No. 7.—TWO TALESVARA COPPERPLATES.

By Y. R. GUPTA, B.A., LAhORE.

These two copperplates were brought to light by Mr. C. E. D. Peters, I.C.S., Deputy Commissioner, Almora. They were discovered at Talesvara in the Almora District, U. P., at something less than one foot below the surface, while digging the foundations for an ordinary terrace wall, and they were forwarded to the Superintendent, Hindu and Buddhist Monuments, Northern Circle. I owe the opportunity of editing the inscriptions for the first time to the latter officer, who handed the plates over to me for decipherment.

The plate A measures roughly 1' 4' 4" in length and fluctuates between 11' 1' 2" and 1' 1' 2" in breadth, and the plate B is roughly 1' 3' 3" in length and 11' 1' 2" in breadth. Each of the plates has an oval seal soldered to it, containing the same legend in four lines and besides several symbols separated from the legend by a straight line. Above it is a bull recumbent, the head turned right over the left shoulder. Before it appears what either a fish or a tortoise and below the latter a garuda. Behind it is a symbol that I am unable to identify. All these representations as well as the legend are in relief and surmounted by a hooded cobra (nāga).

The plate A with its seal weighs 11' 1' 3 lbs., and the plate B with its seal 10' 3' 1 lbs. The plates are not very thick and the letters show through on the reverse. On the whole, however, they are deeply and well engraved. Their edges are not rimmed, and the inscriptions, therefore, lack protection. Each of the grants bears 28 lines.

The alphabet of the seals has many characteristics in common with the Gupta one; but that of the plates is much later. The anusvāra is generally denoted by a big circle above the consonant. The sign of punctuation is a horizontal curve. It is six times used in plate A, in il. 4, 16, 22, 26, 27 and 28; and eight times in plate B, viz. once in 1. 2, once in 1. 13, once in 1.18, once in 1.20, twice in 1.21 and once in 1.25. The numerical symbols for 5 and 30 occur in plate A, 1. 28, and those for 20, 8 and 5 in plate B, 1. 28.

The language is somewhat ungrammatical Sanskrit. Even the usual benedictive and imperative verses are not correctly quoted and are left incomplete, so much so that they can hardly be called verses. Practically, therefore, both of the inscriptions are in prose.

With regard to orthography we may note that r has throughout been written for b; that the class nasal is commonly used before mutes, and that an s-sound before an s-sound is usually replaced by the risarga, though we occasionally find writings such as grāmakṣa-sa-, A 20. Doubling of consonants after r is the rule; thus Karkkata-, A 17; vargas-, B 8; árcha-chana-, A 9; saṁmukhjan-, A 9; karṇa-, B 14; gartī, A 17, 18; bhūtai-dāttī-, A 10; ardha-, B 24; sūppīm, A 21; karmanādā, A 23; parva-tākara-, A 4, B 6, etc. There is of course no doubling in the case of k or the sibilants, and, curiously, a y is never doubled after r; compare kuryāt-, A 26. There are also some few cases in which the doubling has not taken place where we would expect to find it; compare ārtham-, A 9; smāhīr=bhaktī-, B 12. On the whole, however, it is quite consistent. A k and a t are often doubled before r; thus kṛṣṇa-, A 15; yattra, A 14. There are, however, several exceptions to this rule; compare kṣhetra, B 13, at the side of kṣhetra, B 14, 15, etc.

There are several mistakes in the spelling. Thus we find ṣ for a in -dēvāyādhāstāt-, B 21; a for ṣ and ri for ri in krishnāyād, B 27; i for n in -tagarapatī-, A 5; la for tra in yatra, B 13; t for ṣ in yat-kuryāt-, A 26; n for t in tan-nanayā, B 5; p for sh in -puppa-, A 9; ś for g in -āśīnivarmma-, B 4; ṣ for p in Saurācara-, A 2; ss for s in -rūpasya, B 3. In -danda-

1 These are now preserved in the Lucknow Museum at the instance of the Superintendent, Hindu and Buddhist Monuments, Northern Circle.

2 See below, p. 119.
vāpika, A 5, on the other hand, the v is probably not miswritten, but we have to do with a Prākrit form. Cf. Vogel, Antiquities of Chamba State, Part I, p. 129. Other Prākrit forms are pratipādātākās, A 11; pratirāti, A 4, 27; B 7, 28.

The rules of sandhi are constantly neglected; compare -pattraḥ abhi-, A 11; Kārttikeya-puro Atītākṣapallikā Viśkekṣapallikā arishtāra mahā arishtārā mahā anvānakaḥ, A 23; Rajāputtraka-śūlākāśaṅkapho, Pāśchimā-Dvāraśāla Udvatārāsā, A 24; Vishnuātāna ukṣīṭhāhaḥ, A 28; chakkarādharav iśa, B 5; u cāntām aśu, B 25; Dhanadattāna ukṣīṭhāhaḥ, B 28.

In plate B there are several compounds ending in vāpam, such as Vajra-sthala-kṣetra-kulūya-vāpaṁ, P 13; kṣetra-rūshtra-dvāra-vāpaṁ, B 14; Madhyamāraṇa-kṣetra-chaturdatkā-śrūva-dvāra-vāpaṁ, B 15; Kapilāsura-nāmadhāya-kṣetra-kulāya-vāpaṁ. Xamāhākā-kṣetra-shad-dvāra-vāpaṁ, B 16; Daśāvarāju jñāna-kulāya-vāpaṁ, B 17; Dvārakā-vali-paṇḍu-dvāra-vāpaṁ, B 17; Dvārakā-sūrya-kṣetra-shad-dvāra-vāpaṁ, B 17; Dvārakā-sunyā-sūrya-kṣetra-khāri-vāpaṁ-trayam, B 18; Vaiṣṇu-kṣetra-sūrya-dvāra-vāpaṁ, B 19; Parvātārā-kṣetra-khāri-vāpaṁ, B 20; Dvārakā-kṣetra-sūrya-dvāra-vāpaṁ, B 20; Kālāra-kulāya-vāpaṁ, B 21; kṣetra-kulāya-vāpaṁ, B 22; Śvetāsūrya-paṇḍu-dvāra-vāpaṁ, B 24; Vaiṣṇa-kulāya-vāpaṁ-pānadhāyaṁ, B 25. Instead of vāpa we find vāpikā in Kālāra-dvāra-dvāra-vāpikā, B 21. It will be seen that vāpa is always preceded by a word denoting a measure. A compound such as kulāya-vāpa must mean "a plot where a kula of seed can be sown or is required," and we can translate Vajrāsthala-kṣetra-kulūya-vāpasa, a, or, the kula-plot of the sthala-kṣetra of Vajra. Almost the same meaning could accordingly be conveyed by using two words, Vajrāsthala-kṣetra-kulūya-vāpaṁ. Compare Mīlarāja-kṣetra-khāri-vāpaṁ, B 13, etc.

Both the grants purport to have been issued from Vra(Bra)hmāpurā, one by the Parama-khottāraṇa Mahārājādhirāja śri-Dvaitinārāman, for the purpose of observing the bali, chatur, sūtra and the bath with curds, milk and ghṛt and for worshipping with perfumes, incense, lamps and flowers, for sweeping, besmearing and ploughing, and for all sorts of repairs, with reference to the feet of Viṣṇu śastra, saṃśārāṇa, and the other by the Paramabhottāraṇa, the Mahārājādhirāja śri Viṣṇuvarman, for the continuance of the great sacrificial sessions. Both grants profess simply to sanction previous gifts.

The present seals are gilded and appear to be casts from the originals and not authentic. The plates, also, I understand to be forgeries.

I believe that the seals are forgeries, as—

(1) there are evident signs to show that the damaged letters seem to be the result of bad casting from an original seal. This can especially be marked in the case of the fifth and the sixth letters in line 3 of the seal attached to the plate A and the first letter in line 4 of that soldered to the plate B, which have not come out.

(2) the seal of plate A is much larger than that of plate B, though the measurements of the inscriptions, the figure of the bull and the objects in front and behind it, and even the marginal oval line are the same; the surrounding ornaments of raised bosses are not the same in each case, there being 54 in plate A and 48 in plate B, and the outer shape is different.

(3) the seal of plate A shows signs of bad workmanship, as if it were a first experiment. The knobbled ring on the seal is not cleverly joined and the rough portion at its edges gives ample room to suggest that it has not been cast at the royal foundry, but is a forged cast from the original seal.

The seal of plate B is more clearly done and would probably have escaped detection for a time but for (1) the first letter in the fourth line and (2) the soldering to a wrong plate through ignorance.
(4) though bearing one and the same legend, the two seals have been applied to forged grants, alleged to have been issued by two different kings, an

(5) they are of inferior copper, and perhaps gilded to escape detection of forgery.

I believe also that the plates are forgeries on the following grounds:—

(1) The genealogy of the dynasty given in the seals does not agree with that given in the plates. In the seals it begins with Vishnuvarman, while in the plates it commences with Agnimvarman (miswritten Aśnavarman in B). Even if we grant that it is not necessary to begin with the same king, we at least expect that the grantor, the son of Agnimvarman, should have the same name in the two genealogies. Now, whatever the correct reading of the name of the last king mentioned in the second line of the seals may be, it cannot be Dyanivarman, the name given in both plates.

(2) In plate A, 1, 2. the words Śrī-Puruṣaḥ-prohethy-nāichekho ṛṣamāna-Samvara-rājapaṁśe occur, where Ṛsaṇa is evidently a mistake instead of Pāvanaka. Now the royal officers are especially particular at the time of handing over such important documents intended to be seen by the public and officers of succeeding kings, and would scarcely overlook such a blunder about the descent of the grantor.

(3) The plates do not give us any definite information regarding any of the kings mentioned, not even the ruling one, by which we can test the statements in them. In line 11 of plate A it is asserted that the original grants have been burnt and that bad persons under the evil influence of the Kali age might, in course of time, raise objections. In plate B also reference is made to such an eventuality.

(4) The present grants purport to confirm some previous ones, at one stroke, without mentioning the kings by whom they were made, and without saying whether a reference was made to the official records, for the purpose of verification. The scantiness of records from the fourth to the eighth or the ninth century is probably to be accounted for by the disorderly state of things that existed in the province from which the plates come, and forgeries, it might have been thought, were not very likely to be detected. The plates were engraved by one and the same person, as can be seen from his name in line 28 of both of them. It was easier to get one person to forge them than to engage the services of two, and the goldsmith Ananta was sought for, perhaps because he was known for his skill.

(5) In B 27 we find the following quotation from Vyāsa, Viśnug āśā-vātāgaśa śushka-kālaraśvināḥ. The quotation is neither complete nor accurate. The words kriṣṇahāraṁ Śrī (ha) jīyantō ya śākṣaṁ kuryate su pārṣaṇa-kālaśūrya-sunṣyaṅkāḥ sāyād are put as an independent clause and not as Vyāsa's words, and also contain two bad mistakes. We expect such complete verses, or, at least, such abridged sentences as we find in other grants.

In plate A there are a few mistakes at the beginning, but many blunders at the close. This is probably due to the carelessness of the engraver or the writer, who thought that he was not likely to commit any mistake in the stereotyped wording, and so, most probably, wrote without consulting some authentic plates or their copies regarding the quotations.

(6) The writer seems to be more careful about the description of the property granted than about formal matters and information about the grantor and his ancestors. He is extremely careful in enumerating the various plots of land granted. But he is hardly aware that these enumerations are of little value, if the grants do not emanate from the proper persons, and that, however careful he may be to try to deceive others, there are certain indications which generally go to prove a forgery.

(7) In A 3 we read the name Aśnavarman, instead of which B 4 has Aśnavarman. The difference is perhaps due to the difficulty in reading the first name of the second line of the seals, which has not come out clearly. If this be so, it would show that the plates must have been
forged when the correct name of the king had been forgotten. This would presuppose an interval of at least 200 years between his time and that of the forging of the grants, and this well agrees with epigraphical evidence.

(8) The responsible Dātaka would scarcely have passed over a blunder regarding the name of the king from whom the grantor claimed descent.

(9) The misreading of the real name of the king in the second line of the seal from which the present casts have been obtained by the forger, or rather in the casts themselves, sufficiently accounts for the invention of the name Dyutivarman or the substitution of a later Dyutivarman for a former king, if we take it for granted that the forgers (or, at least one of them) could read the inscription. It is interesting to note that the first letter of the doubtful name looks like d, though the cast may not be a faithful reproduction of the original.

(10) In the seals the grantor is said to be of the Lunar lineage, while in the plates he is represented as descended from the Lunar as well as the Solar race. This is a very grave objection since a perfect harmony in the descent claimed is quite necessary.

The only point which remains to be explained is why the seals were soldered on to the plates, if the genealogy itself differed. This is the difficulty which is likely to beset us. I would make two suggestions. Two casts were obtained of an original seal, which was in the possession of the real owner or some other person. But the original plate was not available, or could not be lent, or more probably was lost or really burnt as mentioned in the forged plates. So a new draft that would suit the circumstances was prepared by a scribe and given to the goldsmith Ananta. There was probably some difficulty about the names of the kings mentioned in the second line of the seals, and the forgers had not the opportunity of verifying them or of consulting the original plate or the official records. The name of a king Dyutivarman, the son of a king Agnivarman, of whose name they were not certain, was known. His son Vishnudvarman was well-known. So these were the data. The forgers engraved one plate in the name of Dyutivarman, and the other in that of Vishnuvarman, probably thinking that, if the authenticity of one was called in question, the other might be produced as evidence; but as they had misgivings about the names of the kings they altogether gave up the idea of soldering the casts to the plates. These might have been with the person or the community of trustees who claimed the ownership. But his or their descendants, who were unable to decipher the inscriptions, possibly thinking that there were two seals corresponding to the two plates, and also considering that they formerly might have belonged to them, got them soldered. Perhaps they did this in the vain hope that the seals might be taken as evidence of the issue of the former grants, said to be burnt. Or (2) some of the forgers of the plates, who were unable to read the inscription of the seals and who were unaware of the contradiction (not being taken into close confidence as regards how the genealogy and other actual details were to be arranged), might have soldered them to the plates later on, not caring to consult the scribe or the engraver. Other explanations are not impossible. Whatever the fact might have been, it is quite clear that the inscriptions on the plates contradict the legend of the seals. Had these latter been authentic, it might have been possible to suppose that they were applied to these grants later on through ignorance. But I have shown that the present seals are only casts of the original and the contradiction in genealogy and other details preclude the possibility of the plates being genuine. In spite of this I shall show below that they are of considerable importance.

I assign the seal (the original one) to about the latter half of the fifth century on the following grounds:

(1) The lower parts of the right hand verticals of ga, śa and ka are about double the length of the abharus without verticals.¹

¹ Vide Dr. Bühler's Indian Paleography, ed. by J. F. Fleet, Bombay, pp. 47 f.
(2) We find the guttural sa before ta in line 4 and perhaps before ha in line 2, if we adopt the reading Harshavarmmana[h].

(3) The third horizontal line of ja slants downwards.

(4) The ancient dot is replaced by a cross-bar in the case of tha in line 3.

(5) The transitional form of ya, with the loop, though not quite like the later ones, occurs.

(6) The right hand portion of sa and pa shows an acute angle.

But the inscription can hardly be much later than about the second quarter of the fifth century since,

(1) the lower parts of ta and bha are not lengthened and thus they retain the older forms,

(2) the left limb of sa is more or less archaic, and

(3) on the whole the letters show similarity to the Gupta alphabets of the later half of the fourth century.

The letter na does not admit of severe scrutiny as it is a little damaged to the right in all the places where it occurs in this inscription.

The letter na has not a knob, as in the case in the Gupta alphabet, and it is much like ta, the only difference between na and ta being that the former is more acute-angled, while the latter is much more curved at the middle.

To turn to the plates. The alphabet is of the northern type, evidently later than the Gupta one, and is in a transitional form, approaching the acute-angled. The letters slope from right to left. Those worth noticing are: u, ka (when not forming a member of a conjunct consonant), tha, dha, na, ma, ya (when not a member of a conjunct consonant), va, and sa, and, to a certain extent, bha.

U which occurs in utkarna, A 28, B 28, looks like the u of the Mahanāman inscription. Kha has a loop to the left such as is generally observable in the latter half of the sixth and the first half of the seventh century and resembles that of the Mahanāman and Lakshmana inscription; cf. e.g. -takara, A 1, B 1. Tha is like that of the Mankhari and Lakshmanandal inscription; cf. -natha, A 8. Dha and na are of the same type. Dha occurs, e.g., in -dharana-dharana-yoga-dharana-dharana, B 2. Na has a loop, cf. -dhvuna, B 1. Ma has the same shape as e.g. in the Yasodharman inscription of A.D. 532; cf. -man, B 2. Ya has the triplicate form, when it is not a member of a conjunct consonant; cf. naya-vinaya, B 5. Again ka, cha, ja, tha, da, na, pa, bha, la, sa, and tya are exactly like those in the plates of the time of Śaṅkara-rāja of Gupta Samvat 300, though na, when not forming a member of a conjunct consonant, and ya differ.

The plates, therefore, when we take into consideration all these circumstances appear to have been forged some time between the middle of the sixth and the second quarter of the seventh century. Leaving a sufficient margin, we may assume that the forgeries were made between the sixth and the eighth centuries A.D.

The casts and the plates, though forged, are of value, since we have hardly any record from about the fourth or ninth century, issued by or concerning the ruling dynasties in the Garhwal and Almora Districts. The casts of the seal are more valuable than the plates, since they appear to be taken from a genuine seal, which supplies us with the names of some hitherto unknown kings. As regards the genealogy of these kings and other general information, the plates are only as much reliable as our bakhars in the Deccan and are of little more value than legends. Still they give many names of cities, villages and fields, which are of much geographical and historical interest, as they hardly can be due to the fancy of the scribe. The places evidently bore the names mentioned when the plates were forged, and s-
cf them we can identify with confidence. The record clearly has reference to Garhwal and the Katynur valley of the Almora District and perhaps to the Katyuri Rājās. Other inscriptions that we may discover will probably throw some light on localities. But the present ones are of no little value. We have the expression Pavana-kāra-rājā in line 4 of plate A and in line 6 of plate B, which means the kingdom filled by mountains. This description suits Garhwal very well. Of course some tract of land, specially the Katynur valley, which forms part of the present Almora District, must have been included in the kingdom. The boundaries of it must have exceeded it. The name Garhwal itself has been derived from giri-āvalī, row of mountains. The name Kāśīra of fields we find twice in line 21 of plate B. Garhwal is known as Kāḍā- kākāhīmi or Kāḍāra-khanda from very early times and we should naturally first look to that district for the places. Of course this is only circumstantial evidence, because by itself it proves little. But it is a link in the chain. We meet with the word Gomati-sāryā in line 15 of plate B. Sārī occurs in line 20 in the inscription from Pandra-kēśvara near Badrināth. It must evidently be derived from the causal of śā or to flow, and on comparing these records we can say with confidence that it means 'bed' or 'valley.' So we are justified in taking Gomati as the name of the river. The other river of which mention has been made is Pitrigṛīgā. But I cannot find it in the maps of the Garhwal and the Almora Districts. It cannot, however, be very far from the river Gomati. The reference to two rivers in the inscription gives us a clue. Following the above line of argument, I am at this stage able to identify Kārtikīkāyapura and to suggest some tentative identifications.

The mention of Kārtikīkāyapura is very interesting and important. We know that it lay in the valley of the Gomati and near the present village of Baijnāth. Our record confirms this. Again it is believed that the Katyuri rājās found there the ruins of an old town named Karbipur and used the materials for rebuilding the temple of Kārtikīya and also for constructing wells, reservoirs and basars. Now in plate A we meet with the name Karvatra-garttā in 1.18, which is, possibly, identical with Kārtikīkāyapura.

Brahmapura, the capital mentioned in A 1 and B 1, I am much inclined to think with General Cunningham was Lakhunpur or somewhere near it. One Brahmmapura no doubt has been satisfactorily identified by Dr. Vogel with Brahmar in the Chamba State. But that is too far off and does not suit our record.

Kōlappuri, A 18, is most probably the present Kōlappur. Suvarnaksāra-pallikā, A 20, may perhaps be Sonal, and Bhaṣṭi-pallikā, A 22, Bheti. Sādhutoṅgaka-grāme, B 14, is perhaps Tuṅgēvara itself. Sādha is simply an attributive meaning 'well' or 'good,' and grāma is equivalent to modern gō, village, while kē is only a diminutive termination. Jyōrā, A 16, is probably represented by Jyara or Joā. Bhēla (maṣtaka), A 18, may be Bhola. Kapila-garttā, A 17, is in all likelihood Kapilēvara itself or somewhere near it; Karkkōta, A 18, Garkhē; Nandikārakabhētra, B 16, Nandikēsari, and Lavanōdaka, B 16, Lavanasari or Lavani.

It is perhaps worth noting that only the first king mentioned in 1.2 of the inscription on the seal, viz. Agnivarman, has kē, illustrious, attached to his name, while the other names are without this epithet. Apparently Agnivarman was a monarch of some importance.

The first inscription purports to be dated the 30th day of the month of Pauṣha of the 5th year of the reign, and the second the 5th day of the month of Mārggaśira of the 58th year of the reign. These dates, however, cannot be verified, and it is not possible to give the corresponding English equivalents.

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2 Ancient Geography of India, p. 355.
Talesvara plate of Dyutivarma: The 5th year.
The ātaka (messenger for the conveyance of the grant) in plate A is said to be the pramātāra Sāryadatta, the officer entrusted with the (arrangement of) peace and war; and the writer the divirapati Vishnuḍāsa; and the ātaka in plate B the pramātāra Varanaustha and the writer the divirapati Dhanadatta. The engraver of both the grants was the goldsmith Ananta.

The accompanying plates have been prepared from excellent estampages supplied by Mr. H. Hargreaves, Superintendent, Hindu and Buddhist Monuments, Northern Circle, and the seals have been reproduced from photographs of plaster casts kindly taken by Mr. Rājārām Hari Sējavalkar, Modelling Teacher, Mayo School of Art, Lahore.

I am far from being certain about the reading of the legend of the seals. What I can make out reads as follows:—

1 Vishnuvarmanma-prapāṇtrasyā pāṇtrasyā prapāṇa- 

2 śṛ-śrṇvarmanma-sūtasyā = saṁsāra[ṃ]* Dhijavarmanamā[ḥ]*

3 ... nṛgṛhā-śrṇthya sādu-saṁrakshanaṇya cha

4 Śmavas-śekhavāṇa rājya jaya-smita-vikrama[ḥ]*

This legend I might translate,

'Here is the charter of Dhijavarman, the great grandson of Vishnuvarman, the grandson of Vrishavarman, and the son of the glorious Agnivarman. May the king, born of the lineage of the Moon, whose prowess cannot be measured, be victorious, for the purpose of favouring . . . , and of protecting the good ones.'

A.—GRANT OF DYUTIVARMAN: THE FIFTH YEAR.

TEXT.

1 Svasti [ṃ]* Parāṇa-parā-pratimās-Vra(Bra)hmapurāṣ-sakala-jagaṇ-mūl-āryya-

2 chakrā-mahāditya-vahana-[guṇa-yamaṇa-phaṇa-saharasasā-Ananta]-mūrttīr-bhagavad-

3 V[ṃ]*ma[ṃ]*vaśīnās-charaṇa-. 

4 kamalāndhitātā Śoma-Divākara-āśavāya g-srāvra(brāhman)-aita-śrī-Purāṇavaḥ-

5 prabhṛtya-avicechhidyamāna-Śau(Pau)rava-rāja-vamśa-gvnīśiva vaipaksha-kaksha-

6 dāhanā[ḥ]*

3 śṛ-śrṇvarmanma [ṃ]* tasya putras-tat-pāda-prasāda-svāṃptag-rājya-mahima dyunimad-

4 ahref-paksha-dvitiḥarāv vivaśā-svāna dvitiyaḥ paramabhaṭṭaraka-mahāraj- 

5 śdhir[ṛ]-śrī-

4 Dyutivarmanma kuśalī Parvati-kara-rājyēm-smad-vaśśyān-mahārāja-visēśhān-pratimāśa-

5 daṇḍ-ōparikā-pramātāra-praṭibhā-pramātāra-kumārāṇī-śvām-pilupati-āsvapati—(—)

6 jayapati-gaṁpatisa-vākapatīprapati-gajapata-mahāyapati-bhaṅgika-bhaṅgika- 

7 dāṇḍavāsikāmpa-kaṇḍukapraṣṭā-svā̄ra-śvāra-pradhan-ādīnās-cha

8 pratīvāiki-kaṇṭhim-carṇī(maḥ) maṇḍalāṃ pratiyāc samāśyaya—vidita-adamastu vo 

9 dēvadānī-adhitrikā-mahāsattapati: Tīrōt-sākārāśo-vānā yena-śruta-śrūti-

10 samapamāṇa parivṛṇḍ-vra(brāhman)-āgarī-śrī-gnaggnika-parisnā-sahīṭena rājadarśair-

11 āgnaśvacamāni-kāraṇikā-kotra(kotā)-śrībhairavamāṇya-Bhadra-vishnu-prajasāna-cha 

12 dēvāvāśyāni vijñāpītaṇā bhagavatām śvāra-jagad-yantra-śvāra-pratima-Vraṣṭhvāra-


14 snapana-gandha-dhāra-prādipa-pupps-śrīkṣa-śrīkṣa-śrīkṣa-śrīkṣa - saṁmāriṣan - 

15 āpālpanaka-śrīkṣa-karmam-ānusūṭhānā-kṣanda-sphuṭit-āyachāṭita-patita-saṁsārikā-śṛtham ānusūṭhānā-

1 It is also possible to read Deśikivarmanma, or āśrama=Harshaśvarmanma, or āśrama=Gajavarmanma. 

2 Looks like sasyāti, aṣyaṣa, or aṣyata. 

3 From the estampages. 

4 Read-aṣyara.
charita-vrata-yuṣmat-pūrva-vajair-mmahārāja-bhir-anayis-ch-śva-nipati-bhiristath-anēka-
dharmā-prasva-bhūtabhūtair-didda-duisyakaih-sva-srajas bhūmi-pallikā-grāma-
karmānta-viṣhayās-tōmrapaṭa-paṭa-viṣhatā-pattraṭiḥ abhilikhyā āgrahāraḥ-
pratipiditakāś-tāṇi cha śāsanāyādīptakēna dagdhanī-
kiśēna cha gacchhataḥ luvdhāḥ(bhāhā) kali-dōsha-grahā-viṣṭhāḥ kēcōhī-
apasputraḥ lōkhyai-vvīn-ākṣhēpanā kuryut-iti tad-arhanti bhūta-raka-padāḥ-
śīsān-ā-
nmatsi-dānāna yathā-bhujyamāṇa-sthāna-parimāṇa-nāmānyā śbilokhayitum-iti yataḥ-
mayā dēva-bhaktyā pūrvā-sājārāhiṣānāḥ yāsō-rthā-
ma-atmanas-cha puṣy-abhivyddhayō ṛviṣhatāpa-sāsanam-idaṁ dattam[||*] yattrā-
paśu-kul-āvādā-karmānta-Kūnakalikā-gāngā-grāmē Guṇeśvar-ā-
valadipakaḥ kṛraya-karaṇa-bhūmi-bhāga-sahitasāḥ迦-ta-kaṭakā jānvā(ubh)-
śālikā-paṭa-antara-paṛvataka-Bhāvilāna-kaṇu-vīra-kośṭhā-
Gakshīcharana-grāmo(mē) Mahāsālo Vārusikādantavanikā — Jyārāṇyām-
Chōrapāṇiyāṁ Bhagānūpamādṛṣṭhīṣyāṁ Putāvanakaḥ-
Karkataśthūṇa-vatājyā-Uttarāṅgaṅga Kapilagarttā Kōtāra-vanjaḥ Śivamukthēśpurī-
Daṇḍīmikā Śīmāspikē daśahita(ā)m-pa[p]rjāvō-
Śrīratha-viṣhayastā-pallā Karavira-garttā Kollapurt Bhēlamastakāḥ Karkkōṭyāṁ-
Khaṇḍaka pallikā Mammadatto Rājaka-yōlī-
Śṛgala-khōṇakō Bhūta-pallikā Gogga-pallikā Vāraṇāsiramaḥ Prabhī-Śek-mallikā-
Devaḍa-sōlī Nārāyaṇa-devakula-māla]-
khānakāḥ Śṛbhācharpatā-nāgala-garttā-Ūttara-vāṣō vṛa(Brahmapura)
Kārttikēṣvapura-grāmakaśa-Saṃajjāvyastā cha bhūsa-Tryamvapura Suvraṇa-kāra-
pallikā [Da]-
neṇnā Vṛddha-pallikā Chandra-pallikā Vi(Bi)lvaṅke Jayabhaṭa-pallikā Vachhā-
kaṇa-γrāmo Dīpapuruṣā Vṛiddhata-tānḥ-pallikā Kṛṣṇa-Śūryaṅkān Varddhik-
pallikā-Oṣṭhula-
maha Kaṭalabhrishtī Diṇḍika-pallikā Chatuśālōkhaṅgalā-pallikā — Śrīrāyaṁ-
Bhūhariyā-pallikā Chandulāka-pallikā Bhaṭṭi-pallikā-
Kārttikēṣvapuruḥ Ativalaśa-pallikā Viśkhi-pallikā arishtaśramāḥ avalinakaḥ-
Śaṅkarāśyān kōṭṭatāle Pallivāṭkas-tungula-karmāntaḥ-
Pitṛganga-taṭe Śrīṣhārāṇya Kāṅṭārapārvāva Rāja-patruka-Śhāla-karvāṭakā-
va(ba) dhṛmaṁsahita Uttarā-patruḥ Paśchima-Drōtyāṁ Udamva(mba)ra-vśasāḥ-
Ghāṭavatkaḥ Pushpadantikā-vāsānti-vanakaḥ Karavirikā-khōṇāvānaka-
Mallavastakā Mallikā-Śīvaka-kārabha-sālikā Daṇḍāśvātāvō-
Golathlakāḥ-ch-ēti — Tad-yuṣmābhūr-samihān prakshēpa-pratibhēduḥ na-
karāṇiyau na ch-opwarvāḥ kutumīv(mbi)nām kārukānāḥ cha karttavyō-
[||] yatraṁ-sṛṣṭa paṇcha-mahā-patarka[saṃyū].-
ktāḥ syād-ēti — Dētākāḥ śandhi-vigrahikāḥ pramātāra-Sūryadattāḥ Likhitaṁ-
divirapati-Vihūnāsē[na]-
Uttrorṇāḥ-saharāṇi svārṇa-pikā-Anānena-ēti — Rājya-saṁ 5 Paśuha di 30

TRANSLATION.

Hail! From Brahmapura, comparable to the city of Purandara (Indra).

(Id. 1-3) (There lived) the illustrious Agniwarman, who was descended from the Moon and the Sun; who wished the welfare of cows and Brahmapa; of the illustrious royal lineage of

Read *pattern=abhi.*

² Corrected from *rājārīpaḥ.*
the Pauravas,\(^1\) uninterrupted as far as Parārvas; who like Fire burnt down the dry grass in the shape of his enemies; who meditated on the lotus-like feet of the lord, the holy Vīraśāyana, the incarnation of Ananta, whose thousand hoods were the base of the world, carrying the great load of the circle of the earth, and spreading good qualities.

(Ll. 3-6) His son, the illustrious Dyutivarmman, who obtained the greatness of royalty through the favour of his feet; who takes away the lustre of his brilliant foes like a second sun; the Paramabhaṭṭāraka, the Mahārājaḍhirāja, being in good health, in his kingdom filled with mountain,\(^2\) pays respects to the excellent kings of my line, enquires about the welfare of the prefect of police,\(^3\) the pramāṭāra,\(^4\) the warden, the councillor of the king, being the heir-apparent,\(^5\) the masters of elephants, horses, armour,\(^6\) marts, cooks, cities and districts, land-holders, landlord-owners,\(^7\) police officers,\(^8\) the kaṭukas\(^9\) and other dependents and all neighbouring householders, the local heads of all the provinces and others, and then issues these orders:

(Ll. 6-13) Let it be known to you that, whereas the following request has been made by the solitary lord Trāṭa, the master of the sacrificial sessions who superintends the procession of the idols, who is endowed with political wisdom, breeding, learning, and good behaviour, accompanied by recluses, brahmachārins, and the congregation of the Gauḍagulikas,\(^10\) and further by the temple congregation, preceded by royal doorkeepers, the attendants of the sacred fire, the kīrānikas,\(^11\) the superintendent of the female (temple) slaves, the minister Bhadravishya, "For the purpose of continuing the bali, charu and sattra; for the bathing with curds, milk and ghee, the worshipping with perfumes, incense, lamps, and flowers; for the observing of sweeping, besmeared and ploughing; for the repair of dilapidated, broken, and fallen parts, at the feet of the lord Vīraśāyana-vāmin, the incarnation of Ananta, who is worthy of being praised by gods, demons, and the world, grants referring to land, hamlets, villages and crafts, have, after having inscribed them on copperplates, cloth and vṛshatāṇa-plates,\(^12\) been granted, for the sake of their spiritual welfare, by your ancestors, the great kings, whose vow was the fixed observance of doing good to others, by other kings, and by givers of gifts, who were the means of production of many charitable acts. Those grants have been burnt by fire; and after lapse of time some greedy and bad persons, being beset by the evil influence of the Kali age, might lay hands on (those gifts), if there be no written record. So your Majesty may be pleased, in giving sanction to (the existing) grants, to get written specifically the dimensions and the names of the places that are being enjoyed."

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\(^1\) The actual reading of the plate is Šaurava. I can hardly imagine that in an authentic record the officers concerned would allow such a grave mistake in the name of the family of the ruling monarch to remain.

\(^2\) Or, in his kingdom of Parvātakara. \(dandapāra\) is probably some police officer.


\(^4\) For this explanation of kumārapāma, see *Ep. Ind.*, Vol. X, p. 50, n. 2.

\(^5\) "pilu, an elephant; jayana, armour."

\(^6\) Bhāgiṇa, those who are in possession of land; bhāgiṇa, owners of land. Cf. Vogel, *loc. cit.*, p. 130.

\(^7\) About the form dāndāvāśa, cf. Vogel, *loc. cit.*, p. 129.

\(^8\) With regard to the word kaṭuka I made a reference to the learned Prof. V. V. Sovani, M.A., of the Meerut College. He thinks that it might mean a sect of the Jains. As far as I know, that sect flourished later. Again, a reference to the Jains in particular is not very probable. Kaṭukas apparently mean any persons (officers, members of a religious assembly not generally held in respect at the time, etc.) who were disagreeable to the public. But who these were in particular I cannot say with confidence.

\(^9\) We do not know what the Gauḍagulika assembly was. But this seems to be a very interesting point in the record. We expect more information about it in copperplates and other inscriptions that may hereafter come to light.

\(^10\) As to the meaning of kīrānikā, we may perhaps compare kapāla.

\(^11\) *Vṛṣṭatāṇa* apparently signifies some mixture of copper and another metal. According to l. 14 the present grant was incised on *vṛṣṭatāṇa*.\(^12\)
B.—GRANT OF VISHNUVARMAN: THE 26TH YEAR.

TEXT.¹

1 Svasti[/*]purottamād-vra(Bra)hmāpurāt-sakala - bhuvana - bhava - bhangā - vībhaṃga - kārīna-nanta - mūrtīr-anādy - āvedy - āchinty - ātyadbhuṭa - odbhuta-prabhūta-prabhāvati śānasya

dhara(r)iṇo bhujana-rāja-rūpasya(sya) bhagavad-Vrāṇaśvara-vāmāmśa-charana-kal-pānuyatinā vāsā-somadika-prāsū-nvaṃsa-vśma-pradipaḥ sarvav-praja-anugrah[/*]

3 yābhuddita-prabhāvah paramaḥḥaṭṭa-raka-mahārājaḥhirajā-śrī-Aśni(gni)varmaḥ[/*] tadātmajas-tātpad-praadā-svāpta-prajya-rājaḥ khapa-ṣaṃ-pakha-svāpakaḥ

4 kaksha-dyyutir-mahārajaḥhirajā-śrī-Ḍyutivarmaḥ[/*] tan-nanyo (tat-ːana) ṛṣayinā - sūrya - bhārya - sthārya - gāmhyrī - auditāya - guṇga-ṃ-śāhīśhthita-mūrtiṣa chakdradbha(h)

5 ib praṇānām-attiharaḥ paraṃ-ṭiṣṭōbhakaḥ paramamahārajaḥhirajā-śrī-Viṣhnuvardhaṃ samupachita-kuśala-va(ba)la-viryaḥ Parvvarakara-

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¹ The explanation of certain words and the suggestions as regards some names are tentative. We know very little about the localities and the peculiar local words.

² I am unable to explain the word acāḍāra.

³ Kāraka, a servant.

⁴ From the stamping.
7 rájyō samutpatsyamānān-asmad-vainś-śalakārān-dēvakārān-rājalakshmi(r-v)virājamāna-
mārttān-mahārājā-visēhan-pratimānyā danḍoparik-pramātāra-
8 prathāra - kumārāmātyā - pūdapati - aśvapati - prabhṛty - anuji - vṛggam-an'yāṁṛa bhogika-bhūgika-kukulyāśrāna-pradoh-ādi-kutumbī(ñī)ma
9 samājānayati(ī)viditam = astu vas-Trāta - Bhāripatiśarana - gauggulika - parishat-
pramukhēna dēvakāryēna sādhdhārēna vijnāpāh smaḥ
10 sarvasthānāsu dattī-śāraka-śādhu-pratipādatī-prāg-bhujyāmān-āvichchhina bhoginā-
bhūvāṁ kālēna gacchhatha kecid-āsātubhīrāh kalī-dōsha-
11 lōhā-grah-āvishṭā ākṣēpaṁ kuryur-ity-arkarti bhāttaraka-pādaḥ putya-yaśo-
bbhividdhayē tan-nāma-samārāṇā-anusmāraṇā-sṛhāraṣeṇa
12 m-adhikṛitya tāmrapaṭṭa-dānēna prasadāṁ karttām-itī yato-smābhīr-bhakti-
bhūvita-hīdayair-anumōdāna-sāsanān bhuvāṁ-arthē mahāstr-ī
13 pachayāya pratipāditaṁ yā(tra) Stambhasāṅkaṭākāyāṁ Vajra-sthalakshētra-kulya-
śāpam — tat-pāvīvēna Huḍukka-sūnā-kshētraṁ tat-sūripī Mālavaka-kshētraṁ
14 khārīvāpam samadhikāna saṅagaḷam Sādhuhūngakagṛāma-tātē kshētra-āṣṭa-dōra-
śāpam Paśalikārāmakē Champaka-tōli Dēvakakaranaṅkaś-cha—
15 Gomatisāhyām Vra(Bra)hmēvāra-dēvakula-sūripī Puṭṭavayaka-dattīr-Madhyā-
māraka-kshētra-kṣatruddāsā-dōra-sūpam — Sēmāka-kshētrem chaturṛddāsā-dōra-
śāpam
16 Kapīḷēvara-nāmadhēya-kṣettre-kulyā-sūpam Lavanōdakē Nandikēraka-kṣettre-
saṅgā-dōra-sūpam bhogika-Gellanaṅkā-bhrātri-dattē kshētrasunē dōrē
17 khāri-vāpam Gabhara-pallikāyāṁ Daḍja-vākra-jāgala-kulyā-sūpam Dēvakayātī-
paṅcha-dōra-sūpam Madhyama-puraka-parastēd-Rajaka-sthalakshētra-shaṅ-dōra-
18 vāpam Dēvē-kānā-kṣettre-khāri-vāpa-ttreyam-adhikām vās-ōdakam jāgaḷam-
tadupari Khaṭṭalikā — Tulakaṇṭhakayaṅkha-sūripī Narakshētraṁ
19 Braḥśīṭkē-kṣētram-āṣṭa-dōra-sūpam tat-prāpi-kṣētra-karṇakam naditaṁ
Bhrāṭaka-kṣēṭram paṅcha-dōra-sūpam pūrvēna Vijakaṛa Viḍra-kṣēt-
raṣā-dōra-
20 vāpam Parvātāra-kṣētra-khāri-vāpam sakalām tat-sūripī Jāgala-koḥśikā —
Khaṭṭalikā-kṣētrem saṅgālam navrōṣa-sūpam Dēvakaya-kṣētra-āṣṭa-dōra-
śāpam
21 Skambhārātā — Niśchītē-dōryā(ā)dhastāt-Kēḷāra-kulya-sūpam Dēvkhala-grāmaka
Kēḷāra-dīv-dōra-sīpikā — Sunīthinē-anūpē Sēmāka-kṣētrem
22 Madhupalē-mīlaka-kṣētram Khaṭṭalikā-kṣētraṇa — Chhahidra-gartiyām
Nēgīlīm kṣētra-kulya-sūpam saṅgālam Andhralakaraṅkāṣ-trayaḥ Jarōlaka-
kēḷā-
23 ram Sēmabhīkā-kṣētram Vīśṇūḥṣhir-jāgalam tat-prāpi-Daḍja-vākram parvata-
čha bhogika-Varaha-datta-pratyaṣyā bhūmeyō va(ha)hryaḥ Kartaṭkīkā-pūre
24 Nīmuva-sāryāmn va(ha)lāhyakaṅsa-Lavachandra-saṅkāsd-Dēviraṇgita-Dhaṇandattē-
opakṛitiṁ samula-sanāṭṭakām ardhaṅgacchāṁbhīḥ svapṛsāṁ śvētō(ī)-kṣētra-
paṅcha-dōra-sūpam Dēvvaśhandaṅkē cha — anēn-siva divira-patinopakṛitiṁ kāyaṁtha-
Nāṅka-saṅkāsāt-samula-smāṭṭiṁ svaṁbhīṁ svapṛsāṁ śvetā-śa
25 kulya-sūpam-nāmadhēyām sa(an) dēvagalaśām varṣayāy-āgrato Dēvā-kuḷikēyām
Vēmenda-vṛṣmi-pāḍām nivedanaka-nimittēm evam-arṣyāpē
27 kṛishṇahāyōhi jāyantē ya ākṣēpaṁ kuryut sa paṅcha-mahāpāta-saṁyuktē
sād-uktaḥ cha bhagavatē Vīśēna Vindhyāvīśhvatōyaśu sūkṣma-kōṭara-
vaśīnāh

1 Read kṣētram-āṣṭa. 2 Read kṛishṇaḥāyō hi.
28; Dāttakaḥ pramātāra-Varahadattah likhitam-idaṁ dīvira-pati-Dhanadattena ukti(tki)rūpau-cha sauvarṇa-ikṣu-Ānandena — ra sam 20 8 Mārgga di 5

TRANSLATION.

(Line 1) Hail! From Vra(Bra)hmapura, the best of the cities.

(Ll. 1-4) (There lived) the Paramabhāttāraka, the Mahārājādhirāja, the illustrious Agnivarmman, who meditated on the lotus-like feet of the adorable Lord Viṣṇuśvara, in the form of the king of Snakes, observing concentration capable of supporting the earth; who reddens the surface of the lower region by the rays of the collection of the jewels growing about the array of the expanded hoods, large and wide as the surface of the earth; the excellence of whose power is without beginning, unknowable, unthinkable, wonderful, elevated, and extensive; the incarnation of Ananta; who causes the apportioning of existence and destruction of the whole world; (Agnivarmman) who was the lamp of the house of the high family descended from the Moon and the Sun; whose power had been increased for the purpose of favouring all his subjects;

(Ll. 4-5) His son (was) the Mahārājādhirāja, the illustrious Dyutivarmman, who obtained (his) vast kingdom through the favour of his (his father's) feet, who had destroyed the lustre of the grass in the form of his enemies, backed by formidable allies.

(Ll. 5-9) His son, the Paramabhāttāraka, the Mahārājādhirāja, the illustrious Vishnuvarman, who is, as it were, the embodiment of the qualities, political wisdom, breeding, bravery, fortitude, steadfastness, gravity, magnanimity; who relieves the sufferings of the poor, like the wielder of the disc (Viṣṇu); who is much devoted to his father, who has gained happiness, strength and vigour, in the kingdom filled by mountains, pays respects to the future godlike eminent kings, the ornament of our family, whose forms will be shining owing to the royal splendour, and then issues these orders to the host of dependants, the police officer, the pramātāra, the warden, the councillor of the king, being heir-apparent, the master of the elephants, the master of the horse, and further to householders, land-holders, land-owners, the karikas, the kulachārikas, the chiefs, and others:

(Ll. 9-13) Let it be known to you that, whereas we have been requested by the temple congregation headed by Trāta, Bhārapiṭ Śrīmmman, and the congregation of the Gauggulikas, together with the officials, (in the following words):—

"May your Majesty be pleased to do the favour of issuing a copperplate to perpetuate the memory by specifying the names of the land given, for the increase of your religious merit and fame, since some bad persons, being possessed of greed consequent on the evil influence of the Kali age, may in the course of time lay their hands on the pieces of land in all the places that have been obtained in good manner from liberal donors, and that have been enjoyed and are being enjoyed without interruption."

Therefore this sanctioning grant has been given by us, our heart being filled with devotion, regarding the plots (granted) and for the purpose of continuing the great sacrificial sessions.

(Ll. 13-26) In which (grants are included), of the elevated field of Vajra, the plot in which a kulya* can be sown at Stambhshāhakatikā; to its east the field Hādukka-sānā, near it

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1 The plate has Ayucarmmā; see above.
2 I do not know the exact meaning of karika.
3 Kulachārika is perhaps the head of a kula.
4 Kulya is a measure of eight drōnas. In the inscription only the grain that can be sown in the fields (kṣhētra) is given, and we have generally to guess their extent by this standard. Sometimes, however, one boundary is given and sometimes the owners are mentioned. In the present instance and several others, the name of the fields and the amount of seed required are put together, while in Mālavakakshētraṁ and other cases the measurements are included in Bhāravi compounds qualifying the fields.
the field Mālavaka in which one kārī of seed is required, and more, together with the jungle, a plot of field in which 8 drōnas of seed are required, in the lower part of the village Sādhunīgā; Champakatōli and the Dēvakyaśarānakas at Pāṭalikārāmakā; fields of Madhyamārika in which 14 drōnas of seed are required, the gift of the weaver of silk, the field of Sōmmaka, where 14 drōnas of seed are required, of the field called Kapilēśvara the plot in which one kula of seed is required, (all) at the bed of the river Gōmatī and near the temple of the God Brahmeśvara; the plot of the field Nandikārāka in which 6 drōnas of seed are required, and two fields given by the brother of the land-holder Gollanāpēka, in which one kārī of seed is required, at Lavanōdaka; the field in which one kula of seed is required at the Daḍāvaka-jungle, and the field in which five drōnas of seed are required, at Dēvakya-tōli, (both) in Gaṅghirapaliṅkā; of the elevated field of Raṇaka the plot in which six drōnas of seed are required, of the field near the water of Dēvakyan a portion in which three kāris of seed are required, and further abodes (shades), water and jungle, above it Khaṭṭalīka beyond Madhyamapūraka; the field of Nara and the field of Bhṛṣṭikī in which eight drōnas of seed are required near Tulākanṭhakayakshe; the protruding field that can be reached from it; the field of Bṛṣṭaka where five drōnas of seed are required, on the bank of the river; to its east Vaijaka-ṛaṇa, a portion of the field of Vadrā in which eight drōnas of seed are required, the portion of the field Parvātāra in which one kārī of seed is required, together with channels for irrigation; near it the waste land Khoṇnjikā and the Khaṭṭalīka field in which nine drōnas of seed are required, together with the jungle, the portion of the field of Dēvakya in which eight drōnas of seed are required, Skambhāratōli, the kōḍāra (field) in which one kula of seed is required, behind Nischtadēvi; kōḍāra (field), in which two drōnas of seed are required at Daṅkhālī village; the Sōmmaka, Madhuphalamālaka and Khaṭṭalīka fields at Sūnṭhināvāṇuṇa; the Nāgila field where one kula of seed is required, with the jungle, the three Andhralaṅkarānakas, Jarolakā-Kēḍāra, the Sōmmahikā field, the jungle land Vyāasōṣṭhin, and near it Daḍāvaka at Chhiddragarti; many pieces of land belonging to the land-holder Varāhadatta on the hill; of the Śvetā field the plot in which five drōnas of seed are required, which was purchased by the divirapati Dhanadatta, with roots of trees and all the things (that may be in the land) from Lavachandra, the Commander of the army, for four and a half gold coins, at Nimvasāri at Kārttikeya-pura; the field named the Vētasā plot in which one kula of seed is required, with water and jungle land, purchased together with the roots of trees and all the things, from the kāvaṣṭha Naṇṣaka for eight gold coins by this same divirapati, in order to be presented at the feet of Yāmanasvāmi, before the shrine, in the temple, at Dūrvaśaṅdaka.

(Li. 26-28) And after it has been ordered thus, (those who rescind this grant) will be born as black snakes, and he who should rescind it, would incur the guilt of the five great sins. And it has been said by holy Vyāsa, "(Those who confiscate a grant of land or assent to the act of confiscation) shall dwell in the hollows of dry trees in the waterless forests of the Vindhya mountain." The messenger is the pramātāra Varāhadatta. This has been written by the divirapati Dhanadatta, and engraved by the goldsmith Ananta. (Dated) the 5th day of the (month of) Mārgga (śirsha) of the 28th year of the reign.

1 Kārī is a measure of grain containing 16 drōnas. It is also equal to 3 or 4 drōnas.
2 The Gōmatī must be the Gunti. It is however also possible that Gōmatiśāri is the name of a village.
3 This may mean the small portion of the field where seed might have first been sown and then taken out to be sown in larger fields.
4 Kula means a channel for irrigation.
5 Samuṣṭa, with trees, lit. with roots.
6 By samidarakāha I understand all the things that are (whatever may be) in the land, including nīḍā and nīṣkēpa, treasure and deposit.