

Anṅigeri Copperplate Inscription of the Kadamba King Soma

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The copperplate record edited here was discovered recently by Shri Sanjay Hanje during an intensive survey of Anṅigeri, which is a small town, located about 30 km from Hubli on Hubli-Gooty Highway in the Navalgund Taluk of Dharwad District in Karnataka. At present the record is in the possession of Shri Shikke Desai of Anṅigeri who claims that it has been a part of the property inherited from his ancestors. After the text of the record was prepared and the study of its contents made, an effort was made to verify if the record had been already noticed or published. It came to light that a similar record with some variations was published long ago as a copperplate inscription in the possession of Prabhudevara-Maṭha at Balligave, in the Shikaripur Taluk of Shimoga District.¹ Further study revealed that the record turned out to be the same as the one published earlier. Obviously the copperplate record has changed hands and moved to a distance from its original locus. It is being edited and studied here again with notes as its contents are of significance for the history of the Kadamba dynasty which held sway over a part of western Karnataka with headquarters at Hānagal in Haveri District for well over two centuries (c. 972-1250 CE).

The record is engraved on a set of three copperplates (Figs.2-5) which are held together by a ring. The ring bears a seal depicting a stylized lion (Fig.1). There are a total of 112 lines, of which the first line containing an incomplete portion of the famous opening verse in praise of the god Śiva, viz. *Namas-tuṅga*, etc., is engraved on the first side of the first plate.² The actual record starts on the second side of the first (Fig.2) plate with the said well-known verse. Both the sides of the second plate (Figs.3-4) and the inner side of the third plate (Fig.5) are engraved, the second face of the last plate being blank.

The script is proto-*Devanāgarī* of circa 13th century CE. There are certain peculiarities which need mention here. Normally, in proto-*Nāgarī* script the addition of vowel value 'e' to a consonant is shown by a vertical stroke before the concerned letter. Similarly, the addition of vowel value 'o' to a consonant is done by vertical strokes before and after the concerned letter. But in the present record there are certain aberrations. The above system has been followed in certain cases while in others for 'e' a slanting line above the letter as in modern *Nāgarī* is also used. Similarly,



Fig.1 : Seal

for vowel value 'o', a slanting line atop the letter indicating 'e' value with a vertical line after the concerned letter as in modern *Nāgarī* is also employed. Thus the script may be considered to represent a transitional phase wherein both older and newer sign-usages are noticed. Of orthographic interest is the fact that in many cases where the dental consonant 'n' was required *anusvāra* 'm' has been used (e.g., *bhavamiti* instead of *bhavanti*). Sometimes unnecessarily additional *anusvāra* 'm' and *visarga* 'h' have been inserted.

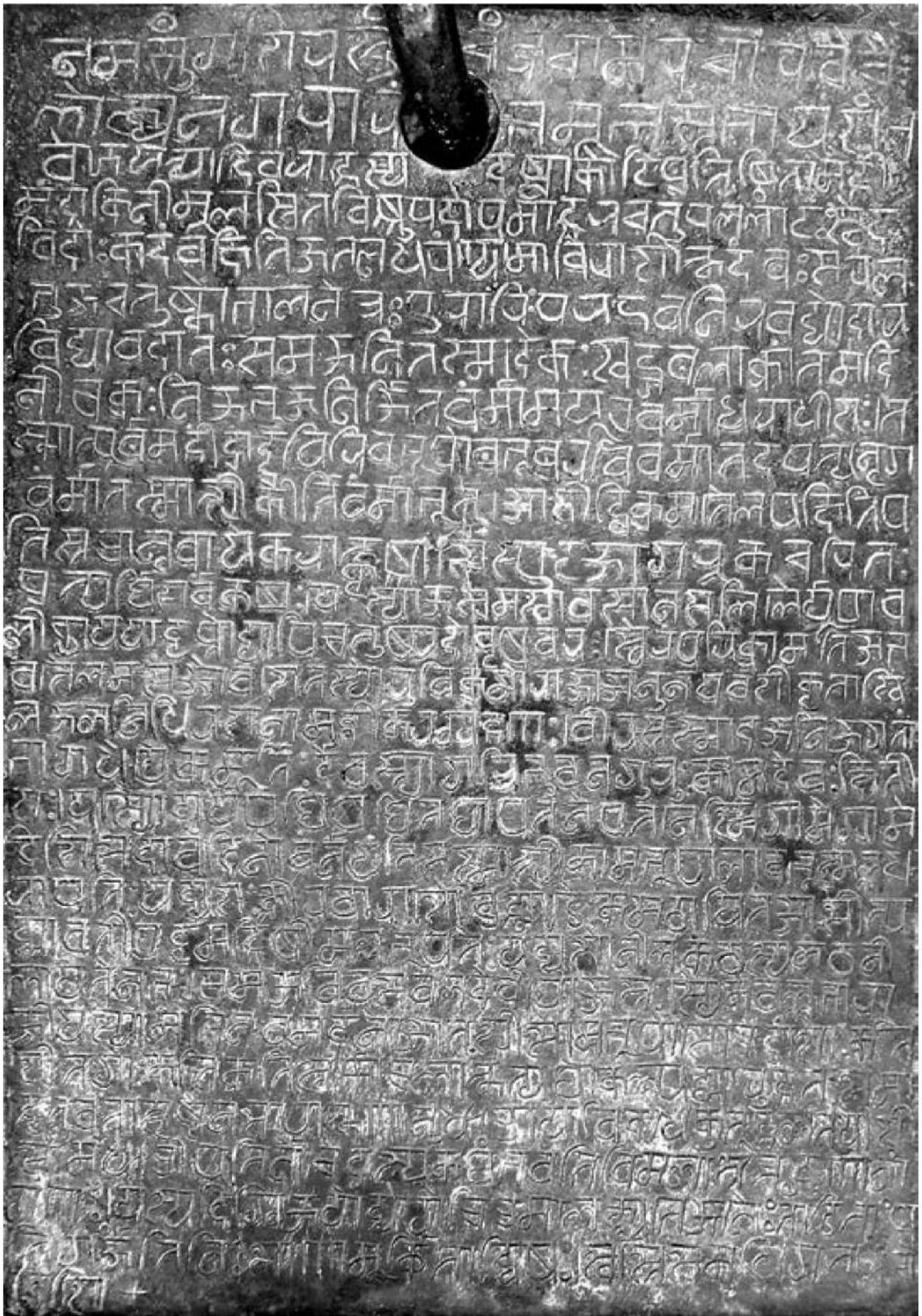


Fig.2 : First Plate, Second Side

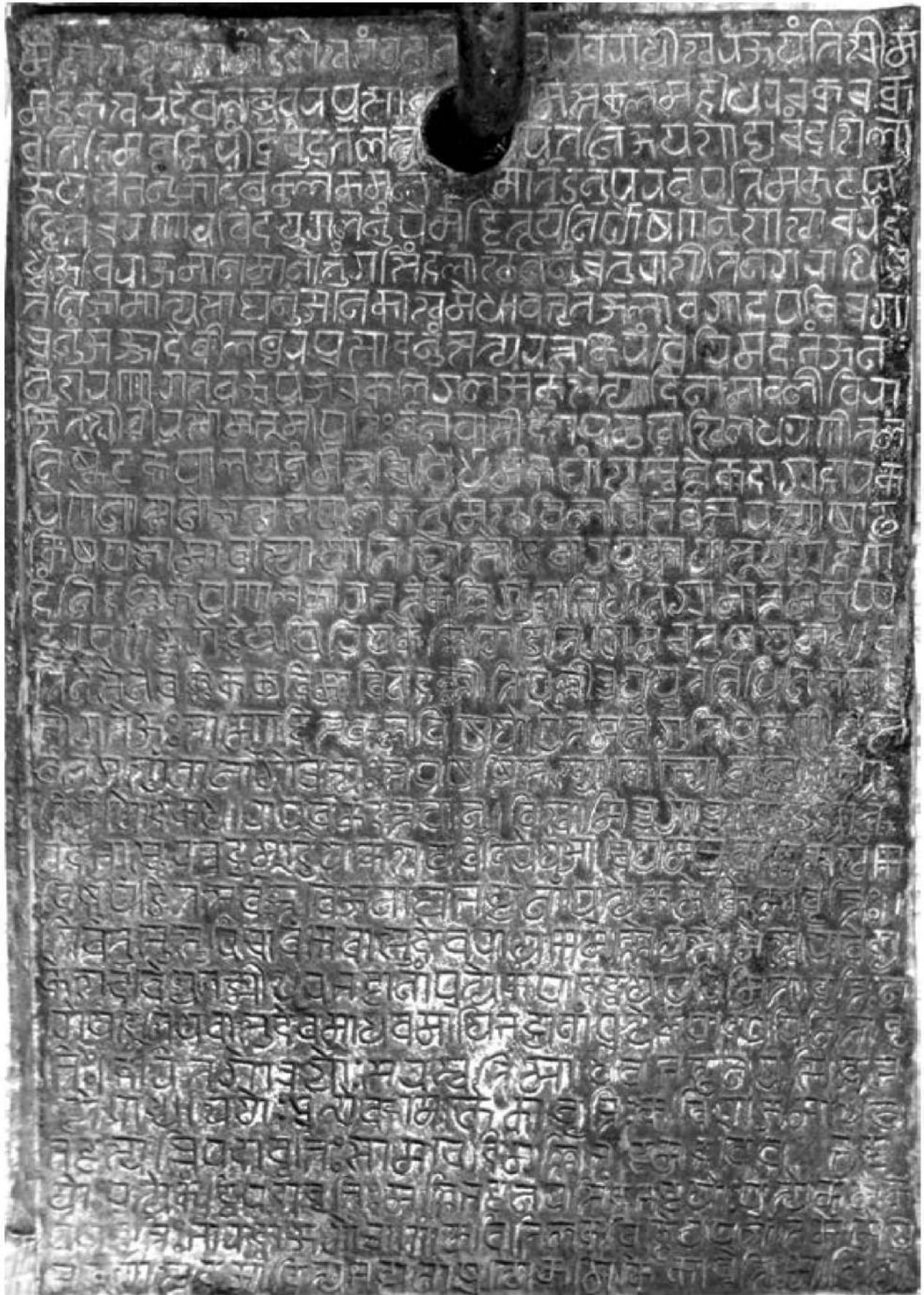


Fig.3 : Second Plate, First Side

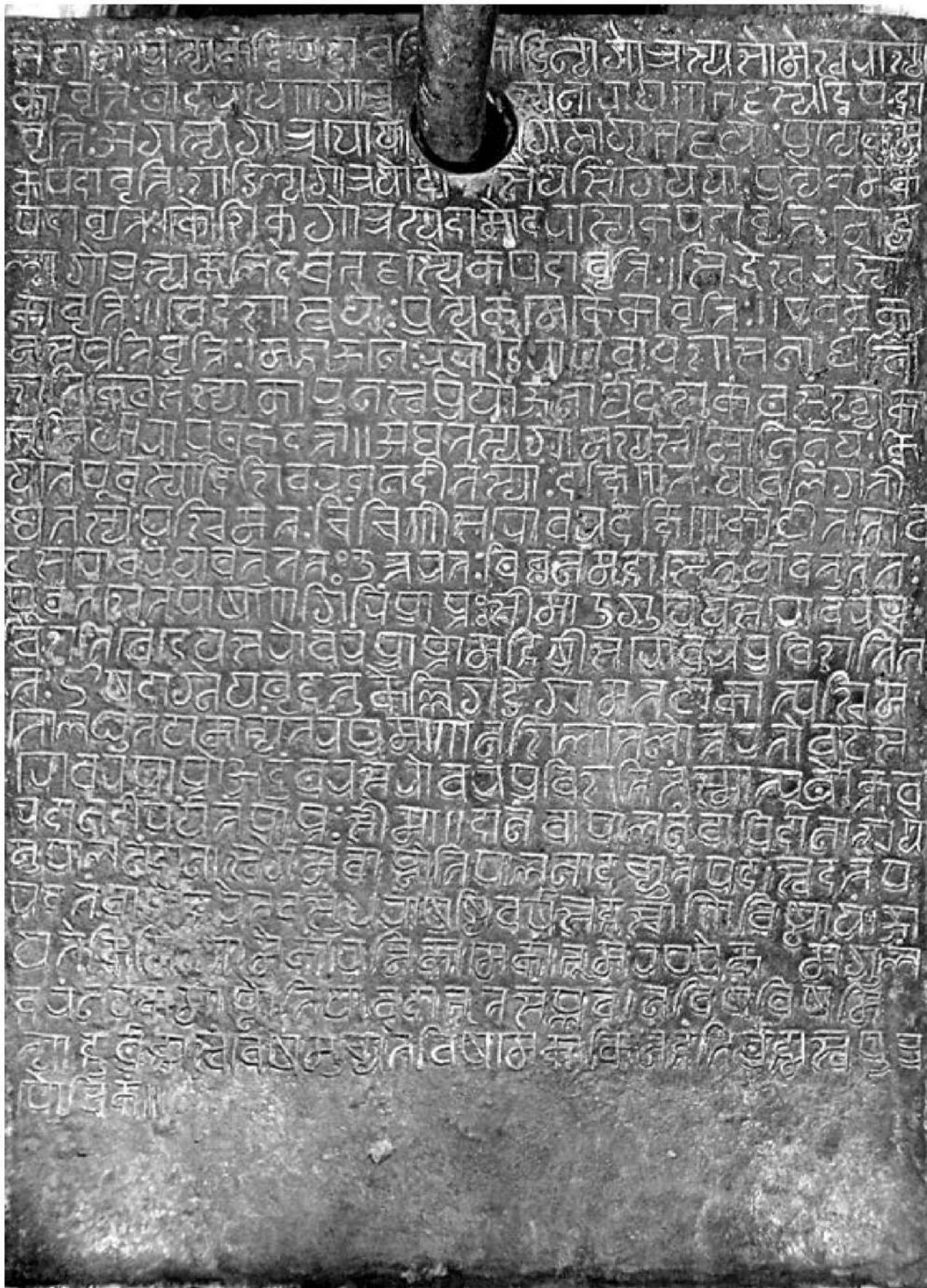


Fig.5 : Third Plate, First Side

The language of the record is Sanskrit. However, the epithets of the Kadamba king Soma found in lines 28 to 37 are in Kannaḍa texture blended into Sanskrit composition. A few Kannaḍa terms such as *ūroḍeya* (ll.64 and 95) meaning the 'lord of the village or town', normally used for the Brahmana head of an *agrahāra*; and *kaṭṭigeya* meaning 'of wood' (ll.65 and 83), used herein for the Brahmanas handling wood for fire-sacrifices, also appear in the record. A good part of the record is Sanskrit metrical composition employing different meters like *anuṣṭubh*, *Mandākrānta*, *Gīti*, *Āryā*, *Śārdūlavikṛḍita*, etc.

The epigraph belongs to a Kadamba family, which, considering the names of the rulers mentioned therein and in the other already known records, can be identified as the one that ruled from Hānagal in the Taluk of the same name in Haveri district of Karnataka. The object of the record is to register the conversion of the village of Kelligurūnda comprising Senavaḷḷi, Kachavi and Māvinahaḷḷi, into an *agrahāra* by king Somabhūpati of the Kadamba family and grant of it to sixty-seven Brahmanas of various *gotras*.

The epigraph is dated *Vilambi-saivatsara*, *Aṣāḍha Kṛṣṇa-pakṣa Amāvāsyā*, *Somavāra*, *Sūryagrahaṇa*. There is no mention of the regnal year or the Śaka year. Considering the palaeography and the other records, the given date may be equated with Śaka 1100 or 1160. The first would correspond to CE 1178, July 16, which was not Monday but Sunday. The second would correspond to CE 1238, July 13, which was not Monday but Tuesday. However there was no Solar-eclipse on either of the dates. For reasons discussed in the sequel, the second, i.e., CE 1238, July 13, Tuesday may be considered as the intended date.

The record opens with the well-known invocatory verse in praise of the god Śambhu (i.e., Śiva), viz. *Namas-tuṅga-śiras-cuṁbi*, etc. attributed to the poet Bāṇa, which is common to most inscriptions of 10th-14th centuries CE in Karnataka (ll.2-4). This is followed by another verse in praise of the goddess Mahī (Earth), fixed on the tip of the tusk of the god Ādivarāha, resembling Viṣṇu's foot at the source of the Mandākinī (ll.4-5). The record then goes over to the antecedents of the Kadamba family, whose origin is traced to the person named Kadamba, born of the sweat from Hara's forehead who, with four arms and a third eye on the forehead was like another Purāri (i.e., Śiva) (ll.5-8). From him was born Mayūravarmā (ll.8-9). From him arose Ravivarmā. His offspring was Nṛgavarmā and from him sprang Kirtivarmā (ll.9-11). In the latter's line thereafter came Vikrama-Tailapa (ll.11-14). In his line was born Tailama (ll.14-16). His son was Kāmadeva, whose greatness resounded in every direction (ll.16-19). To him was born Malla (ll.19-20). Malla's crown-queen was Padmāvati (ll.20-22). Here the record mentions the birth of Basavaladevī, who was another beloved queen of Malla (ll.22-23). To her was born Soma looking like another Madana (ll.23). He was created by Brahmā by selecting certain essential particles from the sun, the moon, the Meru and the tree of plenty, else how are the best qualities found in him? (ll.23-27). When he set out on an expedition of victory,

at the very sound of his kettle-drums his enemies used to faint away (ll.27-28). This king Soma, bore the traditional epithets of the Kadambas, which included among others, *Mahāmaṇḍaleśvara*, *Banavāsi-pura-varādhiśvara* (Lord of the city of Banavāsi), *Jayanti-Śrī-Madhukeśvaradeva-labdhavara-prasāda* (a boon of the god Madhukeśvara of Jayanti, i.e. Banavāsi), *Kādamba-kula-kamala-mārtanḍa* (a Sun to the lotus that is the Kadamba family), *Śākhācarendra-dhvaja-virājamāna-mān-ottuṅga* (the height of whose respect is boosted by the banner of the lord of the monkeys), *Siniha-lāñchana* (having the lion emblem), *Ajjādevī-labdha-vara-prasāda* (a boon of the goddess Ajjādevī), etc. (ll.28-38). While he was protecting Vanavāsidesa and other parts of the earth without enemies, he desired to establish an *agrahāra* for making his birth fruitful (ll.38-40). On the specified date (ll.40-41), he made the village of Kelligunda, inclusive of the three villages named Senavalli, Kachavi and Māvinahalli, situated in between the four villages named Kuppaṭuru, Paṇamje (?), Geḍe and Piriya-kelligeḍe, into an *agrahāra* which was gifted to sixty-seven Brahmanas of various *gotras* with fees and pouring of water (ll.42-46). The village Kelligunda was located in the administrative unit called Hannihalli *kampana*. The record then mentions the names of Brahmana donees along with the shares assigned to them (ll.47-97). This is followed by a description of the borders of the gift village (ll.97-106). The four *phala-śruti* verses that follow (ll.106-112) are the ones commonly found in copperplate records of Karnataka.

Though the number of recipients as mentioned in line 46 is sixty-seven, the number of Brahmanas listed are as many as 113. Perhaps the intention of the record is to say that the *vṛttis* shared by these 113 Brahmanas was 67. In addition a *vṛtti* each was given for (the god) Siddheśvara and *Vedaśāstras* and hence the total number of shares (*vṛttis*) registered in lines 93-94 is sixty-nine (*ekona-saptati*). The Brahmana recipients, known for specializations, hailed from various places such as Mūḍe, Bidire, Hūli, Māryaganūr, Sige, Nerilige, Sidavige, Hosahadagile, Balligāve, Hagade and Maṇṭatti. One was a *mantravādi* (expert in occult magic), some were *Vaidyas* (experts in medicine), some were poets with *birudas* (*kavi-rāja*, *kavi-tilaka*), some were experts in a particular *Veda* (such as *Sāmaveda*), some were experts in all *śāstras* (*sarva-śāstra*), some were worshippers of Viṣṇu (*bhāgavata*), some were heads of the village (*ūroḍeya*) and some were accountants (*Śrīkarāṇa*).

In mentioning the limits of the gift village, Sanskritized versions of Kannada toponyms are used, such as *Chimciṇi-sarovara* for Chimciṇi-kere, *Vaṭa-sarovara* for Ālada-kere, *Śveta-pāśāṇa-giri* for Bīli-kal-beṭṭa or Bīli-kal-guḍḍa, *Ugureyasarovara* for Ugureya-kere, *Beṇḍeya-sarovara* for Beṇḍeya-kere, *Mahiṣi-sarovara* for Emmeya-kere or Arasiya-kere, *Audumbara-sarovara* for Attiya-kere, etc.

A number of place-names figure in the record. Banavāsi is the same as modern Banavāsi in Sirsi Taluk of Uttara Kannada District. Jayanti was another name of Banavāsi. Vanavāsi-deśa refers to a large ancient administrative division frequently figuring in the epigraphs as *Banavāsi-pannirchāsira* or *Banavasepannirchāsira* (Banavāsi-12000, a division comprising 12000 villages with Banavāsi as headquarters) in western

part of Karnataka. Hamnihalli, the headquarters of a *kampana* (small administrative division) could not be identified.

Kelligumda seems to be a new name assigned to the *agrahāra* based upon its location near a *kunda* (hill) but this could not be located on the map. Probably the name did not gain much currency. It comprised of the villages of Senavalli (=Śyānavalli), Kachavi (=Kacavi) and Māvinahalli (=Mākoppa), all the three being situated side by side near the northern bank of the Varadā river, in the Sorab Taluk of Shimoga District. Of the remaining place-names, those located in Sorab Taluk are Kuppaṭūru (=Kubaṭūru), Paṇṇje (=Haṇaji), Geḍe (=Jeḍe, probably the original form being Geḍe), Piriya-kelligeḍa, referred to in this inscription also as Brihat-kelligeḍa (=Hire-Kelagoḍu), Mūḍe (=Mūḍe), Bidire (=Bidirahalli), Sige (=Sigga), Nerilige (=Neralagi), Hagade (=Heggodu) and Maṇṭatti (=Mannetti). Balligāve is the same as Balligāṁve of the Kāḷāmukha fame in Shikaripur Taluk of Shimoga District. Hūli is the same as Hūli in Savadatti Taluk of Belgaum District. Hosa-Haḍagile is probably the same as Haḍagali in the Taluk of the same name in Ballari District. The remaining places could not be identified. Obviously, in recording the place names there seems to be a tendency to write *goḍu* or *koḍu* (=hill, hillock or peak) as *geḍe*.

The genealogy reconstructed by B.R. Gopal³ through a close study of the scattered inscriptions of the Hānagal Kadamba dynasty opens with Chaṭṭa (c. 972- 1015). From him it proceeds through (father-and-son relation) Jayasimha, Śāntayadeva (1079-89), Taila (II) (1090-1130) and Taila (III) (1147-48) to Kāmadeva (1180-1217). In between there are a number of rulers related to above persons about whom there are few disjointed references. It terminates with Malla who has not been assigned a date. Gopal was aware of the record studied here but he has not considered its contents at all in his review except while commenting on the origin of the dynasty.⁴ The present record is clear about two things: one, that Malla had Padmāvati as crown-queen and Basavaladevī as second queen; and two, that the latter was the mother of king Soma who succeeded his father Malla. The Hānagal hero-stone inscription of CE 1231 refers to Padmalamahādevī as Vira-Mallideva's crown-queen⁵; apparently she is identical with Padmāvati of the inscription studied here. Another hero-stone record from Akki-Alur⁶ refers to the reign of Kadamba-cakravarti Sovideva. It states that he was ruling over Pāntipura-500 (the same as Hānagal-500) from Gutti. The date cited is 4th year of the king, *Vilambi-saṁvatsara, Srāvāṇa Bahula 5, Brihavāra*. Gopal equated this with CE 1358, July 26, but he was not convinced about its correctness, obviously because this date appeared too late for the record.⁷ It would appear that actually the year referred in this inscription should be CE 1238 which is also the year mentioned in our record. In view of this, considering the 4th regnal year of Sovideva or Soma equivalent to CE 1238, the first year of his rule may be fixed at CE 1234 which should also be the last year of his father Malla. Thus Malla must have ruled from CE 1217 to 1234. The terminal date of his son Soma, the issuer of the present record who commenced his rule from CE 1234, cannot be ascertained in the absence of proper evidence.⁸

Text

First Plate, First side

1. *Namas-tuṅg-śi*

First Plate, Second Side

2. *Namas-tuṅga-śiraś-cuṁbi-caṁdra-cāmara-cāraṇe trai-*

3. *lokya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbha-*

4. *ve | (| 1 | 1 | | *)⁹ Jayaty-Ādi-varāhasya daṁṣṭrā-koṭi-pratiṣṭhitā mahi-*

5. *maṁdākinī-mūla-sthita-Viṣṇu-padopamā (| 1 | 2 | | *) Hara-catura-lalāṭaḥ¹⁰-sveda-*

6. *biṁdoḥ kadaṁba-kṣitija-tala-dharaṁ¹¹nyām-āviraśī(sī)t-Kadaṁbaḥ [| *] sarala-*

7. *bhuja-catuṣko bhāla-netraḥ purāriḥ para iva niravadyodāra-*

8. *vidyāvadātaḥ (| 1 | 3 | | *) samajani tasmād-ekaḥ khadga-balākrānta-medi-*

9. *nī-cakraḥ [| *] nija-bhuja-nirjita-varmā Mayūravarmā dharādhiśaḥ | (| 1 | 4 | | *)
[Āryā*] ta-*

10. *smāt-pūrba(va)-Mahāindrād-ravir-iva bhūpo babhūva Ravivarmā [| *] tadapatyani
Nrga-*

11. *varmā tasmāt-Śrī-Kīrtivarm-ābhūt | (| 1 | 5 | | *) āsīd-Vikrama-Tailapa-kṣitipa-*

12. *tis-tatr-āṇvaṇāye karāt-kṛṣṇāhi-sphuṭa-jāgarūka-caritaḥ*

13. *praty-arthi-sarba(va)ṁkaśaḥ | yasy-ājasra¹²-makh-āvāsāna-salilair-yūpāva-*

14. *ḷi-cchāyayā drypto[*]dyāpi catuṣ-pado vṛiṣa-varaḥ-svairam parikrāmati (| 1 | 6 | | *) abha-*

15. *vat-Tailama-saṁjñō vaṁśe tasyoru-vikramo rājā [| *] anunaya-vaśīkṛt-ākhi-*

16. *ḷa-jala-nidhiraśanā-mahī-kara-grahaṇaḥ | (| 1 | 7 | | *) [Giti*] vīras-tasmād-ajani
jagatām*

17. *bhāga-dhey-aika-mūrtiḥ r¹³-devas-tyāga-tribhuvana-guruḥ Kāmadevaḥ kṣiti-*

18. *śaḥ | yasy-audāryam pathi pathi tathā pata(tta)ne pata(tta)ne-[*]smim(n)
grāmegrām*

19. *diśi diśi¹⁴ sadā vaṁdino varna(rṇa)yam(n)ti (| 1 | 8 | | *) tasmāt-Śrī-Kāma-bhūpālād-
abhūn-Malla-dha-*

20. *rāpatiḥ [| *] yad-yaśaḥ kṣīra-vārāśau brahmāṇḍaiḥ kamaṭhāyitam (| 1 | 9 | | *) āsīt-Pa-*

21. *dmāvati paṭṭa-mahiṣī Malla-bhūpateḥ [| *] yad-yaśo-nīla-kamṭhasya kamṭha-nī*

22. *lāyate nabhaḥ | (| 1 | 10 | | *) samajani Basavaladevī rājñas-taḥ¹⁵ sy-aikavallabhā rā-*

23. *jñī [| *] yasyām-abhinava-Madano jātaḥ Śrī-Soma-bhūpo[*]sau (| 1 | 11 | | *)
amḍāṁśoḥ kati*

24. *śītagoḥ kati kati svarṇācalāt-katy-atho kalpa-kṣmāruhataḥ samā-*

25. *hr̥taba(va)tā hr̥ṣṭena sārān-kaṇān [| *] Dhātrā yo vidadhe kutūhalatayā Śrī-*

26. *Soma-dhātrīpatir-no ced-asya katham bhavam(n)ti vimalās-tat-tad-guṇānām*

27. *gaṇāḥ | (| 1 | 12 | | *) yasya dig-vijay-odyoge citram-ālakṣyate janaiḥ [| *] tāḍitāḥ pra-*

28. *ti-garjananti niḥsāṇā mūrchitā dviśaḥ | (| 1 | 13 | | *) Svasti [| *] samadhigatapani ca-*

Second Plate, First Side

29. mahā-śabda-mahā-maṇḍal-eśvarāṇi Banavāsi-pura-var-ādhiśvarāṇi Jayanti(i)-Śrī-Maṇi(n)-
30. Madu(dhu)keśvara-deva-labdha-vara-prasāda[nunī*] samasta-kula-mahādhara-cakra-cakra-
31. varti-himavad-girīndra-rumdra-taḷa-sthāpita-nija-yaśodya-caṇdra-silā
32. jaya-stambhanuṇi Kādamba-kula-kamala-mārtamḍanuṇi para-nṛpati-makuṭagha-
33. ṭṭita-caraṇ-āravinḍa-yugalanuṇi permaṭṭi-tūrya-nirghoṣaṇanuṇi śākhā-careṇdra-
34. dhvaja-virājamāna-mān-ottuṅga-siṇha-lāmiṇchananuṇi chatur-ā(a)śitinagar- ādhiṣṭhi-
35. ta-nij-āmātya-sārthanuṇi aneka-āśvmedh-āvabhṛta-jal-āvagāha-pavitra-gā-
36. tranuṇi Ajjādevī-labdha-[va*]ra-prasādanuṇi satya-ratnākaraṇi vairi-madabhāṇijana-
37. nuṇi śaraṇāgata-vajra-paṇjara-kaligaḷa-anikuś¹⁶-etyādi-nāmāvalī-virā-
38. jitaḷ Śrī-Vīra-Soma-bhūmī-patiḷr-Vanavāsi-deśa-pramukh-ākḷiḷa-dharaṇiṭaḷaṇi
39. niṣkaṇṭakaṇi pālaya[n*] ddhanirma¹⁷-sacivair-dharma-kathāṇi śṛṇvāṇi¹⁸- ekad-āgrahāra-ka-
40. raṇen-ātmano janma-saphalaṇi kartum-iścha¹⁹ Vilambi-saṇvatsarasy-Āśādhā
41. Kri(r)ṣṇa-pakṣ-Āmavāsyāyaṇi tithau Somavāra-yuktāyaṇi Sūrya-grahāṇe
42. Haṇnihaḷli-kaṇṇpaṇ-ālaṇkāra-bhūtaṇi Kelliguṇḍ-ābhidhānaṇi grāmottamaṇi Kuppa-
43. ṭṭuru-Paṇaṇije-Geḷeya-Piriya-Kelligeḷ-eti grāma-catuṣṭaya-madhya-va-
44. rtinaṇi Senavāḷli-Kachavi-Mavinahaḷli-iti palli-traya-yutaṇi nidhi-nikṣep-āṣṭa-
45. bhoga-tejaḷ-sāmy-ādī²⁰-sakala-viṣay-opetaṇi-anaiṅguli-prekṣaṇiṇi sa-
46. rba(rva)-namaśya(sya)ṇi nānā-gotrebhyaḷ sapta-ṣaṣṭi-saṇkhyākebhyaḷ brāhmaṇebhyaḷ
47. hiraṇy-odaka-dharā-pūrba(rva)kaṇi dattavanu(n) | Viśvāmitra-gotrāṇāṇi udyotka-
48. rada-Bhāskara-bhaṭṭa Mūḷeya Keśava Bidireya Ācāya Maṇtravādi Lakhaṇiṇṇa
49. Viṣṇu-paṇḍita sarba(rva)jṇa(jṇa) Vaijanātha-bhaṭṭānāṇi pratyekam-ek-aikā vṛttiḷ | |
50. Śivatususuri-Cāvaiṇṇa-Vāsudeva-Rāyaṇṇa-Mallaiya-Someśvara vaidya-
51. Keśava vaidya-Lakṣmīdhara-bhaṭṭānāṇi pratyekam pāda-dvaya-parimitā vṛttiḷ Nā-
52. gaiya Hūliya Vāsudeva Mādhaḷa Mādi-bhaṭṭānāṇi pratyekam pāda-parimitā vṛ-
53. ttiḷ | Harita-gotrāyoh Saravati-Mādhaḷa-bhaṭṭa-Narasimha-bha-
54. ṭṭ-opādhyāyayoh pratyeka(in)m-ek-aikā vṛttiḷ Kavai-rāja-Mādhaḷa-
55. bhaṭṭasya tri-padā vṛttiḷ Sāmaḷedi-Mallibhaṭṭa-Mahādeva-bhaṭṭa-
56. yoh pratyekam dvi-padā vṛttiḷ Mallibhaṭṭa-Narasimha-bhaṭṭayoh pratyekam-eka-
57. padā vṛttiḷ Bhāradvāja-gotrāṇāṇi kavai-tilaka-Viṭṭhaiya-Prasāṇita-Koṇmaiya-
58. sarba(rva)-śāstrada Āditya-bhaṭṭānāṇi pratyekam-ek-aikā vṛttiḷ Āditya-

Second Plate, Second Side

59. Appaiya-Caṅgadeva-kramita-Hiraṇyagarbha Śigeṃya Viṭṭṭhaiya Ka-
60. ṇṇa-Nārāyaṇa Seṃeya Daiṇvaiya Moryaganūra Harihara-bhaṭṭānāṃ
61. pratyekaṃ dvi-padā vṛtṭiḥ Śrīkaraṇada Sāṃyideva-Holalaiya
62. Sāyideva-bhaṭṭa-Bhimeya-Viṭṭṭhaiya-bhaṭṭānāṃ pratyekam-ekapadā vṛtṭiḥ
63. Nācaiyasya dvi-padā-vṛtṭiḥ Śivatoḥ punar-api dvi-padā vṛtṭiḥ Vasi-
64. ṣṭha-gotrāṇāṃ Ūroḍeya Someśvara Ūroḍeya Rāghava pradhāni-
65. Keśava kaṭṭigeṃya Madhuṇvaiya Saṃpaṇṇa Dāmodara-bhaṭṭānāṃ pratyeka-
66. m-ek-aikā vṛtṭiḥ Revaiya-Soḍḍi-bhaṭṭa Nerriligeya Āditya-bhaṭṭa
67. Kaṃcaiya-Viṭṭṭhaiya-Narasimhadeva-Gopāla-bhaṭṭānāṃ pratyekaṃ dvi-pa-
68. dā vṛtṭiḥ Sidavigeṃya Viṭṭṭhaiya-Bhāskara-ghalisayoḥ pratyeka-
69. m-eka-padā vṛtṭiḥ Viṣṇuvṛdhha-gotrayoḥr-Goviṇḍa-Viṣṇu-paṭṭavardhana-
70. yoḥ pratyekam-ek-aikā vṛtṭiḥ Ātra(tre)ya-gotrāṇāṃ Miṇḍara-Brahma-
71. deva-bhaṭṭasy-aikā vṛtṭiḥ Bhāgavata-Śrīraṅga-bhaṭṭa-Nārāyaṇa-bha-
72. ṭṭayoḥ pratyekaṃ dvi-padā vṛtṭiḥ Bhānu-bhaṭṭasy-aika-padā vṛtṭiḥ Śrīvatsa-
73. gotrāṇāṃ Nārasiṃha-Īśvara-bhaṭṭa-Pāladeva-kramita Hosahadagi-
74. leya Viṣṇu-kramita Keśava-bhaṭṭānāṃ pratyekaṃ dvi-padā vṛtṭiḥ Mādhave-
75. bhaṭṭa Śrīkaraṇada Keśava-Viṭṭṭhala-Mallaiya-bhaṭṭānāṃ pratyekam-ekapa-
76. dā vṛtṭiḥ Gārgya-gotrāṇāṃ Balligāveya Malideva-bhaṭṭ-opādhyā-
77. yasy-aikā vṛtṭiḥ Madhusūdana Caṅgadeva Mamci-bhaṭṭayoḥ pratyekaṃ dvi-
78. padā vṛtṭiḥ Mallappasy-aika-padā vṛtṭiḥ | Kāśyapa-gotrāṇāṃ Ba-
79. savāṇa-paṭṭavardhana pradhāni-Nārāyaṇadeva Mutukūra Hari-
80. hara-bhaṭṭa-Hariyaṇṇa-Māyideva-bhaṭṭānāṃ pratyekam-ek-aikā
81. vṛtṭiḥ Someśvara-Brahmadeva-Goviṇḍa-Trivikrama-Koṭīśvara-Dā-
82. śaṇa-kramita-Trivikrama Hagadeya Hariyaṇṇa Bhaṇḍāri Nāgeya-Ve-
83. ṇṇaiya-Baladeva Kaṭṭigeṃya Cāvaiṇṇa Sarasvati-Nāgadeva-bhaṭṭānāṃ
84. pratyekaṃ dvi-padā vṛtṭiḥ Cauḍaiya-Mādhave-bhaṭṭa-Jāteyya-Nārāya-
85. ṇa Maṇṭṭatti Nāgadeva-bhaṭṭānāṃ pratyekam-eka-padā vṛtṭiḥ | Gauta-
86. ma-gotrāṇāṃ Vāsudeva-bhaṭṭa-Mālimarasa-Cāvaiṇṇa-Harihara-bhaṭṭā-
87. nāṃ pratyekam-ek-aikā vṛtṭiḥ Dasavaṇṭa-Madhusūdana-Viśvanātha-

Third Plate, First Side

88. *bhaṭṭānāṁ pratyekaṁ dvi-padā vṛttiḥ Kauṁḍinya-gotrasya Someśvarasy-ai-*
89. *kā vṛttiḥ Bādarāyaṇa-gotrasya Nārāyaṇa-bhaṭṭasya dvi-padā*
90. *vṛttiḥ Agastya-gotrāyora-Yogi-Māyā-bhaṭṭāyoraḥ pratyekam-e-*
91. *ka-padā vṛttiḥ Śāṁḍilya-gotrāyora-Dāsaiya-Siṁgeyayoraḥ pratyekam-e-*
92. *ka-padā vṛttiḥ Kauśika-gotrasya Dāmodarasy-aika-padā vṛttiḥ Maudga-*
93. *lya-gotrasya Kalideva-bhaṭṭasya-aika-padā vṛttiḥ | Siddheśvarasy-ai-*
94. *kā vṛttiḥ | | Veda-śāstrāyoraḥ pratyekam-ek-aikā vṛttiḥ | | evam-eka(ko)-*
95. *nasaptati vṛttiḥ | Mahājanaiḥ-Ūroḍe[ya*] Rāghavāya śāsan-ārtham viṁ-*
96. *śati-kāmba-saṁkhyākā puna-sva-prayojan-ārtham daśa-kāmba-saṁkhyākā*
97. *bhūmī-dhārā-pūrba(rova)ka[m*] dattā | | atha tasya grāmasya sīmā nirna(rṇa) yaḥ kri-*
98. *yate [| *] pūrba(rova)syāṁ dīśi Varadā-nadī tasyāḥ dakṣiṇataḥ yāvān-li(lli)ṅga-ti-*
99. *rtham tasya paścimataḥ Ciñciṇī-sarovara dakṣiṇa-koṭi tato Va-*
100. *ṭa-sarovaram yāvatu tataḥ uttaraḥ Bibbina-mahāsetur-yāvatu tataḥ*
101. *pūrba(rova)ta[h*] śveta-pāśāṇa-giriṁ prāptaḥ sīmā Uḡureya sarovaram pra-*
102. *viśati Beṁḍeya sarovaram prāpto Mahiṣī-sarovara[m*] praviśati ta-*
103. *taḥ Śad-Āgneya Bṛhatu(hat)-Kelligaḍe-grāma-taṭākāt-paścima-*
104. *to Laghu-taṭāk-ābhy-antaram pramāṇena śilā-tal-ottarato Vaṭa-sa-*
105. *rovaram prāpto Audumbara-sarovaram praviśati ta(m)smāt-pūr-bo(vo)kta Va-*
106. *radā-nadī-paryantam prāptaḥ sīmā | | Dānam vā pālanam vāpi dānat-śreyo-*
107. *nupālanam dānat-svargam-avāpnoti palanād-acyutam padam | (| 14 | | *
Svadatta(ttā)ṁ pa-*
108. *ra-datta(ttā)ṁ vā yo hareta vasuṁdharāṁ ṣaṣṭi-varṣa-sahasrāṇi viṣṭhāyam jā-*
109. *yate krimiḥ [| 15 | | *] gām-ekāṁ ratnikāṁ²¹m-ekāṁ bhūmer-apy-ekam aṅgulam*
110. *haram(n) narakam-āpnoti yāvad-ā-bhūta-saṁplavam | (| 16 | | *) na viṣam viṣam-i-*
111. *ty-āhur-brahmasvam viṣam-ucyate viṣam-ekākinam haniti brahmasva[m*] putra-*
112. *pautrikam [| 17 | | *]*

Acknowledgements

The field survey of Anṅigeri was conducted by the first author, assisted by the second, in the capacity of ICHR Senior Academic Fellow as part of his project on “Perceiving Śaiva Sects in Karnataka to 13th century CE”. The financial assistance of the ICHR is sincerely acknowledged. The authors thank Mr. Shikke Desai of Anṅigeri, the present owner of the copper-plates, for permitting to take photographs

of the record for study. Thanks are also due to Dr. Keyur Karigudari of Dharwad who made valuable suggestions in addition to identifying the metres employed in the epigraph.

Endnotes

1. *Epigraphica Carnatica* (Old), Vol.VII, Shikaripur 117.
2. This has not been observed in the first publication of the record.
3. B.R. Gopal, *Minor Dynasties of South India: Karnataka*, Vol.I, p.47, New Era, Publications, Madras, 1982.
4. *Ibid.*, p.28.
5. *Karnatak Inscriptions*, Vol.V, No.60.
6. *Ibid.*, No.61.
7. *Ibid.*, p.225.
8. The genealogical and chronological reconstruction of this dynasty is studded with complexities and needs to be revised.
9. Metres: verses 1-2 *Anuṣṭubh*; 3 *Mālinī*; 4-5 *Āryā*; 6 *Śārdūlavikrīḍitā*; 7 *Gīti*; 8 *Mandākṛāntā*; 9-10 *Anuṣṭubh*; 11 *Āryā*; 12 *Śārdūlavikrīḍitā*; 13-17 *Anuṣṭubh*.
10. The *visarga* is unnecessary.
11. The *anusvāra* is unnecessary.
12. Rice reads, *yasyājanma*.
13. This letter is redundant.
14. This word is written at the end of the plate.
15. The *visarga* is unnecessary.
16. Read *kaligaḷ-āṅkuś-*
17. Read *dharma*.
18. Read *śṛṇvann-*
19. Read *icchuh*.
20. Read *tejas-svāmy-adi*.
21. The *anusvāra* is redundant.

Note: The text of the copperplates given by the author is reproduced here as it is, although it shows a few errors, as also pointed out by the author in his paper - Editor