CHAPTER II
A SURVEY OF THE INSCRIPTIONS OF ASSAM

A General Note on the Art of Producing Inscriptions:

Literally the term inscription means any writing engraved on some object. In India, rocks as well as metallic, earthen or wooden pillars, tablets, plates and pots, as well as bricks, shells, ivory and other objects were generally used for incising inscriptions. Moreover, there are legends on coins and seals, and numerous records painted on cave walls, or written in ink on wooden tablets. These are also regarded as inscriptions, although these writings are not actually engraved.

Inscriptions may greatly vary in length. Sometimes, an inscription contains only a mark or one single word or expression, indicating, the name of an individual; often a pilgrim at holy religious establishment engraves his name on a wall or stone to commemorate his visit. A single word or expression may be found also as the label of a sculptured scene from any of the epics or the Jātakas. ¹ Some inscriptions may record the dedication of the images of deities. ² An inscription, sometimes, may be

¹ Some of the Bharut inscriptions belong to this class. The marks and names of masons fall in the category of very small inscriptions.

² Daopānī Visnū Image Inscription belongs to this type. It appears that the inscription originally covered two full verses. The first two feet of the verses contain a reference to the deity, while the remaining four feet seem to assert philosophically an identity of the deities Śiva, Devī and Mārāyaṇa.
found in the form of a long piece of kāvyā or even a mahākāvyā in many cantos. Further, an inscription may be found also in the form of a drama in several acts.

The study of the inscriptions differs from the study of the diplomatic, i.e., 'a critical study of diplomas'. The study of the diplomas embraces all kinds of documentary sources of history, such as charters, grants, deeds, acts, treaties, contracts and the like. Diplomatic concerns mainly with the

3Allahabad Stone Pillar Inscription of Samudragupta (C. 360 A.D.) is a piece of kāvyā. Although this inscription contains a lot of historical information, yet it may be recognised as a kāvyā. Although this composition is not divided into cantos, yet it may be recognised as the earliest specimen of campū variety of kāvyā. Curiously enough, the composer Harīṣena himself calls it a kāvyā. cf. "stacca kāvyāsāmeva bhattārkapādānām dāsaśya samāpārisarppanāugrahomīlitā-mateh" (Line, 31).

4The Rājapraśasti Inscription of Udaipur is a mahākāvyā. This abnormally long inscription appears on twenty-five stone slabs, each measuring more or less 3' high by 2½' broad. The inscription is entitled as Rājapraśasti which consists of twenty four cantos. In the closing part of the first canto, the composer Ranaçhodo, the son of Radhusudana claims it to be a Mahākāvyā. cf. "iti sriinduśudanebhātapatraranachodoktē srīrāja praśastīkhyu mahākāvyā prāthamah sārgaḥ" (line 36). cf. Epigraphia Indica, Vol. XXIX, 1931-32.

5The most important specimens of dramatic works- engraved on stones are found at Ajmer in the mosque known as Adhāl Dinkā Jhopra. One of the inscriptions consists of seventy five lines of writing. It contains large portion of the drama Lalitavistāra composed by Somadeva in honour of the Chāhamāna king Vīgraharāja of Ajmer. Another inscription consists of eightyone lines of writing and contains portions of the drama Harakelijiataka composed by Vīgraharajadeva. Vide Indian Antiquary, Vol. XI, p. 201ff.
form, style and characteristic conventional phraseology of
the documents concerned in order to distinguish one sect or
class of records from another. Epigraphy, on the otherhand,
deals primarily with the interpretation of the contents of
an ancient record, taking into consideration its language,
paleography and orthography. The object of both diplomatic
and epigraphy, however, is one and the same, i.e., to deduce
history, though in doing so the one largely supplements the
other.5

The process of writing inscriptions is supposed to be
very old. Kautilya is perhaps the earliest Indian author to
refer to this system of writing. He uses the term 'śāsana'
which stands for royal writ or edict. The Śāsanādhiṅkāra of
Arthasastra is devoted to describe the importance, purposes,
contents and also the various types of the śāsanas. While
describing the importance of the śāsanas, Kautilya says,
śāsanapradhānā hi rājānaḥ.7 'A king is a king by his śāsanas'.
Kautilya divides the śāsanas on the basis of their contents.
These divisions of the śāsanas made by Kautilya are as follows:

Prajñāpanā, Ājñā, Paridāna, Paraṁhāra, Nisṛṣṭī,
Pravṛttika, Pratilekha and Sarvatraga lekha.

6Vida, Chhabra, Bahadur Chand, Diplomatic of Sanskrit
Copper Plate Grants, National Archives of India.
7Śāsanādhiṅkāra, V. I.
After Kautilya’s *Arthasastra*, a more elaborate discussion of these sāsanas is found in the Dharmasastras. In the *Sārticaṇḍikā*, Vasiṣṭha says, ‘Records are of two varieties, Laukikam (belonging to the people) and Rājakīyam (Royal or Official).’ Royal records were issued either by the kings themselves or by their vassals, provincial governors and high ministers, who had necessary authority to do so. The private records were prepared by the common people. In most cases, they imitated the royal records.

Royal records are further divided into four classes, viz.,

1. Sāsanam: The king having donated a particular plot of land or lands or part of a village or villages prepared a record for the information of the future good kings. The donations were sometimes made by the king himself or sometimes by the subordinates. These donations were usually offered to the brāhmaṇas or other religious institutions. The grant was made on a piece of cloth or copper plate impressed with his seal and autograph. The text

\[ \text{Sūtra}\]

\[ \text{Sāsanāṁ prathamāṁ jñeyaṁ jayapatram tathā param ājñāpraṇjñapana-patraṁ rājakīyam caturvidham/} \]

*Sārticaṇḍikā, Vyavahāra, I. 14.*
used to contain his genealogy, personal eulogy, the name of 
the donee, the quantity of the gift, the boundaries of the 
plot and the date of the deed.

2. *Jayapatram* : After going through the legal procedure and 
listening to the expounder of law, the king issued a legal 
decision for public information. This kind of royal information 
is known as *Jayapatram*.

3. *Ājñāpatram* : The kings used to send orders to vassals, high 
officials of the state and provincial governors etc. These orders 
are included in the category of *Ājñāpatram*.

4. *Prajñāpanāpatram* : A deed proclaimed to ṛtvik (sacrifice 
performing priest), Purohita (minister in charge of the religious 
department of the state), Ācaryā (preceptor), Mānyas (respectable 
persons) and Abhyarhitas (persons entitled or concerned) is 
known as *Prajñāpanāpatram*.

The divisions of records as mentioned in the classical 
Sanskrit works are made on the basis of the issuing authorities. 
Royal records were offered by kings or officials, and private 
records were offered by individuals.

Later on, the divisions of the inscriptions were made on 
the basis of several other factors. These divisions of the 
inscriptions are discussed below in brief.

On the basis of the physical structures, inscriptions 
are grouped as - (1) rock inscriptions, (2) copper plate
inscriptions, (3) inscriptions on the body of stone idols (4) inscriptions engraved on clay, metal, shells, ivory or such other materials and (5) inscriptions on the body of cannons and guns.

On the basis of the nature of the grants, inscriptions are divided into three heads - (1) devatra grants (grants prepared for gods), (2) brahmatra grants (grants prepared for brāhmaṇas) and (3) dharmatra grants (grants prepared for religious institutions).

On the basis of the contents, inscriptions may be classified as follows - (1) commemoratives, (2) commemorative-cum-donatives, (3) eulogistic-cum-donatives, (4) eulogistic-cum-commemorative-cum-donatives, (5) royal decree and finally (6) literary.

The contents of the grants may be divided under three main sections - preamble, notification and conclusion. The Sanskrit copper plate grants usually have these three things. The preamble generally comprises: 1. invocation, 2. place of issue, 3. name of the grantor with his titles and ancestry, and 4. address. The notification likewise consists of 5. specification of the gift, 6. name of the grantee, 7. occasion, 8. purpose and 9. boundaries. The conclusion contains 10. exhortation, 11. name of the conveyancer, 12. date, 13. name of the writer, 14. name of the engraver and 15. authentication. The seal, though superimposed, is considered a part of the authentication itself.
Most of the inscriptions so far discovered are land grants. They are royal charters issued in favour of certain individuals, mostly brahmans, or religious institutions, such as temples, monasteries or the like. A king, for example, donates a whole village or a piece of cultivable land, and, in proclaiming the donation, he states the occasion, specifies the purpose, describes the donee, lays down the conditions, defines the boundaries and issues instructions to his officials as well as to the people concerned as to the non-infringement of his orders in respect of the donation. In some cases, the king's orders are issued directly by himself, while in others, they are conveyed by a deputy of the king.

The above discussion leads us to surmise that the inscriptions were composed according to a prescribed manual. Kautilya in his Arthasastra says that these sasanas are to be prepared in the royal court by expert composers endowed with literary talents befitting their important task.

\[\text{of. tasmādāmatyaśampadopetaḥ sarvasamayā-} \\
\text{vidāśugrantaśoārvaksaro lekhavācana} \\
\text{samartho lekhakah śyāt.}
\]

(Ch. X. V. 2)

"Hence one who is possessed of ministerial qualifications, acquainted with all kinds of customs, smart in composition, good in legible writing, and sharp in reading shall be appointed as a writer (lekhaka)".
In this connection, it may perhaps be presumed that side by side with the prevalence of some technical works of writing the sānasas, a training course for the perspective composers was also running in ancient India, or otherwise the art of writing the inscriptions has been handed down to a later generation through a line of masters and their disciples.

A Note on the Inscriptions of Assam:

Assam does not have any history of its ancient time. In preparing Assam's past history one is required to take the help of the classical Sanskrit works such as the Ramayana, the Mahabharata and the Puranas. The works of Kālidāsa, Gāṇabhaṭṭa and different tantrik works especially the Yoginiśtantra can also be mentioned in this connection. These works are, however, very few in number and they cannot be expected to go a long way for supplying required historical information. Under the circumstances, one is required to study the epigraphs, coins, archaeological and such other records. Of all such documents, epigraphic records are the most important, for they provide material for the major part of whatever we know about the achievements of the Assamese of old. The kings of ancient and medieval Assam constructed a large number of temples and monasteries. They also made tanks and ponds for the public, constructed brick walls against the attack of the enemies and built pillars after the victory in a battle. They established priests, especially the brahmins to conduct the religious
institutions and offered them grants by making charters. Further, the kings of Assam engraved the pillars and the rocks to commemorate their names.

The inscriptions of Assam for the proposed literary assessment may broadly be divided under two main periods — (1) inscriptions of the ancient period and (2) inscriptions of the medieval period.

1. **Ancient Period**: Ancient period of the Assam inscriptions started from the early part of the 6th century A.D. and came to an end in the 12th century A.D. The three ruling dynasties of the said period as discussed earlier, were the patrons of Hindu religion and culture, imported brahmans from outside and established them in Assam. The kings patronised the brahmans by offering lands and other benefits and issued charters for them.

2. **Medieval Period**: Medieval period roughly covers the Ahom period (1228 A.D. to 1826 A.D.). The Ahom kings accepted the Hindu religion, patronised the brahmans like the earlier rulers, donated lands and issued charters in respect of these donations.

Thus, it is found that the system of engraving documents continued in this region for a long time. D.C. Sircar is of opinion that the copper plate charters issued by the kings of Tripura and Assam are found as late as 18th century A.D.\(^\text{10}\)

\(^{10}\)Vide Indian Epigraphy p. 6.
The abandoning of the practice of issuing copper plates may be attributed to the following reasons:

1. In the medieval period, when the Muhammadans conquered a larger part of India, the Hindu rulers who had the tradition of issuing royal charters decreased to a few in number. Along with the impulsiveness of the Hindu rule in various parts of India, the system of issuing charters came to an end.

2. The Muhammadan rulers instead of using heavy copper metals issued their royal documents (formāns) written on paper. The system introduced by the Muhammadan rulers later on became a tradition all over the country.

3. Copper is a heavy and costly material. Paper on the other hand is an easily portable and less costly material. As a result, paper gradually occupied the place of copper.

4. The practice of incising eulogies on stone was abolished by the introduction of the printing press. The blow to the process of engraving charters on copper plates was given by the system of registering documents introduced by the British Government.

5. In Assam, the brahmans, who generally receive royal patronage were very few in number in earlier times. Land grants and other benefits were offered to this limited number of brahmans. But the gradual increase of their number in this region resulted

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11 Ibid., p. 6.
in the royal patronage to them being scanty.

The inscriptions of ancient Assam are found in the following forms -

(1) rock engravings, (2) copper plates issued by kings, (3) engravings on clay or metal seals and (4) inscriptions on the body of stone or metal idols. In the medieval period, mainly rocks and copper plates were used for incising inscriptions.

Besides, these two main varieties, a few other types of inscriptions are also noticed. These are - (1) inscriptions on brick wall, (2) door-frame inscriptions, (3) bell-metal gong inscriptions, (4) engraving on a silver umbrella and (5) inscriptions on cannons.

The inscriptions of Assam so far discovered are royal records prepared by the kings or by their deputies. Most of these engraved records are eulogistic-cum-donatives, some are commemoratives, some are commemorative-cum-donatives, some are eulogistic-cum-commemorative-cum-donatives while a few are royal decrees.

List of the Inscriptions in Chronological Order:

Inscriptions of the Ancient Period: (From the early part of the 5th century A.D. to 12th century A.D.).
1. Nagājari Khanikargaon Fragmentary Stone Inscription\textsuperscript{12} (Early part of the 5th century A.D.).

2. Umācal Rock Inscription of Surendravarman\textsuperscript{13} (5th century A.D.)

3. Bargāṅga Rock Inscription of the time of Bhūtivarman\textsuperscript{14} (6th century A.D.)

4. Dubi Copper Plates of Bhīskaravarman\textsuperscript{15} (first quarter of the 7th century A.D.)

\textsuperscript{12}P.C. Choudhury, JARS, Vol. XX, 1972-73; M.M. Sharma, IAA and JARS, Vol. XXVI, 1981-82. P.C. Choudhury calls it Stone Inscription from Khanikargaon Sarupathar. M.M. Sharma entitles it as Nagājari Khanikargaon Fragmentary Stone Inscription. He gives the title taking Nagājari as a larger area, which includes the village Khanikargaon. As the inscription is found in a fragment of stone he preferably adds the word fragmentary. Choudhury, on palaeographic ground, assigns it to the end of the sixth or the beginning of the seventh century A.D. He further suggests that the donor king of the grant is Bhāskaravarman. In its style, execution, language and script, M.M. Sharma finds this inscription very close to the Umācal rock inscription and the Bargāṅga rock inscription. Yet on account of being free from Prākritism and also because of maintaining a difference between b and v he is inclined to surmise that the present record is earlier even than the Umācal inscription.

\textsuperscript{13}M.M. Sharma, IAA; D.D. Sharma, KT; D. Sarma, KS.

\textsuperscript{14}M.M. Sharma, IAA; D. Sarma, KS. M.M. Sharma calls it Bargāṅga Rock Inscription of the time of Bhūtivarman on the basis of the argument that the record has been inscribed under the order of a Minister of State of King Bhūtivarman and not under the order of Bhūtivarman himself.

\textsuperscript{15}P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.
5. Seal Attached to the Dubi C.P. of Bhāskaravarman¹⁶ (First quarter of the 7th century A.D.)

6. The Nālandā Clay Seals of Bhāskaravarman¹⁷ (Middle of the 7th century A.D.)

7. Nidhanpur Copper Plates of Bhāskaravarman¹⁸ (Between C. 620 and 643 A.D.)

8. Saṅkara- Nārāyana Stone Image Inscription¹⁹ (8th century A.D.)

9. Marihara Stone Image Inscription²⁰ (8th century A.D.)

10. Deopānī Visnu Image Inscription²¹ (8th century A.D.)

¹⁶M. M. Sharma, IAA.

¹⁷M. M. Sharma, IAA; D. Sarma, KS.

¹⁸P. N. Bhattacharyya, KS; M. M. Sharma, IAA; D. Sarma, KS.

¹⁹M. M. Sharma, IAA; D. Sarma, KS. M. M. Sharma entitles it as the Saṅkara- Nārāyana Stone Image Inscription because of the occurrence of the name Saṅkara- Nārāyana in the text of the inscription. D. Sarma on the basis of the find spot of the inscription calls it Inscription on Marihara Image from Deopānī (1). The text of the inscription given by M. M. Sharma in certain cases differs from the text given by D. Sarma.

²⁰M. M. Sharma, IAA; D. Sarma, KS. M. M. Sharma calls it Marihara Stone Image Inscription on the basis of its physical structure, while D. Sarma on the basis of its find spot calls it Inscribed Image of Marihara from Deopānī (2).

²¹M. M. Sharma, IAA; D. Sarma, KS.
11. Copper-bell Inscription of Srikumāra\textsuperscript{22} (8th century A.D.)

12. Tezpur Rock Inscription of Harjaravarman\textsuperscript{23} (Gupta Era 510-829/830 A.D.)

13. Hāyuṣṭhal Copper Plates of Harjaravarman\textsuperscript{24} (Middle of the 9th century A.D.)

14. Kuruvāsāḥ Copper Plates of Harjaravarman\textsuperscript{25} (Middle of the 9th century A.D.)

15. Tezpur Copper Plates of Vanamāla\textsuperscript{26} (Middle of the 9th century A.D.)

16. The Parbatīya Copper Plates of Vanamalavarmadeva\textsuperscript{27} (Middle of the 9th century A.D.)

17. The Uttarbarbil Copper Plates of Balavarman III\textsuperscript{28} (The last quarter of the 9th century A.D.)

\textsuperscript{22} D. Sarma, KS; P.N. Bhattacharyya places Srikumāra in the 8th century A.D. Vide KS, Bhūmikā p. 20. D. Sarma identifies him with Srikumāra of the Saḷastambha dynasty who might have flourished during the first quarter of the 8th century A.D. Hence, the date of the inscription can roughly be placed in the middle of the 8th century A.D.

\textsuperscript{23} M.M. Sharma, IAA; D. Sarma, KS.

\textsuperscript{24} P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.

\textsuperscript{25} D. Chutia, JARS, Vol. XXVI, 1981-82.

\textsuperscript{26} P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.

\textsuperscript{27} M.M. Sharma, IAA; D. Sarma, KS.

\textsuperscript{28} M.M. Sharma, IAA; D. Sarma, KS; M.M. Sharma calls it the Uttarbarbil Copper Plates of Balavarman III, while D. Sarma calls it Howraghat Plates of Balavarman III.
18. Inscribed Image of Sūrya from Kāki (9th century A.D.)

19. Ulubāri Copper Plates of Balavarman III (The last quarter of the 9th century A.D.)

20. The Naugong Copper Plate Grant of Balavarman III (The last quarter of the 9th century A.D.)

21. The bargāon Copper Plate Grant of Ratnapāla (1035 A.D.)

22. The Corātbari Grant of Ratnapāla.

23. The Suvālkuchi Copper Plate Grant of Ratnapāla (1036 A.D.)

24. The Gauhati Copper Plate Grant of Indrapāla (1058 A.D.)

29 D. Sarma, KS. This inscription does not bear the date. D. Sarma places it in the 9th century A.D.

30 M.M. Sharma, IAA.

31 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.

P.N. Bhattacharyya is silent about the date of the inscription. D. Sarma places the region of Ratnapāla in the first half of the 11th century A.D., and the grant is said to have been issued in the 25th year of his reign. M.M. Sharma fixes its date as 1035 A.D.

32 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.

This grant was issued by king Ratnapāla in the 12th regnal year.

33 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.

Both P.N. Bhattacharyya and M.M. Sharma opine that the present grant was issued one year later than the Bargāon Grant.

34 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.
25. The Guvkuchi Copper Plate Grant of Indrapāla (1071 A.D.)

26. The Gachatal Copper Plate Grant of Gopalavarman (1080 A.D.)

27. Khanāmukh Copper Plates of Dharmapāla (First half of the 12th century A.D.)

28. Subhānkarapāṭaka Copper Plates of Dharmapāla (First half of the 12th century A.D.)

29. Puṣpabhadrā Copper Plate Grant of Dharmapāla (First half of the 12th century A.D.)

30. Kamāuli Copper Plate Grant of Vaidyadeva (1142 A.D.)

31. Assam Plates of Vallabhaddeva (1185 A.D.)

36 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.
37 M.M. Sharma, IAA; D. Sarma, KS.
38 M.M. Sharma, IAA; D. Sarma, KS.
39 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.
40 P.N. Bhattacharyya, KS; M.M. Sharma, IAA; D. Sarma, KS.
41 M.M. Sharma, IAA.
42 M.M. Sharma, IAA.
Inscriptions of the Medieval Period: (From the 12th century A.D. to the early part of the 19th century A.D.)

(The list of the inscriptions of the said period is prepared mainly in the light of PS, and other relevant works and allied journals and local periodicals. Hence, when an inscription is found only in PS, the source is not indicated in the footnote. When, however, an inscription is found in more than one source, all the sources, including PS, are indicated.)

32. Kānai-Barasī-Beśā Rock Inscription (1208 A.D.)

33. Stone Inscription of Samudrapāla found at Āmbāri (1232 A.D.)

34. Two Medieval Inscriptions from Eastern India (1375 A.D. and 1442 A.D.)

35. Dhenukhāna Copper Plate Inscription of Satyanārāyaṇa and Pratyakṣānārāyaṇa (1392 A.D.)

36. Copper Plate Inscription of Barmūrtiya Bill (1392 A.D.)

37. Ghilāmarā Copper Plate Inscription of Lakṣminārāyaṇa (1401 A.D.)

43D. Sarma, KS.


45M. Neog, Prakāsh, 2nd Yr. 2nd issue.
38. Copper Plate Inscription of Sadia Capa-Khova (1428 A.D.)

39. Nilachala Copper Plate Inscription of Madhavadeva, King of Kamarupa

40. Chandrabharati’s Rock Inscription (1565 A.D.)

41. Rock Inscription of Nilachala Kamakhya Temple (1583 A.D.)

42. Rock Inscription of Ganesvarapuraskarini (1577 A.D.)

43. Rock Inscription of Hayagriva-Madhava Temple (1583 A.D.)

44. Rock Inscription of Pannathari Hari Temple (1583 A.D.)

45. Rock Inscription of Victory on the Chamdhar Rampart (1616 A.D.)

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46. Neog, Semina, 2nd Yr., 2nd issue.

47. The text of the inscription now does not contain the date in a complete form. Neog reads “sein 25 asvinadino 3” PS, Intr., p. 103.

48. The inscription does not bear the date. Neog assigns it to the 15th or 16th century A.D. PS, Intr., p. 15.

49. Neog, PS; D.D. Sharma, KT.

50. Neog, PS; D.D. Sharma, KT.

51. Neog, PS; D.D. Sharma, KT.

52. H. Goswami, PHGR.
46. Rock Inscription Recording the Construction of a Rampart by Bhandārī Gosāi (1616 A.D.)

47. Copper Plate Inscription of Nityānanda and Cintāmaṇi Gosāi (1661 A.D.)

48. Copper Plate Inscription of Dharmottara for Ālibārī-sattra (1661 A.D.)

49. Rock Inscription of the Kāmatesvari Temple, Kāmatāpur (1665 A.D.)

50. Rock Inscription of the Victory of Nāmajāni Barphukan (1667 A.D.)

51. The Stone Pillar Inscription Recording the Victory of a Barphukan (1667 A.D.)

52. Viśvesvara Temple Inscription (1683 A.D.)

53. Copper Plate Inscription Recording the Grant offered to the Worship of Viśvesvara, Viśvanātha (1685 A.D.)

54. Rock Inscription of the Umlnanda Temple (1694 A.D.)

53 M. Das, ASSP, 35th Yr., 4th issue.
54 I. K. Bhuyan, SRS.
55 H. Goswami, PHGR.
56 M. Das, ASSP, 35th Yr., 4th issue
55. Land and Servitor Grant Inscription of the Umānanda Temple (1695 A.D.)

56. Land and Servitor Grant Inscription of the Umānanda Temple (1697 A.D.)

57. Land Grant Copper Plate Inscription of Rudrasimha, Jayesāgar Sadasīva Temple (1700 A.D.)

58. Land Grant Copper Plate Inscription of Rudrasimha, Jayesāgar Kes'hva-rāi Viṣṇu Temple (1700 A.D.)

59. Land Grant Inscription of Rudrasimha (1701 A.D.)

60. Copper Plate Inscription offered to Kaliyābarīya Bhattacharyya57 (1701 A.D.)

61. Servitor Grant Copper Plate Inscription offered to Pratula Bhattacharyya58 (1701 A.D.)

62. Land Grant Inscription of Kāmākhyā, Pāṇḍunātha and Ugrataṛa Temple59 (1715 A.D.)

63. Copper Plate Inscription of Brahottara Land Grant in the Barpeta and Bāusī-Parganaś (1717 A.D.)

64. Copper Plate Inscription of Dharmottara Land Grant for a Dāmodariya Sattra at Pāṭbāusi (1717 A.D.)

57 N. Das, ASSP, 35th Yr., 4th issue.
58 N. Das, ASSP, 35th Yr., 4th issue.
59 R. Neog, PB; B. Maral, SK.
65. Copper Plate Inscription of Brahmottara Grant in the Banghar Pargana (1717 A.D.)

66. Rock Inscription of the Kāmesvara Siva Temple, Nilachala (1718 A.D.)

67. Rock Inscription of the Siddhesvara Temple, Nilachala (1718 A.D.)

68. Inscription of the Umānanda-vigraha (1719 A.D.)

69. Inscription of a Statue of Umānanda Temple of the Āhom King Sivasimha⁶⁰ (1719 A.D.)

70. Rock Inscription of the Asvakrānta Temple⁶¹ (1720 A.D.)

71. Rock Inscription of Kūrma-Janardana's Phalgutsava Temple, Asvakrānta (1721 A.D.)

72. Land Grant Copper Plate Inscription of Siddhesvara Temple⁶² (1723 A.D.)

73. Rock Inscription of the Manḍakata Rampart (1723 A.D.)

74. Copper Plate Inscription of the Garaimāri-Sattra (1724 A.D.)

75. Rock Inscription of the Candikā Temple⁶³ (1725 A.D.)

⁶⁰D.D. Sharma, KT.
⁶¹R. Noog, PS; D.D. Sharma, KT.
⁶²R. Noog, PS; B. Maral, SK.
⁶³N. Das, ASSP, 35th Yr., 4th issue.
76. Copper Plate Inscription of Brahmottara received as Dowry (1726 A.D.)

77. Inscription of Kamalesvara Temple, Nilachala (1728 A.D.)

78. Copper Plate Inscription of Bhṛṅgesvara Temple (1728 A.D.)

79. Inscription of the Rāngmahal Moat (1732 A.D.).

80. Rock Inscription of the Western Gateway of the Gauhati City (1732 A.D.)

81. Copper Plate Inscription of the Śiva Temple, Dergaon (1734 A.D.)

82. Copper Plate Inscription of the Barpaṭā-Sattra (1735 A.D.)

83. Rock Inscription of the Dirghesvarī Temple (1735 A.D.)

84. Rock Inscription of the Dirghesvarī Temple (1737 A.D.)

85. Rock Inscription of the Southern Vijaya-Dvāra of the Barphukan's Durbar House at Gauhati (1738 A.D.)

64 B. Maral, SK; M. Das, ASSP, 35th Yr., 4th issue.
65 M. Neog, PS; M. Goswami, PHGR.
66 M. Neog, PS; M. Goswami, PHGR.
67 M. Neog, PS; M. Goswami, PHGR.
86. Rock Inscription of the Northern Jaya-Dvāra of the Barphukan's Mantrabhavana at Gauhati (1738 A.D.)

87. Inscription on the Bali-Sattra's Bell-Metal Gong (1738 A.D.)

88. Copper Plate Inscription of the Sundaridīyā-Sattra (1738 A.D.)

89. Copper Plate Inscription of the Dhāresvāra Temple (1738 A.D.)

90. Copper Plate Inscription of Brahmassāra in the Madanamohana Pargāna (1738 A.D.)

91. Copper Plate Inscription of Nānkār Grant in the Changa Village in the Kāshtri Pargāna (1739 A.D.)

92. Copper Plate Inscription of Devottara Grant towards daily Puja at the Umananda Temple (1739 A.D.)

93. Land and Servitor Grant Copper Plate Inscription of Mākhibāhā Village, Nāmbarbhāg Pargāna (1739 A.D.)

94. Two Copper Plate Grants from Pingalesvara (1739 A.D. and 1817 A.D.)
95. Copper Plate Inscription of Land Grant of the Asvakranta Temple (1739 A.D.)

96. Copper Plate Inscription of Bhṛṅgēśvara Temple (2) (1739 A.D.)

97. Land Grant Copper Plate Inscription offered to Bhavadeva Cakravarti (1740 A.D.)

98. Copper Plate Inscription of Brahmottara Grant offered to Ācāryya Cūḍāmaṇī (1741 A.D.)

99. Copper Plate Inscription of the Umananda Temple (1741 A.D.)

100. Copper Plate Inscription of Brahmottara Grant offered to a Gītā-Pāṭhaka in the Nambarbhāg Parganā (1741 A.D.)

101. Copper Plate Inscription of Dharmottara for Satsangi Bhaktas in the Bangsar, etc. Pargana (1741 A.D.)

102. Copper Plate Inscription of Brahmottara and Dharmottara in the Kāvarabhāg-Pubapāra Parganā (1742 A.D.)

103. Copper Plate Inscription of the Dharmottara Land Grant of the Janārđana Temple, Gauhati (1742 A.D.)

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72 B. Maral, SK.
73 B. Maral, SK; N. Das, ASSP, 39th Yr., 4th issue.
74 B. Maral, SK.
75 R. Neog, PS; B. Maral, SK.
104. Copper Plate Inscription of Nāṅkār Grant in the Māde and Kokariya Villages in Komārbhāg Pūbpār Parganā (1742 A.D.)

105. Inscription of Dharmottara Grant in the Khāṭābāḍī Govindapur Village in Khāṭā Parganā (1742 A.D.)

106. Copper Plate Inscription of Brahmothra in the Sīkuchi Village in the Bajāli Parganā (1742 A.D.)

107. Land Grant Copper Plate Inscription of King Sīvasimha (1742 A.D.)

108. Copper Plate Inscription of Brahmothra in the Bajāli Parganā (1743 A.D.)

109. Copper Plate Inscription of the Āmṛatakēśara Temple on the Nīlāchala (1744 A.D.)

110. Rock Inscription of the Šukraśvāra Temple (1744 A.D.)

111. Rock Inscription of the Janārdana Temple, Gauhati (1744 A.D.)

112. Rock Inscription of the Durgā Sarovara near the Nīlāchala (1744 A.D.)

76 H. Goswami, PHGR.
77 M. Neog, PS; D.D. Sharma, KT.
78 R. Neog, PS; H. Goswami, PHGR. Goswami’s text does not bear the date of the inscription.
79 M. Neog, PS; H. Goswami, PHGR.
113. Copper Plate Inscription of Devottara for the Diptesvara Temple (1744 A.D.)

114. Rock Inscription of the Kamakhya Temple, Silghat (1745 A.D.)

115. Rock Inscription of the Durga Temple, Matimura Hillock, Kalibari (1745 A.D.)

116. Copper Plate Inscription of Land Grant to the Dakhinpat Sattra (1749 A.D.)

117. Rock Inscription of the Rudresvara Temple (1749 A.D.)

118. Copper Plate Inscription Recording the Grant of a Market to a Goldsmith from Asvakranta (1749 A.D.)

119. Land Grant Copper Plate Inscription offered to Ramacaryya Upadhyaya, Vaidya-visarada (1749 A.D.)

120. Rock Inscription of Janardana's Phalguteava Temple (1750 A.D.)

80 M. Neog, PS; H. Goswami, PHGR.

81 M. Neog, PS; H. Goswami, PHGR.

82 M. Neog, PS; H. Goswami, PHGR.

83 B. Maral, SK.

84 N. Das, ASSP, 35th Yr., 4th issue; Prakash, 5th Yr., 6th issue.
121. Rock Inscription of Janārđana's Phalāgutsava Temple (1750 A.D.)

122. Rock Inscription of Hayagrīva-Mādhava's Phalāgutsava Temple, Hājo (1750 A.D.)

123. Rock Inscription of the Kedāra Temple, Nīlāchala (1751 A.D.)

124. Rock Inscription of the Western Ajitadvāra of the Darphukan's Audience Hall, Gauhati (1752 A.D.)

125. Rock Inscription of the Wall around the Rūdravara Temple (1752 A.D.)

126. Rock Inscription of the Navaratna Temple of Nava-graha on Chitraghala, Gauhati (1752 A.D.)

127. Rock Inscription of the Navagraha Puṣkarini, Gauhati (1753 A.D.)

128. Copper Plate Inscription of the Sundarīkhal Sattra of Pūḍpār Pargana, Kāmrūp (1753 A.D.)

62 H. Neog, PS; S. Rajkumar, ISCB; D.D. Sharma, KT.
66 H. Neog, PS; D.D. Sharma, KT.
67 H. Neog, PS; S.K. Bhuyan, SRS; D.D. Sharma, KT.
68 H. Neog, PS; S.K. Bhuyan, SRS.
69 H. Neog, PS; S.K. Bhuyan, SRS; D.D. Sharma, KT.
70 H. Neog, PS; S.K. Bhuyan, SRS.
91 H. Neog, PS; S.K. Bhuyan, SRS.
129. Land and Servitor Grant Copper Plate Inscription of Ratnamalla\(^2\) (1753 A.D.)

130. Copper Plate Grant from Diptesvara Temple\(^3\) (1754 A.D.)

131. Copper Plate Inscription of the Saktipara Village, Khatapargana (1755 A.D.)

132. Copper Plate Inscription of the Kovarbhag and Pubpar Parganas towards Worship of Hayagriva-Madhava (1755 A.D.)

133. Rock Inscription of the Manikarnesvara Temple, Rangmahal\(^4\) (1755 A.D.)

134. Copper Plate Inscription of Suryamalla and Ratnamalla Barua of Candkuchi (1755 A.D.)

135. Inscription of the Silver Umbrella covering the Devipitha of Durgnesvar Temple\(^5\) (1757 A.D.)

136. Inscription on the Gateway of the Brick Wall of the Kedara Temple, Hajo\(^6\) (1758 A.D.)

137. Inscription of the Math at Kalakuchi Village, Orara-Taluk, Khata Pargana\(^7\) (1759 A.D.)

\(^2\)S.K. Bhuyan, SRS.

\(^3\)S.K. Bhuyan, SRS.

\(^4\)S.K. Bhuyan, SRS; S. Rajkumar, ISCB; D.D. Sharma, KT.

\(^5\)R. Naog, PS; S.K. Bhuyan, SRS.

\(^6\)S.K. Bhuyan, SRS; D.D. Sharma, KT.

\(^7\)R. Naog, PS; S.K. Bhuyan, SRS.
138. Stone Inscription of the Utsava-Mandira attached to the Kamakhya Temple, Nilachala (1789 A.D.)

139. Land and Servitor Grant Copper Plate Inscription of Jajnesvara Badasiva Temple (1789 A.D.)

140. Copper Plate Inscription of Land and Servitor Grant in the Purbar, etc. Parganas (1789 A.D.)

141. Copper Plate Inscription Recording the Grant to a Priest of Ugratara Temple (1760 A.D.)

142. Copper Plate Grant offered to Banesvara Kesavacaryya towards daily Worship at the Sukresvara Temple (1761 A.D.)

143. Copper Plate Inscription of Grant of Money, etc., towards daily Worship at the Sukresvara Temple (1783 A.D.)

144. Copper Plate Inscription of Nankar Grant in the Nambarbhag Pargana (1784 A.D.)

145. Rook Inscription of the Siddheshvara Temple, Suvalkuchi (1764 A.D.)

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99 R. Neog, PS; S.K. Bhuyan, SRS; D.D. Sharma, KT.
99 S. Rajkumar, ISCB; N. Das, AASSP, 35th Yr., 4th issue.
100 B. Haral, SK. The inscription does not provide the date. The text shows that it was issued by a Minister of the Ahom King Rajaivasiniha (1751 - 1769 A.D.).
101 R. Neog, PS; S.K. Bhuyan, SRS.
102 B. Neog, PS; S.K. Bhuyan, SRS.
103 R. Neog, PS; B. Haral, SK; M. Goswami, PHQR.
146. Rock Inscription of the Vasiṣṭhāśrama Temple near Beltala (1764 A.D.)

147. Copper Plate Inscription of the Jayār Sattrā, Barpeta (1764 A.D.)

148. Copper Plate Inscription of the Vāsudeva Math, Dakhinpat (1764 A.D.)

149. Rock Inscription of the Vasiṣṭhāśrama (1764 A.D.)

150. Copper Plate Inscription Recording the Grant offered to the Head Priest of Nilachala (1764 A.D.)

151. Copper Plate Inscription of Land Grant to Prānapati Brahma, Bajāli Pargana (1765 A.D.)

152. Copper Plate Inscription of Land Grant to Sriviratna Bhagavati Mahājan, Bajāli Pargana (1765 A.D.)

153. Copper Plate Inscription of Land Grant to Sriviratna Cakravarti Candi-Pāṭhaka, Patidarang Pargana (1765 A.D.)

104 M. Neog, PS; S.K. Bhuyan, SRS; D.D. Sharma, KT.
105 M. Neog, PS; S.K. Bhuyan, SRS.
106 M. Neog, PS; S.K. Bhuyan, SRS.
107 H. Goswami, PHGR.
108 M. Das, ASSP, 35th Yr., 4th issue.
109 M. Neog, PS; S.K. Bhuyan, SRS. Neog reads the name of the donee as Pranapati, while Bhuyan reads it as Pasupati. Vide PS, p. 56; SRS, p. 269.
110 M. Neog, PS; S.K. Bhuyan, SRS.
111 M. Neog, PS; S.K. Bhuyan, SRS.
154. Rock Inscription of the Bilvesvara Temple, Belsar (1767 A.D.)

155. Copper Plate Inscription of the Math Kāyudra-Mākhībāhā Village, Nāmbarbhāg Pargāna (1770 A.D.)

156. Copper Plate Inscription of the Pāṭībāsī Sattrā (1772 A.D.)

157. Copper Plate Inscription of the Sandheli Village Nāmghar, Pāṇīgaon-Tāluk, Nāmbarbhāg Pargāna (1773 A.D.)

158. Land and Servitor Grant Inscription of the Bāṅgana-āṭi Sattrā (1773 A.D.)

159. Copper Plate Inscription of the Gaurīvallabha Temple, Rangpur (Sībaagar) (1774 A.D.)

160. Copper Plate Inscription of Brahmottara in the Paschimār, Khatā, etc. Pargānas (1779 A.D.)

161. Land Grant Inscription to Ānvār Fakir Bānbhāg Pargāna (1780 A.D.)

162. Copper Plate Inscription of the Kāmākhyā Temple of King Gaurīnāthāsīmha (1782 A.D.)

163. Copper Plate Inscription Recording One Lakh of Blood Sacrifices to Goddess Kāmākhyā (1782 A.D.)

112 M. Neog, P8; N. Das, ASSP, 35th Yr., 4th issue.
113 D.D. Sharma, KT.
164. Copper Plate Inscription of Land Grant to Bearers of Yak's Tails and Spittoons at Hayagrīva-Mādhava and Kedāra Temples (1783 A.D.)

165. Copper Plate Inscription Endowing Boats, Boatmen and Money to the Hayagrīva-Mādhava Temple (1783 A.D.)

166. Copper Plate Inscription of Qpar-Barbhag, etc. Parganas (1784 A.D.)

167. Land Grant Copper Plate Inscription offered to Rāmkānu Bharāli¹¹⁴ (1784 A.D.)

168. Land and Servitor Grant Inscription to the Dakhinpāṭ Gosāi (1785 A.D.)

169. Copper Plate Inscription of Brahmottara in the Pasūcitmār Pargana (1786 A.D.)

170. Land and Servitor Grant Inscription offered to the Medhi of Haridevi Sect, Bajāli, etc., Parganas (1787 A.D.)

171. Copper Plate Inscription of the Kālikā Temple, Jayantiyāpur (1788 A.D.)

172. Copper Plate Inscription of Land Grant in Kachārimahal, etc., Parganas towards Akhanda-Pradīpa to Govinda Thākur, Auniāṭi Sattra (1789 A.D.)

¹¹⁴ S.K. Bhuyan, SRS.
173. Copper Plate Inscription of Brahmottara in the Beltala Principality (1789 A.D.)

174. Copper Plate Inscription of Land Grant to the Bhuvanesvari Temple, Nilachala

175. Copper Plate Inscription of Miramaya Borã of Pubthariya (1792 A.D.)

176. Copper Plate Inscription of the Appointment of Kaêkis (Messengers) at Gauhati (1792 A.D.)

177. Copper Plate Inscription of Suppliers of Oil and Butter at the Worship of Lord Govinda (1792 A.D.)

178. Inscription on the Bali Sattra's Bell-Metal Gong (1795 A.D.)

179. Rock Inscription of the Chatraehala Viþnu and Siva Temple, Gauhati (1799 A.D.)

180. Rock Inscription of the Chatraehala Devi Temple, Gauhati (1799 A.D.)

180a. Copper Plate Inscription Recording Settlement of Dispute over the Bardova Sattra (1799 A.D.)

181. Rock Inscription of 'Siva and Krena Temple' and 'Mañgala Candi Temple' of Kamalesvarasima (1799 A.D.)

182. Copper Plate Inscription of Land Grant to Dvitiya-Madhava, Haje (1800 A.D.)

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115 The Text of the Inscription shows that it was issued by King Gaurinãthasima (1789-1788 A.D.).

116 S. Rajkumar, ISCB.

117 M. Neog, PS; D.D. Sharma, KT.
183. Copper Plate Inscription of Land and Servitor Grant to the Brahamachari Sattra, Mowgong (1800 A.D.)

184. Copper Plate Inscription of the Kalikā Temple, Jayantiāpur (1802 A.D.)

185. Copper Plate Inscription of the Kalikā Temple, Jayantiāpur (1803 A.D.)

186. Copper Plate Inscription of Endowment of Servitors to the Mayagrīva-Madhava Temple made by Pratēpavallabha, Barphukan’s Wife (1805 A.D.)

187. Copper Plate Inscription Rehabilitating Brahmottares Charter Lost during the Nayañariya Insurrections (1805 A.D.)

188. Land and Servitor Grant Copper Plate Inscription of Umānanda Gosāi118 (1812 A.D.)

189. Land and Servitor Grant Copper Plate Inscription of Muktinātha Temple119 (1815 A.D.)

190. Copper Plate Inscription Recording Settlement of Land in the Bāusi Pargana120 (1816 A.D.)

191. Copper Plate Inscription of Servitors for the Pahumariya Sarujana Gosāi (1816 A.D.)

118. Māratal, SK.

119. N. Das, ASSP, 37th Yr., 1st issue.

120. N. Māg, P 8; N. Das, Prakash, 5th Yr., 6th issue.
192. Copper Plate Inscription of Servitors towards Akhanda-Pradipa of the Govinda Icon, Auniati Sattra (1820 A.D.)

193. Copper Plate Inscription Recording the Appointment of Gate-Keeper at Batakuchi (1820 A.D.)

194. Copper Plate Inscription of Dehar Pargāṇā of Land Revenue Grant towards Hari-Kirtana at the Hayagrīva-Mādhava Temple (1821 A.D.)

195. Copper Plate Inscription of Brahmottara in the Paschimpār Parganā (1831 A.D.)

Undated Inscriptions:

196. Land and Servitor Grant Copper Plate Inscription of Jaya Durgā and Harihara Temples121 (1858 A.D.)

197. Three Rock Inscriptions of Pratāppur, Bisvēnātha122

198. Land and Servitor Grant Copper Plate Inscription of Ugratārā Temple123

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121 R. Rajkumar, ISCB. The date of the inscription cannot exactly be determined. On the basis of the period of the donor King Gaurināthasimha (1780-88 A.D.), and also on the basis of the text of the inscription, Rajkumar suggests its date 1780 A.D. Vide ISCB, footnote, p. 337.

122 N. Das, ASSP, 37th Yr., 1st issue.

123 B. Baral, SK.
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<th>No.</th>
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<td>200</td>
<td>King Chakradhvajasimha</td>
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<td>201</td>
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<td>King Udayadityasimha</td>
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<td>203</td>
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<td>214</td>
<td>King Sivasimha</td>
<td>1739 A.D.</td>
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This survey of the inscriptions is now going to be followed by a general note on the literary aspect of the inscriptions of Assam in the following chapter.