Satī Record of the reign of Bhojavarman. V.S. 1346.

Hammiravarman.

60. Charkhari plate of Hammiradeva. V.S.1346.

The copper plate was found from the Charkhari Durbar. It bears the caja-Lakṣmi emblem embossed on the top of it. Beginning with the usual eulogies to the early heroes of the family, Jayaśakti and Vījayāśakti, it refers to the donor, thus, 'paramabhattāraka Sāhī rājāvalitrāyopeta-Kālañjarādhipati Mahārāja Śrīmad-Hammiravarmmadeva', meditating on the feet of Pā. M. P. Pm. Sāhī Mahārāja Śrīmad-Vīravarmmadeva, whose ancestors were Trailokyavarman and Paramardi.

Records the grant of a village Ko(or Kī)-Kāḍagrama in the Vedesaitha Viṣaya to two brahmanas on Sunday, the 12th day of the dark fortnight of Bhadrapadain V.S.1346.

Written by pam(pandita) Raum(Rāma)-Pāla.


Found in the village Bāmhni in the Damoh District in the reign of Mahārājaputra Vaghadeva, a feudatory of Candella Hammiravarman, described as 'paramabhetāra-kenādhirājāvali-trāyopeta Kāliñjarādhipati Śrīmad-Hammiravarmmadeva'. The Sati stone was set up for the wife of 'bhūmipāla' Pālana of the village Brāhmaṇī in Samvat 1365. Written by pam(pandita) X Jayapāla.


62. Ajaygadh fort Sati stone record of the reign of Hammiravarman. V.S.1365.

Noticed by R.B.Hiralal.E.I.XX.P.134.f.n.2.